

**AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH
AFRICA**

By

Muziwandile Gabela

Submitted in accordance with the requirements for

the degree of

DOCTOR OF PHILOSOPHY

in the subject

Criminal Justice

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: DR AC Madzivhandila

FEBRUARY 2023

DECLARATION

Name: Mr MUZIWANDILE GABELA

Student No.: 36786632

Degree: DOCTOR OF PHILOSOPHY IN CRIMINAL JUSTICE

An Exploration of the Policing of Religious Extremism (RE) in South Africa (SA).

I declare that the above thesis is my work and that all the sources that I have used or quoted have been indicated and acknowledged by employing complete references.



Muziwandile Gabela

M Gabela

Signature

2023-01-31

Date

EDITOR'S DECLARATION

56 Daphne Road
Maroelana
Pretoria 0081
Tel: 0027123466198
Cell: 0027724331090
Fax: 0027866265604

Sandra Duncan



Professional Editing services

02/07/2022

To whom it may concern:

This is to certify that I Sandra Duncan have language edited the below Thesis and the onus is therefore on the author to make the recommended changes and address any comments made. Prepared by,

Muziwandile Gabela

Titled

**AN EXPLORATION OF THE POLICING OF RELIGIOUS
EXTREMISM IN SOUTH
AFRICA**

Yours sincerely

Sandra Duncan

Sandra Duncan

ABSTRACT

This is a qualitative research which is a practical or pragmatist world-view method, utilised all over the world that affords the researcher flexibility in terms of techniques, methods and procedures for the research. It was undertaken to explore the policing of religious extremism (RE) in South Africa (SA). It focused on Christianity as the most followed religious faith in SA, specifically in the Gauteng Province. This is where the incidences of these bogus pastors and religious leaders were mostly reported. According to Alexander (2019) this is small province but with both large population and economy, hence many activities in it.

This research dealt with or was about bogus pastors and bishops or religious leaders who abuse congregants in Churches for self-interest. The abuse directed mostly at women and those vulnerable, ranges from sexual assaults, rapes, money laundering, to name the few. Our President, Honourable (Hon.) Mr Cyril Matamela Ramaphosa even made a call to all communities to curb these bogus pastors. Whilst the General Secretary of the South African Council of Churches (SACC), Bishop Malusi Mpumlwana, also made a call on the government to play a role in protecting citizens from this harm and added that guidelines should have to be established to regulate Churches in SA, (Fihlani, 2016). The Bishop confirmed the absence of guidelines and the need to educate congregants about the new trend or abuse.

A non-random sampling, a sampling method that utilises the expertise of researchers, was utilised as a tool to select participants involved in order to explore the policing of religious extremism in SA. Information to educate and for the research was gathered from literatures, articles, official documents, relevant to the topic and through interviews with participants. A total of 18 participants were interviewed for the research. It was interviews conducted with participants from the South African Police Service (SAPS) investigators, security experts, pastors and ordinary Church members. Information gathered was recorded, transcribed and analysed using the University of South Africa's (UNISA) offered programme called Atlas.ti. It is a programme that easily assists with the analysis of data collected for a qualitative research.

UKUHLOLWA UKUGCINWA KWAMAPHOYISA NGENKOLO EDLULELE ENINGIZIMU AFRIKA

OKUCASHUNIWE

Lolu wucwaningo olubandakanya ukuqoqa nokuhlaziya imininingwane engeyona izinombolo oluyindlela yokubuka umhlaba esebenzayo noma engokoqobo, esetshenziswa emhlabeni wonke, enikeza umcwaningi ukuguquguquka ngokwamasu, izindlela kanye nezinqubo zocwaningo. Kwenziwa ukuhlola ukugcinwa kwamaphoyisa ngenkolo edlulele (RE) eNingizimu Afrika (SA). Igxile ebuKholweni njengenkolo elandelwa kakhulu eNingizimu Afrika, ikakhulukazi esifundazweni saseGauteng. Yilapho kubikwa khona izigameko zalaba befundisi mbumbulu nabaholi bezenkolo. Ngokuka-Alexander (2019), lesi yisifundazwe esincane esinabantu abaningi kanye nomnotho, yingakho kunemisebenzi eminingi kuso.

Lolu cwaningo luthinte abefundisi nababhishobhi mbumbulu noma abaholi bezenkolo abahlukumeza amabandla emasontweni ngenxa yokuzizuzisa bona. Ukuhlukunyezwa, okubhekiswe kakhulu kubantu besifazane nalabo abasengcupheni, kusuka ekuhlukunyezweni ngokocansi, ukudlwengulwa, ukushushumbiswa kwemali, ukubala okumbalwa. UMongameli wethu, uMhlonishwa. Cyril Matamela Ramaphosa uze wanxusa yonke imiphakathi ukuthi inqande laba befundisi mbumbulu. UNobhala Jikelele woMkhandlu WamaBandla waseNingizimu Afrika (SACC), uMbhishobhi Malusi Mpumlwana, naye unxuse uhulumeni ukuthi abambe iqhaza ekuvikeleni izakhamizi kulobu bubu wengeza ngokuthi kumele kusungulwe imihlahlandlela yokulawula amasonto eNingizimu Afrika (Fihlani, 2016). Umbhishobhi ukuqinisekisele ukungabikho kwemihlahlandlela kanye nesidingo sokufundisa amabandla mayelana nokuthambekela okusha noma ukuhlukumeza.

Ukuthatha amasampula okungahleliwe, indlela yokusampula esebenzisa ubuchwepheshe babacwaningi, yasetshenziswa njengegthuluzi lokukhetha ababambiqhaza abathintekayo ukuze bahlole ukugcinwa kwamaphoyisa ngenkolo edlulele eNingizimu Afrika. Ulwazi lwezemfundo nocwaningo luqoqwe ezincwadini, ezihlokwani kanye nemibhalo esemthethweni ehambisana nesihloko, nangezingxoxo

nababambe iqhaza. Isamba sababambe iqhaza abangu-18 kwaxoxwa nabo kulolu cwaningo. Inhlolokhono yenziwe nababambe iqhaza babaphenyi boMbutu Wamaphoyisa aseNingizimu Afrika (SAPS), ongoti bezokuphepha, abefundisi namalungu esonto ajwayelekile. Ulwazi oluqoqwe lwaqoshwa, lwabhalwa, futhi lwahlaziywa kusetshenziswa uhlelo olunikezwa yiMfundo Ephakeme yaseNingizimu Afrika (UNISA) olubizwa nge-Atlas.ti. Iwuhlelo olusiza kalula ekuhlaziyeni imininingwane eqoqwe ocwaningweni oluqoqa futhi luhlaziye imininingwane engeyona izinombolo.

UKUHLOLA UKUGADWA KOBUPURELANI BEKOLO ESEWULA AFRIKA

NGOKURHUNYEZIWEKO

Leli lirhubhululo elidzimelele kukhwalithi (*qualitative research*), okumumethodo lowo oqala iphasi ngokwamagadango aphaathekako nanyana izinto eziphathekako, kumumethodo osetjenziswa liphasi loke, onikela umrhubhululi ukuzilawula malungana namathekiniki, imimethodo kanye neenkambiso zerhubhululo. Irhubhululo lenziwa ngesizathu sokuhlola ukugadwa kobupurelani bekolo eSewula Afrika (SA). Irhubhululo beliqale khulu ubuKrestu njengekolo elandelwa khulu eSewula Afrika, ikakhulukazi esiFundeni seGauteng. Lapha kulapho izehlakalo zalaba bafundisi abaziingebengu kanye nabarholi bezekolo abaziingebengu bezibikwa khulu. Ngokuka-Alexander (2019), lesi kusifunda esincani esinakho kokubili inani eliphezulu labantu kanye nomnotho omkhulu, kanti-ke zinengi izinto ezenzekako lapho.

Leli rhubhululo beliqalene nabafundisi kanye namabhitjjobhi nanyana abarholi bezekolo abahlukumeza ibandla emasondweni ngehloso yokwanelisa iinkareko zabo. Ukuhlukumeza kunqotjhiswe bunqopha ikakhulukazi kubomma kanye nalabo ababuthakathaka, ukuthoma ngokuhlukunyezwa ngokomseme, ukukatwa, ukugalaja imali, kanye nokhunye okunengi. UMongameli wethu, umHlonitjhwa uCyril Matamela Ramaphosa wabe wenza isibawo emiphakathini yoke ukobana ilwe nalaba bafundisi abaziingebengu. uNobhalamazombe woMkhandlu wezamaSondo eSewula Afrika (SACC), uBitjjobhi Malusi Mpumlwana, naye wabawa urhulumende bona adlale indima ekuvikeleni izakhamuzi kule ngozi begodu wangezelela ngokuthi imihlahlandlela kufanele isungulwe ukwenzela ukulawula amasondo weSewula Afrika (Fihlani, 2016).

UBitjjobhi uqinisekisile ukuthogeka kwemihlahlandlela kanye nokuthogeka kwesidingo sokufundisa ibandla ngezika ezitja kanye nokuhlukunyezwa.

Ukusampula kwe-*non-random sampling*, okumumethodo wesampuli esebenzisa ubukghoni babarhubhululi, isebenzise ithulusi lokukhetha abadlalindima ababandakanyeka ekuhloleni ukugada ubupurelani bezekolo eSewula Afrika. Ilwazi lefundo kanye nerhubhululo libuthelelwe kumtlole wobukghwari, kuma-athikili kanye nakumitlole ehlekileko ekhambisana nesihloko, kanye nangokusebenzisa amahlolombono enziwa nababandakanywa ababaphenduli bemibuzo. Inani lababandakanywa abali-18 babuzwa ngehlolombono yerhubhululo. Amahlolombono enziwa nababandakanywa ababaphenyi/ababofokisi bePhiko lezesiPholisa leSewula Afrika Afrika (SAPS), abosolwazi bezokuvikela, abafundisi, kanye namalunga ajayelekileko wesondo. Ilwazi elabuthelelwako larikhodwa, latjhugululelwa ekutlolweni, begodu latsengwa ngokusebenzisa iphrogremu eyethulwa yiYunivesithi yeSewula Afrika (UNISA) ebizwa nge-Atlas.ti. Kuyiphrogremu leyo esiza lula ukutsengwa kwedatha ebuthelelwe ngehloso yerhubhululo elidzimelele kukhwalithi.

KEYWORDS

Christian, Church, Exploration, Extremism, Legislations, Miracles, Policing, Prophets, regulations, Religion.

ACKNOWLEDGEMENTS

It gives me great admiration and prestige to be able to express my gratitude to the following:

- First, to God Almighty, for the life, zeal, strength and wisdom
- My Promoter, Dr AC Madzivhandila, for her professional guidance, patience, motivation and great encouragement
- My wife, Tebogo, kids and my whole family for the support and encouragement
- My colleagues and employer for all, including financial support
- Government Departments who permitted me to officially interact with its members
- To all participants who availed themselves for the interviews, Thank you.

DEDICATIONS

The study is unreservedly dedicated to my late father Michael, *Bhikisha kaSomthende, Ipheph elidlal amajit e-Germiston, Nselekhulu, Thambisa, Gabela* (you left us too soon). To my mother, *Nkiletsi*, whom I managed to spend my adult life with and who has always been my source of inspiration, *Noko!!!* To you and siblings, thanks for the love and support. I am truly thankful to have had you all in my life.

LIST OF ACRONYMS AND DESCRITPIONS

AIDS	Acquired Immunodeficiency Syndrome
ACLARS	African Consortium for Law and Religious Studies
ADB	Ancient Days Broadcasting Network
AMI	Accessible Media International
ANC	African National Congress
AMNH	American Museum Natural History
ASA	American Scientific Affiliation
ASA	Advertising Standard Authority
BBC	British Broadcasting Corporation
BC	Before Christ
BCLR	Butterworths Constitutional Law Reports (South Africa)
BRICS	Brazil, Russia, India, China & South Africa
BJP	Bharatiya Janata Party
CAC	Corporate Affairs Commission
CAMA	Companies and Allied Matters Act
CC	Constitutional Court
CCR	Catholic Charismatic Renewal
CD	Compact Disc
CDCAF	Centre for the Democratic Control of Armed Forces
CIPC	Companies and Intellectual Properties Commission

CSIR	Council for Scientific & Industrial Research
CRL	Commission for the Promotion & Protection of Cultural, Religious & Linguistic Communities
DCS	Department of Correctional Services
DDG	Deputy Director General
DHA	Department of Home Affairs
DHE	Department of Higher Education
DNA	Deoxyribonucleic Acid
DPCI	Directorate for Priority Crimes Investigations
Dr	Doctor
DRC	Dutch Reformed Church
DR Congo	Democratic Republic of Congo
EC	Eastern Cape
ECG	Enlightened Christian Gathering Church
EEA	Employment Equity Act
eNCA	Electronic News Channel Agency
FICA	Financial Intelligence Centre Agency
FOR SA	Freedom of Religion South Africa
FM	Frequency Modulation
FS	Free State
GP	Gauteng

GBR	Guinness Book of Records
GBV	Gender-Based Violence
GOL	Government of Liberia
HQ	Head Quarters
HRC	Human Rights Commission
HIV	Human Immunodeficiency Virus
IDL	In Different Languages
IES	International Education Standards
IOL	Independent Online
IURD	Igreja Universal do Reino de Deus (Universal Church of the Kingdom of God)
IPID	Independent Police Investigative Directorate
ISS	Institute for Security Studies
JMPD	Johannesburg Metropolitan Police Department
KGB	Komitet Gosudarstvennoy Bezopasnosti or English Committee for State Security
KIA	Kamuzu International Airport
KZN	Kwazulu-Natal
LGBTI	Lesbian, gay, bisexual, transgender, intersex and questioning
LII	Legal Information Institute
LMS	London Mission Society
LRA	Labour Relations Act

Ltd	Limited
MC	Master of Ceremony
MEC	Member of the Executive Council
MOPA	Maintenance of Peace and Order Act
NC	Northern Cape
NGK	Nederlande Gereformeerde Kerk (See also DRC)
NGO	Non-Governmental Organisation
NIH	National Institute of Health
NP	National Party
NPA	National Prosecuting Authority
NPC	Non-Profit Company
NPO	Non-Profit Organisation
NREC	National Research Ethics Committees
NZME	New Zealand Media Entertainment
OHRP	Office of Human Research Protections
PBO	Public Benefit Organisation
PAGAD	People against Gangsterism and Drugs
PhD	Doctor of Philosophy
Popcru	Police and Prison Civil Rights Union
PP	Public Protector
PSA	Public Servants Association

PSBMI	Pastor Shepherd Bushiri Ministries International
Prof.	Professor
Ps.	Pastor
RCC	Roman Catholic Church
Rev.	Reverend
RRA	Regulations on Religious Affairs
RSA	Republic of South Africa
SA	South Africa
SABC	South African Broadcasting Cooperation
SACC	South African Council of Churches
SACRRF	South African Charter of Religious Rights & Freedom
SADC	Southern African Development Community
SAFLII	South African Legal Information Institute
SAFM	South African Frequency Modulation
SAHO	South African History Online
SACRRF	South African Council for the Protection & Promotion of Religious rights & Freedoms
SAPS	South African Police Services
SARB	South African Reserve Bank
SARS	South African Revenue Services
SBIU	Shepherd Bushiri International University

SIU	Special Investigating Unit
SSA	State Security Agency
SAHRC	South African Human Rights Commission
SAT	South African Tourism
TNT	Technikon Northern Transvaal
TRC	Truth and Reconciliation Commission
TUT	Tshwane University of Technology
TV	Television
UCC	Uganda Communication Commission
UCT	University of Cape Town
UgCN	Uganda Christian News
UJ	University of Johannesburg
UK	United Kingdom
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNCIRF	United Nations Committee on International Religious Freedom
USA	United States of America
USCIRF	United Nations on International Religious Freedoms
UNDP	United Nations Development Programs
UNISA	University of South Africa
WC	Western Cape

YEP Youth Empowerment Projects

ZCC Zion Christian Church

TABLE OF CONTENTS:	PAGE No.
DECLARATION	ii
EDITOR'S DECLARATION	iii
ABSTRACT	iv
KEYWORDS.....	viii
ACKNOWLEDGEMENTS	ix
DEDICATIONS	x
LIST OF ACRONYMS AND DESCRIPTIONS	xi
CHAPTER ONE: GENERAL ORIENTATION	1
1.1. INTRODUCTION.....	1
1.2. BACKGROUND TO THE STUDY.....	1
1.3. PROBLEM STATEMENT.....	9
1.4. RESEARCH AIM AND OBJECTIVES	10
1.4.1 Research aim	10
1.4.2 Research objectives	10
1.5. RESEARCH QUESTIONS.....	11
1.6. CONCEPTUALISATION OF THE KEY CONCEPTS	11
1.6.1 Exploration	12
1.6.2 Extremism	12
1.6.3 Policing	12
1.6.4 Religion	12

1.7.	RESEARCH SIGNIFICANCE	13
1.8.	SUMMARY	14
	CHAPTER TWO: LITERATURE REVIEW ON RELIGIOUS EXTREMISM	16
2.1.	INTRODUCTION	16
2.2.	THE ORIGIN OF RELIGION, NATURE AND EXTENT OF RELIGIOUS EXTREMISM IN SA	16
2.2.1	Origin of religious extremism in SA	16
2.2.1.1	Christianity	24
2.2.1.2	African Indigenous Religion	29
2.2.1.3	Islam	32
2.2.2	The nature and extent of religious extremism in SA	34
2.2.3	Problems created by religious extremism in SA	44
2.3.	SUMMARY	52
2.4.	PROBLEMS CREATED BY RE IN SA	52
	CHAPTER THREE: THE POLICING OF RELIGIOUS EXTREMISM AND INTERNATIONAL BENCHMARKING	54
3.1.	INTRODUCTION	54
3.2.	THE POLICING OF RELIGIOUS EXTREMISM IN SA	54
3.3.	THE ROLE OF LAW ENFORCEMENT AGENCIES ON THE POLICING OF RELIDIOUS EXTREMISM IN SA	57
3.3.1	The SAPS	57

3.3.2	The BMA	63
3.3.3	The NPA of SA	65
3.4.	INTERNATIONAL BENCHMARKING	66
3.4.1	Brazil	66
3.4.2	Russia	70
3.4.3	India	74
3.4.4	China	76
3.4.5	African Continent	81
3.4.6	America and other European countries	89
3.5.	SUMMARY	93
CHAPTER FOUR: THEORIES ON RELIGION AND THE LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMISM IN SA		94
4.1.	INTRODUCTION	94
4.2.	THEORIES ON RELIGION	94
4.2.1	Theories related to religious extremism	97
4.3.	LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMISM IN SA	105
4.3.1	The SA Constitution	107
4.3.2	The CPA	108
4.3.3	CRL Rights Commission	109
4.3.4	The SA Charter on religion	112
4.3.5	Case Laws on religion	116

4.3.6	Other cases on religion	119
4.3.7	The UN General Assembly Resolution 217A on religion	120
4.4.	SUMMARY	121
CHAPTER FIVE: RESEARCH DESIGN AND METHODOLOGY		122
5.1.	INTRODUCTION	122
5.2.	RESEARCH DESIGN	122
5.3.	THE RESEARCH METHODOLOGY	124
5.4.	RESESEARCH LOCATION	125
5.5.	POPULATION	129
5.6.	SAMPLE	130
5.6.1	Sampling	130
5.6.2	Types of Sampling	131
5.7.	DATA COLLECTION METHODS	132
5.7.1	Face to face interviews	134
5.7.2	Reviewed literature studies	136
5.8.	DATA ANALYSIS METHODS	136
5.9.	METHODS USED TO ENSURE TRUSTWORTHINESS	138
5.9.1	Credibility	139
5.9.2	Transferability	139
5.9.3	Dependability	140
5.9.4	Conformability	140

5.10. ETHICAL CONSIDERATIONS	140
5.10.1 University of South Africa’s (UNISA) Code of research Ethics	141
5.10.2 SAPS Code of Conduct for Research.....	145
5.10.3 UN Educational, Scientific and Cultural Organisation	145
5.10.4 The Belmont report, Ethical principles and guidelines for the protection of Human Research	146
5.10.5 The National Committee for the Research Ethics in Science and Technology	147
5.10.6 The Singapore statement on Research Integrity	148
5.11. SUMMARY	149
CHAPTER SIX: DATA PRESENTATION AND DISCUSSION OF RESEARCH FINDINGS	150
6.1. INTRODUCTION	150
6.2. CONTEXTUAL DESCRIPTION OF DATA	151
6.3. EMERGING THEMES	151
6.3.1 Findings relating to the research aim: To explore the policing of religious extremism in SA	151
6.3.2 Findings relating to the research objectives and studies	154
6.3.2.1 Nature and extent of religious extremism in SA	154
6.3.2.2 Problems created by religious extremism in SA.....	161
6.3.2.3 Role of law enforcement agencies on the policing of religious extremism in SA	164
6.3.2.4 Legislative frameworks to fight religious extremism in SA	165

6.3.3	Findings on the reviewed studies: International benchmarking	171
6.4.	SUMMARY	180
CHAPTER SEVEN: INTERPRETATION OF THE RESEARCH FINDINGS ...		181
7.1.	INTRODUCTION	181
7.2.	THE POLICING OF RELIGIOUS EXTREMISM IN SA	181
7.3.	NATURE AND EXTENT OF RELIGIOUS EXTREMISM IN SA	188
7.4.	PROBLEMS CREATED BY THE RELIGIOUS EXTREMISM IN SA	196
7.5.	ROLE OF LAW ENFORCEMENT ON THE POLICING OF RELIGIOUS EXTREMISM IN SA	197
7.6.	LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMISM IN SA	201
7.6.1	International benchmarking, BRIC and other countries	205
7.7.	SUMMARY	208
CHAPTER EIGHT: SUMMARY, RECOMMENDATIONS AND CONCLUSSION		209
8.1.	INTRODUCTION	209
8.2.	SUMMARY	209
8.3.	STUDY RECOMMENDATIONS	211
8.3.1	Recommendations on the policing of religious extremism in SA ...	211
8.3.2	Recommendations on the nature and extent of religious extremism in SA	213
8.3.3	Recommendations on the problems created by religious extremism in SA	215

8.3.4	Recommendations on the role of law enforcement agencies on the the policing of religious extremism in SA.....	215
8.3.5	Recommendations on the legislative frameworks to fight religious extremism in SA	216
8.4.	FOR FURTHER RESEARCH	219
8.5.	CONCLUSSION	220
	LIST OF REFERENCES	221
	APPENDICES	255
Annexure A	Informed Consent Form	255
Annexure B	Background of Participants	259
Annexure C	Interview Schedule for Participants	260
Annexure D	Ethical Clearance Approval	263
Annexure E	Request for Permission Letter.....	266
Annexure F	Approval Letter of Permission.....	268
Annexure G	List of Profile of Participants	270
Annexure H	Atlas.ti Network Links	272
Annexure I	Turnitin Report	273
Annexure J	Permission Letter	274

LIST OF FIGURES:	PAGE No.
Figure 1.1: South Africa’s thinking about religion	7
Figure 2.1: stats of official languages in South Africa	21
Figure 2.2: Different religions in South Africa and the world	22
Figure 2.3: South Africa support on religion	25
Figure 2.4: Statistics of Christians in the SADC	44
Figure 2.5: Statistics on Christian’s growth in the Continent.....	46
Figure 3.1: Cooperation/Team work Model.....	56
Figure 3.2: Membership Roman Catholic in Brazil	68
Figure 3.3: Wealthy Church leaders	88
Figure 5.1: Map of Pretoria	126
Figure 5.2: Pretoria’s population	127
Figure 8.1: Proposed Policing Model	217

CHAPTER ONE: GENERAL ORIENTATION

1.1. INTRODUCTION

Criminal involvement by Church leaders directed at congregants especially women and those vulnerable in the form of rape, money laundering and fraud, has been in the headlines for some time in South Africa (SA). It was much reported between the periods of 2013 – 2018 and still a concern even today. Contributing to this is the fact that after the advent of democracy in 1994, SA became home to all which exacerbated the above situation.

Further to that, South Africans also had the opportunity to see the world, because the isolation that SA suffered, as a country, prevented the country, due to SA's apartheid policies or laws at the time. Many in the Continent and elsewhere saw SA as a place for growth, better life and business. This, unfortunately, did not only open for growth, better life and business opportunities for all but for even some Churches and leaders also came onto our shores to further their business, which this research refers to as religious extremists, who preached prosperity gospel and were selling religion for self-enrichment.

They saw an opportunity, even our local pastors, pretending to be preaching an alternative solution, to citizens and out of their plight of being desperate, poor and hoping for a better life, took advantage and exploited their situation. This research explores the policing of these exploitations which the researcher refers to as religious extremism (RE) in SA. Literature information was gathered and interviews conducted, amongst people of faith and others, focusing on Christianity as a religion to gather more on this subject of rogue or bogus pastors or prophets utilising religion and Christianity, for self-enrichment.

The researcher listened and explored the information through participants' lived experiences concerning religious extremism, specifically looking at the concept of the prosperity gospel in SA. In this chapter, the background to the study was outlined, the problem statement was discussed, and the research aim and objectives were also presented. In addition, conceptualisation of the key concepts and research significance was also discussed. The chapter was concluded with a summary.

1.2. BACKGROUND TO THE STUDY

As alluded to in the introduction, scandals by men of the cloth have been on the rise with even African leaders such as SA President, Honourable, Mr Cyril Matamela Ramaphosa, calling SA communities to come together to curb these bogus pastors, whilst in Kenya, its President, Honourable, Mr Uhuru Kenyatta, referred to these bogus pastors as thieves and not preachers that must be removed, (Fihlani, 2016) and (Mtshilibe, 2019).

According to Kim (2023: 5) when one talks of extremism or extremists, the expectations of the discussion to follow are Islamist extremism or terrorism. It is always synonymous to terrorism. Most literature also covers this. However Kim (2021: 1) argues that extremism or extremist conducts comes in many shapes and sizes. They may be political, be of activist, military, police, prisons religious, to name but just a few.

Extremism comes because one takes advantage of the other. Some responds to this conducts and some are and become victims, if not protected. It happens anywhere in society where people come together for a specific goal and they can be small or large. Extremism becomes a concern or extreme when people's rights are violated, (Kim, 2021: 7). These can be in the form of financial extortion through deception, entrapment, sex, among others.

The above analysis or argument supports the researcher's understanding where one deviates from usual norm of society through behaviour or conduct. The reference of these bogus pastors is therefore referred to as religious extremism or extremists. According to Religious Education Council (RE Council), extremism refers to a sect or breakaway group, (RE Council, 2017). Being extreme is looked at as having deviated, or deviance, from the usual norms of society, (Yusof, Kauri, Sani & Hashim, 2019). It is mainly used to refer to others as no individual or group can agree to be called extremists.

An extremist to some may not be to those closer to the person. An example relevant here is the speaking in tongues when one is led by the Holy Spirit in some charismatic churches, which may be frowned upon or be extreme to some outside these groups but not to regular worshippers within. Of importance, since this is a subjective term to define, according to RE Council (2017), is to take note or consider when religion becomes constructive and when it is distorted or destructive and to make a fair judgement.

The background for this research is about the policing of religious extremism. The word extremism is coined around those noted to be distorting facts and destroying religion for their self-enrichment or interest. These are rogue or bogus pastors, sometimes referred to as prophets, utilising religion and Christianity in particular, for self-enrichment, which will be used as the operational definition for the topic. The concerning part is that some are even sexually exploited in the name of God and success.

Congregants believe that being sold hope is the only way to come out of hunger, poverty and structural inequalities. Hence, they are prepared to do anything, including the illusion of quickly getting rich, in whatever form, (Booi, 2014). No wonder SA has the

highest incidence of rape than other contact crimes when one looks at the South African Police Service (SAPS) statistics for 2021's first quarter, (SAPS Crimestats 2021).

These statistics were released on 19 November 2021 by the Honourable Minister of Police, Mr Bheki Cele and they further highlighted a very dark picture in the form of a rise in this crime. It indicated almost 10 000 rape cases had been reported in less than three (03) months, which the Minister also admitted was deeply disturbing, (Chabalala, 2021) and (SAPS Crimestats 2021). The SAPS is one of the security services or law enforcement established in terms of the Constitution of the Republic of South Africa, (No. 108 of 1996).

Section 199 (1), mandates the establishment of a single police service in the Republic of South Africa (RSA). Section 205 (1) and (2) of the same Constitution further provides that the police must be structured nationally, provincially and locally within the RSA to discharge their primary powers and functions of policing efficiently and effectively to citizens. Section 205 (3) highlights the objectives of the police which include and is not limited to combating, preventing and investigating crime. It is further to protect and secure the inhabitants of the Republic. The above statement, therefore, gives the SAPS mandate of policing or of fighting crime within its community and citizens in the RSA.

Religious extremism which has become a headache for the state due to violations of the rule of law and criminality, by bogus Church leaders, requires SAPS intervention as expected under their mandate to arrest the situation. According to the United Nations (UN) data 2020, the SA population is just over 59 million people, (Worldometers, 2020). South African History Online (SAHO) observes that South Africa is called the rainbow nation, (Buqa, 2015:1). It is a term that came from our now retired and the late Bishop Desmond Tutu, during our young democracy to highlight the variety of people in terms

of our diverse cultures and religions, (Bruckner, 2001). This means that people follow many spiritual traditions and religious faiths in SA.

The Constitution of the RSA protects freedom of religion as it reflects that everyone is free to follow whatever faith they want, even a choice not to follow. It is further the reason SA is also known to be a country united in diversity with different cultures, traditions and religions, which defines our humanity, (Africome, 2021), (Brand SA, 2010) and (Mokgobi, 2014). These religions are protected under the SA Constitution, Section 15 (1) which prescribes that everyone has the right to freedom of conscience, religion, thought, belief, and opinion. The Constitution encourages citizens to practice their religion, culture, beliefs, or faith freely. According to Zimmermann (2017), religion includes culture, tradition, and personal experience.

Culture on the other hand is the knowledge and characteristics of a particular group of people that encompasses their language, social habits, music, arts, to highlight the few, (Prinz, 2020). The research focuses on Christianity as it is followed or practised by almost about 80% of the SA's population (Nkosi, 2015). Christianity, through its leaders, has become the daily news headlines in SA, from making followers drink petrol, eat snakes, drink holy water for luck or become involved in some quick rich investment schemes making it a serious challenge for both religious society and government, (Booi, 2014). For the past 25 years, we have seen the rise of other new Churches that are parallel and yet practice Christianity that is not aligned with the traditionally known Churches, (Esteves, 2017).

Numerous incidences have been reported of Church leaders who exploit vulnerable citizens; with the ostensible belief that these are ways of God towards redemption; a rise of this new type of religion has also become fashionable in SA, (Ka-Plaatjie, 2015). It is a worrisome trend as people believe in these practices and will get offended when

advised on this new path. To even allow to be kicked in a stomach to take out evil spirits is another act of desperation our people are prepared to go through in the name of being healed. The country lost citizens in Nigeria due to this healing mindset, (Mona, 2015). It is a known fact that SA citizens are deeply religious as previously indicated since 80% are Christians.

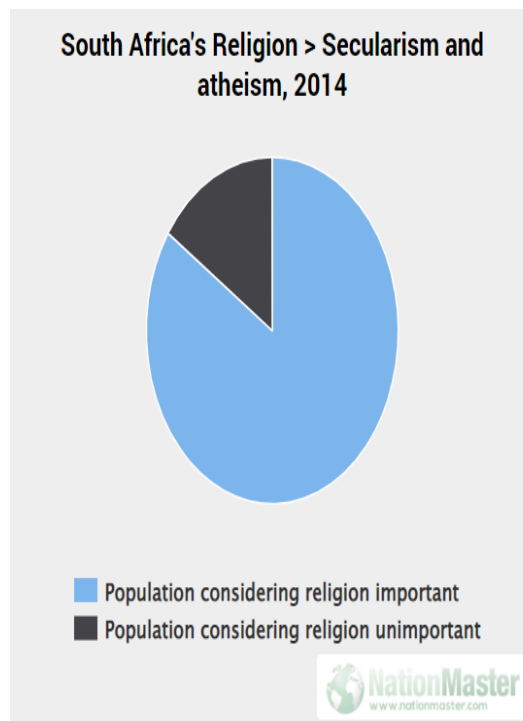
We cannot however be robbed or taken for a ride by this newly established religious fashion and obsession in the name of healing, instant wealth and success, (Booi, 2014). The greatest concern, which convinces our people, is that some of these religious leaders even claim to speak on behalf of God and claim that their future somehow looks bright and that all they need to do is to listen to them, (Ka-Plaatjie, 2015). The research explores the rise of these new Churches whose leaders are called by different names like Prophets, Bishops, and are exploiting religion in SA, at times, by sleeping with women in the name of healing, (Mdakane, 2017). The biggest concern, which this research focuses on, is the criminality involvement aspect whilst using God's name, exploiting religion for self-enrichment or interest, (Resane, 2017:8).

Religion and Christianity in particular, are important religious practices in SA, as highlighted in the introduction. It is even found in our preamble of the Constitution which is in a form of prayer that God must protect our people and for God to bless SA. According to Strydom (2021), religion refers to beliefs and practices that are sacred and serve to unify its adherents. Sanni (2016) believes that it is a belief in supernatural beings or transcendent reality. According to Mhango (2012:31), religion is a matter of faith and belief whilst Hinnells (2010:75) and (Shah, Stepan & Toff, 2012:197) believe religion is, therefore, an important aspect of one's life as it is about the religious quest of self, searching for a spiritual home.

According to SAHO (2019b), one is just motivated to understand their faith, where they stand, and their specific location amid the diversity of human religious phenomena. Some are simply trying to understand better the puzzling, mad, and wonderful world of religion in human life. To further and strengthen the above discussion, extremism is the concept that needs its context explained for the benefit of the research because one's extreme behaviour may be another's moderate act. According to Adam, Muhad, Wahid, Yusoff, Baru, Kadir, and Salleh (2016:373), extremism relates to opinions, ideas, or actions, political or religious, that most people think are unreasonable or unacceptable.

The diagram (Fig. 1.1) confirms how important religion is to many SA citizens.

Figure: 1.1: SA's thinking about religion



Source: Nation Master (2022)

Extremism, therefore, is a term or concept opposite to moderation. It is further described as pushing away from the centre towards the outer edge. The term violates the limits of moderation, (Kiendrebeogo & Ianchovichina, 2016:1). Nur, Nawawie, Fajarwati and

Chusna (2020:3) are also acknowledging that this concept of extremism is viewed as an ideology, whether in politics or religion, that is far outside the attitude of society in general. Moreover, it is said that one's hero may be another's enemy.

When one commits murder, it is considered an evil deed, a violation and an unlawful act. This is a violation of the rule of law, which is expressed as the intentional killing of one human being by another with malice aforethought, (Free Advice, 2021) and (Kruger & Oosthuizen, 2012:32). It is an act punishable by either sentence or death, depending on the circumstances and a country where one is from. However, if murder is committed on the grounds of self-defence, the picture changes and it repels all the noise society might have about what transpired.

The other known statement relevant to the discussion is the saying that one man's freedom fighter is another's terrorist. (Waxman, 2018). Trussell (2020) gives context on SA's history which comes from this background where it's known leader and first black President of the Republic of South Africa (RSA); Honourable, Mr Nelson Rholihlahla Mandela was viewed in the same manner, as a terrorist, by some. To many RSA citizens, he is a hero and deserves the greatest of respect, since the world confirmed him to be an Icon, but few see him as such.

It is the same thinking that gave the United State of America (USA) the reasons to keep him flagged, as a terrorist, till 2008, when they finally removed his name among those who were viewed as dangerous (Waxman, 2018). Gay rights and even marriage in SA are legalised and therefore allowed but to some, this act is still viewed and seen as an abomination. When one violates the law, the values of society or moral standards, Quran, or Bible, may view or see the behaviour to be extreme. To expand on religious extremism, the problem statement is outlined or discussed.

1.3. PROBLEM STATEMENT

Leedy and Ormrod (2015:45) describe the research problem or statement as the axis around which the research effort revolves, adding that, it clarifies the research goals, and it is the heart of any research. Additionally, for the problem statement to be good, it requires genuine curiosity about unanswered questions. Mgutshini (2021) advises that the research problem must have something experienced personally; its manifestation must have played itself out globally, on the continent and nationally.

Bogus pastors in SA have become the topic that has taken the country by storm. They subject congregants to different abuses which included sexual violence and rape whilst utilising their position of authority as a cover, (Mtshilibe, 2019). The concerning part has been that they pretend to be a solution to many of the citizens' problems. Ndinga-kanga (2019) in his writing on understanding black tax and the missing middle, addresses the issue of inequalities, poverty, and hunger among black South Africans as a phenomenon that is slowly growing. To add salt to the wound is the further suggestion that it has doubled in size when one looks over the past 25 years. Hence our people are easily taken advantage of.

What makes it worse, according to Ndinga-kanga (2019), is the fact that blacks, through their income, still support their homes and families to alleviate poverty and hunger. The other factor, of concern the most, is the statement that if SA blacks constituted a nation, they would have the highest level of inequalities in the world, (Ndinga-Kanga, 2019). In addition to that, the World Bank's global database on poverty that was released in March 2022, has further confirmed that SA is the most unequal society when it was compared to 164 other countries globally. It has high unemployment, and crime rate and its population are hungry, sick and poorly educated, (Stoddard, 2022).

It is no nerve-brainer, based on the painted picture, as to why the desperation of many SA blacks resort to quick-fix solutions for their plights. The bogus pastors promise to address their situations whilst preaching a prosperity gospel that promises success through the sale of religion, (Booi, 2014). The situation has, as a result, gone worse as citizens and congregants are exploited of their livelihoods whilst promised success when they give their meagre earnings.

1.4. RESEARCH AIM AND OBJECTIVES

1.4.1. Research aim

According to Creswell and Poth, (2018:135) research aim or purpose usually fall into one of the categories either of describing, exploring or understanding a phenomenon or explaining or measuring something. Maxfield and Babbie (2018:10) highlight that research is about exploring a specific problem. This may be to seek new and innovative approaches to resolve the said problem. Mills and Birks (2014:204) further advise that when the aim of the research is open and clear, the researcher's goals are easily outlined and achievable.

Therefore, the research study aims to explore the policing of religious extremism in South Africa.

1.4.2. Research Objectives

The objectives of any research, on the other hand, according to Withrow (2014:06), are to test our claims and evaluate our knowledge. Withrow (2014:11) further highlight that the research advances theory and expands our knowledge base. The primary objectives of the research are outlined and also introduced at the beginning of the research. Mgutshini (2021) describes the objectives of any research as specific steps one takes to achieve the aim. This is how one will go about achieving the aim.

- To explore the policing of religious extremism in South Africa

The following are the research objectives that stemmed from the aim and they are:

- To explore the nature and extent of religious extremism in SA
- To identify the problems created by religious extremism in SA
- To identify role of law enforcement agencies on the policing of religious extremism in SA
- To identify any legislative frameworks to fight religious extremism in SA

1.5. RESEARCH QUESTIONS

Research questions, according to Withrow (2014:145) are interrogative statements. They are the actual questions than a statement. They may have risen from the previous research and they help fill up gaps or limitations. Davies and Francis (2018:41) also concur that the research questions assist one to focus on what is to be studied.

The following are the research questions to guide the research:

The primary question is as follows:

- What is the policing of religious extremism in South Africa?

The secondary research questions are as follows:

- What is the nature and extent of religious extremism in South Africa?
- What are the problems created by religious extremism in South Africa?
- What is the role of Law Enforcement Agencies on the policing of religious extremism in South Africa?
- Are there any legislative frameworks to fight religious extremism in South Africa?

The listed questions are attempts to ascertain or explore the policing of religious extremism in South Africa?

1.6. CONCEPTUALISATION OF KEY CONCEPTS

According to Leedy and Ormrod (2015:61), key concepts should be clearly explained for the reader's benefit. The clarity of these key concepts is essential as they are used on the research. Leedy and Ormrod (2015:61) even advises that they should be carefully

defined and where possible, even operational terms be highlighted. The following are the key concepts that will also be defined: exploration, extremism, policing and religion.

1.6.1. Exploration

The word represents a purpose statement, according to Badenhorst (2007:23). It is about what the researcher proposes to do or achieve. Simply put, it is about exposing or investigating. Wordhippo (2023) and Wordtype (2023) are also in agreement that the word is about penetrating over for the purposes of geographical discovery. It is about surveying or studying an unfamiliar territory or obtaining new insights into the phenomenon, (Gerbers, 1996: 287). The researcher understands the word to mean finding out or the process of discovering the unknown.

1.6.2. Extremism

The word according to Southers (2013:4) is the character of terrorist behaviour. It is those individuals who are radical and serious, who are completely opposed to those who disagree with them. According to Hassan (2017:18), the word represents those ideological beliefs and behaviours well beyond the boundaries of the normal in a political, cultural, religious, or moral context. Kiendrebeogo and Lanchovichina (2016:1) regard the concept as extending far beyond the norm of the greatest severity and immoderate expedient. In simple terms, it is about pushing away from the centre towards the outer edge. The researcher identifies the concept as being completely out of the norm in terms of behaviour.

1.6.3. Policing

Lamb (2017:40) defines policing as a word in its plural form to mean a set of social acts that are pursued by individuals and entities with conferred authority. It is further a process whereby societies designate and authorise people to create public safety. Whilst Holin (2013:243) believes that it relates to the way criminal activities in an area or within society are controlled to keep the peace. The researcher understands the

concept to relate to the controlling of crime and the maintenance of public order by working with authorities and the community.

1.6.4. Religion

According to Strydom (2021), religion refers to beliefs and practices that are sacred and serves to unify its adherents. Sanni (2016) thinks that it is a belief in supernatural beings or transcendent reality. According to Mhango (2012:31), religion is a matter of faith and belief. The researcher understands religion as a belief a person has, which is influenced by their upbringing or environment, whether about life, God, gods, to cite the few.

1.7. RESEARCH SIGNIFICANCE

According to Dantzker and Hunter (2012:46), the answer to the value of the research lies in the research being able to answer the research question or problem. The answer further gives the outcome of the research, (Dantzker & Hunter, 2012:40). Withrow (2014:16-17) indicated that the findings from his research add to the conversation and develop an understanding of the topic. In Universities, it is the foundation to create additional knowledge, which Professors rely on.

According to Mtshilibe (2019), rape and fraud are some of the scandals that have come out of the Churches in recent years. It all involved bogus Pastors and Prophets; hence there has been a strong call for regulation of Churches in SA. President Ramaphosa of the RSA has also added his voice calling on SA citizens to come together to curb these bogus Pastors. The victims have also criticised the men of God who use their position to commit and abuse congregants. Churches are known to be houses of worship, moral support and a place of helping the less fortunate, (Bitesize, 2021).

This is where congregants gather for prayer and must feel safe. It should not be a place where they must feel vulnerable and exploited. It is where they should be able to exercise their faith with absolute freedom and without fear of criminality as envisaged in the SA Constitution. Durkheim's theory which will later be discussed asserts that the

role of religion helps provide social cohesion and solidarity. This is possible as communities tend to share common beliefs and rituals, (Zed, 2017).

The SA Constitutional Court, Judge Sachs, described the role of religious bodies and alluded to the fact that they play a role in public life by schooling our people, in hospital projects and poverty alleviation programmes. They further command ethical behaviour of their members, provide halls for community activities and that religion is part of their temper and culture, (Van Vyver & Green, 2008:344).

According to Brynard and Hanekom (2011:2), the research is expected to contribute to all sectors, be it private or public. The contribution must further be to some field of high priority. De Vos, Strydom, Fouche and Delpont (2011:9) view the contribution to be as follows and which will be this research's contribution:

- To add to the body of knowledge in the academic field through the newly found and studied information which will be utilised by fellow students at institutions of higher learning, including UNISA
- The government together with its law enforcement investigators will also benefit immensely from the information gathered as it will serve as a guide in the policing of religious extremism in the country and fight any emerging new crime trends in general
- SA citizens, especially congregants, will be empowered with studied information on religious extremism so that they can timely make informed decisions when confronted with similar situations and report perpetrators of such crimes to law enforcement agencies
- Ordinary Christians who are also congregants from the different denominations, as highlighted, are to benefit from this information so as not to be lured and may be able to report the incidents before it gets out of hand

1.8. SUMMARY

The researcher presented the research study in this chapter by way of introduction to the topic. The background to the study relating to religious extremism in South Africa was elucidated. The problem statement together with research aim and objectives were further highlighted. The research questions, conceptualisation of key concepts and the research significance were also discussed.

The following Chapter is about the literature review on religious extremism in South Africa.

CHAPTER TWO: LITERATURE REVIEW ON RELIGIOUS EXTREMISM

2.1. INTRODUCTION

The following chapter outlined the origin of religion, nature and extent of religious extremism in South Africa. The problems created by religious extremism in South Africa were also discussed, highlighting the abuse of religion by religious leaders for self-interest with the focus on the mostly followed religion in South Africa, which is Christianity.

The summary concludes this chapter.

2.2. ORIGIN OF RELIGION, NATURE AND EXTENT OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

2.2.1. Origin of religion in South Africa

Githuri (2019) believes that religion plays a very critical role in any society. Prof. Olupona (Harvard University) regards religion to Africans as a way of life, a public sphere that is plural and varies depending on where one comes from. Yoruba is a religion practised or centred in Southwestern Nigeria; the Zulu religion will be practised or centred in Southern Africa, (Chiorazzi, 2015), among others.

Agbiji and Swart (2015:4) and Coertzen (2014b) also support the previous statement as they added that religion permeates or is saturated into all the aspects of an African. This is because Africans start practising a religion from when they are born up to their death. Prof Olupona, and Chiorazzi (2015), affirm that religion informs everything in African society, this includes marriage, health, dress, death, to cite the few. Religion to Africans is handed down from generation to generation.

There is no founder of religion for Africans as it was revealed to the first generation through the supernatural powers of God. Religion did not come with anyone and there can be no one who can claim to have invented religion. Strenski (2015:11) also

highlighted that humanity as a species is generally religious not because of something miraculous that might have happened. He also asserts that humanity is religious from birth to death. As we arrive on planet earth, religion becomes part of our genes automatically.

Prof. Mosoma from the CRL Rights Commission, shared the same sentiments on religion, in his interview with the South African Broadcasting Corporation (SABC) on the programme, Unfiltered on 9th November 2020, that to believe or not to believe, is believe. He continued to say, no person exists who does not believe. A person can believe in the rock as their god, they can believe in a pumpkin as a god. He concluded by highlighting that, which is why religion is being understood as the inner transcendental experience of people (Simpear, 2020).

Similarly, Stibich (2021) also supported that 84% of the world population is religious and affiliated with some type of religion. Religion, as previously indicated, is inner built and is regarded as part of our inner beings. Being religious is the normal part of who we are as humans. It does not come simply because one was taught, as it was never invented somewhere like science. Coertzen (2014a), Agbiji and Swart (2015:4) and Strenski (2015:11) also concurred that no African lives outside of religion.

Agbikimi (2021) also further noted that religious beliefs or religion, in general, is natural to humanity and will always be with us. Every human being is religious as it is something that is always with us. It is something that cannot be moved, displaced or banished even by science. Religion is in any case natural as science is invented and therefore unnatural. Madondo (2018) provoked us when he said that Missionaries found Africans practising their religion from time immemorial.

A belief that had sustained their way of life and through it they had built communities and their political systems. On arrival in Africa, these Missionaries regarded the Continent as a dark place and that their coming was to convert the savages. They further regarded Africans as people who were without religion, not human, and therefore needed to be enslaved and deprived of their human dignity. Dutch settlers of the Cape imported their religion into Africa, (Paas, 2016:333). Missionary bias contributed to the notion that Africans are without history, contributed nothing to human civilisation and that, somehow, justified their actions to enslave them, (SAHO, 2019a).

SAHO (2019a) further records that Missionaries did not only settle in SA for spiritual reasons but also for material advantage and psychological security. Unsuspecting Basotho and Batswana welcomed the Missionaries with open hands. The chiefs will even go to them for advice on issues relating to other missionaries but whilst they betrayed their trust, (Global Black history, 2012). The Pedis and the Zulus suspected the bond and vehemently rejected their presence. The Missionaries frowned at various African practices which were part of their religion and this created tensions as they called the practices vile and heathen practices, (SAHO, 2019a). Those practices were polygamy, traditional dancing, beer drinking and ancestral worship.

The rejection was strong since they often took action and as a result, few were won into Christianity in the 19th Century and during the Anglo-Zulu war in 1879. Besides the rules, missionary Christian influence as a religion failed and this was noted when amaXhosa continued with their abaKwetha (Circumcision initiation) ceremonies in 1959, refusing to obey. Trade schools of missionaries were however opened in 1841 and 1847 respectively at Morija and Lovedale. In 1902 close to 15 of these institutions opened in Southern Africa and 56 were already opened around the Continent.

Missionaries continued establishing these schools, according to Madondo (2018), as it was the nursery of the infant Church. Simply put, they were planting a seed that they knew will grow, irrespective, to popularise Christianity amongst Africans. However, it is

in the same period where at Livingstone children protested and put the bible aside for the axe.

Christianity, though it survived and thrived through the very religion and culture of Africans it needed to destroy as African Evangelists were the ones travelling from village to village promoting Christianity, (Global black history, 2012). In establishing the origin of religion Agbiji and Swart (2015:4) describe Africans also as a notoriously religious nation. They further argued that religion is spread in their entire life departments (veins) to an extent that it is difficult to isolate them from it and that even Christianity is influenced by African traditional religion. Further, Africans are immersed in religion from birth to death. Their survival is religion due to being born in a religious universe. It is therefore unthinkable that any African can live without religion. South Africans as Africans are therefore no different.

Coertzen (2014a) agrees that in Africa's history of religion, the Western influence on religion started in 1652 under the Dutch in the Cape. To be specific, it was a period from 1652 to 1795 of Constantinalism. The English took over from 1806 to 1910 with their English religious influence. In 1910 the union of SA was formed up until 1994. In 1996, SA has a Constitution for the first time where the freedom of religion was guaranteed for all with no interference or influence.

Ms Mndende, the cultural activist, concurred that religion permeates all the aspects of the life of an African, (Agbiji and Swart, 2015:4) and (Coertzen, 2014b). She added that Africans do not convert to religion but they are born into it. Africans become active participants in religion from birth till death. Their beliefs and practices emanate from the spiritual world. They are handed down to the physical world by our forebears through the mouth, practical participation in ritual activities and day-to-day teachings by our elderly. There is therefore no founder of religion as it is something that was revealed to the first generation by the supernatural powers of God.

They were in turn given rules and rituals to practice and the manner of living in harmony. When they die, spirits join the spiritual world where the Creator is. The ancestors' journey then begins as they are the messengers of the Creator and the supervisors of the physical world. They come to us in dreams and visions and these are basic beliefs of an African. Strenski (2015:11) mentions that humanity or human being is not religious because something miraculous happened to them but that this is what people are in general as a species.

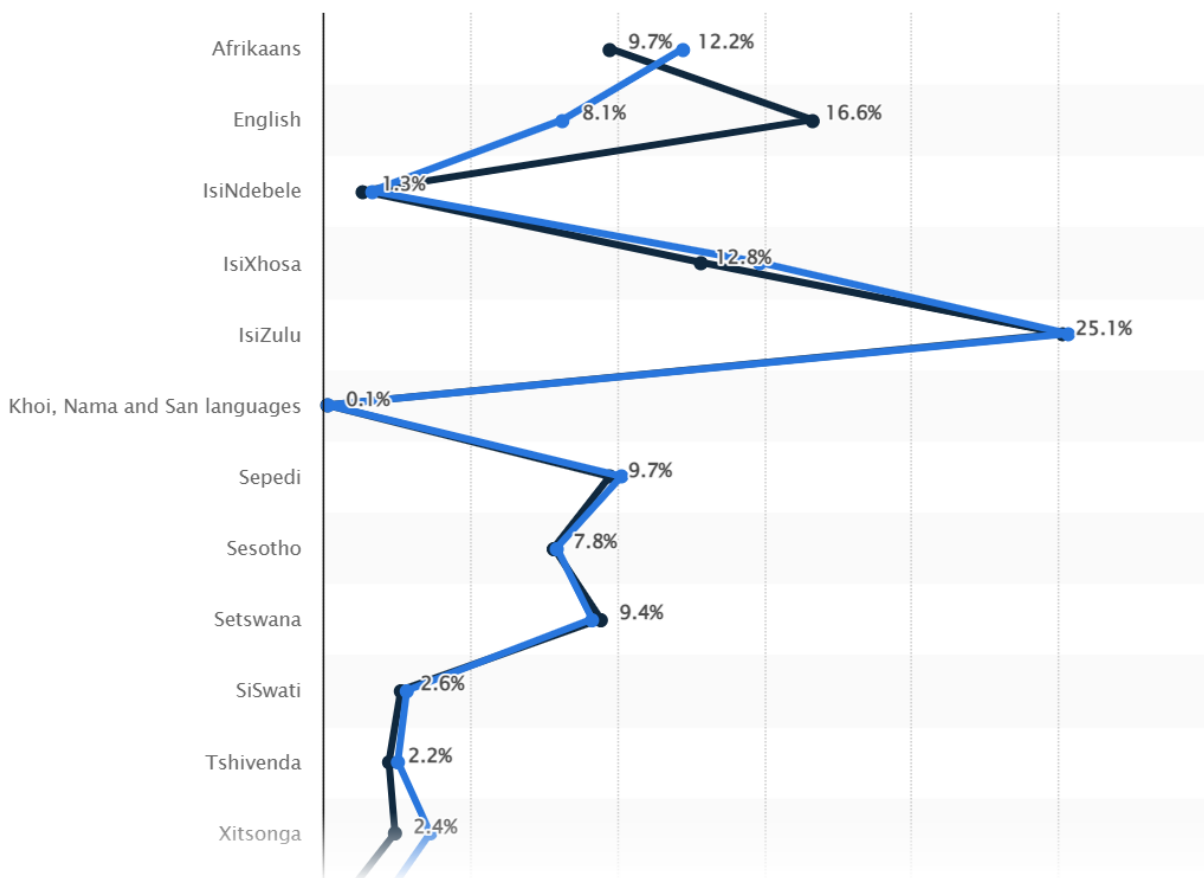
This is something inner built as their common features as human beings, a notion that was supported by cultural activist, Ms Mndende, (Coertzen, 2014a). Accordingly, it is natural for them to be religious because it is a normal part of who they are. This is something we cannot be taught as it was not invented somewhere. Agbikimi (2021) regards religious beliefs as natural and that religion will always be with us and will never be displaced, moved or banished by rationalism. SA is further a country of pluralities, a reason it is referred to as the Rainbow Nation since it is made of different languages, religions, among others, (Coertzen, 2014a).

In Fig. 2.3 different languages which are relevant to the research are displayed. It is a further confirmation of our diverse nature and that so far has yet to cause any conflict in SA. All different languages and religions in SA, as indicated in both Fig. 2.1 are protected by Section 9 (3), of the SA Constitution. This Constitution further prohibits any discrimination on grounds of religions, languages and cultures. It further guarantees freedom of religion under Section 15 (1). Section 30 read with Section 31 also encourages citizens to use their language and participate freely in any cultural life and also to join, enjoy and be part of any cultural community.

Section 7 (2) acknowledges the responsibility of the state to protect, respect, promote and fulfil all these rights as mentioned. Coertzen (2014a), maintains that religious groups have also a responsibility to limit certain rights of their members to ensure compliance with the rule of law and also based on the condition as set out in the Constitution.

The Legal Information Institute (LII) defines legislation as the preparation and enactment of laws by a legislative body through its law-making process, (LII, 2022). Britannica (2022) defines legislation as the preparing and enacting of laws by local, state, or national legislature or body. Nzwili (2016) argues that indeed governments of the world while trying not to trample on religious freedom are increasingly getting frustrated in dealing with clergies who abuse congregants.

Figure: 2.1: Statistics of official Languages in SA.



Source: Statista (2019)

They are therefore proposing a tougher stance or legislation to protect unsuspecting church members from the corrupt and immoral scammers, (Fihlani, 2016). In Kenya, several rules to regulate religious groups and prevent youth radicalisation by Muslim

terror groups were established. They were however withdrawn after a bitter protest by Pastors and Church leaders. Some of the regulations provided for a degree for Theologians.

Figure: 2.2: Different religions in SA and the World.

Religious Adherents, (2015)²	South Africa	Southern Africa	World
Christian	61.52%	61.98%	29.88%
• Protestant	32.03%	33.64%	9.58%
• Catholic	6.65%	8.62%	14.95%
• Orthodox	0.47%	0.41%	3.05%
Indigenous	6.77%	7.46%	2.5%
Not Religious	6.16%	5.48%	12.1%
• Unspecified Not Religious	5.85%	5.21%	10.11%
• Atheist	0.31%	0.27%	1.97%
Muslim	1.65%	1.49%	22.98%
• Sunni	1.47%	1.33%	19.28%
• Shiite	0.15%	0.13%	3.44%
Hindu	1.1%	0.97%	14.55%
Bahai	0.53%	0.53%	0.11%
Buddhist	0.36%	0.31%	6.65%
Jewish	0.16%	0.14%	0.19%
East Asian Complex	0.13%	0.11%	4.85%
• Chinese Folk Religionists	0.07%	0.06%	4.34%
• Confucianist	0.04%	0.04%	0.04%
• Taoist	0.02%	0.01%	0.25%
New Age/Neo-Religionists	0.04%	0.03%	0.15%
Sikh	0.02%	0.02%	0.36%

Source: Business tech (2016)

The Kenya President has however vowed to continue to reign on rogue preachers, (Fihlani, 2016). He is quoted to have said that those who take advantage of citizens by defrauding or cheating on them must be uprooted, (Nzwili, 2016). In SA, the South African Council of Churches (SACC) General Secretary Bishop Malusi Mpumlwana

called on established guidelines to regulate Churches and further said that governments must play a role in protecting citizens from harm, (Fihlani, 2016).

In Cameroon, the President, Paul Biya, closed down 100 Churches that it was alleged, were involved in some criminalities. It was Pentecostal Churches that were linked to some miracles, (Nzwili, 2016). There are suggestions to regulate Churches through Associations, National Councils and fellowships, (Fihlani, 2016). Some Church leaders also supported the move, like Tolbert Thomas Jallah Jr. who said that this has worked well in the Gambia, a predominantly Muslim country.

In the Gambia, a Christian Council regulates all religious groupings in the country including Muslims. Prof. Jesse Mngambi from Nairobi University also added his voice when he said that governments needed to intervene to curb illegal activities in Churches, (Nzwili, 2016) and (Pew Research Center, 2019). Resane (2017:1) provided that the research on the indicated topic is highly needed to enlighten scholars on the rationale behind the practices. At the end of the research project, the strategies for policing religious extremism in SA would be found. The challenges that they face which make policing religious extremism difficult will be highlighted.

The recommendations will be made based on the findings of the research project. Based on the gathered information, religion is within us from birth as human beings first, as Africans and as South Africans. Religion is defined by Brady (2020) and Stibich (2021) as a personal set or institutionalised systems of attitudes, beliefs, practices, services, and worship of God or the supernatural. Brady (2020) crucially adds that religion is based on lives, all the teachings and beliefs of a historical figure.

In the Christian context, those teachings will be about Christ, Moses, to highlight the few. In the Muslim context or religion, teachings will be about Muhammad, and the details of their lives are also discussed. They are either on scripts or orally shared. SA has a few religions, but the three most practised religions are African traditional religion,

Christianity, and Islam. For this research, a focus was only on the three selected, whose stats are indicated below.

Christianity will be the first to be discussed as it is mostly followed in SA as indicated in Fig. 2.4 and 2.5. respectively, followed by the African traditional religion and Islam. The next discussion to follow is about the different types of religion in SA.

2.2.1.1. Christianity

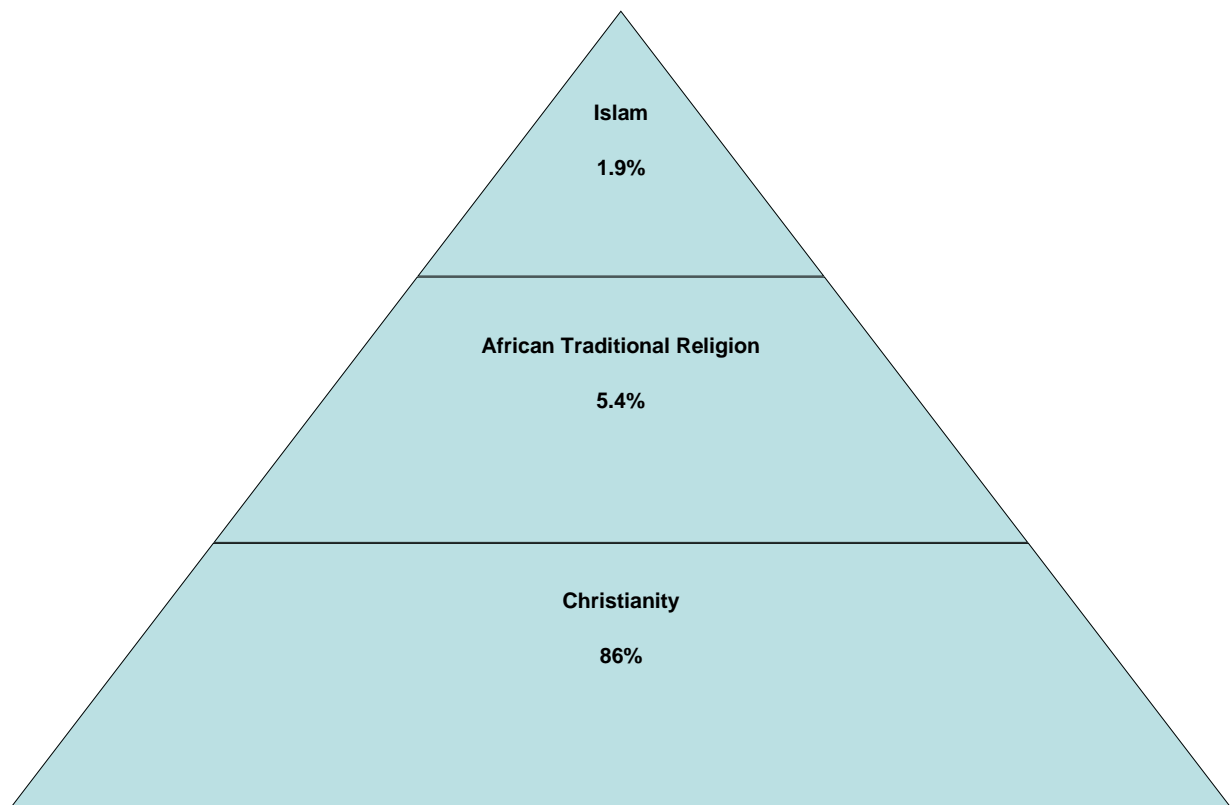
Christianity is the oldest on the Continent as history records that its arrival for the first time was in the 1st Century followed by Islam. This makes Christianity and Islam the oldest on the Continent for over 1300 years. It is further said that Christianity moved to Sub-Saharan Africa with the arrival of the Portuguese, whilst in 1652, Dutch settlers founded its Dutch Reformed Church (DRC) and even imported their religion to SA, (Southers, 2013:30) and (Paas, 2016:353). It falls within the Abrahamic religion with Judaism and Islam.

History further records that it started in the Middle East and it followed soon after the death of Jesus of Galilee (Strydom, 2021). It spread from Palestine to the major cities of Rome under the Roman Empire. Christianity was further taken to colonies as part of the civilising mission. Christians are nearly the third of the world's current population. Christians are spread on all continents being highly concentrated in America, Europe, and Sub-Saharan Africa, (Southers, 2013:30).

Christianity is divided into Catholic, Protestant, and Orthodox and is the **largest group in terms of support as in Fig. 2.3** and is mostly practised in traditionally known Churches in SA. The denominations, which are the large group of congregants united by faith and name, (The Free Dictionary, 2022, where Christianity is practised are the DRC, Roman Catholic Church (RCC), and faith Mission to name but a few, (Southers, 2013:30). The indicated denominations are traditional old known Churches in SA and

this is where most SA citizens go for prayer, to attend, or gather. Christians are known followers of Christ. It is believed they were sent out as missionaries to convert others. They believe that this was one of Jesus' instructions that they must go out there into the entire world and preach the good news, baptising as they went, (Strydom, 2021).

Figure: 2.3: SA Support on religions.



Source: Index Mundi (2021)

Mangany and Buitendag (2013) writes that due to the segregation and discrimination, both socially and politically, at the time, most Churches used Ethiopian as a name, to pay tribute to the old or ancient Church of Ethiopia. Most Churches further used the assertion of African identity which became the driving force of any Church formations. The following are just a few examples of the Churches formed at the time and they are

the Church of Christ for the Union of the Bantu protection of Bantu Customs and African American Christianity, to name a few, (Bok, 2020).

The African Methodist Episcopal Church was the main Church at the time as it influenced now-called Zimbabwe, South Africa, Liberia, and Sierra Leone. Another Church that was founded in 1930 was the African National Church of Tanganyika which tolerated polygamy. Another was the Holy Ghost Church formed in 1927 in Kenya. It is said that this Kenyan Church made speaking in tongues whilst praying fashionable for the very first time, (Strydom, 2021).

It was also during this time that the concept of The Holy Ghost played a key role in Kenya. In the North of the Continent, Christianity became its early cradle as it came some 2000 years ago just after the birth of Jesus. It is said that the Holy family fled the wrath of King Herod, as recorded even in the Bible. It is therefore possible, and safe to say, that Christianity was first in the African Continent before it was received by other countries like Britain and Europe, (Strydom, 2021).

It all started with Judaism as Jesus is believed to have been born within the Jewish community in the Roman Empire. They were the first followers of Christ. However, Jesus found the Romans believed in their traditional gods, as a result, his message could not be easily believed or accepted. Those who followed him were persecuted. It is recorded that Jesus was born some 2000 years ago. Some Jews believed that he was the promised Messiah from God as foretold by the prophets at that time. He started his preaching work or career, preaching God's word, at the age of 30 years. He performed miracles and healed the sick which angered the leadership of Rome at that time (Strydom, 2021).

He was a threat and that he undermined the leadership, hence, he was persecuted and killed. He however died and rose after three (03) days. He rose and left his disciples as he returned to heaven after his mission was accomplished on earth. This is where his apostles were given special instruction that they should go out into the entire world and preach the good news, baptising as they went, (Bok, 2020). His followers, Apostles, were also persecuted by Roman rulers and it is only during the time of Constantine who became a Roman Emperor that things changed for Christians. The reason was that he also converted to Christianity. It is believed that he made Christianity popular in Rome to this day. It is recorded that in 1854 Christianity was one religion and it fell under the Catholic Church.

However, the year of Great Schism brought the greatest break-up in the history of Christianity. The first to break up and be formed was the Orthodox, followed by the Protestants. Christianity, due to the split, therefore divided into, RCC, Orthodox Eastern Churches and Protestant Churches (Bok, 2020) and (Lipka, 2015). Even though they were divided, commonalities among Christians are still seen even today such that they all believe in Jesus. Further is that Christianity began as a form of Judaism and its early followers are Jews. It is further known that Jesus is the Messiah, the anointed one and sent by God.

The rise however of charismatic Churches was a result of the connotation of the Toronto Blessing which started in Britain in 1994, (Cassidy, 2020). It started as a Christian revival at the Toronto Airport Vineyard Church. It started small and innocent but turned out to have severely detrimental and far-reaching negative consequences. John and Carol Arnott were inspired by the revival manifestations in Argentina and South Africa. They invited Randy Clark who was tremendously influenced by the South African preacher, based in Louisville, Kentucky, named Rodney Howard-Browne. From 20th January 1994 for two months, Clark preached and introduced a new phenomenon in Neo-Pentecostalism known as holy laughter, (Resane, 2017:2).

He learned this phenomenon from Rodney Howard-Browne. This phenomenon was internationally known as the Toronto Blessing. The Church membership swelled from 120 to over a thousand that year. Attendants who came from abroad after hearing of this phenomenon caught it and took it back to their homelands, and the manifestations spread like wildfire. Literature and YouTube show characteristics of ecstatic worship accompanied by manifestations such as slaying in the Spirit, laughter, shaking, crying, roaring like lions, barking like dogs and crawling, (Cassidy, 2020). Leaders and participants claim that these are physical manifestations of the Holy Spirit's presence and power (Resane, 2017:2). It later transformed into extreme practice as seen today in SA and other parts of the world.

In terms of leadership and participation, Zurlo (2022) reflected that 52% globally of women are Christian. In addition, social scientists for decades have also confirmed that women are more religious than men. If one goes to any private prayer and worship services, they are there in numbers. A confirmation is further made from the bible that after Jesus rose, women were the first at the foot of his tomb. Women, therefore, make up the majority of Christian in every Church but not in leadership hence the scandals heard, raised, discussed and written about, are mostly about men who are in these leadership positions.

According to Zurlo (2022), 68% of women consider religion to be of importance compared to 61% of men. In daily and weekly prayers, women lead the pack with 61% and 53% compared to men with 51% and 46% respectively. It is not surprising that they are the victims and are the ones who are mostly caught up in this extreme behaviour by religious leaders. Due to the unbecoming incidences of this extreme behaviour, termed religious extremism by this research project, which affects mostly women, confirmed by research that they are the largest followers, a Commission was formed. It was aimed at addressing challenges including religion, among others. The Commission for the

Promotion and Protection of Cultural, Religious and Linguistic Communities, known as the CRL Rights Commission, was formed in SA, (Mabona, 2022).

It pronounced that it cannot allow religious institutions to practise unsavoury harmful religious practices and continue to make pronouncements that are dangerous to the health and well-being of people, especially women, in the name of religion. It is a violation of the constitution when citizens' dignity is not protected. In one interview by Electronic News Channel Africa (eNCA), the leader of the Baptist Convention of SA, Rev. Jentile, told the channel that to make congregants eat snakes has nothing to do with the power of God and is self-serving, (Resane, 2017:8) and (Jentile, 2016:4).

2.2.1.2. African Indigenous religion

African traditional religion is also known to be African Initiated or traditional religion which Strydom (2021) describes the term as indigenous to refer to the claim of being or to have been the first or original inhabitants of a territory. Africans in Africa are referred to as indigenous based on their history of being the first inhabitants, (Van Wyk, 2015: 6). Thus, in Canada and the USA, the term first peoples are used to refer to the *Inuit* or *Eskimo* and native Americans or native from Latin *natus* born, while in Australia *Aborigines*, from Latin *ab origine* from the origin which is commonly used for its first inhabitants.

Religions have denominations and they are also classified into families based on how they started or emerged. According to Strydom (2021), families of religions are Asian religions that encompass Hinduism and Buddhism. Asian religions emerged from Asia. Abrahamic religions are referred to as such because they commonly claim to have Abraham as their ancestor. They are also referred to as monotheistic since their adherents believe in the existence of one God only, (Sanni, 2016). Abrahamic families are Judaism, Christianity, and Islam. At the UNISA (UNISA) African traditional or

indigenous religion falls within Christianity in terms of families of religions (Strydom, 2021).

Missionaries came to the African Continent in the 19th century to convert African indigenous people or locals to Christianity. They found Africans practising their form of religion. Prinz (2020) interestingly cites that Missionaries thought or had the impression that Africans did not have prior religion and that Africa was a dark continent. They undermined African culture, which Vyver and Green (2008:338) define as traditions and beliefs developed by a community. They held the view that it was uncivilised, hence it is constantly believed that they came and colonised Africa. Yet, Africans called God by different names, depending on their origin and ethnicity, (Mangany & Buitendag, 2013).

In SA due to different Ethnic groups, his name varies. In Isi-Zulu, he is called *UNkulunkulu* or *UMvelinqangi*, in Se-Pedi - *Modimo*, in Tshivenda - *Mudzimu*, to mention the few. In the Bantu religion and in ancient Africa, which varied from tribe to tribe, most Bantu-speaking people believed, even today, that the dead continues to influence the living. Since religion and culture overlap, according to Vyver and Green (2008:338), Africans referred to those who have passed on as ancestors and believed that they remain in spirit and therefore deserve to be respected and should be welcomed.

The Bantu-speaking people also believed in a supreme being as the highest power, the source of all excellence and virtue but far removed from human understanding, (Mokgobi, 2014) and (Mangany & Buitendag, 2013). Besides ancestral beliefs, for Africans and religion, as Chiorazzi, (2015) argues, is a way of life. It is something that cannot be separated from our public sphere. It has however fallen out of favour today due to Christianity which seems to be favoured and has spread all over the Continent. Indigenous African tradition however is stronger in Central Africa. According to

Mangany and Buitendag (2013) and Chiorazzi (2015), Africans did not have a religion and were described as uncivilised, pagan, and heathen.

Africans were therefore made to choose Christianity and even forced to speak English. John Phillip, who is regarded as one of the most influential from the London Missionary Society (LMS), when he arrived in SA in 1819, believed that indigenous Africans were a backward race, limited by its environment that needed to be civilised by adopting Christianity. After they adopted Christianity, they brought ideas about education, clothing, family life and the whole role of women and men. Due to this, Missionary programmes succeeded as they offered better education. Missionaries further succeeded in teaching Africans to read for the sole purpose of understanding God's word. Enoch Mgijima, for example, is cited as an influence on Christianity based on the history of prophecies, (Madondo, 2013). In 1921, the unarmed religious disciples of Mgijima, the Israelites, met in mortal combat with the armed forces of Colonel TG Truter when they refused to evacuate Ntabelanga, near Queenstown, now known as Komani, in the Eastern Cape (EC).

Mgijima and his scores of religious followers were part of the Millennium movement. A former Methodist lay preacher, Mgijima became converted to the new indigenous faith and convinced all of his powers as a prophet and healer, making it possible for him to attract scores of followers atop the mountain of Ntabelanga, (Ka-Plaatjie, 2015:3). The Jan Smuts regime construed the gathering of the Israelites as a threat to security and peace when more and more land was occupied and the white residents of the nearby Oxkraal began to raise complaints. In the conflict which ensued, 163 Israelites were gunned down, 129 wounded, and 95, including Mgijima, were arrested (Ka-Plaatjie, 2015:3).

When faced with the last and final warning to retreat, Mjijima chose the path of death rather than relinquishing his calling. His was a struggle for land, an African interpretation of the Scriptures, and a response to oppression, (Madondo, 2013). The influence, even before his, however continued unabated. On June 29, 1823, the first five African converts were baptised at Tyumie, near Fort Hare. Among them were two followers of the Christian Xhosa prophet Ntsikana and were given new English baptismal names of Robert Balfour and Charles Henry. After this, a new class of educated African religious converts was born.

The above indicated attended various mission schools and became active agents of political change. Lovedale, Ohlange, Marian hill, Clarke bury, Kilnerton, Stofberg, and Zonnebloem are among the missionary institutions that produced generations of schooled preachers who did not have illusions of themselves as prophets and fortune-tellers, (Ka-Plaatjie, 2015: 3) and (Agbiji & Swart, 2015). The above explains the massive support for Christianity in the country, suppressing African Indigenous tradition, which became embraced in whatever form it came with, hence the Charismatic Churches and religious extremists, in particular, today.

2.2.1.3. Islam

Islam comes from the family of Abrahamic religions which consists of Judaism and Christianity. It started in India and China in the 2nd Millennium Before Christ (BC). It was found in the 7th Century BC in Saudi Arabia by the Prophet Muhammed. He learned both Judaism and Christianity during his travel to Syria. It was spread beyond its area of origin through trade and conquest. It was then further introduced in Africa, South of Spain, East Europe, Asia, China, South and South East. It has recently spread to Western Europe, the United Kingdom (UK) and the USA. It is in the time when Central Asia established itself along the Ganges. They incorporated old indigenous beliefs and practices (Strydom, 2021).

It is recorded that their teacher is Imam and that their main source of content or rules comes from the Quran. They mostly learn about the Islamic lifestyle and morals. Their teachings are based on the messages transmitted by the Prophet Muhammad in the 7th Century, (Opata, 2001:135). Islam translates to submission to God. It is a growing religion, like Christianity and others, which now amounts to over 6 million in the world. Followers of Islam are called Muslims, a word that translates to the one who submits. Muslims are more like Christians, and they believe in one God, called Allah, and the devotion that God requires of human morals and behaviour, (Van der Krogt, 2015).

Islam further teaches about social and personal codes of conduct normally referred to as Sharia'ah or law. They believe that the Prophet Muhammad is the last prophet after Moses and Jesus. They have what they call the Muslim Creed, which talks of their belief in God, Angels, the Prophets, revealed books and the Day of Judgment. Since Prophet Muhammad burned the use of idolatry forms of worship, which was known as his cornerstone, they, too, do not believe in any artistic representation of Allah, (Van der Krogt, 2015). It is the second-largest religion after Christianity amounting to a quarter of the world's current population.

They are concentrated in North, West and East Africa, Middle East, Central, South and South-East India. Indonesia has the largest number of Muslims, followed by Pakistan and India, (Strydom, 2021). Their book of rules which is the Quran means a recitation. It is believed these were the recitations prophet Muhammad received when an angel Gabriel, also known as Jibril, appeared to him. The recitations were later compiled by his secretary known as Zaid or Thabit. The Quran is written in Arabic which is the only authoritative language. Translators are therefore not inspired and have about 112 sutras or chapters, (Nosseir, 2017). It has stories that are parallel and events familiar to Jewish and Christianity.

Nosseir (2017) writes that Muslims have their challenges of being suspects wherever they go. They are perceived to be the most dangerous people and to be watched carefully. This is because of their Islamic extremist behaviour by the few. Nosseir (2017)

however believes that Muslims are full of pride to belong in this faith. Though it raises questions to be a Muslim, Islam is about peace, mercy, and forgiveness. Yilmaz (2016:1) argues that the Muslim religion which is loved by many has been hijacked by violent extremists in global movements and the world is being attacked by right-wing extremists who are full of hate with violent tendencies, like in all other religions who are faced with challenges today.

2.2.2. The nature and extent of religious extremism in South Africa

In his diagnosis about the nature and extent of religious extremism, Kilama (2022) suggests that, whilst all agree that religious extremism was bad and that church leaders were taking advantage of the poor people, a real transformation of the mind was needed for people to change. He further added that poverty was robbing people of their dignity, hence those in positions, are abusing the status quo. The real cause of poverty was also furthered by prosperity gospel hence there are those who are able to advise accordingly and those who abuse the situation based on the cases below:

Prophetess Fikile Buthelezi from Duduza in Ekurhuleni, Gauteng Province, was described as too sexy for God by rival pastor. Fikile is criticised for her dress code in Church. She explained that her dress code does not bother her as she is comfortable with the way she dress and looks. She is only 27 years old and unmarried. She explained that her focus was on God's ministry and has been preaching for the past 13 years with three branches in the country, (Masipa, 2022).

Her advice to fellow congregants and specifically women was that they must continue to serve God but with the greatest of caution. She further added that many predators and abusers were in the house of God. She added that most men and Church leaders uses the bible to enslave and abuse women and therefore, if any congregant especially women, feel any sign of abuse and ill-treatment, they must run for their lives, (Masipa, 2022).

In one story, the Independent Online highlighted a fellow who goes by the name of Dr. Tebogo Makena who charges R50k (R50 000) for consultation. He claimed to have obtained his Doctoral Degree (PhD) at the University of Pretoria (UP), in heaven. The University's Director of Institutional Advancement at the UP, Rikus Delpont, however, denies this. He confirmed that Makena was never at UP but this doesn't bother him, (Mtembu, 2023).

He claimed to be above attorneys and therefore not afraid of anyone. He goes by the name of "Oracle under the Sun". He is quoted as saying that he is above Christianity's Jesus Christ and only provides his services to the super wealthy. He said that his target market is people who lives in Sandton, Waverfall, drives Ferraris, McLaren, and owns trucks, planes and tendering, (Mtembu, 2023). This again is just but one bogus religious person who commercialise religion for self interest which is becoming a problem for SA.

In 1988 a police officer who has just been relieved of his duties, due to his racist stance, famously known as the "Wit Wolf" or White Wolf, named Barend Strydom, went on a rampage in the name of Christian beliefs and killed eight (08) black people, injuring 25, (Smith, 2008), (Falkolf, 2016) and (SAHO, 2019b). The incident took place on 15 November 1988 in the central town called Strydom Square in Pretoria. Barend Strydom killed 8 black people and injured others as he believed that black people would contribute to the continued existence of white Christian Afrikaners.

He claimed to be the leader of the White Wolves, which, it was, concluded that it, never existed but that it was a figment of his imagination at the time. He was stopped by a taxi driver by the name of Simon Mukondeleli, from Atteridgeville. It is said that he believed he acted according to God's will, hence he showed no remorse. He further believed that God had ordered blood and that as a Boer warrior at the time, he delivered. He also believed that blacks were not people and that the biblical rule that "thou shall not kill"

does not apply when one kills them. He was sentenced to 30 years for attempted murder and life for murder.

He however did not serve long as he escaped the death penalty due to the moratorium on capital punishment in 1990 and served up to 1992 when he was released as part of the African National Congress (ANC) and National Party (NP), political parties in SA, prison exchange programme when Robert McBride, also a political prisoner for political killing, was also released. He further got amnesty from the Truth and Reconciliation Commission (TRC) in 1994 as his actions were considered politically motivated, (Smith, 2008), (Falkolf, 2016) and (SAHO, 2019b).

Due to further discussions brought by different political parties like ANC and others with NP, SA changed for the better, giving birth to what is referred to as rule by the people for the people or democracy. Since the dawn of democracy, in 1994, SA opened its doors to all, including visitors, both, from the Continent and the World, (Mabona, 2022). Several Churches suddenly also increased and were mostly led by foreign nationals or people from other countries, especially in the African Continent and some by SA leaders, (Simpear, 2020). A number of these Churches are perceived to be conducting healing and miracles for citizens in the name of religion for money. Due to several complaints, that were directed and specifically coming from Christianity, the CRL Rights Commission was established. It investigated and concluded its work in 2016.

In its shocking findings, a report was drafted which confirmed the general practice of religion and the extent of religious extremism in SA. It confirmed that, for congregants or people to be blessed or prayed for, they were paying huge amounts of money. The holy oil and water are sold at an exorbitant price to congregants. For a congregant or person to see the spiritual leader for a blessing or consultation, a fee is to be paid. T-Shirts and Vaseline which serve as protection and luck also sold at an exorbitant price. Speed

points and cash are used in Church for contributions to the leader. Congregants are even asked to strip for healing. They are made to eat snakes, and grass and to drink petrol or Dettol, (Mabona, 2022). They are sprayed with doom and even a tavern Church has been established (Mdakane, 2017:31) and (Maviya, 2018b:7).

An incident that sparked a lot of debate about this is that of Pastor Alph Lukau, whose background is explored below, from the Alleluia Ministries International who claimed to have brought a dead man to life. The incident happened in 2019 in his Church around Johannesburg. This is another unbelievable miracle performed by the bogus Pastor, as headlines read, to ensure that people pay for God's power to be assisted (Ngqakamba, 2019) and (Mahamba, 2020). Doctor (Dr) Cooper, a Psychologist, confirmed through eNCA (2019), that these types of incidents make congregants feel they are part of these bogus pastors' success stories, hence they have a massive following.

There is also a rise in posters advertising assistance of any kind, (Brown, 2011:69). The headlines include having bad luck, assistance with getting employment, finding a lost lover, assisting to win the lottery, being loved at work by your boss, for promotion, getting employment, to cite the few. All these assistances are performed at a certain fee. The concerning part is that citizens fall for these tricks; especially those with money, as they get tricked to pay or donate. Many end up reporting to the police after having been robbed of large amounts of money, sometimes even life-saving.

The question among government officials and especially those who are mandated to advise the government on crime patterns is, if SA, especially law enforcement, were proactively and reactively ready to deal with policing of religious extremism and the abuse by these church leaders in general. The debate will arise and continue among colleagues and the conclusion will be feedback with a lot of questions than answers.

The researcher, out of curiosity, took it upon himself to uncover and explore the policing of religious extremism in SA.

The researcher has, since birth, held the view that a Church is a holy place and is also very respectable. Parents have always warned that it is not a place to go and play. When Jesus found people, who were selling and others buying in Luke 19:45-46, he chased them out of a Church or Synagogue. He even commented that his house is the house of prayer but that they have made it a den of thieves. It was these incidences that the researcher became intrigued by and other reports in the media that this research on exploring the policing of religious extremism or the so-called Charismatic leaders or Churches who exploit religion for self-enrichments or interest in SA. Other incidences that continued to mesmerise the researcher included the likes of Prophet Jay Israel, whose background follows below, who charmed or lured a female agent from the State Security Agency (SSA) and she even became his lover.

It was further alleged that the SSA agent was helping the Prophet to squash his cases that were being investigated against him by the police (Mothombeni, 2020a), a matter of concern to law enforcement authorities. She was even promised or made to believe that she will lead the SSA or will be promoted as she continued utilising the holy oil for luck. Meanwhile, in another headline, Prophet Jay Israel was being exposed as being a bogus prophet who was forcing congregants to call him and his girlfriend, Kim, and Kanye (Mothombeni, 2020b). Alph Israel Lukau, as is officially known, is a televangelist, from the Democratic Republic of Congo (DRC) and was born in Kinshasa on 25 October 1975. He is SA's pastor and the founder of Alleluia Ministries International which is based in Lyndhurst Johannesburg. He also owns a multi-million house in Sandton, Morningside, (Mueni, 2019) and (Ghanadmission, 2021).

He is a preacher, mentor, coach, father, author, televangelist and spiritual leader to his followers. According to Mueni (2019) and Ghanadmission (2021), his spiritual father is Jacques. A. Vernaud was the son of the late Gaston and was also a preacher who imparted the gift of the Holy Spirit to him (Jacques). He passed away on 28 September 2011. He owns a Television (TV) Channel which is called Accessible Media International (AMI) TV which broadcasts all over Africa and also in Europe. Pastor Lukau is married with six (6) children, (Nkosi, 2021).

According to Mueni (2019), Pastor Lukau was also on the news when he officiated former President Jacob Zuma's daughter's wedding, Duduzile Zuma, in 2011. The daughter was getting married to a businessman known as Sonwaba Sambudla. The attention regarding the wedding was because it took place under the guard of both the police and the Presidential Protection Unit. It also was hype since the bride and her team wore diamond pieces that were estimated to be worth more than R4 million, (Mueni, 2019). Alph Lukau is estimated to be worth \$1 Billion (R17 322 499 000.00) as he owns a fleet of expensive cars including a Bentley and a Rolls Royce, just to name a few and to top it all, a private jet, (Nkosi, 2021).

Prophet Mboro, whose family name is Paseka Franz Motsoeneng, a SA televangelist and also a self proclaimed leader of Ministry called Incredible Happenings has also been on the headlines for some times. Maswaneng (2022) reported that he was chased away by family members of Bakgabo Poo's family, a victim who was raped and killed by what he referred to as "his spiritual son, Ntokozo Zikhali in Wattville. He confirmed to have known the family of the accused as they attended his Church and that they were the people who paid a lot of tithe every Sunday in his Church. He further confirmed that it has been six months that they haven't been coming and that tithe has been badly affected as the results.

In another news headline, it started as a protest, as Motha (2019) shared that, in Pretoria residents barricaded and blocked the roads next to the Show Ground where most of Prophet Bushiri's, Malawian Pastor, and followers gather or congregate, to raise their anger that he must go. This was a result of a stampede that took place when the Church building collapsed, four people died and some were injured. It is alleged that bodies were moved before even the police arrived, an incident which suggested some cover-up.

Later rape allegations also emerged, reported against the Prophet by congregants and money laundering. The Prophet is out on bail after the case was postponed more than three times as new information became available that he was a flight risk since he has been in the country illegally (Grobler, 2020). Prophet Bushiri whose real names are Shepherd Huxley Bushiri is a Malawian national.

He is also referred to as the Major One, by his followers. He was born on the 20 February 1983 in Mzuzu, Lilongwe in Malawi. He is the fifth born out of five siblings and they are a total of six kids in the family. His mother named him Shepherd because she believed God watched over her pregnancy and childbirth complications, (Karen, 2021). He grew up in Mzuzu in Lilongwe, Malawi and this is where he attended his school called Mayale Secondary and Graduated with a Doctor of Philosophy (PhD) from the University of Therapon in Malawi, (Africa Churches, 2019).

It is narrated that from the age of 10, he already had a dream of becoming a preacher. It is for this reason that he currently runs a charismatic evangelical megachurch in SA, whose branches are in Tanzania, South Sudan and Ghana. The Church is called Enlightened Christian Gathering (ECG), under Prophet Shepherd Bushiri Ministries International (PSBMI). Its head office is however situated in Pretoria, Tshwane, SA,

(Karen, 2021) and (Africa Churches, 2019). He is an author, motivational speaker and entrepreneur and is mostly followed due to his supernatural powers.

He is married to Marry Zgambo who was an accountant for a Non-Governmental Organization (NGO), born on the 23 August 1990. Their wedding was in July 2011 in Mzuzu Stadium in Lilongwe, Malawi. They were blessed with three daughters. A daughter named Israella, who it is said was also a prophetess, died on 29 March 2021 after having been refused to attend medical attention in Kenya and was blocked at Kamuzu International Airport (KIA) from flying to Kenya from Malawi. She was buried on the 1st of April 2021 in Malawi, (Karen, 2021) and (Africa Churches, 2019).

According to the British Broadcasting Cooperation (BBC) News, the couple fled SA on 15 November 2020, after having been granted bail by the Pretoria Central Court of R200 000 for money laundering and fraud to the tune of R102 million, (BBC News, 2020). Among the reasons that Bushiri gave for them leaving SA, was their safety. He owns a private Jet and two expensive cars. One Jet, worth \$37 Million (R629 847 670) was seized in 2019 by the Special Investigation Unit (SIU) in SA citing that it was bought using fraudulent or forged documents. He also has some businesses, which among others, include Shepherd Bushiri Investment Limited (Ltd) which deals in mining and oil, rental estate, hospitality and transportation.

His businesses are based in Sandton, Johannesburg, SA, (Karen, 2021) and (Africa Churches, 2019). He also once owned a University named Shepherd Bushiri International University (SBIU). It operated illegally in Pretoria, under the premises of the Tshwane Institute of Technology, which trained theological students in 2017. Due to it not being registered, the matter was reported to the Department of Higher Education (DHE) by some students. The department confirmed the allegations, (Opera News, 2021a) and (Africa Churches, 2019).

The above-indicated incidences are just a few that need serious policing since citizens' dignity is violated and must be protected. Below is a summary of other headlines from SA's bogus pastors. Prophet, Jay Israel of Alleluia Ministries International and a Congolese national who, in some of his miracles, makes single women fork out hundreds of rands for all-night prayer so that they may find husbands. He has also been arrested for being in possession of fake passports and Visas, (Peter, 2019), (Mothombeni, 2020a) and (Mothombeni, 2021c).

Lethabo Rabalago of Mount Zion General Assembly is a known doom pastor who uses it with his church members for healing. It is said that he sprays his members with doom on the affected parts to be healed, (Vilakazi, 2016). He claimed during an eNCA (2016) interview that the insecticide is blessed to heal all types of illnesses including human immunodeficiency virus (HIV), Acquired Immunodeficiency Syndrome (AIDS) and Cancer. He further said that some would even come with different injuries and would be healed, (BBC News, 2016a).

Uriah Maseko from the Church on the Hill Ministries was giving alcohol to his members to be healed, (Ugbodaga, 2019). He used Russian Vodka to minister to his congregants especially those who needed healing and deliverance. Those with HIV/AIDS are asked to come drink as per the Holy Ghost's instruction to be healed, (Peter, 2019). He claims not to be the one who heals but God's Holy Spirit, (Zim News Express, 2019).

The New Zealand Media Entertainment (NZME) reported that Prophet Light Monyeki from Grace Living Hope Ministries in Soshanguve, is alleged, in 2016, to have made his congregants eat rat poison mixed with water as nourishment and healing, (NZME, 2017). He claimed that as Christians, death has no power over them since those boys smoking or taking *nyaope* as a drug for years do not die, why must they die, (eNCA, 2021) and (DNA Web Team, 2017)?

Pastor Lesego Daniel from Rabboni Centre Ministries is known to be making his congregants drink petrol, and eat grass and sunflowers, (Malatji and Raba, 2015) and (Booi, 2014). In 2015 he also made headlines as he prayed for the gay spirit to prove that he was a true man of God. He claims that homosexuality is a spirit that one is either born with or acquired after birth. He is born Lesego (meaning blessing) Daniel Mosuoë from Garankuwa Zone 5, a township just outside of Tshwane, Pretoria, Gauteng, (MyBioHub, 2017) and (Malatji & Raba, 2015).

He was born on 15 May 1972. According to his parents and his mother, in particular, she was visited by a voice before Lesego could be born that confirmed that she will be blessed with a baby boy. The voice also visited the father-in-law who was sick at the time confirming the same news received by the mother. It added that he will not pass before he sees the baby boy, (Malatji & Raba, 2015). It was confirmed that the baby boy was born as promised on a Wednesday since the voice visited the mother on a Tuesday morning. The father-in-law named him Lesego Daniel as he had a brother also known as Daniel.

Malatji and Raba (2015) reports that the father-in-law soon died after his birth. It is for this reason that he mostly used Lesego because of his brother who was also Daniel. He became involved in ministry in 1999 and started Rabboni Ministry in 2002. It has branches mostly in Botswana, Zimbabwe and Swaziland, (MyBioHub, 2017). He is married to Gretta Mosuoë and together they have two daughters. He has been in the news for having been dumped by his wife and the allegations that the wife vacated the house. He was later in the headlines for having commanded his congregants to eat grass and drink petrol in 2014, hence he is now known as the 'petrol pastor'. He regards this as faith healing, (Malatji & Raba, 2015) and (Booi, 2014).

CRL Rights Commission Chairperson summed it up when she once said that in SA even a paedophile from jail can erect a tent and form his or her Church with no

consequences. In conclusion CRL Rights Commission said that these paedophiles, rapists and all with criminal records should not be allowed to lead any church in SA, (Abraham, 2016).

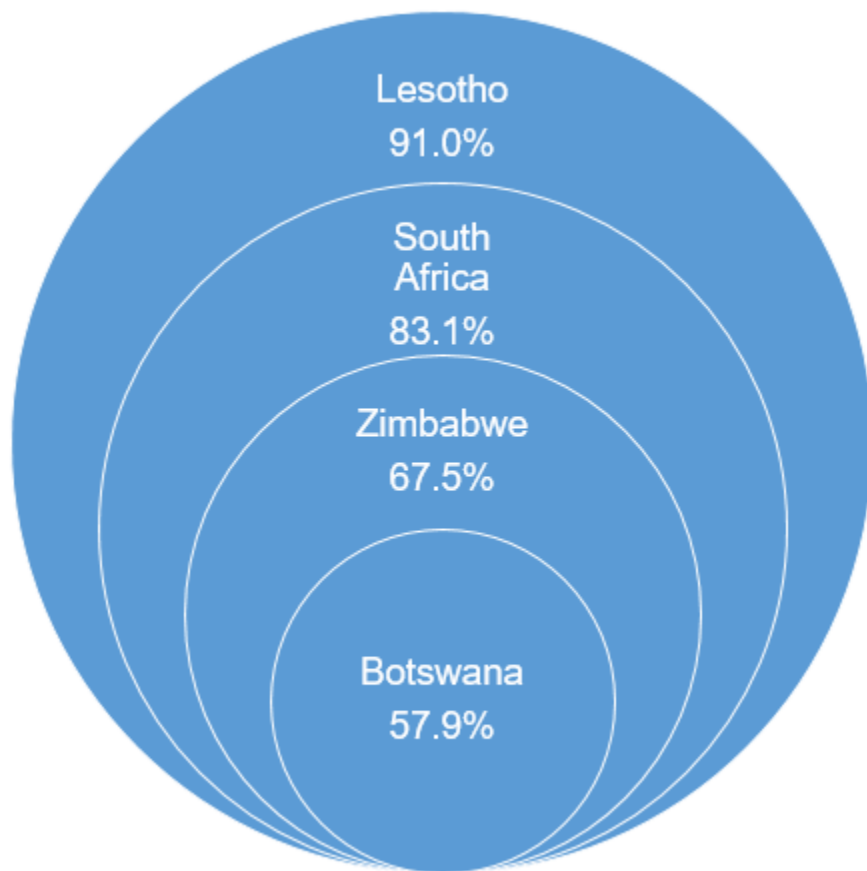
2.2.3. The problems created by religious extremism in South Africa

Religion and specifically Christianity is a growing phenomenon in the world, more so within the South African Development Community (SADC), which SA is also party to according to, (All about Religion, 2020). These are countries as indicated on the table in fig. 2.1. Huda (2017) warns that religious extremism is the current and the new threat the world over irrespective of whether its results are violence or death. Hexham (2002: 1) added that in most instances, religion is masked with political or other motives by these cults. They establish religious traditions which are in tensions with morals of society in general.

No one seems to be excluded from it if left to continue. Its definition, as literature reveals, is attached with some negative connotations. Huda (2017) says that the mere possession of a hostile or negative attitude towards another simply because they differ with your religion or opinion is in itself a problem and contributes to extreme behaviour, (Wibisono, Louis & Jetten, 2019).

Religion by itself is a stimulation of extremism hence it is used and often it is abused for self-interests. Extremist views are considered extreme because, extremists do not support the freedom of choice or expression narrative, (Wibisono, Louis & Jetten, 2019). It is their philosophy which is correct and they want this imposed on others. They utilise various strategies to keep support in Churches which are threats or horror and at times even force or violence, (Huda, 2017). Below is the support of Christianity as indicated within SADC.

Figure: 2.4: Statistics of Christians in the SADC



Source: All about Religion (2020)

Leaders' conducts are a contributory player to extreme ideas in the manner by which they interpret religion. They may either perpetuate extreme behaviour or completely do away with it. The followers also get influenced by how their leaders behave. Political conflicts and the often declaration of one's religion to be superior over the other also create extreme behaviour, (Huda, 2017). It is for this reason that governments throughout the world must all respect, promote and adhere to tolerance and neutrality.

The failure of tolerance and open communication can also lead to religious extremism, (Huda, 2017) and (Wibisono, Louis & Jetten, 2019). Steps to promote tolerance and being a good shepherd by religious leaders are urgently required since Christianity is

also one of the growing religions in the continent if not the world over as indicated by the table in Table. 2.2.

In his inaugural address on 23 February 2022, Prof. Kgatle, at UNISA, highlighted the challenges faced by African Pentecostalism. He cited the causes as by religious leaders not addressing socio-economic issues within Churches, like poverty, gender-based violence (GBV), unemployment, to name but a few. These, therefore, leads to dangerous faith practices by prophetic Pentecostalism taking advantage, (Mabona, 2022). People are also following Christianity as the table indicates its growth in the continent.

They, therefore, commercialise the gospel to enrich themselves by abusing tithes and selling anointing oil, water, among others. Most have fake qualifications obtained somewhere in the USA with no formal training in Theology. He continued to say that it is evident as most own Mansions and can buy Maserati's for their families, (Mabona, 2022). His comments were to highlight the problems caused by religious extremists in SA and within Pentecostalism which included abuse of congregants, sexual assaults, to name a few.

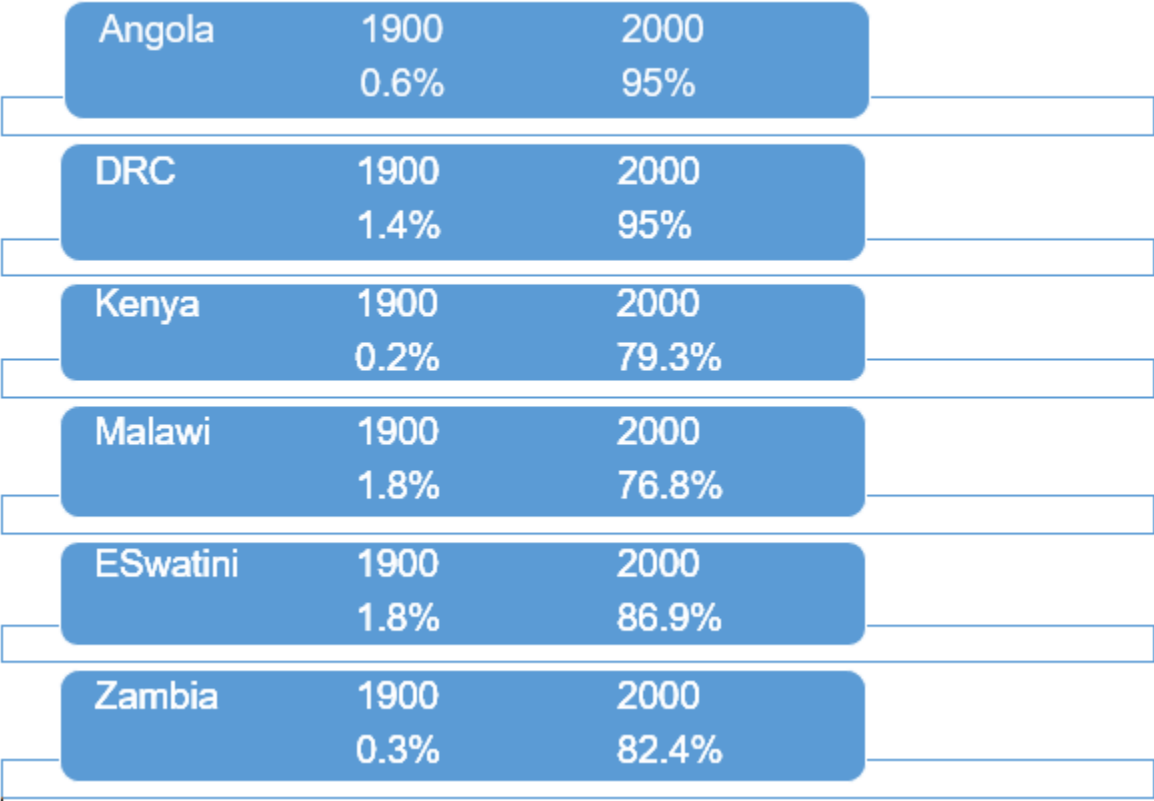
Hexham (2002: 5) further added that some problems these cults or extremists bring is the influence they impart to followers. They even inform their fellow members to, among others:

- Reject western medicines, a no vaccine stance among its members
- Support for spiritual healing
- Exploit its members financially by the leadership

The Barend Strydom, also known as the “White Wolves” (Wit Wolwe) of 1988 incident shook the country and further divided the country along racial lines, as it was at the time. The shooting and killing of 8 blacks and injuring 25 people in the name of his faith, targeting blacks and claiming it was no crime to kill them, was an extreme act which left many families hurt and traumatised, (Falkolf, 2016). He strongly believed that even the

scripture that talks of not killing does not apply to blacks. He however came out of prison on parole in 1994 even though he killed people and brought death, orphans and widows to many families. It is said that he lives comfortably around Brits with his family as a farmer in the North West, SA, (SAHO, 2019b).

Table: 2.5: Statistics on Christian growth in the Continent.



Source: All about Religion (2020)

Since the start of the cult of charismatic Churches, as they are called, many of its members have lost life savings due to investment schemes that were introduced by religious leaders. All have never served the intended purpose as congregants ended up losing it all. They end up coming to report to the police. Many families have been divided, CRL Rights Commission also reported that others even died due to failure to

take medication because they are advised to rather use faith for healing, (Mdakane, 2017:31) and (Maviya, 2018b:7).

Further to this are adverts all over the Cities which talk of assistance to win the lotto, to bringing back a lost lover and even getting promotion at work. All done in the name of religion by some prophets who claim to have all powers to take one's problems away, (Brown, 2011:69). This, as a result, has brought more poverty to SA citizens, especially youth and women who are the highest unemployed in SA, (Statistics South Africa, 2021).

Statistics indicate that women believe that religion is important. They are also in the majority in terms of being religious and within Christianity but yet they are few in leadership positions, (Zurlo, 2022). Men are leaders within the Christian environment even though women are in the majority. No wonder most victims are women, in terms of sexual assaults, rapes, money laundering, among others, (Githuri, 2019). It is therefore that one can also conclude that gender-based violence in Churches, specifically within the Christian environment, is a problem.

The formation of the CRL Rights Commission was on the basis that the state cannot allow religious institutions to continue, making pronouncements and with harmful conduct which are to the detriment and a violation of citizens' rights and dignity, especially women. They are becoming victims since they are the ones who are in the majority within Christianity, (Mabona, 2022) and (Resane, 2017:8).

Gerber (2020) reported that before Bushiri fled the country, after having been granted bail, it was discovered by the Department of Home Affairs (DHA), through its Minister Dr Motsoaledi, that their permanent residential permit was irregular. This meant that it was received without following proper protocols within the Department. The Minister explained that the information, as submitted by the family, was that they came to SA in 1997 through SA's biggest Airport, Oliver Reginald Tambo International Airport

(ORTIA), a record the DHA does not have. The only first record of their entry, which is in possession of the DHA, was in 2013, (Gerber, 2020).

Their application for a permanent residence permit was received in 2016 when they stated under oath and declared that they came into the country in 2015 for the very first time. The permanent residence permit was therefore issued in 2016. The Minister, therefore, admitted that, since SA is suffering from porous borders, this might have been our weakest link. He further added that their stay in SA was therefore irregular and had a lot of anomalies, (Gerber, 2020). This further confirms the character of the so called man of God and the scandals he left in SA with destroyed families.

A prominent radio personality who works for Ukhozi's radio station both in KZN and Johannesburg who goes by the name of Tshatha Ngobe, family name, Khathide Ngobe, also made a touching confession on problems regarding religion. He revealed that he has been a member of Jehova's Witness for most of his life. For this he was never allowed to vote and has therefore never voted throughout his adult life due to his religion. He said that his Church prohibits congregants from participating into politics, a story that even shocked his colleagues, (Mkhize, 2023: 3).

He however highlighted that, since he is no longer a member, after his pastor refused to conduct a funeral for the burial of his cousin, he will be voting in 2024 for the very first time in his life. He shared this to highlight the danger religion brings to many which, he said, has both the positives and the negatives. He even said that even with the Shembe Church, the biggest in KZN, they were having their own challenges, Mkhize, 2023: 3).

Fihlani (2016) advises that, though the Constitution's Section 15 (1), which guarantees freedom of religion to citizens, it however makes it easy for anyone to open a Church, hence it also needs to be revisited. FOR SA, according to Ellerbeck (2015), are in support of an establishment of a specialised investigative unit within the CRL Rights Commission to enforce violations. They believe, it will specifically deal with violations by

any Church leader or member. The unit will further liaise with other law enforcement to clamp down on such persons, organisations or groups.

According to Ellerbeck (2015), existing laws can be utilised to ensure compliance for individual pastors who happen to break the law. Tighter legal frameworks, especially those dealing with bail conditions, need to also be revisited and overhauled since existing ones seem ineffective. The escape of Shepherd Bushiri is a case in point and a good example.

Further solutions, suggested by FOR SA, according to Ellerbeck, (2015) and Mkhetsane, (2019) were that it is the responsibility of each Church in SA to comply with the laws of the country. Church leaders and members must be encouraged to speak out against any rogue pastors. The bible also supports speaking against rogue pastors and behaviour and that the Church is supposed to judge every message, doctrine or messenger, who are teachers, prophets or pastors, against the word of God (1 John 4:4 & Rev. 2:2 & verse 14-15).

That the Church needs to point out the offence to those in sin or an error to warn or correct them (Math 18:15). These rogue pastors must be rebuked, reprimanded or criticised so that they stop what they are doing (Titus 1:13). Those whose teachings and conduct goes against the word of God must be exposed (Rom 16:17). Congregants to withdraw or be separated from those who persist in their sin or error (2 Cor. 6:17 & 2 Thes. 3:6).

In his recommendations, as he tries to provide a solution, Sedibe (2016) also further argues that if Churches, in the end, fail to regulate themselves, the government will surely have no choice but to step in, since it is accountable to its citizens and God. Pew Research Center (2019) on the topic of restrictions against bogus Churches or leaders, highlighted registrations, as it is already done in other countries, like China, Egypt, to name the few, and those not recognised, are forbidden from practising.

In SA, as previously alluded, to deal with the allegations of abuse or religious exploitation, the CRL Rights Commission was established to address this and to support the 2020 Durban Conference on law and religious studies, (Global News Room, 2020). The terms of reference of the CRL Rights Commission were noticeably clear and were to address:

- religious extremism and to understand what the message can be, from the Church leaders, to lure or entice these vulnerable citizens
- It was further tasked to look at the promises made to congregants if they are achievable and at the current legal framework if it needs to be strengthened to address religious extremism
- After concluding its work, it recommended that the Peer Review needs to be established to look after the affairs or conduct of the religious leaders and groups
- To avoid interference and to maintain the government's stance on religious neutrality and freedom, they must regulate themselves
- That those who are found to have brought religion into disrepute, be held accountable, by reporting incidences of unlawful conduct or where violation of the law took place, and law enforcement be summoned to investigate
- It further found that the religious sector must be free, protected and given space to resolve the challenges that it encounters. Religious organisations must register either as a Non-Profit Organisation (NPO), Non-Profit Company (NPC) or Public Benefit Organisation (PBO) with the Department of Social Development and SARS, respectively
- Any laws violated by religious leaders, be reported to law enforcement, (Mdakane, 2017:38)

Maviya (2018b:17) supports the CRL Rights Commission's recommendations but goes further to say that there should be legislation to regulate Churches and religious organisations against commercialisation. A process of accreditation to gather information on these Churches and their leaders should be established. Religions should be licensed to operate with normative standards defined, confined, and complied with.

The CRL Rights Commission can also have an investigative wing to tackle any complaints directed to it from various Churches by congregants themselves. Where a serious crime/s has been committed, law enforcement which is the National Prosecuting Authority (NPA) and the SAPS can be requested to take over to further investigate with the sole mandate to prosecute. Botha and Goredema (2004:7) say that it has always been the responsibility of the state to ensure that its citizens are protected.

Zinn and Dintwe (2015:15) advise that in SA, SAPS is the only institution with the legal mandate to investigate any criminality, according to the Constitution's Section 205 (3). Zinn and Dintwe (2015:15) further define investigation as involving the systematic search for the truth about the crime committed. SAPS, according to Zinn and Dintwe (2015:15) are also responsible for enforcing the law and ensuring that citizens uphold the rule of law. The above includes equal access to law and safety. When the rule of law is weak or absent or measures of control are absent, national security is undermined.

According to Rev Dolley-Major, Ogola (2021), Church Committees cannot utilise their members in the Church to investigate cases reported of abuse. To avoid conflict of interest, independent bodies with people outside of the Church should be established to deal with such cases. Abraham (2016) further added that the CRL Rights Commission has recommended stricter rules that government can take forward, such as a license to count more than the Holy Spirit for any Church leader to be allowed. Rev. Moss Nthla, of the Evangelical Alliance of SA, which has more than 3 million memberships, recommended that minimum standards must be set and adhered to by Churches but not the government, (Fihlani, 2016).

Grootes (2021) advised consequence management to be the order of the day otherwise scandals that expose the state's weakness will persist. It is, therefore, a common cause that, for SA and the SAPS or law enforcement, to deal effectively with the challenges posed by religious extremism which adds to criminality within the country, thereby threatening community safety, they will have to learn from their neighbours by strong

enforcement without fear or favour. If need be, regulations, like those in the mentioned countries, will have to be developed or those present be strengthened to deal with these bogus pastors who abuse citizens in the name of religion thereby rendering SA a lawless country.

2.3. SUMMARY

Chapter two deliberated on the headings as presented on the introduction. These headings were arranged as follows: origin of religion, nature and extent of religious extremism in South Africa. The discussion further outlined the problems created by religious extremism and the focus was on the mostly followed religion in South Africa, which is Christianity.

The following Chapter looked at or discussed the policing of religious extremism and international benchmarking.

CHAPTER THREE: THE POLICING OF RELIGIOUS EXTREMISM AND INTERNATIONAL BENCHMARKING

3.1. INTRODUCTION

This chapter sketched the policing of religious extremism in South African, the role of law enforcement agencies focussing on the SA Police Services (SAPS), the newly established Border Management Authority (BMA) and the National Prosecuting Authority (NPA) were highlighted. International benchmarking was also discussed to look at the best practice in the policing of religious extremism as it is the world phenomenon, if not a new pandemic.

The chapter was concluded with a summary.

3.2. THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH ARICA

It is always a challenge to police or investigate cases relating to religion, much more about religious extremism; hence many regard it as interference by government. However, Brunty and Helenek (2013:54) advises that the policing of any case is dependent upon the investigator's understanding of the intrinsic value of the evidence and how to collect it. The police must be able to look for the presence of the elements of crime with corroborative evidence to it.

The importance of the above is crucial to any enquiry or analysis of a particular crime. Allegations need to be proven by the presence of evidence. In doing this and for a successful execution, the SAPS need to collaborate with other role players and this include, the National Prosecuting Authority, Border Management, The Commission for the Religious, Linguistic (CRL Rights Commission), South African Council of Churches (SACC), the Churches, other government departments, such as the Department of Home (DHA), South African Revenue Services (SARS), to name the few.

A cooperation model will be explained for relevance with the study. When I was growing up in the rural KwaZulu-Natal, families will organise what was referred to as *Ilimo* in

Zulu, *Letsema* in SeSotho, *Letshema* in SePedi. It was a coming together of invited neighbours to assist in a project cleaning a maize field. They will all bring their *Amageja*, a Zulu reference to ploughing implements. In Different Languages (IDL) also refers to *Igeja* as a plough (in singular) and *amageja* (in plural) as ploughs, (IDL, 2023). Food and drinks will be prepared for the day for those invited to assist. The benefit of this arrangement was that, no matter how big the maize field or project was or number of fields that needed to be tackled for the day, it was achieved with the cooperation of neighbours.

The reaping, to benefit communities, would also be enough after the initiation of this cooperative project. The new name that is utilised by the new government is referred to as Government *Legkotla* in IsiPedi. It is called *Imbizo* in IsiZulu. This is another initiative for government officials, particularly those in positions of leadership, coming together to discuss the country's challenges and to take achievable decisions to take the country forward (Macmillan Dictionary, 2023) and (Collins Dictionary, 2023).

Langford, Arnold and Airth (2022) refer to this as a social process. It is a consistent change that society expects overtime. The changes comes because of society inter action and relations they build either as individuals or as groups to benefit society. These social processes are managed through competition, conflict or cooperation. The social cooperation with specific reference to cooperation is the one relevant to the study.

Langford, et al. (2022) further argues that the social process be either associative, putting or bringing people together or dissociative, dividing people. Cooperation is an associative social process either by individuals or group to achieve set goal that will benefit them. For the individuals or group to succeed, emphasis in on working together for that common goal or vision.

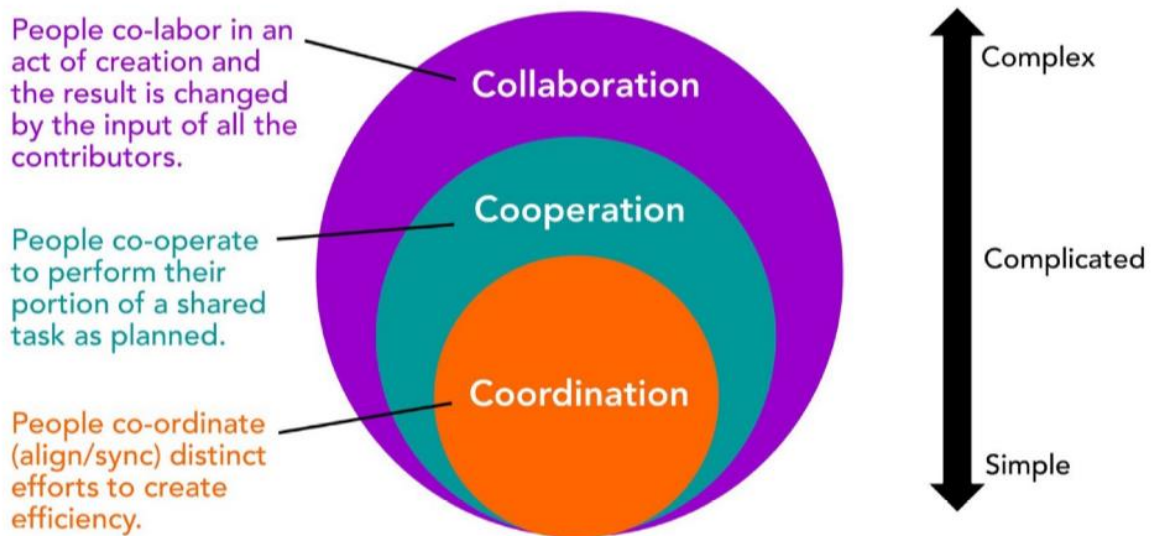
They further gave details that for the cooperation to yield positive results the following needs to be adhered to:

- The cooperation must be direct
- It must be continuous
- It must be individuals with organised efforts
- The end goal should be to benefit society or community

Below is a figure indicating successful or value of cooperation:

Fig: 3.1: Cooperation/team work Model

Types of Team Work



Source: Andreatta (2023)

Examples of few successful cooperative projects are:

- Husband and wife working together to raise kids
- Players of a soccer team working together to score a goal or goals
- Several organisations forming a partnership to find a solution over a certain challenge within communities, like over cancer, fighting crime, to name a few.

The following great mind, who goes by the name of Alexander G., Bell, also contributes to the discussion when he said, "Great discoveries and improvements invariably involve the cooperation of many". Bill Richardson also said, "We cannot accomplish all that we need to do without working together". It is therefore a fact that any challenge experienced can only be achieved when those affected agree to come and work together.

The role of the below discussed structures may go a long way in terms of benefiting society through cooperative policing, including against religious extremism within society and Churches, in particular.

3.3. THE ROLE OF LAW ENFORCEMENT AGENCIES ON THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

3.3.1 The South African Police Services

Mabona (2022) confirmed that both the public and government are concerned over dangerous faith practices taking place within the new prophetic Pentecostalism. The big question that gets often asked when one is faced with the policing of bogus Churches or leaders or religious extremists from these prophetic Pentecostalism is, whose role is it? Is it for government or Church bodies? (Fihlani, 2016). Mabona (2022) advised that government may never interfere in Church activities but must rely on Church bodies like the SACC, Council of African Institute of Churches in SA, The Alliance of Pentecostal and Charismatic Churches, Pastors Fraternal, to highlight the few, for assistance and compliance.

The South African Police Services (SAPS) is a mandated law enforcement in South Africa. It must therefore act on both bogus pastors who abuse congregants and unaccredited institution of higher learning, (Mabona. 2022). They must be closed down as they are responsible for our citizens suffering and fake qualifications offered to pastors. Pastors entering the Ministry of the Gospel must at least have a minimum qualification like a Diploma or Degree in Theology. He continued to say that it should be

an offence to call oneself by a title one has not gone to research for, like Doctor or Professor in Theology.

SAPS is the product of Chapter 11, Section 199 of the Constitution, which makes it possible for an establishment, among others, of a single police service. The Geneva Centre for the Democratic Control of Armed forces (CDCAF) also confirmed that SAPS is SA's main law enforcement agency, (CDCAF, 2011). The Constitution further establishes that the SA police service's functions or objects, in terms of Section 205 (3), include preventing, combating and investigating crime, maintaining public order, protecting and securing SA's inhabitants together with their property and enforcing the rule of law.

At the National level, the police or SAPS is managed by the National Commissioner who is appointed by the President of the Republic. In Provinces, Provincial Commissioners are responsible for policing in their respective provinces. CDCAF (2011) argues that the police before 1994 were very cruel and brutal as they served the interest of the minority. Even the government they were serving was undemocratic since it was not based on the majority rule. The community policing concept was therefore introduced, after 1994, which emphasised the establishment of the police-community partnership and a problem-solving approach responsive to the needs of the community they serve. It includes those members of society who are elected locally must work with the police in the fight against crime within their communities.

According to CDCAF (2011), other new approaches, and other mechanisms were created after 1994, to ensure accountability and oversight. Those involved are the Executive led by the Minister of Police and the Secretariat who can visit police premises at any time to seek accountability. The SA's Parliament is also one oversight body over the police to ensure that police resources are distributed and utilised as expected. Parliament also supervises the police on crime.

The last body is the Independent Police Investigative Directorate (IPID) which is responsible for the investigation of any complaints lodged against the police members. They ensure that whilst police perform their functions or mandate, they do so professionally and ethically towards citizens, (SA National Government of SA, (2022). The legislative framework of the SAPS was created or established to give the SAPS the mandate to police, prevent, investigate and even arrest perpetrators of any crime including rogue religious leaders masquerading as prophets. That Act or legislative framework is referred to as the Police Act 68 of 1995.

Section 13 of the said Act gives appointed members of the SAPS powers and duties to perform functions as are conferred by law to them as police officials which include and are not limited to using force in a manner that is reasonably necessary for the circumstances, executing summons and warrants directed to them, search premises, persons, vehicle, vessels or aircraft inside the Republic, cordon off certain areas to protect citizens or where crime has been committed and effect an arrest, (Bernabei, 2013) and (SAPS First Quarter 2021).

The framework (Police Act 68 of 1995) therefore authorises the SAPS to effect arrests where violations of citizens' dignity are reported. As indicated, it is therefore the mandate of the SAPS to ensure law and order, within the Republic including the policing of religious extremists who take advantage of citizens in the name of religion, is maintained. The above therefore makes it mandatory for the SAPS to police, enforce and arrest religious extremists who, in the name of religion, commit criminality thereby violating citizens' dignity.

According to Jansen (2021), SAPS challenges continue to pile up, leading to communities suffering due to crime. The verified SAPS's first of its challenges is the crime stats that are not getting better. Police Minister, Hon. B. Cele, when he delivered the statistics in mid-year of 2021, it was recorded that reported rape cases has been 10 000 higher between the 1st April 2021 and 30 June of the same year.

Murder cases stood at 5 700. According to the Minister, contact crimes, sexual offences, aggravated robberies, contact related, and property-related crimes have been recorded a never seen before the double-digit increase, (Newham, 2021). This is a concern since many sexual offences were also reported against these pastors and therefore a responsibility for SAPS due to its mandate to investigate.

The Minister cited budget constraints as some of the factors that defeat the purpose of the SAPS in fighting crime in general. He confirmed that his budget was reduced by R11 Billion, from R96 Billion, (Newham, 2021). The reduction has its implications and of importance is the failure of the SAPS to recruit more new officers to be put on the street to fight crime. Jansen (2021) further records that some additional challenges are that about 600 cops died of Covid-19-related illness. The Global Barometer Africa which provides stats, according to Public Servants Association (PSA), did not assist either as it concluded its survey for 2019 to say SAPS as an institution is seen as the most corrupt in the country, (PSA, 2022). It automatically dents the SAPS image and takes away public trust.

A police ratio also came to the fore to be of great challenge when it comes to fighting crime in the country. Jansen (2021) reports that a single police officer represents 383 citizens, confirming again that the number of police still needs to be lifted for society to feel and be safe. The uneven allocation of resources to SAPS and sometimes lack thereof was supported by the Police Union, Popcru, which also echoed the same that understaffing, increasing crime over years, training and ammunition shortages were further challenges that added a burden to SAPS performance, (Newham, 2021).

Popcru further confirmed that leadership instability has also contributed to SAPS's failure in the fight against crime. It noted that eight Commissioners have acted in the National Commissioner's post, (Newham, 2021). The leadership vacuum has in itself created a challenge. The upper echelons of the SAPS are congested with the total earnings to the tune of R1 Billion annually of about 200 Generals and more than 600 Brigadiers.

The facts were also confirmed by the Institute for Security Studies (ISS), (Newham, 2021). As it is not enough, Newham (2021) further said that most SAPS vehicles that are supposed to be on the street to attend to complaints by the public and policing religious extremism have been boarded or are redundant. The conflict within SAPS ranks poses a serious risk as they leave communities vulnerable to the hyenas who hide behind religion to exploit citizens. Whilst the squabbles continue within SAPS echelons, poor communities are left to look after themselves in terms of fighting crime. Newham (2021) indicated that political interference and Regulations that were Gazetted in 2018 gives too much room for Ministerial interference in terms of senior appointments, transfers and promotion, (PSA, 2022).

The PSA in their state and safety of police highlighted the same challenges as alluded to above, (PSA, 2022). They further argued that the police are failing to reach out to their citizens to fight crime in general, including religious extremism, due to the number of members who lose their lives on and off duty. Vehicle accidents are the leading causes of death within the SAPS. KZN is still regarded as the most dangerous Province to work in since most officers get killed in their line of work there.

Most officers are suffering from stress and depression due to debt and financial strains. HIV/Aids has also had its share in the lives of officers, (PSA, 2022). Mental health has created a serious dent in SAPS as some members suffer from depression, stress disorder, post-traumatic stress and many attempted suicide and suicides, (Jansen, 2021) and (Newham, 2021).

The Special Conference of the African Consortium for Law and Religious Studies (ACLARS) was held in Durban from 19 – 22 January 2020 to come up with recommendations to assist law enforcement. On the table for discussion, among others, was religious abuse that related to human rights violations and even harm to fellow members or congregants, (Global Newsroom, 2020). The Conference further confirmed that in many incidents reported, it was women and youth that were being sexually

violated, citizens being financially defrauded, and all done in the name of healing, luck and prosperity or a better life, (Global Newsroom, 2020).

The delegates frowned at the corruption disguised in Christianity and faith by church leaders. The Conference was therefore to look at regulating religion to fight criminality. There were however and still now, challenges. In an article by, Schanzer, Kurzman, Toliver and Miller (2016) and supported by Fourie (2020) the following challenges are highlighted that needs to be looked at and attended to for a successful policing of religious extremism, religious crimes and crimes in general:

The first on the list was that police trust in most communities in SA has gone down. Though the government tries to establish some outreach programmes, in the form of community policing, our communities, instead of getting involved, view the efforts with suspicion, (Grossman, 2019:4). Our Constitution's Section 17 first gives communities the right to demonstrate and picket. It further gives them a right, in Sections 23 (1) & (2) (a) – (c), to fair labour practice and that, as a worker or an employee, they have a right to form or join a trade union, participate in the programmes of the said union which includes striking.

It is during these times that the violent treatment of communities by law enforcement gets exposed. The violent treatment becomes a reminder when the police need real cooperation with the same communities in the fight against crime and therefore gets ignored. The Marikana Massacre in 2012 laid bare the police dealings with the public when confronted with disputes where they must come and protect, that they become the enemy instead of the protector. During this incident, the police become explicit and lost their neutrality, citing employers, (Harding, 2014).

When the police do not stand with the communities or workers during strikes and fight against them, communities feel that they fail them. Even when they deserve to stand with the communities, they still feel, they will fail them in any way. The police's track record in solving crime has still not convinced most communities to be able to cooperate

and work with them to fight crime. Community involvement and lack thereof, makes police's work difficult, (Mkhetshane, 2019) and (Grossman, 2019:4). During Ms Phangisile Mtshali's death, a former journalist, business woman and author, killed at her farm with her partner in KwaZulu-Natal (KZN) in Estcourt, police were criticised for always not being thorough in their investigations. Their day-to-day patrols, yields no positive results, it was said, (Mdhlela, 2023: 8).

Another case in point is that of Rev. Dolley-Major who was raped by a priest in 2002 in Grahamstown. Though it was reported many times to the police, it did not bear any fruits, (Ogola, 2020) and (Thebus, 2021). Another case is that of the SA Author, Shukri, who slammed the late and former Archbishop Tutu, for having been silent on his child abuse by the priest in 1978 as a 10-year-old boy. Though reported, it never saw its day in court and worse the Church went silent on it, (Savides, 2018).

3.3.2. The Border Management Authority

Border Management Authority (BMA) is a newly formed law enforcement at ports of entry in the country, (Ncana, 2023: 1). Prior 1994 South Africa (SA) adopted the multi agency approach at our ports of entries which has never yielded good and effective results. Seven (07) government departments with other agencies have since been responsible for our ports and they are:

- Department of Agriculture, Land Reform and Rural Development
- Department of Forestry, Fisheries and Environments
- Department of Home Affairs
- SANDF
- SAPS
- SARS and
- Department of Health

Many countries have been utilising the modern BMA however SA hasn't been keen on it until crime rate and corruption demanded that it be implemented. Due to that the

Cabinet took a decision in June 2013 to enrol the new strategy and establish the new BMA. It will be responsible for, among others:

- Frontline border
- Law enforcement
- Port health
- Access control
- Land border infrastructure and
- Generally to safeguard SA's border or ports of entry

The Act known as BMA Act, 2020 on 21 July 2020 was gazetted and referred to as Schedule 3A of Public Entity and will be effective on the 1st April 2023. Therefore BMA as a national public entity is established under Public Finance Management Act (PFMA) 1999, (BMA, 2023). It will be the third armed force after the SAPS and SANDF in terms of the section 199(3) of the Constitution.

It will therefore assist in the fight against corruption, strengthening immigration challenges, among others, within that environment. SA has about 72 Ports of Entry, 53 Land Ports, 9 Maritime Ports of Entry and 11 International Airports. If the BMA is effective as its new Commissioner Dr. Michael Masiapato have indicated, cases of Bushiri's, Black widow, to name a few, will be the thing of the past. BMA will be able to prevent and even investigate any such allegations and effectively refer for prosecution, (BMA, 2023) and (Ncana, 2023: 1).

The New Commissioner shared the BMA's success as follows, since its establishment:

- 29 stolen vehicles were already recovered
- 5 433 undocumented travellers intercepted. Their finger taken for processing by SAPS and deported
- Money to the value of R488 163 intercepted as undeclared cash. It was therefore handed to the SAPS for further investigations under charges of money laundering which is a concern for the country, (Ncana, 2023: 1)

Ncana (2023: 1) shared that BMA has the same powers as the police, according to the Minister of Home Affairs, Dr Aaron Motsoaledi. The Minister of Justice, Mr Lamola issued them with certificates, declaring them as a crime fighting Unit in their own right. This was not possible before in the absence of SAPS members. Success of the BMA and the SAPS will be based on their cooperation and effective information sharing to fight crime.

Ncana (2023: 1) reported that there has been territorial confusion, which the author refers to it as “a turf war” between the SAPS and the BMA. It is a territorial mandate which, though defined in the new Act (BMA Act, 2020), it must be clarified so that there’s cooperation between these armed forces. It may hamper progress to fight crime in that environment if not attended to. This may regress the gains so far made.

3.3.3. The National Prosecuting Authority of South Africa

The National Prosecuting Authority (NPA) of South Africa (SA) is the law enforcement agency as mandated by Section 179(2) of the SA Constitution, 1996. The indicated section the NPA powers to prosecute all crimes in SA on behalf of the state, (NPA, 2023). It is the Agency that falls under the Department of Justice and Constitutional Development and the Minister leading it, is the current Honourable (Hon.) Mr Ronald Lamola, (NPA, 2023).

The NPA’s core prosecution work involves the following:

- It prepares and conducts criminal prosecutions or proceedings
- Cases are brought to their environment as prepared and initiated by the police who is their main client
- These cases are brought in the form of a case file or docket after concluded investigation by the police

The NPA will then make the following based on the information as provided:

- To withdraw the matter, recommending no further actions because information brought provide such actions

- Ask the police to provide more information, recommending further investigation
- Recommend other alternative solutions either than the prosecution route as a mechanism to resolve the presented dispute
- Proceed with prosecution because information provided call for such actions

The matter is then referred to the relevant court depending on the severity of the matter, whether it goes to the lower, regional or high court. If the suspect was correctly identified on the matter so referred, they will be asked to plead, whether guilty or not. The witnesses will be presented by both sides, which are the prosecution and the defence. All witnesses as presented will be questioned to establish evidence. Based on the evidence or information gathered during this process, a guilty or not guilty verdict is reached with sentencing. An appeal will follow by the defence where necessary and depending on the outcome of sentencing, (NPA, 2023).

3.4. INTERNATIONAL BENCHMARKING

The following information from other countries assisted on this research to highlight the strategies of the policing of religious extremism. The focus was on the following countries: Brazil, Russia, India and China. They are referred to as BRICS countries, with South Africa included. South Africa will however be excluded as the research was based or focused on it.

3.4.1. Brazil

Brazil is home to 210.3 million people, according to the Mid-year 2019 Census. According to Datafolha of 2016, 50% of Brazilians were Catholics and in 2010, it was 65% and 60% in 2014. Pasquali (2020) is also in agreement that most Brazilians are Christians with 58.1% being of the Catholic faith Statistics and a survey conducted in 2018 released on 29 April 2020, confirm the same. This is the most common faith or religion followed in Brazil followed by Evangelism at 17.4%. The rest of the population are either non-believers in God or atheists. Meyer (2010) acknowledges that Brazil is a diverse country, (Pasquali, 2020). Meyer (2010) further provides that 90% of Brazilians subscribe to religion and that it is only a small percentage that is atheist.

Meyer (2010) and Ellwood and Alles (2007:61) were also in agreement when they further added that Brazil is home to more Roman Catholics than anywhere else in the world. The main Churches in Brazil include Catholic, Protestant, Methodist, Episcopal, Pentecostal, Lutheran, and Baptist. As in SA, settlers brought Christianity and therefore Catholicism to Brazil for the locals to civilise them. This took place in the 19th Century where Churches were built and religious leaders brought to teach locals, young and old Christianity. Catholicism rapidly became the official religion in Brazil, in agreement with Pasquali (2020).

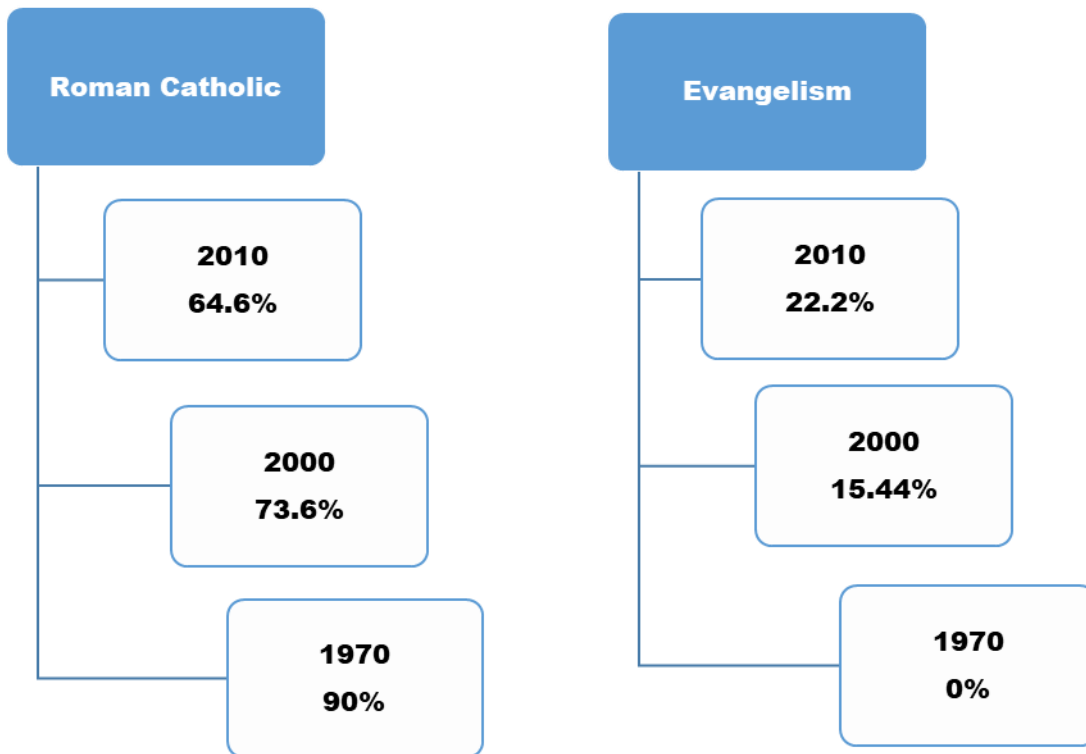
Its influence meant that the Clergy or Priests are paid by the government in the form of a salary and they are included in the country's political activities or affairs. Catholicism become part of the country's management and even events or festivals are Catholic-based. Like SA, Meyer (2010) records that Brazil has other religious faiths, though with minimal followers, but has some support. Spiritism is significant in Brazil but with fewer numbers or minor in terms of following. It is based on the African cultural influence. Meyer (2010) reports that this religion was practised by those who were slaves but brought to Brazil from what was called the Dark Continent of Africa.

The slaves continued to worship the spirit as they did not have the Bible or any Christian influence. Another religion in Brazil with minor followers is called Candomble and Umbanda, (Ellwood & Alles, 2007:61). It is also a religion that was practised by slaves from Africa. It is the oldest religion and is mostly African. The followers incite their gods by chanting and dancing. Many Brazilians, who are Catholic Christians, are not happy about these religions or such a practice. They normally criticise it and label it satanic or devil worshippers. Followers are harassed and even discriminated against.

Schmidt (2018: 1) in his contribution is in agreement with the previous authors that Brazil is home to Roman Catholics ever since. However, he added that this continued until 1891. The National Census of 2010 showed a different picture in terms of numbers. Though Brazil continues to be a Christian country with Catholic influence, it has become more diverse. Roman Catholics continue to be on the decline, see Fig: 2.1. Those in

governments continue to promote Catholicism, (Schmidt, 2018: 3). Other religions like Spiritism healing were criticised and considered illegal and a pathological practice. Though it was practised by mostly those in the Police and the legal system, it continued until the 1940s as it was labelled witchcraft, quackery and charlatanism.

Figure: 3.2: Membership of Roman Catholics in Brazil



Source by: Schmidt (2018: 1)

Fig. 3.2 shows a complete decline in following of membership of Roman Catholics. Another interesting phenomenon in Brazil's religious history, like in SA, it's the growth of the so-called Neo-Pentecostal Churches. To be specific, there's one named Igreja Universal do Reino de Deus (IURD), meaning the Universal Church of the Kingdom of God. It is criticised because of its scandals which involve the miraculous healing of the Holy Ghost. They believe that the Holy Ghost provides a solution to all sorts of

problems, whether it is physical, psychological, social or economic (Schmidt, 2018: 4). Healing therefore in Brazil has become a business as it is prized.

Charismatic Churches have also grown in Brazil. Among these, there is one named Catholic Charismatic Renewal (CCR). It started in 1968 and has now spread throughout Brazil. Part of its worshipping style is its emphasis on emotional worship. The 2018 and 2019 International religious freedom reports confirmed that Brazil's Constitution is outright about freedom of conscience and that beliefs are inviolable. Brazil, like many other countries, conforms first to its Constitution on religious freedom, the International human rights law and its courts. Limitations are always an exception which must meet the criteria available in the legal framework.

Brazilian authority is however criticised for often ignoring and not being consistent with its laws and international human rights. Though it guarantees the free exercise of religious beliefs, it is not consistent as the federal state is prohibited from supporting or hindering, in any way, any religion, (Report on International Religious Freedom, 2019) and (Pinto & Alves, 2020). The report further alluded to the fact that religious groups in Brazil are not required to register to establish any place of worship. Only those seeking tax exemption must register with the Department of Federal Revenue and Local Municipality.

Certain information will be required when registering, like, the purpose of the congregation, accounting of finances, fire inspection (in the case of house of worship), local zoning and noise ordinances are some of the things that may limit religious groups from building the house of worship or holding ceremonies. Public schools may offer religious instruction but there are no parameters. Those schools that are operated by religious organisations may not get public subsidies or funding, (Report on International Religious Freedom, 2019).

Brazil seems to be having challenges of religious intolerance among its citizens. The 2018/19 report indicated that due to these challenges police stations dealing with racial

crimes and incidences of religious intolerance were launched in 2017. There is further a Commemoration National Day specifically to combat religious intolerance. A State Council for Promotion and Defence of religious freedom bill was signed on 19 January 2019 with 32 members of civil society, state officials, NGOs, to name the few, becoming part. Political campaigning in Churches and religious spaces is prohibited in Brazil, (Pinto & Alves, 2020).

The Human Rights Commission of the Chamber of Deputies held a public hearing on religious intolerance and discrimination as it is a challenge in Brazil. It made a few recommendations to deal with religious intolerance and discrimination. In its contribution, it recommended that there must be a police station in each state to deal with crimes relating to religious racism and intolerance. It recommended financial compensation to those who are victims of racism and religious intolerance.

In Rio, the police station dedicated to investigating race and religious intolerance was launched in August of 2019. Public officials are expected to visit public schools and emphasise religious intolerance and racism in their awareness. Committees are also established to emphasise religious intolerance and racism, (Report on International Religious Freedom, 2019).

3.4.2. Russia

The Russian Constitution of 1993 guarantees all in Russia freedom of conscience, religion and the right to profess individually, together with other religions or no religion at all. It further allows citizens to freely choose, possess or disseminate religious and other views and to act according to them. The 2010 Census of Russia confirmed Russia's population to be 142 905 200 people. According to Pankhurst (2012: 3), Russia is multi-ethnic and a faith nation. Russian Orthodox Church is their largest religion with 75% of Russia's followers. Islam is the second religion which accounts for 5%. It is recorded that religion had been suppressed in Russia until 1990.

Religious laws were enacted in 1997 when the Orthodox Church allied with the government (Henne, Hudgins & Shah, 2012:18). This was to constrain denominations to the five known religions which are Russian Orthodox, Islam, Judaism, Buddhism and Christianity in Russia. Like in India, Russia seems to suppress minority religions. With 20 Million Muslims in Russia but only 6 000 Mosques, Muslims are treated as second-class citizens. Even Scientists once informed President Putin, that religious freedom is non-existent in Russia, (Henne, *et al.*, 2012:448).

Russian Orthodoxy is known and adopted as the religious faith for all Russians in Russia. Pankhurst (2012:3) further said that Russia's Orthodoxy membership was acquired by being born a Russian, getting baptised at birth and later through participation in Church activities. It is further said that any other religion, other than Orthodoxy Christianity, is treated with suspicion and also regarded as disloyal to practice. Orthodoxy is taught in public schools and the Russian Military and the state does not seem keen to protect minority religions (Henne, *et al.*, 2012:44-46).

Pankhurst (2012: 3) and Britannica (2020)) also added that for any religion to operate in Russia it has to be registered with religious bodies and the requirements are that it must have been operating in the country for at least 15 years and known. Those who had not met the requirements were never allowed to operate in Russia in whatever way. Krasikov (2004: 4) relates that though religious freedom is enacted in the legal framework in Russia, and preached from every corner by government and citizens, some minority religious formations are still suppressed. He continues to cite that throughout its history, Russia has been intolerant of other religious formations.

The President openly favours and supports Russia's Orthodoxy and senior members of his government administration openly push ideas of Russian Orthodoxy ideology. A lot of minority religious groups struggled or encountered challenges to arrange for its visitors who are missionaries, teachers and other Church members from abroad in Russia, to get their visas.

The members of the government still speak aggressively against Western Christianity. There are even incidences where government officials get involved with Orthodoxy Church activities with no consequences, such as the Ministry of Defence arranged a celebration of an Anniversary of the Russian conquest of Kazan which was protested by the Council of Muftis of Russia's Chairperson, (Krasikov, 2004: 4).

Most leaders of Russian Orthodoxy demand legal restrictions on non-Orthodox religious groups. Russia's Orthodox Church's influence is so great that it is viewed as the second most trusted Institution in Russia after the President (Krasikov, 2004). According to the Washington Post (2019), Russia does not seem to follow its Constitution as the Jehovah's Witness followers are persecuted in Russia.

They are labelled extremists and criminals just for following their faith and about 207 of them face criminal charges for their faith, (Washington Post, 2019). In his defence the Russian President, Putin, once said that Jehovah's Witness members are Christians too and that he doesn't understand why they are being persecuted. He concluded that this must be looked at and be done away with.

In the Federal Assembly of 2014 the former, *Komitet Gosudarstvennoy Bezopasnosti* (KGB) or English Committee for State Security, which is the foreign and domestic intelligence agency for the Russians, the official said that he wears an Orthodox Church baptismal cross pendant and that it was given to him by his late mother. He further said that Christianity is a powerful spiritual unifying force in the creation of both the Russian nation and state, (Washington Post, 2019). Whilst the President of Russia was uttering these statements, Silliman (2020) added that his government was considering a law to limit religious liberty to Russian citizens and permanent residents.

The government was to ban non-residents from practising their faith in Russia. As a campaign, police continued to fine those found to be performing Latin Mass, holding services in their homes or distributing religious literature. In his other statements, the President announced efforts to fight extremism in Russia, according to Shellnutt (2016).

He said that there's a need to stand strong against secularism and the chaotic darkness of the West which denies moral principles and all traditional, national, cultural, religious and even sexual identities of Russians.

It is therefore his political programme to clamp down on foreign influence and religions such as the Baptist. Some of the Yarova laws created in 2016 include prohibiting citizens from sending email invitations to friends to come to Church, Russian religious leaders are not to receive any theological education outside of Russia or abroad, no evangelising in homes and even outside of the Church, (Shellnutt, 2016).

Evangelists were persecuted for demonstrating their faith in public and this included 50 Pentecostals and 39 Baptists. Shellnutt (2019) records that for all religious actions whether in public or in their homes or even online, permission should have been granted by a registered religious organisation. This, therefore, means that religious people or believers in Russia are not permitted and are afraid to carry the word of God to the people. As mentioned previously, the Russian Constitution talks of everyone having guaranteed freedom of conscience, and religion including to profess individually or together with others, (Shellnutt, 2019) and Washington Post (2019).

Though the Constitution is explicitly clear about religious freedom in Russia, some laws created to regulate religion state that all religious meeting places must be registered. There are further anti-missionary laws introduced in 2016 to prevent foreign extremist influence on Russian citizens. This has been heavily criticised in Russia by opponents as a measure to stifle freedom of speech and to create fear among citizens.

As a sign to enforce the regulations, police fines all religious people who continue to distribute tracts and teach people the language skills necessary to read the Qur'an, (Silliman, 2020). In one incident a South Korean national, Seo Jin Wook, was fined 30 000 Rubbles (about \$400) [R6 716.64] and deported for having 10 people in his place, a private home, to talk about Jesus Christ. He was deemed to have violated 2015 laws on religion and had not registered for his meeting and applied for a permit.

It is said that Russia is on a mission to rid the country of all Jehovah's Witness members as the Supreme Court of Russia in April 2017 labelled them as an extremist organisation. One leader who was sentenced to 6 years in prison is Dennis Christensen as police tapped his phone and put surveillance on him before he was sentenced, (Shellnutt, 2019) and (Washington Post, 2019). According to Shellnutt (2019), Jehovah's Witnesses refuse to attend Military Service, do not vote, and view God as their leader. It is for those reasons they are viewed in Russia as extremists, although they are not violent, are not criminal and they just keep to their faith, (Washington Post, 2019).

3.4.3. India

It is said that India is the birthplace of the four world-known religions, Buddhism, Jainism, Hinduism and Sikhism (Henne, *et al*, 2012:18). It is also known for having the bigger population after China. The July 2009 estimates indicate that (India) had 1.157 Billion people. Most Indian citizens in India subscribe to Hinduism about 80%, according to the 2001 India Census, (Walsh, 2011:338). The second most followed religion in India is Muslim at 13.4%, Christianity at 2.4%, Sikhism at 1.9%, Buddhists at 0.8% and last to follow is Jainism at 0.4%.

The disturbing and concerning part is that India is not friendly to minority religions, (Henne, *et al*, 2012:18). The minority religions are targeted with little fear of prosecution by the perpetrators especially converts from the main Hinduism. It is known that religion is restricted to the Hindu majority. The court system is so overburdened to an extent that it is not assisting in resolving cases of this nature. Henne, *et al.*, (2012:19) report that ever since the split (into India, Pakistan and Bangladesh) in 1947, Hindu followers increased from 66% to 85%. Many Indian people died due to the split that was brought by Colonial Britain.

The State enforces Hindu ideals. One example is that, though religion is not taught in public schools, slaughtering a cow and eating it in some states (in India) like Karnataka is criminalised. Henne, *et al.* (2012:19) therefore concluded that there was no religious

equality in India. Christians are labelled as foreigners even though it is known, based on research, that Christians have been around for more than 1 500 years ago. The ruling party Bharatiya Janata Party (BJP) makes it even difficult since it insists that the National culture is Hindu (Henne, *et al.*, 2012:21).

The United Nations Committee on International Religious Freedom (UNCIRF) in 2003 also confirmed that the BJP was responsible for the violence within communities in India. India's government also conducted its research, and a report came out that blamed the government for being responsible for inequality, discrimination among communities in general and lack of development in its Indian communities, specifically those of different religions. The report continued to also indicate that religion was at the centre of exclusion from civil servant jobs like police, military and political offices, (Henne, *et al* 2012:22).

Though the legal framework was established in India to protect minority religions, due to the majority of Hinduism, they are automatically excluded. Even its Parliament tried to increase protection for non-Hindus to no success. A 1993 National Commission for Minorities was established to investigate complaints, but it never yielded any great fruits as even greater discrimination continued, (Henne, *et al*, 2012:20).

India is also having its own supreme law known as the Constitution. Its 2018 Constitution under Section 15, prohibits discrimination by the state on any grounds, including religion. This further amounts to access and restrictions. Its Section 25 gives all persons equal entitlement to freedom of conscience and the right to freely prophesy, practice and propagate religion. It further adds in Section 25 (2) that the state however may regulate and restrict any economic, financial, political or other secular activities which may be associated with religious practice, (Raju, 2018).

Its Section 26 (d) highlights that every religious denomination in India is expected to manage its religious affairs under the law. Whilst managing their affairs by the law,

religious denominations are not compelled to pay taxes or any proceeds appropriated or acquired in the promotion or maintenance of religion. There are however no religious instructions that should be provided in any institutions whose funds are paid for by the state, according to Section 28 of the same Constitution, (Raju, 2018).

3.4.4. China

This is the country that is home to 1.4 billion Chinese. It has three major religions, also known as the three ways, which are Taoism, Confucianism and Buddhism. It is said that religion in China is pragmatic, a Greek word, to mean to act or deed or be practical. It is translated to talk about practising than theory, to do right then right believing. This comes from a great philosopher, according to Holloway (2016:85) and Aptaker, (2019), who taught Chinese ethics, known as Confucius. This is one of the major religions now followed in China. It is recorded that he believed that disagreements can best be resolved without resorting to violence.

It is further said that he was known for many quotations that he used, known today as golden rules. The famous one is, 'do unto others as you want them to do unto you', and there are many more, (Got Questions, 2021) and (Aptaker, 2019). China is further described as a secular state, a government that supports all religions and is believed not to be interfering with any religion. Ochab (2019) and Gunia (2020) disagree as they believe that there are religious challenges, and that religious freedom is not practised in China. Restrictions are based on the fact that any religious grouping that has to do some work in China must be registered with some religious bodies. The known religious' bodies that utilise any facilities in China must be registered.

It is said that even if one tries to comply and register, the process is longer and with a lot of delays. Those without any registration may not perform or gather or do any activity in China and those who do not comply break the law, therefore risk arrest or fine. The religious organisations are not to be run by foreigners and no funding is provided to them (Ochab, 2019) and Gunia (2020). The Report for the Department of Justice (2018) reported that even if religious institutions are registered in China, they may be

sanctioned through restrictions. The registered religious groups, for instance, must comply at all times with conditions that relate to their activities. They are obliged to practice only normal activities that are protected by the state.

If they use religion to endanger security or lives or social order, sanctions may be imposed as that is presumed illegal and therefore not protected. Religious extremism, especially those who use religion to divide the country or terrorism is prohibited. Those who organise religious activities whilst they are not registered are stopped, (The Report for Department of Justice, 2018).

According to the Annual report of 2019 by UNCIRF, China's population stands at 1,384,688,986, whilst religious demographics are Buddhists at 18.2%, Christians stand at 5.1% and Muslims at 1.8%. It further confirms the government's five recognised religions as Buddhism, Taoism, Islam, Catholicism and Pentecostalism, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

It is estimated that mainland China had about 116 Million Christians in 2020 and this number seems to be growing and this was a concern for the government, (Gunia, 2020). Information indicates that many Churches in China operate in houses and are not registered. Due to the rise of unregistered religious organisations, China introduced new regulations to control this rise and to ensure that any new Church, to operate and be recognised, has to be registered. The government further requires religious groups to report any online activities, (Gunia, 2020).

The Chinese Constitution guarantees its citizens freedom of religious belief and the protection of **normal religious** activities in article 36. It prohibits the use of religion to engage in activities that may cause some disruptions to the rule of law, impair citizens' health or even at worse interfere with the educational system of the state, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

The Constitution of China further prohibits the organising and use of cults to obstruct the rule of law and this is punishable by life imprisonment as it is viewed as a serious crime. Cult, according to the Report for the Department of Justice (2018), is defined, by the Supreme People's Court of China and Supreme People's Procuratorate, as an organisation established under the disguise of religion which engages in propaganda or its ringleaders.

They enchant or deceive others to develop or control members and cause social harm by producing, disseminating superstitions and heresies or by other means. In ensuring religious freedom and its protection, China created regulations known as Regulations on Religious Affairs (RRA) so that religious groups must be registered with government authority before they can operate. It is also a requirement for religious groups to register when they want to open religious schools or religious facilities. There are further restrictions for both registered and unregistered religious groups. An example is where a large scale of activities is held outside of the registered facility and this is prohibited, (Report for the Department of Justice, 2018). The regulations, therefore, do not allow any unauthorised religious teachings and locals control religious activities, (UNCIRF Annual report, 2019).

There are a lot of banned religious groups in China. These are groups regarded as evil cults due to their nature of religion. They operate outside the carefully circumscribed limits of the normal. The laws and regulations, therefore, restrict such religious activities. One banned cult is the Church of Almighty God or Eastern Lightning Church. About 5500 religious organisations are officially recognised in China. They include the Buddhist Association of China, Chinese Taoist Association, China Islamic Association, and China Christian Council, to name a few, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

Article 300 and 27 of the Criminal Law of China prohibits organising using cult organisations to obstruct the rule of law or obstruct enforcement in China. This is a crime punishable by up to life imprisonment. Article 27 explicitly states that

organisations involved in cult behaviour or activities, that organise, instigate, coerce others to engage in cult or sects' activities, superstitions to disturb public order, social order or harm the health of another whilst masquerading under the name of religion may be detained for up to 10 to 15 days, (Report for the Department of Justice, 2018).

The RRA which took effect in February 2018 emphasises that citizens enjoy the freedom of religious belief in China and that the **state protects normal religious activities**. A White Paper was also formulated which prohibits illegal religious activities. It is to ensure that illegal religious activities are banned. It further prohibits extremists' thoughts and extremist engagements in the name of religion. It fights illegal and criminal activities whilst using religion.

A woman was convicted in 2018 in Beijing for using cult organisations to obstruct the rule of law, under Article 300 of the Criminal Law of China. She was sentenced to 1 and a half years in prison and a fine. Before that a leader of the Church of Almighty God was also convicted of four years' imprisonment for using cult organisations to obstruct the rule of law, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

According to RRA, registration is a requirement to open a religious facility or religious school in China. Application may be denied if a religious group is not affiliated with officially recognised religious associations of China. Those not registered are vulnerable to harassment and detention. Other stricter regulations include donations of more than 100, 000 Yuan (\$15,900) [R266 986.44], to be declared or reported. If, however, they promote social and economic development, they may be tolerated.

Those who challenge the government, whether registered or not, may be sanctioned. Any activities organised by the unregistered religious organisation will be ordered to stop. An activity organised by a registered religious organisation may also be ordered to stop if arranged or held in an unregistered or unapproved facility, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

In China's effort to enforce its regulations, according to Gunia (2020) Wang Yi who is a Chinese citizen from the City of Chengdu, was arrested in December 2018 for illegal business activities and inciting subversion of state power in China. This was due to Church activities that he conducted under a closed-door.

He is the leader of Early Rain House Church in China which was founded in 2005 and was refusing to comply with China's Religious Affairs Bureau policy to register to be recognised by the government before operating his religious institution. He also did not register with the Three-Self Patriotic Association as Protestant Churches required. He is well known for criticising and speaking against the Chinese government on religious freedom.

Wang Yi was therefore sentenced to 9 years in prison, a sentence which was a strong warning to many who did not want to comply with government policy of registration before operating a religious institution, (Gunia, 2020). It is said that China is ensuring that religious institutions are organised in China. It has become worse under President Xi Jinping since 2013. To fight a lot of religious extremists in China, crosses and slogans of some unregistered Churches were removed, and some Church properties and other unregistered Churches were ordered to close down. It is said that a large unofficial Protestant Church in Beijing was shut down in 2018. Claims are further that religious persecutions under President Xi Jinping have increased and that police constantly keep an eye on unofficial Churches.

The year 2018 was therefore a year when China started to crack down on religious defenders and proponents. Even human rights prominent were never left out. Dr Li Baiguang who was a human rights lawyer disappeared in 2018. His only role was to defend and represent pastors who were targeted for exercising their freedom of religion in China. He unfortunately and unexpectedly passed away. Some journalists who reported on the heavy-handedness of the government on religious organisations in China were also detained, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

Qin Defu of Sichuan Province in China was also sentenced to four years in prison for the illegal operation of a business in 2020. It is further said that 50 more were jailed and that others continued to be harassed by the police. Many Christians believed that the government of President Jinping is threatened by the growth of Christianity in the Chinese Communist Party. The government is however of the view that these Churches are operating outside of government rules and policies, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

3.4.5. African Continent

Taking lessons from our neighbours, Botswana is a secular state, meaning that government officials distance themselves from interfering in religious matters, (International Religious Freedom Report, 2017). The government, therefore, respects religions' independence and does not interfere in the daily running of any religion. Botswana's proclaiming of all Christian holidays, make it however a Christian country. In Botswana, it is a precondition that a person or a religious institution be registered with the State, in terms of the Societies Act of 1972, before they could conduct any business, enter any contract, or even open a bank account, (Global Security, 2016).

Churches with unexplained activities are refused registration and cannot practice (Van der Vyver & Green, 2008:10). Those who practice without the necessary authorisation are fined, US\$100 (R1 678.94) or jailed, with a seven-year minimum term of imprisonment, (International Religious Freedom Report, 2017). One Church called Unification Church was denied registration on public order grounds in 1984. The Church was perceived to be anti-Semitic. The indication is therefore that the Church acted as a hostile or prejudiced Church (Van der Vyver & Green, 2008:10).

Based on the information put, it is clear that religious groups with unclear agendas are not tolerated in Botswana, though it is a secular state. Shepherd Bushiri's Church has also been closed down in Botswana, (BBC News, 2018). It has been reported that it was closed down on the grounds of the so-called miracle money. These are false promises he has been making to citizens, whilst extracting money from them. Its

registration has been cancelled, according to Mr Edwin Batshu, Minister of Immigration and Gender Affairs, since it failed to provide its audit financials for more than three years, (Boseletswe, 2019).

Mr Batshu confirmed to have been written a letter by Bushiri's Church, requesting that all points of entry to Botswana be opened 24 hours for his convenience, (Boseletswe, 2019) and (Malawi 24, 2018). They cited his stature as a Pastor as a reason for their request. According to the Minister, Mr Batshu, Shepherd Bushiri has become too demanding, making him a national security risk. Since he also demanded heavy security from the organs of state when he was in Botswana for his Church Ministry.

The Immigration Ministry further imposed a Visa requirement for all Pastor Bushiri's future visits to Botswana. It is reported that some of his followers, those who can afford it, have been flocking to worship in SA, and others, through his TV Channels or online, (Akwei, 2018). Botswana's Police Commissioner, Keabetswe Makgopha, confirmed the estimated number of 60 branches of Pastor Bushiri's Church that were closed down, (Boseletswe, 2019) and (The Times, 2017).

The Democratic Republic of Congo (DR Congo) is a religiously neutral state. Christianity is mostly followed in DR Congo. The big four denominations are the Catholic, Protestant, Orthodox and Kimbanguist Churches. The country's population almost account for the Catholic Church and is the most followed, accounting for 45%. Protestant in DR Congo accounts for 30% and the rest (Muslim & Kimbanguist Churches) shares a smaller percentage of less than 5% each.

The Kimbanguist Church is an African Traditional Church, originally started in 1920 and its leader was known as Kimbangu, (M'baloula, 2011). He healed the sick and raised the dead. His message was also that Jesus anointed him as the Prophet, hence he had the powers. His message mostly inspired blacks and that of Black Jesus, (Ayegboyin & Ishola, 2011). The Church is like the Zion Christian Church of SA (ZCC) in DR Congo, (Mangu, 2008:506). According to Mangu (2008:514), though DR Congo is a religiously

neutral state, it still tries from time to time to suppress religious freedom and promote only Catholicism. It does this by undermining main religious groups. Jehovah's witness followers were once harassed and interdicted for the breach of public order, (M'baloula, 2011).

Their main crime was when they refused to sing the national anthem and salute government authorities. The government tried coming hard on them by banning them and closing their Churches. However, the DR Congo's Constitutional Court declared these actions unconstitutional and invalid, (Ayeboyin & Ishola, 2011).

The Liberia Constitution of 1986, articles 14, 18 and 79 (b) defends and protects the religious freedom of citizens. Article 8 of the Africa Charter and People's Rights also known as Banjul Charter, guarantees and protect religious freedom, (Intellectual Reserve, 2020). A total of 85.5% of Liberians are Christians. Religion is also regulated by the Government of Liberia (GOL) utilising the Not for Profit Corporation Act, (Research Country, 2021).

According to Vyver and Green (2008:344), Liberia is the copycat of the USA as judgements of the USA are even cited in Liberia courts as an authority in the Constitution and other matters. Since it is a Christian state, it teaches Christianity in schools, even Christian prayers are common in public and Christian holidays are celebrated as natural holidays. Liberia regulates religion and religious organisations for the general safety of all and order, (Intellectual Reserve, 2020).

In Nigeria, the Companies and Allied Matters Act (CAMA) of 2020 requires registration. CAMA came into effect on the 1st of January 2021. It repealed that of 2004's chapter C29 Laws of Federation of Nigeria, (Udoma & Belo-Osagie, 2021). The Corporate Affairs Commission (CAC) is the body responsible for the analyses of registration of every religious institution and looking at compliance before they can be registered. Nigeria, therefore, has control of religious organisations operating in the country judging

by the registration process they have created. It, therefore, means that all religions are regulated and are accounted for by CAC.

There is however no freedom of religion in Nigeria as it has been flagged as a country of particular concern, (USCIRF Report, 2021b). This is a result of several arrests of those of different religions or gender, especially the lesbian, gay, bisexual, transgender, intersex and questioning (also known as LGBTIQ), (USCIRF Report, 2021a). It is not surprising most of their pastors have found refuge in SA and they operate freely with no interference, some even violating the rule of law without having to account to anyone.

The 2019/20 Report on Religious Freedom in Zambia reports that religious freedom is also guaranteed in its Constitution. Of a total population of 16.9 million Zambians, 95.5% are Christians, (US Department of State, 2019). In Zambia, the Constitution was amended to denounce the country as a Christian state. Its preamble upholds freedom of conscience and that of religion. National laws of Zambia require the registration of religious bodies and regulations of religious matters within the country, (Vyver & Green, 2008:346).

In 2005 SA Pentecostal Church and the Universal Church of the Kingdom of God were banned in Zambia, for practising some unknown religion. US Department of State (2020) reported that beginning in 2020 religious organisations were to be regulated in Zambia. This included among others, registration of religious organisations, a formal theological qualification for all clergy and that only those registered with the umbrella body within the country will be allowed to operate, (US Department of State, 2019).

Zimbabwe's Constitution prohibits religious discrimination of any form, hence it is a secular state, (US Embassy, 2020). However, a Durban Conference heard that it is a Christian country. The government does monitor all organisations critical of the government but the US Embassy (2020) reported no serious issues of concern. In a population of about 14.5 million Zimbabweans, 86% are Christians, according to the US government estimates for 2020. Zimbabwe has a Maintenance of Peace and Order Act

(MOPA) which regulates freedom of assembly, association and expression. The code is meant to regulate insulting people based on race, tribe, place of origin, creed, religion, to mention the few, (US Embassy, 2020).

In the 1980s, the Unification Church was banned in the country, (Vyver & Green, 2008:344). Priests who talk unkindly of the government are arrested, tortured and sent to jail in Zimbabwe. The government of Zimbabwe does require Churches to register to operate but those who require registration are those operating schools or medical facilities, (US Embassy, 2020).

They affected their feelings of guilt by weeping, wailing, moaning and fainting in public spaces even during a church service. They were even referred to as some parallel phenomena. Based on the information provided above, this research confirms the extent of religious extremism both locally, on the Continent and around the globe and the importance of the exploration of the policing of religious extremism which is prevalent in SA.

BBC News (2016b) reported that in Africa, cities and towns are filled with posters and signs that advertise anything that promises instant cures and salvation from whatever illness one may be suffering from. Brown (2011) advises that the problem with all these is that any Charismatic Pastor can set up a Church instead of joining an existing and established Institution. In these Charismatic Churches, they claim to be having all these miraculous powers, (Resane, 2017).

Bishop Daniel Obinim from Ghana's International Godsway Ministries is known to have an expensive list of rituals that he uses in different cases with congregants, (Yaakugh, 2019). BBC News (2016b) reported that he steps on women's abdomens. This is to expel evil spirits from a pregnant woman. Men are grabbed by their crotches to heal

their erectile dysfunction. Congregants, especially men, wait in queues for their turn to be touched by the preacher with their private parts lying exposed, (Maravi Post, 2020).

BBC News (2016b) further reports that he once flagged a young woman and man in the middle of the service for allegedly having an extra-marital affair. The Capital Accra has since issued a warrant for his arrest allegedly for flagging two teenagers in Church. According to Oluwafunmilayo (2019), in some instances, he sleeps beside his Church members citing that he has been asked by God to do it before performing a miracle healing, (Maravi Post, 2020).

According to BBC News (2016b), an investigation in 2014 in Kenya revealed some tricks done by the famous televangelist Pastor Victor Kanyari. It is alleged that he used to fool congregants in his Salvation Healing Ministry Church by putting potassium permanganates chemical which later dissolves in the water and turns red to wash worshippers' feet. He will then claim that the red water was from the oozing blood from their feet. Victor Kanyari's aides exposed him to these tricks, (Njoki, 2014). It is further said that he will touch women's breasts claiming to be praying for them to cure cancer (Mongare, 2018).

Kenyan authorities conducted an investigation based on Victor's conduct and it later revealed that in fact, he is the son of the convicted Kenyan Prophetess known as Lucy Nduta. She was convicted in 2009 for defrauding vulnerable people in Kenya as she claimed to can cure them of HIV/AIDS, (BBC News, 2016b). Victor later admitted to the scam that he asked followers to pay him in return for cleansing their sins. According to Nzwili (2016), Pastor Njohi, also in Kenya, banned women who came to his Church from wearing undergarments and bras. He argued that women should free their body and spirit to freely receive Jesus Christ, (Weber, 2019).

Guyson (2016) reports that Pastor Aloysius Bugingo is the leader of the Pentecostal Church called, House of Prayer Ministries International in Uganda, Kampala. Like many others, he has drawn crowds by preaching provocative messages that are also controversial. He blames all pastors whose message is, to sow to prosper. He likened this to daylight robbery. He also says they are trying to be overnight magicians. Many people believe in his message, hence the crowds wherever he preaches, (Sselwanga, 2019).

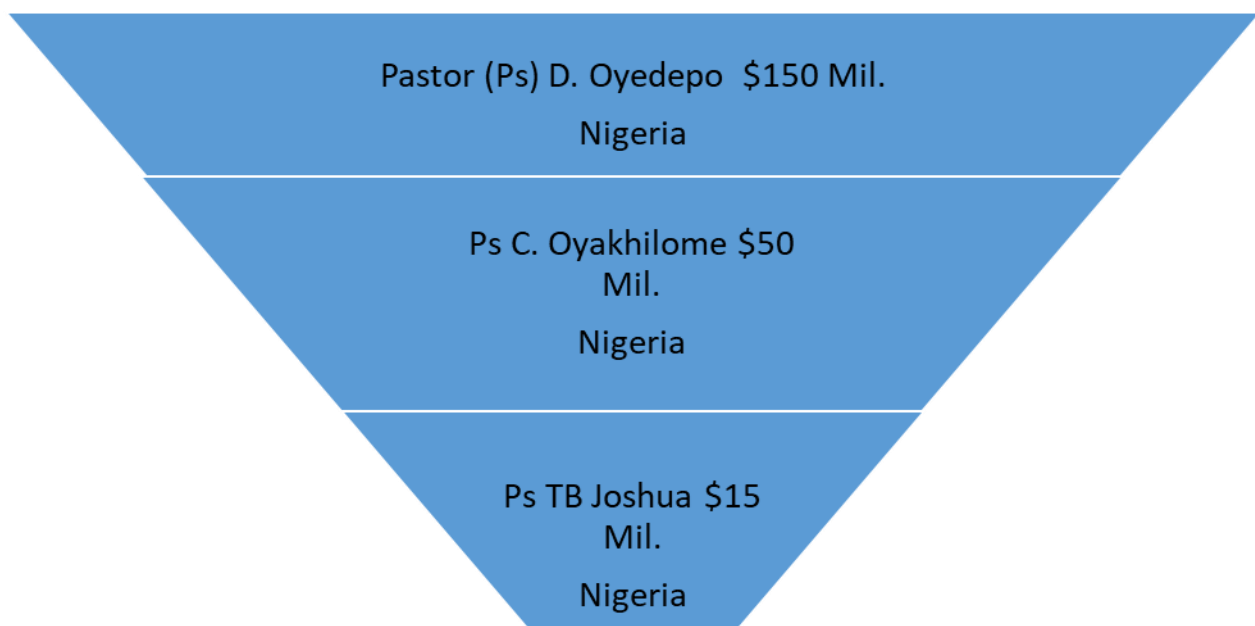
Many preachers and pastors, according to Uganda Christian News (UgCN), were never happy with Bugingo's utterances to an extent that they went to petition the City authorities in Kampala to evict him as they claimed he was insulting them, when he called them thieves, (UgCN, 2017). They even went to an extent of requesting the Uganda Communication Commission (UCC) to cancel his broadcasting license for both TV and Radio. Though he was vocal about brown envelope culture in Churches, it is said that he did the same when he raised \$2.5 Million (R42 383 517.50) to buy a huge plot for his Church. He, however, disputed the allegations citing that his request for donations was transparent and open and never tricked his followers under pretence, (Guyson, 2016) and (Sselwanga, 2019).

It is for this reason that we have so many wealthy Pastors in Africa. It is said that many own TV Channels and Radio Stations, (Guyson, 2016). Their wealth is made out of donations from worshippers. Though criticism has often arisen within Pentecostalism of these Pastors who deceive Church goers to get rich, it has continued unabated. They use the Bible to coerce followers to pay a lot of money on the promise that they will be given back.

In another article, Chester (2021) agrees that congregants are being disrespected by some church leaders. The example made was where a church leader told congregants

to lick his fingers after he ate to receive blessings, (Rondo, 2021). They are further told to allow the pastor to sit on their faces and fart on them so that they get a blessing. Surprisingly, congregants agree and submit to these acts as they are desperate for solutions. In one other incident, the church leader told the congregants he uses the hammer to fight the devil and has won, (Opera News, 2021b). Throughout the bible warns us all of the fake pastors but congregants are still taken for a ride by these fake pastors who abuse their poverty state, offering bogus easy ways out of their sufferings.

Figure: 3.3: Wealthy Church Leaders



Source: Guyson (2016) and World Database of (2010).

These Churches are increasing by the day and hence in some other countries, regulations have been put in place to put a stop to this, (Chester, 2021). Professor (Prof.) Margaret Gecaga from Kenyatta University, a specialist in Philosophy and Religious studies, similarly argued that the preachers promise followers to give more to get more blessings. She concludes by saying that followers believe these pastors as they believe that God speaks through them, (Guyson, 2016).

The World Database of 2010, on the history of Pentecostalism, further shares that it grew more rapidly in the 1980s and 90s. It came from the USA, where these Churches emphasised personal contact with God, (Import, 2014). Nearly half of SA and Nigerians are Christians. A further estimation is that almost 400 Million Africans are born-again Christians. It, therefore, comes as no surprise that Christianity has become a business to most Church leaders. **Fig. 3.3** indicates the wealthiest Pastors on the Continent as follows:

Pastor (Ps) D Oyedepo \$150 Mil. = R2 520 255 000.00

Ps C Oyakhilome \$50 Mil. = R840 085 000.00

Ps TB Joshua \$15 Mil. = R252 025 500.00

3.4.6. America and Other European countries

In Philadelphia, USA, thousands of believers looked up to their leader as a god on earth or Father Divine. Father Divine was a fast-growing religious movement that was famous around 1930 and was known as the Peace Mission. It slowly lost its popularity in 1965 when its leader and founder died. However, its popularity grew when its leader called himself God on earth, (Alexander, 2018) and (Price, 2021). The leader's real name was George Baker but he denied the name and regarded it as blasphemous hearsay.

His belief was based on the theory that God has no mother and therefore no origin. His Mission was specially built, secluded, and isolated and followers had no focus than being a follower of Father Divine. Some of his campaigns advocated for desegregation and anti-lynching laws. It was in these campaigns that he influenced those who followed him about his teachings, (Alexander, 2018). It is recorded that in 1973, just eight (08) years after his passing, his name was removed from the records of the Library of Congress but that this was after the request of the Peace Mission, his movement or

organisation. Like Christians, it is said that his followers forbid alcohol and drugs, (Primiano, 2013).

They promote a modest life and laws whilst practising celibacy. They differ completely from some Christian norms in that they prefer to use Peace instead of Hello when they greet since its writing (Hello) bears a Hell word on it. The followers are further required to cut ties with families as they believe in the scripture from Math 16:24 that those who want to be God or Jesus' followers or disciples must deny themselves and follow Jesus, (Primiano, 2013). To the followers of Father Divine, heaven is not anywhere else but on earth. They are further of the view that God is also nowhere else except here on earth, (Alexander, 2018) and (Price, 2021).

Wayne Bent is a known and a self-proclaimed Messiah in Mexico. He is the leader of The Lord Our Righteousness Church, (Farberov, 2016). He is the former Seventh-Day Adventist Church Pastor. He founded his sect in 1987. He claimed that God spoke to him in 2000 and told him that he was the Messiah, (Clark, 2010). He was however convicted of criminal sexual contact with a minor and contributing to delinquency in 2008. It is said that he molested a 16-year-old girl.

He also did the same with the sister on a separate occasion. In his defence in court, he claimed it was a spiritual healing ritual. He was caught lying naked in bed with the teens. Both girls testified to the fact that nothing happened sexually, (Oswald, 2016). He further alluded to the fact that he only placed his hand on the girls' sternums and not on the breasts as part of the spiritual cleansing ritual.

The two girls were also part of his cult. (Oswald, 2016). They also testified that lying with him naked was a religious healing experience for them and had nothing to do with

sex, (Clark, 2010). He also said that the girls came to his house at night when he was asleep and asked him to be skin-to-skin with him. Though he was convicted, he claimed to be innocent and that, like Jesus, they convicted an innocent man but that it was God's plan. He was to be released due to ill health relating to cancer and to receive proper care outside of prison, (Farberov, 2016).

Madison (2021) reported on Jose Luis de Jesus Miranda who was popular in Miami Florida, in the USA. He was born in 1946. It is reported that Miranda grew up in Puerto Rico where he lived in poverty which forced him to use drugs. He was arrested and imprisoned due to stealing. This is what, he claims, changed his life after he was addicted to heroin, (Got Questions, 2021b).

He was ordained into Pentecostal Ministry, becoming a member and a leader of the Southern Baptist Church. He later ventured and opened his ministry. Madison (2021) reports further that he called his cult movement, *Creciendo en Gracia* and was based in Miami Florida in USA. This is where he claimed to be the living Jesus. Those who know Jose criticised him by calling him a heretic, former criminal and a heroin addict. He continued his assertion claiming to be God on earth and in flesh. He never shied away from also calling himself the anti-christ and even had a 666 tattoo on his arm, (Martinez, 2013).

Miranda says that people should not follow the Jewish way of teaching but his, as he teaches of Paul who was Christ's apostle, (Martinez, 2013). He thinks that the 666 on his arm has nothing to do with the devil or Satan but represents the anti-christ of the non-Jewish Jesus Christ. He teaches his followers to burn all the pictures belonging to the Pope as he regards the Catholic Church as evil, (Got Questions, 2021b).

To Miranda, there is no sin and that crime is not wrong in the eyes of God but to society. It is said that he refers to children in his Church as those who are pure and they have no stain of religion. Many of his haters call him a criminal, a con man, a devil, a blasphemer

and a cult leader. It is believed that he has followers in 30 different countries and Miami is the centre of his Ministry, (Madison, 2021).

In the Netherlands, Paas (2016:250) records that Wilhemus Schortinghus (1700 - 1750) who was a member of the Reformed Church developed a pious life. He elevated it above doctrinal teaching and feeling above faith. The Labadists, defined as those who believed and followed Jean de Labadie (1610 – 1674) also left the Reformed Church. They founded themselves a community of communists who emphasised the belief called emotionalism. These are all spiritual enthusiasts, according to Paas (2016:250) who rose in the city called Nijkerk and were reformed preachers.

Price (2021) shares about one spiritual movement in Queensland, Australia, called Divine Truth established in 2007. Its leader is Alan John Miller commonly known as Aussie Jesus (AJ) who proclaimed himself as the returned Jesus of Nazareth, (Times Live, 2013). He further claims that his movement is the only God's truth and the absolute truth of the universe. His teachings within this movement revolve around how one can evolve their soul in love, to develop a personal relationship with God like Jesus did whilst on earth during the 1st Century, (Alexander, 2018).

The self-proclaimed AJ's work and teachings further talk about emotional clearing or processing, (Times Live, 2013). This is said to be about the clearing of the soul of any errors through prayer. It is said that his work and teachings are available on many channels, one known is YouTube where his teachings continue, (Sutton, 2017). It is said that he has also written letters about his thoughts and beliefs which are signed as Jesus, (Price, 2021).

Many countries seem to take a stand on the religious leaders who violate the rule of law whilst using religion, whilst others just look away as they avoid interfering with religious freedom. Many in the continent are taking a stand especially where citizens are violated.

This brings one to a conclusion that SA, with all its laws, must take a stand to protect its citizens as it has enough laws to deal with criminality in Churches.

3.5. SUMMARY

Chapter three presented the policing of religious extremism in South Africa. The role of law enforcement agencies (the SAPS, new BMA and the NPA) on the policing of religious extremism were also discussed together with international benchmarking, highlighting the best practice of the world on the policing of religious extremism as it is the world phenomenon, if not a new pandemic.

The chapter that follows is about theories on religion together with the legal framework on religious extremism in South Africa.

CHAPTER FOUR: THEORIES ON RELIGION AND THE LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMSIM IN SOUTH AFRICA

4.1. INTRODUCTION

The following chapter elucidates the theories on religion and the legal framework on religious extremism in South Africa. Theories relevant to the study were highlighted for the benefit of the reader and to ensure that religious extremism is exposed in South Africa.

At the end a summary was the conclusion of the chapter.

4.2. THEORIES ON RELIGION

The different theories as defined under conceptual framework are discussed as presented by theorists who are pioneers in the history of literature. These pioneers view concepts, and religion for the purpose of this research, through different lenses. As indicated these theories help us to express a probable but untested explanation, (Gerbers, 1996:280).

The main purposes of theories as proposed by Gerbers (1996:280) are the following:

- To systematically and to summarise the existing knowledge in a particular field
- Findings are made clear
- Provides explanation for the observed events and relationships
- Motivates for the new knowledge and the need for further research
- Through theory, some clear explanation can be sourced
- Prediction can be made and
- Control be made to effect changes

With the above discussion in mind, the theories to be discussed are for the following pioneers or theorists:

- Karl Marx,
- Emile Durkheim and

- Edward Burnett Tylor

All discussed theories were relevant to a greater or lesser extent, as they relate to religion. The mostly useful and later an adopted theory were outlined.

According to Karl Marx (1818 – 1883), the pioneer and the theorist, religion is the opium of the people. This is a drug. Boer (2017) and Cline (2019) outlines the drug something that takes away the senses and helps one to forget the miseries of the present. It is further known for alleviating the pain, which is a temporary, but a needed, measure.

This is the fictitious likened and offered by religion to people, like a drug, when all is gone the pain returns, the reality of life. According to this pioneer , the religion, like a drug, is not supposed or made to take one's poor conditions or suffering away forever so that one may keep coming for more. This is seen in SA, where law enforcement make inroads in terms of arresting those who abuse congregants, those supporting them goes to court to support them and even demands or make calls for their release.

Marx, though criticised, regards religion as dangerous, that it is not a solution to people's suffering but a temporary refuge hence likened to opium, a drug. A drug, as known, is addictive hence religion resonates to many and according to Hedges (2014: 7), Blau (2015) and Cronin (2018) about 4.5. Billion people are followers of the big religions or are religious.

Emile Durkheim another pioneer and a theorist (1857 – 1917) defined religion as a unifying system of beliefs and sacred to those who adhere to it (Worley, 2013:48). It is therefore meant for social cohesion and solidarity. Religion, according to Durkheim, is meant to bring people together and to uplift one another based on their life challenges. It cannot therefore mean to come together in order to take advantage of people's circumstances.

The pioneer further narrates that religion allows for bonds to be established. It further has a sense of influence because if people around are religious, this may spill over to others around to follow, (Hedges, 2014:24). Emile summarises his opinion based on religion as follows:

- That it is sacred,
- It establish bonds
- It is influential,
- It is mysterious but not irrational,
- It is like a ritual and one gets swallowed into it
- No religion is false as they all fulfil the human needs

Edward, B. Tylor (1832 – 1917), another theorist who defined religion as a belief in supernatural beings which grew out of one's attempt to define life and death. It is common in all societies. His theory was based on the fact that the psyches of all people at all times are more or less the same (Agbikimi, 2021). In Owlcation (2018) Tylor established that the soul is the origin of religious feelings.

He further argued that religion usually develops through visions, dreams and hallucinations. As humans we turn to survive by what we are told or imagine and we act accordingly. He termed this belief in souls and spirit animism. This means that humans believe in what they experience, imagine or are told and that they cannot survive without such a belief. It, therefore, meant that humans are natural animists and that it is the component of trying to explain things, (Jensen, 2014:70).

Tylor is further known to have been committed to the idea of the psychic unity of mankind which simply translated that all humans have the same cognitive functions but that their use is dependent on society and its culture, (Jensen, 2014:23). The theory was further supported by Soren Kierkegaard (1813 – 1855) who emphasised that religion is an individual thing. He further said that a person acts because of the belief he has, emphasising the statement that one acts based or because of what they believe in and that the person who believes best knows his religion, (Jensen, 2014:27).

The adopted theories that are relevant to the study to greater extent, as advised by Gerbers, (1996:280), are the argument by Carl Marx and that of Emile Durkheim. Theirs become relevant when they describe religion firstly as an opium or drug that is addictive, hence many of those abused tends to support religious leaders who happened to have abused them. They even march to the courts to demand the release of those arrested for the same crime. Emile Durkheim is also in support of Emile Marx in terms of religion being influential and a ritual that may swallow one, making one incapable to see what is right or wrong.

4.2.1. THEORIES RELEVANT TO RELIGIOUS EXTREMISM

Hexham (2002: 1) also out cried the use of religion to mask political and other motives. He further indicates that these new religious movements, referred mostly as AIC, formed by mostly blacks, are very extreme and controversial, hence they are also called cults or charismatic churches, which carries a negative connotation. Their conducts are in tensions with known or established religious traditions and that of society in general. In most instances, Hexham (2002: 2) further elaborates that, they form their practices and beliefs out of others' cultures, blend them to suite their own.

In his contribution as a strategy to deal with the growing phenomenon of religious extremism or the new religious movement, it is to develop and strengthen economies of states and this includes SA, since it is the poor that are targeted by this conducts. He further advised that, maybe, a second Berlin Conference is necessary. This time not to divide Africa but to come up with a master plan and a long term sustainable aid and model to police this new growing phenomenon, (Hexham, 2002:27).

An extremist to some may not be to those closer to the person. An example relevant here is the speaking in tongues when one is led by the Holy Spirit in some charismatic churches, which may be frowned upon or be extreme to some outside these groups but not to regular worshippers within. Of importance, since this is a subjective term to define, according to religious extremism Council (2017), is to take note or consider

when religion becomes constructive and when it is distorted or destructive and to make a fair judgement.

The General Secretary of the SACC however is of the opinion that they are not supposed to dictate to Churches even to its member Churches. He said their role can and is only to advice. The Bishop raised this when he was commenting on the drowning of Church members at the Jukskei River in Alexander. It was confirmed that 14 congregants died in the incident. Many pastors spoke anonymously that the SACC cannot abdicate its responsibilities to ensure safety o congregants, irrespective of their Church affiliation, (Mdakane, 2023 6).

Professor (Prof) David Mosoma of the CRL Rights Commission and the Chairman, condemned the practice of baptising people in the rivers. It further said that doing only in rivers was a misunderstanding as the practice can take place anywhere even at Church setting using a font, (Mdakane, 2023: 6). Pastor Khosa of International Federation of Christian Churches added his voice when he said that there was no rule that baptising can only take place in rivers. He said that wisdom must always take precedence when dealing with such matters. Whilst they understand logistical challenges some Churches may be experiencing, even pools can be utilised for this. It is upon leaders to ensure their congregants' safety, he concluded, (Mdakane, 2023: 6)

Ellerbeck (2019) argues that pastors are biblically mandated to be beyond reproach and this is evident in 1 Timothy 3:2-3. The confirmation here is that pastors must be trusted since communities or congregants consult with them out of trust and hoping for the better outcome in their daily challenges. Igwe (2019) is however of the opinion that a clear definition for pastor's conducts in SA was a missing link, hence a challenge for leaders or law enforcement to deal with them. A movie in his home country was made and distributed for educational purpose as it had become a challenge to understand between fake and genuine pastors.

Igwe (2019) added that it was a surprise that most pastors mocked Pastor Lukau for the act he performed of raising a man that was perceived dead. He said that Pastor Lukau was doing something from the bible that Jesus did. It was therefore surprising that pastors who claim to be believers mocked the same act of Pastor Lukau, a sign that maybe; they also lacked faith to can bring a person to life or raise the dead.

As indicated previously, based on the Constitution, it is the responsibility of the state to protect citizens from these unscrupulous religious leaders who take advantage of vulnerable citizens. Evidence will have to be provided. Generally, Fourie (2020) advises that governments need to be on the ground and address citizens' needs. It must show to be a caring government and create fair economic systems for their development, governance and security to citizens. Moreover, citizens need to be conscientious about the dangers of both religious and ethnic extremism. Many countries have decided to clamp down on religion, through law enforcement, due to unbecoming behaviours by Church leaders, (Pew Research Center, 2019).

Many of the countries that lead in this regard are, Eritrea, Maldives, China, Egypt, Comoros, and Syria, just to name but a few. Some of the restrictions they introduce include generally registering a Church organisation to operate. Though registration is permitted, however, they have to belong to the top four known Churches in the country. Those that do not belong, do not get recognised and cannot operate, (Pew Research Center, 2019).

Morwane (2021) thinks that for too long we have seen these incidents of religious leaders taking advantage of congregants continuing and we all have been shocked, especially those who are Christians, he argues that maybe it is about time that religion, be regulated. It has been seen that men of the cloth have taken advantage of congregants and it was a concern. The incidences, according to Morwane (2021) that ranges from sexual abuse to financial crimes which has been done in the name of assisting fellow citizens can no longer be tolerated.

These are vulnerable people of our society, an indication that government needs to take a stand. Though there has been a strong voice of resistance from other religious leaders especially, the FORSA, when regulating Churches was discussed, however, the extent and the lack of policing thereof of religious extremism calls for action. The report by the Commission for the Promotion & Protection of Cultural, Religious & Linguistic Communities (CRL Rights Commission) indicated that there was a rise in deaths recorded or those who died due to abuse by religious leaders as some congregants were told to give up their chronic medications as they were given some faith products, (Russell Pollitt, 2017).

Mabona (2022) is however of the view that the government should not regulate Churches as it will be seen as infringing on religious freedom as enshrined in the SA Constitution. This is the notion that has been supported by many religious leaders and key amongst them is Mr Swain from FORSA who said that whilst they do not promote criminality within Churches, the government has no business in Church affairs, (Russell Pollitt, 2017). The SA Bishops through Mr Guebuza voiced their anti-stance against government interference in Church matters. He indicated that the happenings were concerning but that the proposals by the CRL Rights Commission were taking it too far.

Some of the key proposals which made them unhappy were that the physical locations of Churches upon registration must be included to be easily traceable and that becoming a Church leader is a trade which is a choice and that trades must be regulated according to the Constitution, (Russell Pollitt, 2017). Though they were resisting regulations, they advised that government must play the role of oversight. It should further rely on its legal framework to punish criminality as perpetuated by these dangerous prophetic faith pastors, which are clearly defined as money laundering, sexual abusing and human trafficking. It is further the responsibility of the government together with law enforcement to ensure that immigration laws are adhered to and that our borders are monitored to control illegal immigration, (Dolley, 2022).

As indicated, the 2020/21 Annual report also put the initiative of border safety as a priority since the portal of entry and flow of people and goods into the country has increased, (Dolley, 2022). The Annual report 2020/21 further highlighted that about R30 million has been put aside for awareness and to educate our youth, children and vulnerable groups on various crimes. The Detective Academy in Hammanskraal, north of Pretoria is also improved to enhance the quality detection of crime, (Dolley, 2022).

The above therefore gives courage that the government in collaboration with law enforcement were on top of its game to ensure that the expansion of religious extremism in whatever form must be curtailed and dealt with. Pastors like any employee in SA should pay tax to South African Revenue Services (SARS). Businesses operating as entities of Churches, selling anointing oil, and water, must be subjected to tax regulations.

According to Fihlani (2016), the first question that always needs to be answered is whether the government should get involved or Church bodies? The other challenge is that the Constitution, which is the supreme law, on religious freedom, makes it easy for anyone to open a Church. Fihlani (2016) further adds that some politicians and senior government officials are members of these Churches. This makes the indicated institutions a law unto themselves as they become untouchable and weakens the efforts of positive governance. Literature reveals that no regulation has yet been implemented in SA on regulating specifically religion, besides the Constitution and the Charter. Besides utilising the current legal framework, none has been specifically formulated to address Churches and their conduct.

Former Chair of the CRL Rights Commission, Ms Mkhwanazi-Xaluva, also said that in SA, it was a challenge since even paedophiles from jail can erect a tent and form their Church with no consequences, (Abraham, 2016). Though the Commission together with the Charter established, has made strides in this regard by even recommending that Churches should self-regulate, and establishing peer review committees, this is still in

the debate stage, with most religious organisations and FOR SA refusing to be regulated by the state.

As it stands in SA, Churches are not obliged to register, though SACC exists which oversees all Church affairs and memberships in SA. Some Churches are not members and most even refuse to be members, especially these newly established cults or Charismatic Churches, (Graves, 2014) and (Cook, 2019). In his interview with eNCA (2019), Dr Sath Cooper, SA Psychologist, said that due to hard and economic times, people are looking for some relief and answers. This is because they are all economically unstable and there are sociable instabilities, religious leaders find opportunities to prey on their vulnerability from these mushrooming Churches.

They use their last money for these bogus services, aiming to get instant answers. Due to the manner, they operate, society sees no wrong and when they get arrested, they tend to go and support them. They see these leaders as being victimised by the system, (eNCA, 2019). Prof. Maria Frahm-Arp from the University of Johannesburg (UJ), faculty of Religious Studies, also confirmed that congregants from these Churches are promised all sorts of things and due to hard times in the country, they are bound to believe anything, (Mabotja, 2019). She further said that cult leaders thrive on people's suffering and disillusionment.

Cult is complex and not easy to identify by communities, hence a challenge also for the police to effect an arrest. They twist scriptures and come up with believable versions, (Mabotja, 2019). This is what makes it even more challenging for the police to act. Dr Cooper calls for leadership at all levels and communities to stand up to these cults' following, he argues that needs to be stopped, (eNCA, 2019).

A serious concern is that anyone can be a pastor in SA. Hence Sedibe (2016) suggests that religious leaders must be of a character that has been assessed. They must have been trained by a recognised institution and tutors and have written stringent exams. This notion is however disputed by FOR SA, in Ellerbeck (2015) who argues that whilst

that is doable by some Churches, to appoint a pastor with some required qualifications, some believe the only leadership qualification is set up by the scriptures in 1 Tim 3:1-13 which emphasises God's character. Another argument is that even Jesus did not attend any Theological school or training before doing God's work and neither did his Apostles.

In one of the interviews, the Spokesperson for the Rhema Bible Church, Mr Giet Khosa, once echoed the sentiments that there was a need for Pastors to be educated and to have mentors. He stressed that these unacceptable behaviours reported about some Pastors will be a thing of the past, if education was entrenched, (Mphande, James, Isaac and Mashaba, 2017). The comments were based on rogue pastors who were abusing congregants using God's name and that of the Christian religion. The US Department of State (2019), confirmed that in Zambia, some of the regulations introduced to regulate religious bodies was formal training for all the clergies.

Magezi and Banda (2017) talk of the rise of Christian ministerial practices that emphasises wealth and prosperity which is now looked at as an instrument for economic survival. Here several wealthy pastors and prophets preach the same message, as illustrated in Fig: 2.2. According to Dube (2020:3), it is expected of Church leaders to survive on the finances or contributions made by the church members and that they must however be responsible for utilising those finances. Though responsibility is emphasised there's no accountability for finances received which creates a problem of abuse, (Wallace, 2016).

FOR SA are also in support as they raise the practice of tithing which makes it a challenge because Churches and their members believe in tithing which is in the scripture. The state therefore cannot interfere in this type of business. Hence some Church leaders even resort to criminality, like Bushiri of the ECG, through fraudulent schemes.

Graves (2014) alluded to the fact that it is not that many of the abuses in Churches are unknown or are not happening, but that fear by victims is the reason are not reported or coming out. Our Daily bread (2021) added that a culture of fear, confusion, control and exclusion has been infused into congregants which make it very challenging to can report a pastor, as one may also not be believed. Graves (2014) further added that many lose their jobs, positions of influence, to mention the few, if they talk or report against the religious leader or pastor.

Pastors, therefore, instil fear among their members so that no one dares talk or report any bad behaviour by the pastor. Hein (2020) confirmed that it is upon failure and fear to report that the Church becomes an unhealthy environment and fails congregants and communities that it is supposed to serve. Another factor, as raised by Fihlani (2016) that exacerbates the situation is the fact that even politicians are members or part of these Churches in support of these pastors. This makes the pastors indirectly be a law unto themselves as they feel protected by the system and those they associate with.

Many of those who come forward, whether as victims or as witnesses, get rebuked and many times are told to keep silent, (Thebus, 2021). This is done, in many instances, to protect the image of the individual, the institution or both, (Ogola, 2020). Many victims suffer in silence to an extent that they even resort to living under medication or trauma for fear to erupt after having been told not to divulge the information, (Savides, 2018).

After the Police Minister, Mr Cele, announced an increase in kidnapping and murder crimes in the last quarter of 2021, Charles and Mthethwa (2022) wrote that most experts on crime have confirmed that police lack training and the necessary technology to deal with crime, be it rape, kidnapping, to highlight the few. Hence the increase and this in itself adds to the challenge the police are having since the whole of SA relies on the police for assistance in all crime-related issues, including complaints from religious extremism. Further to that, Grossman (2019:4) confirmed the role of the public, including close families, regarding information sharing, with authorities, to be very vital to succeed on the strategies of policing religious extremism in general.

4.3. LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMISM

According to Ellerbeck (2019) South Africa (SA) has well established legislative frameworks to fight religious extremism and any other criminality. The responsibility is always on the state to protect its citizens. It will be a total failure if citizens' dignity and rights get violated by anyone and the state does not intervene.

Judging by the few reported incidences, the following legislative framework may be applicable and many were therefore utilised:

Section 9(1) of the Constitution of SA talks of equality before the law. This section guarantees equal protection for all. Protection cannot be different simply because the perpetrator is the pastor and the victim is the poor person. All must be protected by the state equally and their matter must be dealt with equal fairness.

Section 15 of the Constitution guarantees citizens freedom of religion belief and opinion. Whilst section 31 guarantees citizens their right to practice this religion with no interference. Each time, the religious leaders abuse these rights as contained in the Constitution; the state becomes exposed for failing to act. The pastors, who intentionally misrepresent God's word when talking about miracles, may be charged and found guilty of fraud by the National Prosecuting Authority (NPA).

The Consumer Protection Act, (No. 68), 2008 has few sections that were violated by these religious leaders' conducts and most were implemented successfully, (Ellerbeck, 2019):

Section 1 of the Consumer Protection Act defines advertising as any direct or indirect communication a person utilises to bring to attention of all or the public, the existence of their service, goods or product to people. Most of the incidences, the religious leaders use falls within the definition as defined by the section, namely: selling miracles in any form, oil, holy water for healing, drinking of petrol and eating of grass for healing. These are all advertising act which are in breach of this section.

Display as another form of advertising is also defined as placing exhibiting or exposing those goods before the public in the ordinary course of business consistent with open invitation to come and inspect and select. The section further defines goods as anything marketed for human consumption. These may be any tangible object like literature, music, photographs, motion picture, game, information data, software, code, to name a few.

Section 29 of this act promotes fair and responsible marketing. Any person, producer or importer may not make false, fraudulent or misleading representation about their goods which may include condition of the goods, price, nature or advantage of its use. The marketing of many goods and services they claim to provide (healing from HIV, being able to bear children, luck, promotion, to name a few), by these religious leaders with strong exaggerations when presented, makes the whole information misleading which falls into false and fraudulent marketing in violation of this section.

Section 40 gives a consumer a right to fair and honest dealing. Physical force, coercion, unfair tactics, pressure or undue influence cannot be allowed. Whilst section 41 prohibits any use of false or misleading representation of good so advertised. Some of the goods, these fake religious leaders' promises consumers includes, a husband to an unmarried or single woman, work to the unemployed, selling Vaseline for luck at work or promotion, among others.

The Act further prohibits any false advertising of any goods that may be somehow misleading. Any intentionally misleading information amounts to fraud, (Ellerbeck, 2019). The requirements for the goods so advertised include, (Ellerbeck, 2019):

- Goods being legal, honest and truthful information about it
- Claims about the goods so advertised must be backed by documentary evidence or can be proven
- The claims must be substantiated in some ways or form
- May not be offensive

Advertising in SA is controlled under the Code of advertising, regulated by Advertising and Regulatory Board and has to meet the above standards, (Ellerbeck, 2019). Consumers have a right to report any false or misleading advertising to the indicated board. Adverts must therefore be believable because if not, they may be withdrawn, stopped or even reported for further investigation and even prosecution. Section 73 recommends that such cases, after having been investigated, may be referred to the SAPS and National Prosecuting Authority (NPA) for decision and prosecution.

4.3.1. The South African Constitution

South Africa has a Constitution which is regarded as the supreme law, No 108 of 1996. All other laws of the country follow from the indicated Constitution, (Moleya, 2018). Since 1994, SA has changed from a Christian state to a neutral or secular state. Fessha and Dessalegn (2021) believes that, under the new Constitution, all religions are treated with respect and are protected. Section 15 (1) of the Constitution gives the citizens a right to freedom of religion, beliefs, and opinion. It ensures that citizens as congregants openly practice their beliefs, religion and opinion without any influence or harassment of whatever form, (Coertzen, 2014b).

Section 9 (3) continues to prohibit any unfair discrimination on various grounds including religion, (Moleya, 2018). The section further prevents discrimination from those who may not believe in what one is following. Section 15 further allows for religious observance in a state-aided institution provided rules or orders are followed whilst such observances are conducted, (Coertzen, 2014b). Section 31 on the other hand gives citizens a right to voluntarily belong to any religious formation within their communities.

Section 10 of the Constitution advises on human dignity. It confirms that everyone has the inherent dignity and the right to have their dignity respected and protected, (Moleya, 2018) and (Fessha & Dessalegn, 2021). The respect for one's dignity is the responsibility of all, to one another, whether in Church or elsewhere. Dignity is also a responsibility we have to protect between one another everywhere, (Coertzen, 2014b).

If this dignity is not respected and protected, it is the state's responsibility to deal with those who violate one's dignity or be reported to law enforcement. Making congregants, by a Church leader, drink petrol, spraying them with insecticides or exploiting them sexually, is a violation of the Constitution and the rule of law, that talks of their dignity and therefore amounts to criminality that is punishable by law, (Coertzen, 2014b).

4.3.2 The Criminal Procedure Act (No. 51 of 1977)

The Criminal Procedure Act (known as the CPA) gives guidelines that must be followed in dealing with those who have broken the law by law enforcement agencies in SA. In its section 2, the authority to prosecute is given to the National Prosecution Authority (NPA) of SA for any offence on behalf of the state in the Republic. It is also the institution that has powers to decide if there may be a *prima facie* (sufficiently established) case against an individual to can pursue them further in court.

Section 6 of the CPA gives further the NPA the powers to either charge, withdraw or stop any criminal prosecution against any person, before, during or after they have pleaded. Further to that, Section 39 and 40, authorise law enforcement or police to arrest with or without a warrant any person who is reasonably suspected of having committed a crime. It may be in their presence or based on the information provided. It authorises the police to further use reasonable force where necessary if they resist or attempt to flee.

Those arrested, according to this act, must, as soon as possible or within a reasonable time, be informed of the reason of their arrest. If the arrest was effected utilising a warrant, a copy must be handed to the person mentioned and whose details appear. The CPA is therefore a legal framework or instrument that should be utilised by law enforcement agencies in SA to maintain law and order. It is also one of the legal frameworks that can effectively assist in the policing of religious extremism in SA, where necessary.

4.3.3. Commission for the Promotion and Protection of Cultural, Religious and Linguistic Communities

The incidences of exploitation by bogus pastors continued to rise in SA and to address this and other challenges relating to religion and languages, among others, a Commission for the Promotion and Protection of Cultural, Religious and Linguistic Communities, known as the CRL Rights Commission, was formed in SA, (Coertzen, 2014b). Its first leader or Chairperson was Dr Mkhwanazi-Xaluva. It is one of the Chapter 9 State Institutions that support Constitutional democracy.

Its establishment is authorised under Section 181 (c) of the Constitution, Act 108 of 1996. Section 185 and 186 outline its functions and the composition of the CRL Rights Commission respectively. It is one of the Institutions that, according to Section 181 (2) - (5) must be independent, and impartial and are expected to perform its functions without any fear or favour.

One of its functions in Section 185 (1) (a) is to promote respect for the rights of cultural, religious and linguistic communities, and (c) to recommend an establishment, following SA's legislation, of a cultural or another council for communities in SA. Section 185 (2) gives the Commission the powers, to achieve its primary objectives, to monitor, investigate, research, educate, lobby, advise and report on issues relating to the rights of cultural, religious and linguistic communities. It may further (3) report any matter that falls within its mandate to the Human Rights Commission (HRC) for further investigation.

Mr Swain who is the Executive Director of Freedom of Religion South Africa (FOR SA), writes that CRL Rights Commission is an investigative and advisory body. Its

recommendations, unlike that of the Public Protector (PP) which are directing and binding to Parliament, are to guide Parliament, (Russell Pollitt, 2017). These, he rose, as the office of the CRL Rights Commission seem to be making demands when the regulation of religious bodies was discussed. FOR SA indicated that it was committed to working with the CRL Rights Commission to ensure that the rules of engagement are found for Churches without coming up with extra regulations which they think, will be government interference on religion and therefore no longer guarantee religious freedom, (Russell Pollitt, 2017).

In its (CRL Rights Commission) formation, it declared that the conduct of certain pastors was concerning and therefore cannot be allowed to continue. The establishment of the CRL Rights Commission, it said, is to help religious communities and not to persecute anyone. The CRL Rights Commission wants Church leaders to account as some were making God their reference to do certain (wrong) things, (Russell Pollitt, 2017). They said categorically that these religious institutions were practising unsavoury harmful religious acts and were making pronouncements that are dangerous to the health and well-being of people, especially women, in the name of religion.

It confirmed that the wrong things, done by these rogue pastors, are a violation of the Constitution in SA when citizens' dignity cannot be protected. Rev. Jentile, who is the leader of the Baptist Convention of SA, in one interview by eNCA, told the channel that to make congregants eat snakes has nothing to do with the power of God and is self-serving. (Resane, 2017:8) and (Jentile, 2016:4).

Further concerns were highlighted by FOR SA who raised the same that some Church leaders have commercialised religion and were also abusing people's beliefs. SA citizens, according to Ellerbeck (2015), shared the same concerns about the conduct of

some pastors, hence the establishment of the CRL Rights Commission. Some will put up adverts proclaiming to be capable of doing certain things without any accountability.

It is known and a protocol in SA that if a Company is advertising a certain product, the Advertising Standards Authority (ASA) hold them to account but this was not happening with many Churches. The CRL Rights Commission reported that Churches start up anywhere and they report to no one. Any person just claims to have been called by God, buys a tent, or music system and calls themselves Bishop, Prophet or Pastor and it's all good and well, (Ellerbeck, 2015).

Concerning qualifications and other standards, which was another concern, Ellerbeck (2015) advised that few bigger Churches may succeed with the standard of qualifications of Theology, as they are referred to as Institutions. Other Churches do not bother themselves, as they believe that the only leadership qualification, is set up by the scripture in 1 Tim 3:1-13. The scripture talks of the Godly character, as the only character required of them to lead in Church or preach the gospel.

Jesus is also used as an example, together with his disciples, that none of them possessed such qualifications or went for training in Theology to preach the word of God, (Ellerbeck, 2015). Further to that is the fact that Church leaders have resorted to some money laundering, a headache for the government, CRL Rights Commission and FOR SA. They swindle people's money, and place people's health or lives at risk by letting them drink petrol, or eat snakes or grass.

FOR SA recommends that they should be arrested using the existing legislative framework or law, (Ellerbeck, 2015) and (Diesel, 2015). The practice, of tithing,

however, makes it a challenge, according to FOR SA, again as Churches and their members believe in tithing which is in the scripture. The state therefore cannot interfere in this type of business.

One case that put things into perspective, though, is the case of Prince v President of the Law Society of the Cape of Good Hope in 2002. It was found that people should be free to believe, teach, preach and practise their beliefs without any interference or punishment by the state, no matter how bizarre, or irrational the belief may seem. There should therefore be a constitutionally acceptable purpose for the interference, limitation or restriction, (Ellerbeck, 2015). The state of law enforcement however can limit anyone's right, including bogus pastors, when the law (Constitutionally acceptable purpose) is broken or violated.

4.3.4. The South African Charter on religion

A Charter, as a regulating mechanism and a religious legal document that clearly outlines the responsibilities of both the state and its citizens on religious beliefs, was established per Section 234 of the Constitution. Section 234 of the Constitution authorises Parliament to establish or adopt Charters of Rights. This is to deepen the culture of democracy as established and encouraged by the Constitution.

The Charter is referred to as The South African Charter of Religious Rights and Freedoms (SACRRF). It came out of the SA religions and Civil rights organisation formations. Its main aim is to define the religious freedom, rights, and responsibilities of SA citizens. It further expresses the meaning of freedom of religion (Strasbourg consortium, 2021) and (Coertzen, 2014a).

Regarding the established Charter, after a marathon of meetings with various organisations and civil society, a conclusion on it was reached, that it must aim at protecting the human dignity of citizens and congregants, (Ellerbeck, 2017). Article 2 (3)

states that one must refuse to perform certain duties or assist in any manner on activities that violate their beliefs, (Coertzen, 2014b). The Commission has also been established, which is a Chapter 9 Institution, whose duties are to support democracy, to deepen appreciation of religion, cultures, and languages.

It is further to contribute meaningfully to nation-building. The Commission is also responsible to oversee the process of the Charter being formally enacted in Parliament (Ellerbeck, 2017). The Commission is also responsible for monitoring any complaints relating to religious violations of the Charter, to investigate and sanction where necessary.

Ellerbeck (2017) revealed that much as they are aware of exposed and deplorable abuses by religious leaders, they do not support regulating the religion to combat these reported abuses. They maintain and believe that it is the responsibility of religious organisations to bring their own houses in order, (Russell Pollitt, 2017). It, therefore, calls on the establishment of a Code of Conduct that will have to be a commitment to all religious leaders to address and deal with the reported and future abuses.

Diesel (2015) supports this notion and further adds that SA has existing legislation which can be utilised to address the current state of affairs in Churches and does not need extra regulation or legislation, (Russell Pollitt, 2017). SA is not a secular state but a religiously neutral state. This means that it is a state that completely tries to separate itself from Church issues by equally supporting all religions.

Some countries like the USA even put a clause that separates these affairs. Its government officials and all those in authority are discouraged from interfering (Maviya, 2018b:10). A religiously neutral state, on the other hand, does not isolate itself from participating. South Africa intends to uphold and give equal treatment to all religions as it is a religiously plural (many religions) State, (Mogoeng, 2014:9).

The government, in supporting religion, former President Thabo Mbeki (2003) and Minister Naledi Pandor (2005), said respectively that religion is meant to reconstruct and develop our country especially the welfare and civil society sectors. It must celebrate our diversity and affirm our national unity, whilst it contributes to teachings and learning. The statements indicate the role religion, in this case, Christianity should play within society. It is supposed to bring good teaching and society must, at the same time, learn from it (Chidester, 2008:352).

In SA 70% – 80% of its citizens or its people claim allegiance to Christianity, (Cabrita & Erlank, 2018). They are however other religious organisations as previously discussed. The government that took over or came to office in 1994 embodies unity. It, therefore, means that it embraces all cultures and religions. Our New Coat of Arms also bears witness to the discussion with its words written: Diverse people Unite and the preamble of the SA's Constitution, May God protects our people.

Religious freedom, according to Henne, Hudgins and Shah (2012:5) is the most important right which is recognised and enshrined both in the International Conventions law and many other national Constitutions of countries around the world, of which SA is one of them. It always covers the freedom of thought, conscience and religion which includes the right to change religion or belief. It further includes the right to worship alone or in the community, with others or in private or public, and the right to believe or not to believe, following one's conscience.

The above explains the importance of religion, which Levin (2021) describes as an institution to change hearts and save souls. He further describes religious institutions as platforms where the truth must be spoken with authority. Religion is supposed to offer access to the fullest truth concerning our world. According to Levin (2021), religion as an institution is no longer trusted by people, due to others using it to elevate themselves. Congress members no longer advance legislation but themselves.

He noted that 87% of Americans believe in God, according to Gallup 2020 figures also conducted in 2020 but that his only concern was public confidence in religion and church leaders that has dropped significantly. Levin (2021) cited the reason for the drop in trust as leaders who use institutions like religion and Churches for their self-interest and prominence. He further shared that people lose faith in their leaders if they ethically fail to perform duties as expected. An example given is that of corruption which can dampen the institution; a bank that cheats its customer may have a serious impact on its customers.

Once in the US, corruption was rife in the 19th Century. Its economy experienced maximum growth which created many opportunities including all forms of corruption. It however declined dramatically between the period 1870 and 1920 due to hard work towards the same goal, fighting it through the establishment of anti-corruption agencies, (Dixit, 2016). For the Church to rebuild itself, Levin (2021) advises that it will require people from within. Trustworthy people will need to ask tough and unasked questions.

Those questions should include: given my role within the Church, how should I behave? Irrespective of positions, that is the question to be asked, if we take our Churches seriously. The answer will bring back truth and confidence and that trust will be the outcome. Edge (2006:3) affirms the relationship the law and religion have with each other when he emphasised that the law helps with the maintenance of an orderly society whilst religion relates to social interaction, (BBC, 2021) and (Monrose, 2012). They are both interrelated as one supports the other. As mentioned earlier on, SA guarantees religious freedom which is enshrined in the RSA Constitution.

As indicated previously under segregation and discrimination, SA has a dark history when it comes to religion, where African black citizens were discriminated against and marginalised from all including their religion. The segregation was even enforced by legislation and the DRC was at the forefront of promoting these racist practices (Maviya, 2018b:15). If one was black, whether Christian or not, they were still marginalised, (Farisani, 2014).

The NP government enforced these heinous rules and black Christians were not allowed to congregate with whites. The DRC also referred to as the *Nederlands Gereformeerde Kerk* (NGK) in Afrikaans, enforced these discriminatory policies using religion and Christianity to divide citizens. The practice was therefore discriminatory as African Christians were treated differently, (Struby, 2018).

In the USA, this entanglement of the state against religion is avoided by a clause in their legal framework to give clear directives (Maviya, 2018b:15). The SA Constitution on the other hand is fostering tolerance towards all our diverse religions and including our languages to ensure that none is placed above the other (Amien, 2012). Mogoeng (2014:6) added that even love was legislated in SA, as no white person was supposed to marry a black person and not even to share the same residential area.

Whilst religion is good for all, according to Mogoeng (2014:44), even a good thing can be abused. The UN Human Rights, Office of the High Commission (OHCHR) even held a Summit in 2000 to address the dangers observed that were posed by some discriminatory rules or laws and to also manage abuse, (Buckley, 2000) and (OHCHR, 2001).

4.3.5. Case laws on religion

In many countries, if not all, religion as practised in different forms is respected and protected. The following discussion is about cases that relates to religion:

In the case of *Prince v President of the Law Society of the Cape of Good Hope*: This was the matter of *Prince v President of the Law Society of the Cape of Good Hope*, 2002. It was found that people are allowed to be free to believe, teach, preach and even practise their beliefs without any hindrance, interference or punishment by the state, no matter how bizarre, illogical or irrational their belief may seem, (Ellerbeck, 2015). A Constitutional limitation may be imposed if there are grounds acceptable for interference or restriction, (Yeates, 2018) and (Concourt SA, 2018).

Section 36 of the Constitution, highlights conditions for the limitation. It states that the rights may be limited through the law of general application to the extent that the limitation is reasonable and justifiable in an open and democratic society, based on human dignity equality and freedom, considering the nature of that right, its importance of the purpose, nature and extent of the limitation, the relationship between the limitation and its purpose and the less restrictive means to achieve the purpose.

Besides the mentioned conditions, no law may limit any right in the Bill of Rights. In the mentioned case, whilst the state respected Prince's religion (Rastafari) and all its practices, it noted with concern his profession as a lawyer, that restrictions or interference are acceptable to protect the legal profession as he used dagga, which is a drug, whilst practising as a lawyer. The case, therefore, ensures that whilst religion is respected and protected by the Constitution, it can however not be abused for self-interests. Hence Section 36, as the limitation clause was applied and was reasonable and justifiable under the circumstance, (Yeates, 2018) and (Concourt SA, 2018).

The state is expected to balance, in its mission to ensure that all religions are treated with respect and are protected, and deal with criminality and that no religion or culture is abused, to further criminality. The mentioned incidences, where citizens or congregants are violated, abused and even taken advantage of by the Church leaders, in the name of religion is a matter that must be dealt with through the existing legislative framework and law enforcement without fear or favour, (Ellerbeck, 2017).

The case of the Member of the Executive Council (MEC) for Education: KwaZulu-Natal (KZN) & Others v Pillay: In this case, the court held that a high school learner was entitled to an exemption under the school code of conduct to wear a nose ring as part of her religious and cultural tradition, (Mhango, 2012:24). It was noted that the school had violated the Equality Act clause which prohibits discrimination on the grounds of religious and cultural traditions. The learner based on the outcome of the case was granted an exemption out of respect for her religion. The impact of the case was therefore that schools and other organisations should be able to accommodate learners

and employees who have dreadlocks and have donned headscarves in schools or the workplace, whether for religious or cultural reasons, (Mhango, 2012:38) and (Olivier, 2016).

This case ensures that no discriminatory conduct is used against one's culture or religion, simply because of codes of conduct that are drawn and which are in violation of the Constitution or because one does not agree with that culture or religion. It further emphasises the importance of freedom of one's religion and to be able to practice it anywhere as long as one does not violate others' rights in the process, (Concourt, 2017).

The case between the Department of Correctional Services & Another v Police and Prison civil rights Union (Popcru) & Others: This was an appealed case by the Department of Correctional Services (DCS) from the Labour Court decision. It was five Correctional officers who wore dreadlocks to work and had refused to cut them. They cited cultural and religious beliefs as the basis for their refusal, (Coertzen, 2014b). They were first charged with violating the DCS dress code of conduct. They continued to advance the unfair discrimination by the code based on their religious and cultural beliefs. They were therefore found guilty and dismissed, (Bernard, 2014).

The dress code talked of, in paragraph 5.1.2, hairstyle that is neat for males, that is not longer than the collar of the shirt when folded down or covers more than half of the ear. The fringe may not hang in the eye and the hair be clean and dyed in colours including the Rasta man hairstyle. The Court failed to understand how dreadlocks do not contribute positively to the issue of discipline, security, trust and performance, (Coertzen, 2014b).

It further found that there was no rationale and that therefore DCS violated the Labour Relations Act (LRA) 66 of 1995, Employment Equity Act (EEA) 55 of 1998, on the unfair discrimination clause therein, (Mhango, 2012:39). Effectively, the court ruled in this case

that the employer unfairly discriminated against the prison security guards on the grounds of religion and culture when they were dismissed for refusing to cut their dreadlocks, (Mhango, 2012:24) and (Bernard, 2014).

The rulings on the above-indicated cases put back the respect for the rule of law, both on religious and cultural grounds, and it confirms that the dignity of all citizens, as enshrined in the SA Constitution, must never be violated in any way, especially without any justifiable cause, reasons or grounds. The looks, beliefs and practices of others should never be a barrier and thereby prevent them from exercising such in our presence.

The case against Pastor Lethabo Rabalago who was charged with four counts of assault with intent to do grievous bodily harm (GBH), he was fined R21 000. He was further found to have contravened many laws under the Fertilizers, Farm, Feed, Agriculture remedies and Stock remedies Act of 1947. It was concluded by the court that though congregants had consented, the practice was dangerous as seen by the court, (Ellerbeck, 2019).

The ruling further ensures and sends a strong message that there will be no excuse for violations of anyone's dignity or that of the Constitution, whether using religion, culture, codes or any other instrument. Law enforcement is therefore empowered to act and protect citizens when such unlawful conduct occurs. That our courts are also there to rule in favour of citizens when facts are presented and they permit and are justifiable as such.

4.3.6. Other cases on religion

R v Sikunyana 1961 (3) SA 549 (E): where the court held that the practice was dangerous because X burned Y's body to take out the evil spirit. The mere fact that it

was even superstitiously designed to secure the taking out of the evil spirits; it cannot be rendered lawful even with the consent of the afflicted person (Ellerbeck, 2019).

In *R v Phiri* 1963 R & N 395 (SR): it was alleged that the witchdoctor inflicted serious and long-lasting injuries with a razor blade on the whole family. This was meant to make them strong, rich and ultimately to heal the sick child. Due to the fact that the child was too young to consent, even their parents' consent was not recognised as consent, (Ellerbeck, 2019).

Ellerbeck (2019) further said that our law protects all public interests too, not just the interests of the one consenting. The indication therefore is that the state has an interest in prosecuting **all** activities that are against the law. This are therefore crime related.

4.3.7. The United Nations General Assembly Resolution 217A on religion

According to Walter (2012:588), the above is a document that declared Universal human rights for all people. It is referred to as a milestone document in illustrating the history of human rights. It was drafted in Paris, France, on 10 December 1948 by people of different backgrounds and from all regions of the World. It was in this assembly that the document was declared and proclaimed as a UN General Assembly Resolution 217A, (Mutiso, 2015).

The documents talk to common standards and practices of all people and nations on religion which must be respected by all. The document further confirms that freedom of religion is not just a right conferred to some but that it is an international human right. This is a right that was spelt out in the 1948 assembly as a right, among others, that must be respected and protected even in times of emergency, (Walter, 2012:589) and (Van Aggelen, 2020).

Article 1 of the document declares that we are all born free, and equal in dignity and rights, (Mutiso, 2015). Based on this, no person is special or better than the other, whether born out of a poor or wealthy family. It also highlights that no one is better simply because they were born from or out of a developed country. It further insists that these are rights that are with us and this is how we should act towards each other as brothers and sisters. This confirms that no one should take advantage of the other, wherever, because of their circumstances. Being RE or use of religion for self-interest is therefore a violation since through religion, it is expected of us to protect one another, (Walter, 2012:589).

Article 2 talks of rights we all have irrespective of where we were born or come from such as freedom of language, religion, race, sex, among others, (Van Aggelen, 2020). Our status and that of our country or family do not take away these rights and no one from wherever must violate these rights. **Article 18** talks about our freedom of thought, conscience and religion. It further articulates the right one has to change their beliefs or religion. That this belief or religion may be manifested or practised in private or public with others or alone, (Walter, 2012:589).

The articles as discussed indicate that religion is for everyone, wherever. No person has a special birth-right to treat another badly using religion. No one deserves to be suppressed or ill-treated, simply because they have a different belief from the other.

4.4. SUMMARY

In this chapter, theories on religion in general and those relevant to the study were discussed. The legal framework together with those entities or stake holders responsible for upholding the law and holding other responsibilities, including on religious matters, were analysed. Decided cases relating to religion were also highlighted.

The following chapter is about research design and methodology.

CHAPTER FIVE: RESEARCH DESIGN AND METHODOLOGY

5.1. INTRODUCTION

This chapter elucidates the research design and methodology. Research location was identified with population and sample clarified. Both data collections and analysis were also explained together with the methods to ensure trustworthiness. At the end the ethical considerations were also outlined. The chapter concluded with a summary.

5.2. RESEARCH DESIGN

Gray (2011) introduces the concept of worldview as a collection of attitudes, values, stories and expectations about the world around us which inform our every thought and action. It is further expressed in ethics, religion, philosophy, scientific beliefs, to highlight the few. It is how culture works out in individual practice. Abi-Hashem (2017) also regards the concept as the outlook one has about life. It is further a paradigm by which the individual or group interprets reality and acts upon life. The manner we view and conceptualise the world is our worldview.

Our actions will then be expressed through ethics or moral behaviour, religion, philosophy or scientific beliefs. An example is that when one does something that we frown about or at, we will conclude that it is wrong, an indication that our worldview is active since we are all thinking that our beliefs are normal. Our background, in terms of how we were brought up, shapes our worldview.

We are unaware of our car's moving wheels until we hear a strange noise. Our worldview's attention is always brought by when there's a clash or some form of crisis. This is an everyday occurrence as we live in a diverse universe and since travelling globally has become a norm, the possibility of worldviews or beliefs clashing is also high, (Gray, 2011).

Worldview is mostly associated with culture, beliefs and how we behave, also in agreement with (Gray, 2011). We tend to ask those important questions that relate to

what is good, important, sacred or real? The research was to embark on the exploration of the policing of religious extremism in SA, which has since become a talking point in a crisis (ASA, "n.d"). It was meant to gather information based on what the researcher perceived in his worldview as wrong based on the actions of some pastors, bishops and Church leaders.

The worldview of the research based on the description as given by Naugle ("n.d") falls within Christian theism. It was meant to assess and outline the wrong actions within the researcher's worldview of the Christian realm and address them based on the objectives of the research, (Abi-Hashem, 2017). It was further to try and come up with strategies to address the concerns or issues we are facing within Christianity of rogue Church leaders who abuse Christianity for their selfish interests.

The design on the other hand is the process that determines how the research will be conducted to answer the research questions (Lanier & Briggs, 2018:37). Different research designs are used to suit different research types. The types of research designs according to (Lanier & Briggs, 2018:39) are field research where a researcher observes behaviour or facts and gathers original data, secondary data where the researcher utilises data that has already been collected by others and survey research where the researcher uses interviews or questionnaires to gather information.

Bertram and Christiansen (2014:40) describe the research design as a clear plan as to how the researcher plans to collect and manage or analyse the information so collected. It should be highlighted from the initial step up to the last step how data relating to the research will be collected. De Vos, *et al.* (2011:65) further assert that the research where data is collected in the field by the researcher is qualitative. In that type of research, participants, who are the most affected by the problem being studied, are engaged with the topic.

The research was therefore achieved through interviews of participants, perused literature and relevant documents to the research. This was done to ensure a multiplicity

of ways of collecting data than relying on a single source of data collection. Since the research was about exploring the policing of religious extremism in SA, the qualitative method, where the researcher went to the field to engage with participants with relevant information to the topic, the research was able to uncover rich information relating to the topic or problem being studied.

5.3. RESEARCH METHODOLOGY

The methodology assisted the researcher to consider the kind of data the investigation of the problem was to require, (Leedy & Ormrod, 2015:95). It also assisted in including reasonable means of collecting and interpreting the data collected. Data, according to Leedy and Ormrod (2015:94) is plural and a Latin term. In its singular form, it is termed datum and comes from the verb, dare, meaning to give. Data is therefore these pieces of information that any particular situation gives to an observer (Leedy & Ormrod, 2015:95).

The methodology known for social research based on the researcher's environment can either be qualitative or quantitative (Leedy & Ormrod, 2015:99). Qualitative is defined as the methodology that explains and describes textual data, whilst quantitative methodology explains and predicts numerical data, (Leedy & Ormrod, 2015:99). The researcher's methodology, according to Lanier and Briggs (2018:19) is whether to explore – where the problem is not clearly defined and wants to understand the issue more, describe – count or document the details of the social issues under consideration or evaluate – where the researcher assesses a programme, problem or policy.

Qualitative research can also either utilise applied research (research with a specific goal in mind to evaluate policy, programme or problem) or basic research (research out of the curiosity of the researcher to expand knowledge with no goal in mind), according to (Lanier & Briggs, 2018:17). The research can also only be achieved in-house (by someone within the organisation seeking the information), hired (by someone outside the organisation but hired directly by the organisation) or third party (one outside the

organisation and not paid by the organisation) research according to (Lanier & Briggs, 2018:18).

Based on the gathered information as explained above, the research was exploratory, applied and in-house research to answer the research questions. It was also a grounded qualitative theory that described the theory in the views of the participants (experts with extensive knowledge both in policing and security studies, focusing on religious extremism). They were the ones who were giving or providing primary data, according to the definition of data (Leedy & Ormrod, 2015:95).

Leedy and Ormrod (2015:271) distinguish the advantages of a qualitative methodology and that it allows the researcher to, explore, use multifaceted description, verify, develop theory, identify the problem and evaluate. Fritsch, Trulson and Blackburn (2013:18) describe the methodology as a blueprint for the research which outlines how the research will be conducted.

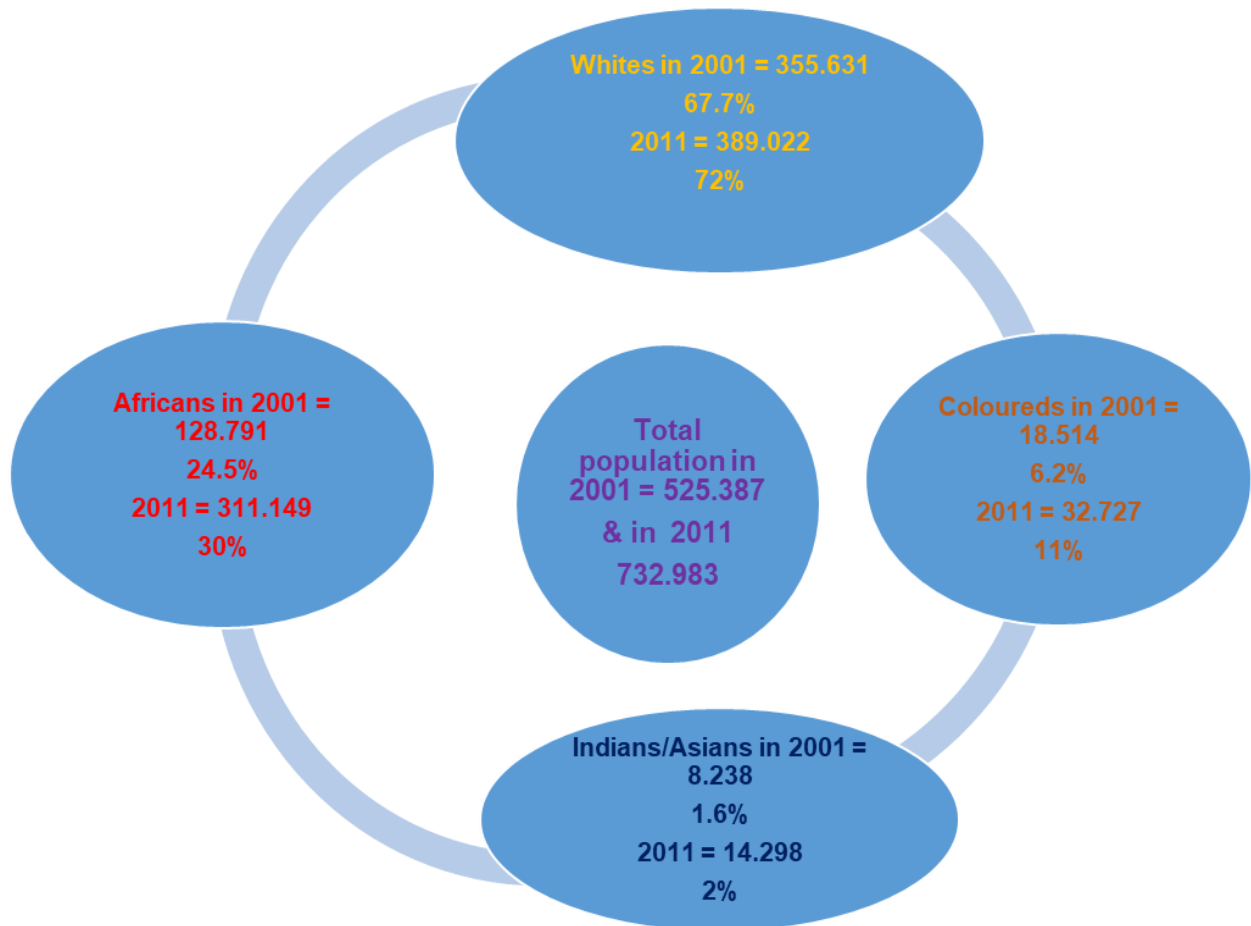
Few methods as indicated below are mentioned but one that was able to fit the research that was utilised by the researcher for the project or research was qualitative research using interviews with participants to obtain data and secondary data on previously collected data and reanalysing what was available relating and about the topic as highlighted under literature review.

5.4. RESEARCH LOCATION

The research was based in the city of Pretoria in SA and that's the location of the researcher. According to (Britannica, 2020), its background is that it is the city founded in 1855, founded by Marthinus Pretorius who was the leader of the *Voortrekkers* or *boere* settlers. He named it after his father, Andries Pretorius, who became a hero after the battle of Blood River in the then Natal, now KwaZulu/Natal (KZN). Fig. 5.1 below represents Tshwane Metro's current population.

Province, is responsible for the judiciary. The first *Nguni*-speaking people settled in Pretoria in what was known then as a river valley.

Figure: 5.2: Pretoria’s Population:



Source: Kiddle Encyclopaedia (2020).

It has the largest white population, and it is the major Afrikaner population centre. It is estimated that about 1 mil Afrikaners live in and around the City. Pretoria’s main major townships are Mamelodi, Atteridgeville and Soshanguve. The black largest population in the City is Northern *Sotho* or *Sepedi*-speaking people.

When the townships are included, whites are the minority. Pretoria is also made up of Indian and Coloured communities. According to Kiddle (2020), Indians were ordered

and moved to Laudium next to Atteridgeville on 6 June 1958. Population stats estimate Pretoria's population of 2020 to be standing at 2 565 660 and is located 50 km north of Johannesburg in the new Province referred to as Gauteng.

Some of Pretoria's historical architects include the Union building, which is the administration of government in the Capital City. In it is where the first President of a Democratic government's statue stands erected belonging to Mr Nelson Rholihlahla Mandela, the National Heritage site known as the Voortrekker Monument, which houses the history of the *boere* commemoration who left Cape Colony between 1835 and 1854. Another is the first SA citizen's residence or SA President's residence known by the name of *Mahlamba Ndlopfu*. As the SA's capital, it is home to the SA Reserve Bank (SARB), the sporting Stadium called Loftus Versveld and the State Theatre, to name but a few, (Kiddle, 2020).

The City, as the administration of government, is home to 107 government departments and Ministries. It has the highest number of foreign embassies and diplomatic missions in one City which are confirmed to be standing at 136 in number. It houses the Nation Zoological Gardens and the National Botanical garden. Important institutions of learning like UNISA, which is the largest distance learning institution, the University of Pretoria also known as Tukkies, the Council for Scientific and Industrial Research (CSIR) and the Tshwane University of Technology (TUT) are all based in Pretoria (Britannica, 2020).

The history of our past is also recorded in Pretoria in places like Freedom Park in Salvokop, the former apartheid President's residence known as Kruger house is situated in Pretoria's Church Street which is now one of the monuments or heritage sites and Church Square where the statue of the former apartheid President, Paul Kruger, was erected (Kiddle, 2020). It used to be referred to or known as the capital of oppression and apartheid before 1994. Many struggle songs are named and sung about Pretoria. This however changed after 1994 when Mr Mandela became the first black

President in South Africa. His inauguration was also prepared and carried out in Pretoria.

Pretoria is nicknamed the Jacaranda City as it is home to about 50 000 to 70 000 jacaranda trees, according to the SA's Tourism department and this is what makes the City the biggest tourism attraction City. One of the Radio Stations is also named Jacaranda FM. Pretoria is however also known to be the home of the Afrikaner Christian Church known as the DRC. This is the Church that played a leading role in the enforcement of apartheid rules of separation. Its head office is situated in Pretoria (Britannica, 2020).

Pretoria, as highlighted in **Fig. 5.1**, has also been on the news with three religious incidences where Church leaders abused Christianity for their self-interests. The first incident is that of Ps. Daniels in Garankuwa, just outside of Pretoria, made his congregants eat grass, drink petrol, to mention the few. The second incident is that of Ps Mnguni, in Soshanguve, also just outside of Pretoria, who made his congregants eat snakes, and rats and sprayed them with doom. The third incident is that of Prophet Bushiri, of the ECG Church, who has both been accused of fraud and money laundering allegations. Some of the indicated cases are in court (Nicolson, 2020). It is the reason; Pretoria will be the area of focus for this research.

5.5. POPULATION

A population is the theoretically specified aggregation of the elements in a research. It is also referred to as a group or subjects or elements that we are interested in generalising about or the target for the research (Babbie, 2017:202). Those to be studied or targets of the research are identified as the research population. The research population is capable of being omitted or subjects being limited (since it is impossible to cover all).

Bertram and Christiansen (2014:59) define a population as a total number of people or groups or organisations that may be included in the research. It may also be subjects, objects, events, cases, to mention the few, that the researcher may utilise to establish

or find new knowledge. De Vos, *et al.* (2011:23) is also in agreement that population is the total number of those to be included in the research.

5.6. SAMPLE

Lanier and Briggs (2018:40) define the sample as a sub-group of the total population. This is the group to be studied. It is important to select the total population of interest.

The sample selected should best represent the entire unit of research. Accordingly, the higher the response rate or sample (the number to participate in the research) the better the research will be perceived (Lanier & Briggs, 2018:40).

The perceived research sample (number) for this research was 18 participants with extensive knowledge both in policing, religion, which is Christianity and security experts, focusing on religious extremism. They were interviewed as the sample for the research to answer the questions and the research topic.

5.6.1. Sampling

The process of selecting units of observations is called sampling, according to (Babbie, 2017:192). These are the subjects to be used during the research or those to be interviewed to answer the research questions. Hagan (2014:123) described sampling as a procedure where a select subunit is studied to analyse the entire population.

The researcher interviewed 18 experts with extensive knowledge from the police or SAPS members, the CRL Rights Commission, UNISA academics, in the Department of Theology, Security experts and the general members of different congregations which included even pastors. A relevant sampling that suited the research was purposive non-probability sampling which is discussed below under the types of sampling.

The research was made of 18 participants who were from different backgrounds to acquire new knowledge relating to the research or topic. It was participants from the police or SAPS members, the CRL Rights Commission, UNISA academics, in the

Department of Theology, Security experts and the general members of different congregations which included even pastors. Victims of RE found it uncomfortable to be interviewed as they saw this as reliving their ordeal; hence they were excluded or never involved.

Since the research, based on its location, could not cover the whole of Gauteng to talk to the participants regarding the topic, the selection was conducted based on those the researcher was interested in and based on the relevance of the information they possessed. It was participants from the police or SAPS members, the CRL Rights Commission, UNISA academics, in the Department of Theology, Security experts and the general members of different congregations which included even pastors to answer the relevant questions on the prepared schedule relating to the topic.

According to Fritsch, *et al* (2013:54) qualitative research lends itself best to non-probability sampling methods and the research was also qualitative as it aimed to explore the policing of religious extremism in SA. Fig. 5.2 is the location of the research.

5.6.2 Types of sampling

Babbie (2017:195) identifies two types of sampling which are probability sampling, which involves the selection of a random sample from a list containing the names of everyone in the population to be sampled and non-probability sampling, which involves a technique that selects the sample in some way not suggested by the probability sampling. The researcher relied on participants' involvement as well as other samples, like purposive, snowball and quota sampling.

The researcher focused on non-probability sampling which was relevant to the research as no list was available for those to be interviewed and the researcher selected participants based on their knowledge of the topic. The researcher was also referred to keep the chain of interviews flowing.

According to Babbie (2017:195), non-probability sampling has reliance or relies on available participants for information, e.g. stopping every person to interview on the street. Judgmental or purposive sampling is selecting the sample based on the knowledge of the population, e.g. student protest leaders, who are most visible during the march. Snowball also known as accidental sampling, on the other hand, is a technique whereby each person after being interviewed may be asked to suggest additional people be interviewed, e.g. homeless individuals, or undocumented immigrants.

The last one is quota sampling, which is a non-probability sampling where units are selected based on characteristics so that they will have the same characteristics when distributed in the whole population being studied. This research was a qualitative type of research and therefore a sampling method that was relevant to such a research was purposive sampling where, according to Leedy and Ormrod (2015:271), participants are chosen to give the researcher certain desired information on the topic under investigation.

The sampling which was therefore relevant for this research was non-probability sampling which is purposive or judgmental as it assisted in understanding a certain phenomenon, which was religious extremism, (Leedy & Ormrod, 2015:277). Those selected were experts in their field with extensive knowledge both in policing, religion and security studies, focusing on religious extremism.

5.7. DATA COLLECTION METHODS

Dantzker and Hunter (2012:53) define data as simple pieces of information gathered from the sample that described the events, beliefs, people or other phenomena. The pieces of information as cited by Dantzker and Hunter (2012:53) are not always the truth or realities. They are the manifestation of physical, biological, social or psychological phenomena that we want to make sense of.

This data comes in layers which are, primary and secondary data. Planning data collection is also of importance, according to Leedy and Ormrod (2015:86-87). The information should also be clarified before the project of data collection is undertaken. The type of data that is needed, the location of data, how it will be obtained, limits placed on the nature of acceptable data and how data will be interpreted, should also be clarified.

Data is therefore a series of activities aimed at gathering good information to answer the research questions. Researchers should engage or consider utilising multiple activities to ensure good quality information. Whilst gathering data, ethical considerations must be upheld (Creswell & Poth, 2018:148). Information will be collected or gathered through a qualitative method which is defined by Hagan (2014:15) as a method where concepts are viewed as sensitising ideas or to enhance or understanding.

The qualitative method emphasises understanding the reality under investigation. Quantitative method, on the other hand, concepts are assigned numbers or numerical values. Its emphasis is on the numerical measurement of variables and will not be utilised for this research. Leedy and Ormrod (2015:276) advise that qualitative data collection can succeed if it uses the completed questions, and requests their contact details. This is for follow-up purposes if they agree. The interview schedule must be prepared for all. This is to ensure that the same questions will be asked to all.

Participants must either use their real names or pseudonyms, as described by Hagan (2014:66) because aliases used in the research are to protect the identity of respondents. Voluntary participation must be encouraged and those to participate must be selected based on years exposed to the research problem and access to the information. Whilst following the qualitative methodology, data will be collected utilising the following collection method as advised by, (Davies & Hagan, 2018:48-49):

The primary data involved the use of information collected by the researcher through interviews and the secondary data where data was collected and collated by the

researcher or someone else through literature reviews, books, to mention the few. Bertram and Christensen (2014:71) and Creswell (2014) agree that data is collecting information relating to the research to answer the research questions. The method may either be structured or unstructured questions. Data as a collection method will assist by adding value to the research as it brings new knowledge and information, (Hanekom, 2011:35).

The researcher used the primary data method of interviews to gather information on the topic. Participants were interviewed on the topic and literature confirmed what was gathered. As indicated, secondary data (books, literature, journals, among others) also assisted the researcher with relevant information to answer the research questions. The researcher gathered primary information or data through interviews using all technological assistance, mostly through Zoom, telephonic interviews, and WhatsApp Video calls. Where conditions allowed, face-to-face interviews were done.

This was due to the Covid-19 pandemic and the researcher was trying to ensure and observe safety protocols throughout the research. All discussions were recorded and participants were informed before the interview and had no qualms. Participants were experts with extensive knowledge or involved with religion in their different spheres or others in policing and security studies, focusing on RE.

5.7.1. Face - to – face Interviews

This is the interaction between the researcher and the subjects or participants to elicit information. It is further a face-to-face interview where a qualitative environment allows the researcher and the participants to come together in a conversational setting (Lanier & Briggs, 2018:190). Gerbers (1996:131) and Davies and Francis (2018:19) defined an interview as a method of data collection, information or opinion that involves specifically asking a series of questions.

O’Leary (2014:203) supports face-to-face interview as it provides the researcher with detailed information. It may be the information that one may have prepared for and

unclear answers or questions can be clarified. This type of interview provides an added advantage in those future relations and references are built. It has a predetermined objective in that it becomes the discovery of the truth about the matter under investigation. Hagan (2014:171) also added that it is a conversation to gather information.

In qualitative research, interviews are standardised. This simply means that all participants are asked the same set of questions. Those sets of questions are either structured or unstructured, (Leedy & Ormrod, 2015:153). Lanier and Briggs (2018:191) are in agreement with Leedy and Ormrod (2015:153) on the types of interviews. The known is a formal/structured interview which is pre-planned with structured questions that are prepared in advance and do not allow a deviation. The same questions are asked of all the respondents.

The semi/formal structured interview is also pre-planned questions but affords the flexibility to explore issues that develop. It also allows more open-flowing communication but still relies on preconceived questions and areas to explore. In the Unstructured/Informal interview, however, the researcher knows nothing about the topic and wants to explore more. It allows probing and further allows respondents to dictate the direction of the dialogue (Lanier & Briggs, 2018:191).

Based on the above different types of interviews, the researcher utilised semi-structured interviews, a face-to-face type of interviews, where the researcher is afforded the flexibility to explore issues based on the research questions. According to Leedy and Ormrod (2015:160), this type of interview allows for an even face-to-face type of interview and has much more advantages, besides just developing issues to assist the researcher to gather on the topic. It enables the researcher to establish rapport, to gain the interviewees' cooperation and interviews yield a high response rate.

The few guidelines, according to Leedy and Ormrod (2015:244-249) and Hagan (2014:171) concerning interviews are prior planned questions that can elicit the required

information. The participants that were interviewed were people who provided the information needed for the research. It was important for the researcher to be sensitive and respectful of the participants. Getting written permission was critical before interviews commenced, where needed. The reasons for the research were explained and informed consent was voluntarily obtained.

Participants were allowed to talk and were listened to whilst the responses were audio recorded. This was to ensure that the actual discussions were captured. Where issues were unclear, the type of interview allowed for probing and clarification. The interview schedule prepared for the interviews was pre-tested by both the supervisor and work colleagues to ensure that the questions were relevant and were structured accordingly, (Leedy & Ormrod, 2015:244) and (Hagan, 2014:171).

As indicated above the researcher used the interview schedule with the list of semi-structured questions that were asked to participants. This took place after the permission was afforded, where it was needed.

5.7.2. Reviewed literature studies

According to Davies and Hagan (2018:49), secondary data is information gathered from literature, books, journals and other sources to assist the researcher with their topic. Leedy and Ormrod (2015:59) concurred that information relating to one's topic might be found in other sources like books, journals, newspapers, government publications conference presentations even on the internet.

The retrieved information and to get a better understanding of what has been done in your field of research, one needs to use some keywords to gather on the topic. The Library Catalogue, online database, reference Librarians, Internet, reference List and other research citations are the places that may assist the researcher with relevant information on the topic, that will be utilised, (Leedy & Ormrod, 2015:59).

Leedy and Ormrod (2015:270) indicate that literature help researchers with different strategies applied to assist with possible methodologies and even helpful assessment tools or instruments. Constant visits to the library and online search might also help with the best-mixed design, whether explanatory sequential or exploratory sequential research.

Literature, according to Leedy and Ormrod (2015:59), gives the researcher a new approach and perspective and awakes the researcher on what was never explored. It can enlighten the researcher on how they may tackle their existing problem whilst it guides on sources to look at for more information. It can help with the interpretation of one's findings and to be able to tie yours with those who were before you. It further can assure you in terms of confidence that the topic the researcher is currently busy with is worth researching or researching. The researcher was able to utilise secondary data to gather more information on the topic and to answer the research questions. It included different kinds of literature which were enough to cover the topic.

5.8. DATA ANALYSIS METHODS

The analysis means separating something into parts. It is engaging in a meaning-making process with participants and this must be captured in the analysis or interpretation of this data (Maxfield & Babbie, 2018:287). The researcher must strive to retain the richness of the data and uncover meaning in context. During this process, irrelevant information is also discarded.

A grounded theory which stems from the analysis of patterns, themes and common categories discovered in data is put in context, (Maxfield & Babbie, 2018:288). In this type of analysis, the researcher is in comparison and looks for similarities and differences to establish themes, (Maxfield & Babbie, 2018:288). Lanier and Briggs (2018:44) added that data analysis in a qualitative research utilises themes and stories that are bold.

Dantzker and Hunter (2012:146) advise that once the data has been collected in the form of interviews, it must be analysed. Data collected through interviews that were either face-to-face, via Zoom, WhatsApp Video calls or telephonic due to the Covid-19 pandemic, were recorded and transcribed from oral and audio to text. Some were even translated from either Pedi, Zulu or Xhosa to English.

The researcher then used the software programme called Atlas-ti software, and the UNISA provided the software access and license, for analysis. The researcher took lessons and was assisted by channels like YouTube and Atlas-ti. Presenters at Atlas-ti.com took their time through different dates, presenting how to utilise the programme for data analysis. The analysis of data, through the programme, ensured that the information relating to the research questions and objectives of the research were put into perspective.

5.9. METHODS USED TO ENSURE TRUSTWORTHINESS

The above is similar to the term validity which involves whether what one is measuring is really what one is said to be measuring, (Maxfield & Babbie, 2018:127). Lanier and Briggs (2018:82) were also in agreement in their definition of validity which they described as the ability to accurately measure what one is intending to measure. They further added that since the actual truth is often elusive, the keyword should rather be approximation since it is the best available research method.

Hagan (2014:280) defined validity as the accuracy of measurement. Internal validity is where two variables are considered related. According to Bertram and Christiansen (2014:188), there is a necessity to scrutinise one's work for reasonable answers. To ensure that the research is valuable and useful, methods of trustworthiness are relevant. The researcher was also able to ensure that validity was maintained as he followed the below methods of trustworthiness.

5.9.1. Credibility

The research shall be considered valid when it is plausible and with credibility. The researcher utilised the interview schedule as a measuring instrument for all participants asking the same questions. As credibility is about meaningfulness, according to Richard, Hartley and Walsh (2020:74), it will be expected that meaningful, plausible and credible information relating to the research questions and the topic is gathered. During data collection and analysis, as argued by Bertram and Christiansen (2014:188), credibility can be achieved.

This is when participants share their experiences on what they have learned based on the topic or research questions. Same objects were subjected to different people for their views on the matter. It was mainly to see whether different results can be achieved or obtained on the same subject. Anney (2014:276) and Sikolia, Biros, Mason, and Weiser (2013:2) are in agreement that credibility is about being in no doubt about the information collected from participants about the research that it is truthful. The research applied the interview schedule for participants to gather information. It was similar questions to all whilst the researcher ensured that there was no digression from the questions asked.

5.9.2. Transferability

Transferability ensures that even when the research is repeated, information may apply to other similar situations when employed the same characters, Bertram and Christiansen (2014:191). Research should be able to be transferred to other settings and be able to achieve similar results, a sentiment that was also shared by (Anney, 2014:277) and (Sikolia, *et al.*, 2013: 2). It is the researcher's understanding that this research can be transferred to other settings for assistance, based on how it was conducted since it complied with the element of transferability and will achieve the same results.

5.9.3. Dependability

Anney (2014:278) confirms that dependability refers to the stability and consistency of the findings over time. Sikolia, *et al.* (2013: 3) together with Bertram and Christiansen (2014:190) agree that the data collected represent the changing conditions of the phenomenon being studied but that consistency is also of importance irrespective of the time or research technique of analysis used.

Others in the same field can also be utilised with the same experience to audit findings to ensure dependability and reliability. Those with extensive experience and knowledge in policing, religion and security information were interviewed and this is believed that if the same participants, when subjected to the same research, will yield similar results as obtained.

5.9.4. Conformability

Research is about confirming information from different people or sources if it conforms to or is of the same standard and is of similar understanding or conclusion. It is also information as corroborated by others like previous writers or researchers, (Bertram & Christiansen, 2014:190) and (Anney, 2014:278). The gathered information was therefore collected and corroborated with both participants and other writings from other researchers to ensure that it conforms to others.

5.10. ETHICAL CONSIDERATIONS

Lanier and Briggs (2018:49) define ethics as principles designed to govern the practices of researchers and to ensure or assure accountability. It is also referred to as standards which are the guidelines developed to lead and direct researchers so that no harm occurs to research subjects. According to Creswell and Poth (2018:56), the ethics requirements in a qualitative research are to seek University approval, get permission, disclose the purpose of the research, get voluntary consent from participants, avoiding to disclose information that may harm participants and not plagiarise. This information was supported by Babbie (2017:65) who defines ethics as relating to morality and dealing with right and wrong.

He further clarified that ethics are more about being able to conform to the standards of conduct of a given profession or group. Ethical consideration is being able to get voluntary participation of subjects, not harming them, ensuring anonymity and confidentiality wherever possible and obtaining informed consent from all those to be interviewed. As the researcher is a registered student at UNISA, the whole research proposal was scrutinised by the ethics committee and a go-ahead was given by that body when ethical clearance was granted, confirmation that it subscribed to its ethics code. The decision according to the ethics code binds the researcher for the duration of this whole research and was therefore adhered to.

During the research, researchers are expected to adhere to policies from within their boundaries of research; hence prior ethical clearance and approval were a requirement. The researcher, during this research, adhered to the UNISA Research Ethics Policy Code as a student in that environment, the United Nations Educational, Scientific and Cultural Organisation standards (UNESCO), which is an international standard for researchers, the Belmont Report, Ethical Principles and Guidelines for the Protection of Human Research, the SAPS Code of Ethics.

5.10.1. University of South Africa's Policy on Research Ethics

Integrity in the research according to UNISA's (UNISA) policy on Research Ethics emphasises integrity in the research in part 1 of the policy, (UNISA, 2016: 5). To comply with integrity in the research, the requirements were that before commencing the research on one's topic, ethical clearance must have been granted. The researcher applied for ethical clearance which was granted in 2020 and expired in 2023. It was expected that if it expired before the research work was completed, a new application must be submitted.

The policy further highlights competency and accountability for researchers within UNISA. For one to be deemed competent, it is expected that the researcher must have a previous academic record and be answerable to the institution. It is further expected that researchers be professional at all times. This is considered to have been complied

with when researchers show honesty in all their work by disclosing and respectfully acknowledging contributors to their work, (UNISA, 2016:5). The researcher, therefore, complied with the above policy as all references were acknowledged.

Data sharing - Where data is shared, participants be protected at all times. This is to protect participants' right to privacy and confidentiality about the information they might have provided, (UNISA, 2016:7). The researcher ensured that participants', as discussed with them during interviews, identity was protected throughout the research project.

Peer review – UNISA encourages researchers to subject their studied work to scrutiny and observance to improve and advance excellence in the research. It is further to get other researchers' opinions and comments on the product. The end product of this research report was also subjected to such for the advancement of knowledge both for UNISA and the academic world, (UNISA, 2016:8).

Moral principle – Part 2 of the UNISA's policy on research ethics talks of internationally recognised principles which are the following:

Autonomy – where the highest respect for rights and dignity of participants is maintained, (UNISA, 2016:11). The researcher can also confirm that participants' rights and dignity were protected as they volunteered in all the information they provided and this was explained before their participation. They were further informed of their rights to anonymity together with information, where the interview was not face-to-face, being recorded and that being agreed to.

Beneficence - this is to ensure that the research is of benefit to society. The researcher believes that the information collected and provided is positive to benefit both communities and congregants in general, (UNISA, 2016:11).

Non-maleficence – No harm is intended upon completion of this research. Its contribution as previously alluded will be positive for society in general, (UNISA, 2016:11).

Justice – The outcome of the research should be a product that can be fairly distributed to all people in general with no reservations. The researcher believes that this research product can be distributed for the benefit of all, (UNISA, 2016:11).

Essentially and relevance - This is to say that topics must be of importance to further knowledge, (UNISA, 2016:11). The researcher thinks that the information gathered during this research is of importance and relevance to the public about religious extremism which is a concern for the government, hence the establishment of the CRL Rights Commission and the Durban Conference in 2020.

Maximising public interest and social justice - All studies must be carried out to empower society to maximise public interest, awareness and social justice as the code requires, (UNISA, 2016:11). Other institutions should also benefit from the research which is my humble opinion that they will, based on the topic.

Competence, ability and commitment to the research - The research code further talks of competence, ability and commitment to the research as a subject of importance for ethical and moral research, (UNISA, 2016:11). It is again the opinion of the researcher that he was committed, competent and had the ability to research until it was concluded.

Respect for and protection of the rights and interests of participants and Institutions - It is further every researcher's responsibility to protect the identity and identity of its participants. This is because the privacy and confidentiality of all participants involved in every research should be upheld and never be exposed, (UNISA, 2016:12). Their exposure might put their lives and others at risk, hence respect for and protection of participants throughout the research was paramount. To comply with the requirements,

permission from other institutions was sourced before interviewing its employees or members, the SAPS.

Informed consent and non-coerced consent - The code further highlights the importance of obtaining informed consent with non-coercion before the research, (UNISA, 2016:12). Any research requires researchers to get consent without any influence of participants to the research where details of the research are clearly explained before they may even partake or give a go-ahead. Consent was obtained before every interview with all participants and those who never felt comfortable were never forced to partake as advised by De Vos, *et al.* (2011:117) on respect where participants are allowed whether to continue partaking in the research or not.

Respect for cultural diversity - A further respect for cultural diversity, since it is known that SA is culturally diverse, is of importance, where participants are also not exploited based on their vulnerability, (UNISA, 2016:12). An example here is where a research involves women, children or disabled people. The research therefore never exploited any of its participants as all who participated volunteered and no children or disabled participants were interviewed. All participants consulted and interviewed were those who came voluntarily. Those who felt uncomfortable were never included as participants in the research as previously indicated.

Informed consent – Out of respect for the policy and participants, all were interviewed after they gave consent and availability, (UNISA, 2016:14). Consent was also signed before each interview with every participant. For those whose interviews were recorded, the consent form was sent prior and a follow-up email was requested with a signed consent form after the interview. They further had to agree before the interview that information was recorded.

Privacy, anonymity and confidentiality – all participants are permitted by law or legal framework to have their privacy rights protected, (UNISA, 2016:16). Their personal information should always be protected unless their wish was the opposite of this

statement. The policy further makes recommendations that records of participants must be kept or stored in a manner that does not expose their identity. Anonymity is, therefore, the responsibility and obligation of the entire team involved in the research project and this includes the researcher, supervisor, UNISA as an Institution of higher learning and its staff. The researcher can therefore confirm that all of the above were complied with throughout the research.

5.10.2. South African Police Service Code of Conduct for Research

SAPS as an organisation has its code of conduct, referred to as SAPS National Instructions 1/2006, ([s.a]), for all researchers who wish to interview SAPS members and adherence are important. According to Smith (2004:149), this code guides all in terms of standards to be followed when conducting research. SAPS expect all to implement this code of conduct when conducting the research.

They emphasise that one has to apply, before interviewing SAPS members, to be granted permission with relevant details. The details as per SAPS National Instructions 1/2006, ([s.a]), include, submitting an approved proposal from the relevant educational institution, approved ethical clearance together with an interview schedule or questionnaires depending on the student's type of research or methodology.

Written permission should have been granted before any interview with SAPS members commences. If the research will discuss sensitive information, conditions may be set, where appropriate, and adherence is important. Permission was granted after the indicated process was followed and the indicated documents provided, permission letter is attached as **Annexure E** and SAPS members were interviewed based on the agreement.

5.10.3. United Nations Educational, Scientific and Cultural Organisation

All researchers should keep themselves abreast of all ethical issues involved in their field of research. They include among others the procedures of research which must be followed by the researcher. Researchers are further expected to maintain integrity at all

times. Participants may not in any way be misused. Their privacy and confidentiality should be a priority. Researchers should exercise fairness to all participants which includes utilising a language they can understand. The researcher can confirm that he adhered to all the mentioned codes to ensure ethical and moral research which is also of benefit to society with educational knowledge uncovered.

5.10.4. The Belmont Report, Ethical Principles and Guidelines for the protection of Human Research

The Office of Human Research Protections (OHRP) shared that the Belmont report was written by the National Commission for the protection of human subjects of Biomedical and behavioural Research, (OHRP, 2022). It was created as a result of the National Act of 1974 which identified ethical principles and behavioural research involving human subjects. The United States (US) Department of Health, Education and Welfare of 1979 also shared that this was developed to be a guide to ensure that research is conducted in accordance with ethical research principles, (US Department of Health, Education & Welfare, 1979).

The Commission deliberated for four days to come up with the Belmont Report. It was however a marathon of four hours of monthly discussions, (OHRP, 2022). It identified three basic ethical research principles for one to consider as a guide during the research project:

Respect for persons: it was agreed that individuals are autonomous agents and must be treated as such. There are further those with diminished autonomy who are also entitled to the same protection. The study treated all participants as autonomous agents and was given equal protection with no classification, whether, race, gender, capabilities, to name the few.

Beneficence: The principle ensures that persons' well being are secured. It relates to the principle of being always kind. One is always reminded to do no harm whilst conducting the research. Emphasis is on minimising harm and maximising benefits.

This research project or study ensured that no harm was experienced by all participants.

Justice: the principle argues about fairness in distribution based on what is deserved. The injustice is explained as avoiding one to benefit even on what is due to them and benefiting those who do not deserve. Justice is further described as treatment of all equally. As a guide for justice the following were agreed upon:

- Each person getting their equal share
- Each person getting according their individual need
- Each person getting according to individual effort
- Each person getting according to societal contribution
- Each person getting according to merit

During this research questions that were prepared and named interview schedule were asked equally to all participants fairly without giving a view. It was further applied to all irrespective of race, gender, gender, and ethnicity, just name the few.

5.10.5. The National Committee for Research Ethics in Science and Technology

This guide was issued by the Norwegian National Research Ethics Committee (NREC) which is an independent administrative agency under the Ministry of Education and Research. It is an advisory body on research ethics, (NREC, 2019). The guides which are referred to as National Committee for Research Ethics in Science and Technology (NENT) were organised in 2007 and further modified in 2015.

Research ethics are therefore set of standards that must be complied with and puts a responsibility of honesty to all stakeholders, which includes people, animals and society, to name the few. Of importance is that research subjects must be protected at all times and the two meaningful ethics principles are vital:

- That researchers must, at all times and purpose, respect the freely given informed consent and

- They must protect the privacy of subjects they conduct research on

All the participants interviewed for the purpose of this research study were informed of their rights in terms of consent and that their privacy will be respected and protected, which they also signed to as an agreement, prior to being interviewed.

5.10.6. The Singapore Statement on Research Integrity

This statement was drafted at the second (2nd) World Conference on Research Integrity in Singapore. The delegates in the Conference met for four (04) days from the 21st to 24th July 2010 to come up with the conclusive statement on research ethics. It was attended by about 340 delegates from 51 countries which included, Scientists, Journal editors, Academics and Industry leaders (Resnik & Shamoo, 2014).

Countries in this Conference were further represented by government representatives and Publishers. Like other statements, it is meant to provide ethical guidance which all stakeholders can use to develop policies, regulations and codes of conduct. It emphasised about four principles for ethical conduct of research which are: honesty, accountability, professionalism and stewardship, (Resnik & Shamoo, 2014)

Over and above the principles as tabulated above, it highlighted on few responsibilities for researchers which includes:

- Integrity – This talks to trustworthiness on the research work done. This is to ensure that there was no plagiarism; references were credited and that one honestly produced own work
- Adherence to regulations – that researchers must be aware of regulations that are about or relates to research and that compliance to those regulations, is key
- Research methods – that researchers must, at all times, objectively employ with appropriate research methods. They must further make report findings that are supported by evidence, among others, (Resnik & Shamoo, 2014)

This research was therefore conducted in compliance with all the ethical codes as listed. There was no divergence from principles and responsibilities, hence, as an example; the ethical clearance was obtained prior interaction with participants. Informed consent and signature was obtained prior the interaction or interview.

5.11. SUMMARY

In this chapter, the research design together with the methodology of the research was presented. The research location, which indicates the focus of the research, was also highlighted. A further discussion on sampling, data collection methods which brought to the fore literature and interviews, were also tabled. In closing the chapter, methods to ensure trustworthiness together with ethical considerations were discussed.

The following chapter is about the data presentations and discussions of study findings.

CHAPTER SIX: DATA PRESENTATION AND DISCUSSION OF RESEARCH FINDINGS

6.1 INTRODUCTION

This chapter outlines or presents the findings of the research project that was undertaken to explore the policing of religious extremism in South Africa. It further gives in-depth details of the interviews conducted with participants to gather information on the topic. Most of the interviews were virtually conducted through face-to-face, Zoom, and WhatsApp Video calls and recorded due to the effect of the Covid-19 pandemic. Those conducted through face-to-face, protocols, such as to keep social distancing, wearing of a mask, to name a few, were adhered to.

The information gathered from all the interactions was recorded, later transcribed and analysed using a UNISA provided Software called Atlas.ti. The software is a computer programme that automatically allocates codes to participants and data dividing information accordingly for ease of analysis.

To enable the programme to analyse the information with ease, information was divided into categories in order to be easily managed and to establish possible themes from the study aim and objectives or research questions. The following are the themes under which the participants responded, and which informed the findings of the research project:

- To explore the policing of religious extremism in South Africa
- Nature and extent of religious extremism in South Africa
- Problems created by religious extremism in South Africa
- Roles of law enforcement agencies on the policing of religious extremism in South Africa
- Legislative frameworks to fight religious extremism in South Africa

6.2 CONTEXTUAL DESCRIPTION OF DATA

Participants who participated on the research and interviewed were a total of 18 individuals. The number comprises academics from UNISA's Department of Religious Studies, security experts in their different fields, Church members and Pastors from different congregations, SAPS investigators from the DPCI or the Hawks (as they are known) and officials or commissioners from the CRL Rights Commission.

All participants interviewed had an experience of 10 years and above in their different fields **(See also a list of participants attached as Annexure G)**. The information gathered from participants is the information that directly or indirectly touched them somehow in relation to topic and the general abuse of congregants by religious leaders.

6.3 EMERGING THEMES

Themes for this research are the topics, subject or idea that keeps coming up in the discussion either orally or in a form of a message. The emerging themes were presented from the first study objective that appeared up to the last or least one in the form of themes. They followed each other as arranged:

6.3.1 Findings relating to the research aim: To explore the policing of religious extremism in South Africa

For context, firstly the word policing was defined both by literature and participants. Generally the word was defined to relates to the way criminal activities in an area or within society are controlled by those designated to keep the peace, (Holin, 2013). The researcher understands the concept to relate to the controlling of crime and the maintenance of public order by working with authorities and the community. As part of the discussion on the policing of religious extremism in South Africa, participants were asked to first outline their understanding of the word policing as explained by literature.

On the definition of the word, policing, participants were also in agreement and had a similar understanding and their feedback were as follows:

Participant 9:7

“Is ensuring law and order”.

The other participant was also in agreement when policing was defined as they argued as follows:

Participant 12:6

“it is maintaining law and order”.

The other participant also agreed with the definition of the word policing when they commented as follows:

Participant 1:11

“To answer your question is that policing is the maintenance of law and order. When police enforce regulations or law”.

In relation to the policing of religious extremism, literature and participants confirmed that section 205 (1) and (2) of South African Constitution provides that the South African Police Services (SAPS) must be placed and structured locally, provincially and nationally to ensure that citizens are protected by enforcing the laws against crime wherever they are. The participants were also of similar understanding that the police were better resourced and placed to police crime related incidences in the country including religious extremism.

Literature further confirmed that section 205 (3), was about the objectives of the SAPS as that of combating, preventing and investigating crime. It is further to protect and secure the inhabitants of the Republic. The above statement, therefore, gives the SAPS mandate of policing or of fighting crime within its community and citizens in the Republic.

SAPS mandate therefore extends even to crime relating to religious extremism, which has become a headache for the state, due to violations of the rule of law and criminality, by bogus Church leaders. Their conducts requires SAPS intervention as expected by their mandate to investigate and to arrest where necessary.

Participants also confirmed the policing of religious extremism as the mandate of the South African Police Service when they commented that the:

Participant 13:10

“The SAPS can arrest these people, these pastors, because they have been cases where one pastor was arrested, pastor Bushiri, but I believe it was of fraud. I believe the government had wanted to arrest him for whatever he is doing in the Churches but the scapegoat was just fraud but they should arrest them”.

The other participant confirmed that SAPS was mandated to police crime in SA. They further indicated that their success was dependant on their good relations and cooperation with the communities they serve.

Participant 13:11

“It is SAPS in SA who are supposed to be dealing with these bogus pastors”.

The other one said,

Participant 10:2

“It is their role to ensure that citizens’ dignity is protected even in Churches. Our people are taken for a ride and therefore government cannot be interfering when they protect citizens against this”.

Literature indicated and advised on the successful model as that of working together, either by forming *letsema*, *imbizo*, *lekgotla* or partnership or cooperation for a successful outcome, (et al. , 2022).

Participant 3:12

“Cooperation for the SAPS and community was of importance so that they can succeed in the fight against this abuse by bogus pastors”.

Another confirmed that though communities no longer have trust on the police but they are willing to help them to fight this bogus pastors.

Participant 1.13

“Police are no longer trusted but we cannot sit and watch these bogus pastors abusing SA citizens. Honest Church leaders and congregants need to report these acts to the police”.

6.3.2. Findings based on the research objectives and studies

The following discussion is about the findings based on the research objectives in conjunction with what was said by the participants. Other studies relates to the findings based on international benchmarking which was not discussed with the participants.

6.3.2.1. Nature and extent of religious extremism in South Africa

The definition: Religious extremism: The research employs the word religious extremism as defined by Hassan (2017:18) to mean, those ideological beliefs and behaviours that are well beyond the boundaries of the normal in a political, cultural, religious, or moral context. In simple terms, it is about pushing away from the centre

towards the outer edge. The researcher identifies the concept as being completely out of the norm in terms of behaviour.

The research project refers to these religious leaders as religious extremists and concurred with the definition provided. As part of the discussion of the extent of religious extremism in South Africa, participants were first asked to outline their understanding of religious extremism. They therefore defined religious extremism, in support or in agreement with literature, as follows:

Participant 1:1

“are measures of you that are outside the normal attitude of society. It’s when an organisation or a person advances views or measures that are outside the normal attitudes of society”.

The other participant defined religious extremism and said:

Participant 2:1

“To me, one may say it is extreme to go to a particular Church somewhere when there is the same Church next to you. This is because the God we worship is the same. He does not need me to go to Malawi, Nigeria, to mention the few. Christianity becomes extreme when we start to worship individuals as they become central and in our thinking, we see and start to see them as God. Some even have their photo and they start to idolise these individuals. Therefore, something is extreme if a person starts to worship a person other than God. Some even go to an extent of making water in their names as healing water, among others.”

The other one further defined religious extremism to be:

Participant 13:1

“generally a violation of religious boundaries because it exaggerates religious commands, e.g. there’s too many lies, there are false statements and there’s a lot of things. People will be promised to be healed and be given grass to eat. Things like that. That’s religious extremism”.

The other participant concluded on the definition to say that it is a:

Participant 5:1

“Phenomenon of rampant men of God who are self-proclaimed prophet commits a crime. Take advantage of people, and abuse women and citizens. Monetary exploitation of the poor masses or being manipulated to get richer quicker. Christianity does not allow people to be exploited or oppressed. One example is when a shooting happened in Church. This was a rival faction of Churches fighting. Supposedly Christians are not in line with Christianity eating snakes, and petrol drinking. Christianity is based on the Bible teaching hence the practices are not sanctioned in the Bible. In conclusion, is taking something beyond”.

Nature and extent: As mentioned in the introduction, scandals by men of the cloth have been on the rise with even African leaders such as South African (SA) President, Mr Cyril Ramaphosa, calling SA communities to come together to curb this bogus pastor, whilst in Kenya, the President of Kenya, Mr Uhuru Kenyatta, referred to these bogus pastors as thieves and not preachers that must be removed, (Fihlani, 2016) and (Mtshilibe, 2019).

The information gathered during this research project confirmed that, after the dawn of democracy, SA became a home to all. Due to these developments, it opened its doors to many including those from the Continent and abroad. Many saw SA as a place for opportunities, investments and growth. Many utilised their coming and being in the country for investments but few opted for nefarious conduct. Hence there was a rise of preachers, using religion or the word of God, promising citizens’ solutions to their respective problems whilst taking advantage and exploiting their situation.

The CRL Rights Commission revealed that several Church leaders in SA were conducting miracle healings, praying, and selling both holy water and oil to and for congregants at a fee. It further observed that even seeing these leaders for a miracle, was at a fee. They even make congregants eat, drink grass and petrol respectively or spray them with doom for miracle healing or to be healed, (Mabona, 2022). The CRL Rights Commission, in its findings, even described one Church Ministry in EC as an extremist organisation based on their practice and behaviours, (Maviya, 2018).

Participants also confirmed these incidences and that religious extremism in SA was rife. They further urged the government to address these issues that seem to be getting out of hand. Their comments were as follows:

Participant 6:6

“It was rife prior to 1994 and after especially during the Codesa negotiations, as the whites believed that blacks were going to take what belonged to them. They believed that all belonged to them. This is where we saw the Strydom Square shootings, Waluz killing Chris Hani, to mention the few. It was really rife at that time. Somehow they felt entitled to all and they believed they cannot allow that to happen.

It was later scaled down because it was dealt with. It is more covert or hidden now. In most of these cases, of the right-wing extremists, the prosecution was successful. There’s currently a case in Mpumalanga of one of the leaders that relates to extremism, who was trying to sabotage the parliament there and the plan was uncovered and all the activities detected. He is still on trial. Due to these arrests and investigations, they are very wary and scared to practice in the open but they are still there”

The other participant in support of the above statement added that:

Participant 5:3

“Yes, a case of Church members who used a firearm against a Church member to even kill each other. Even those who captured women and kids in the EC, not allowing them to go to school is a case in point. Self-proclaimed Prophets who takes advantage of the poor. Today I heard Omotoso appeared in court. Men of God pray or abuse their congregants to get money. Manipulate members for sexual favours/monetary gains, that’s extreme”.

This one participant said:

Participant 13:3

“Okay, in SA, I think extremism is high and motivated especially by foreign pastors more than local pastors. It goes to a point whereby Church members get into some dubious investment schemes, a person will be sprayed with insecticide and fed snakes in the name of getting blessings. A man of cloth disappears with congregants’ money”.

This was further supported by another participant who also commented on the extent of religious extremism as:

Participant 13:4

“Yes, there have been some reported issues, like, e.g. Pastor Lukau who put someone in a coffin and claimed to have raised the person from the dead”.

The collected information from this participant further collaborates the level and extent of religious extremism in SA based on comments they made below:

Participant 1:3

“If you remember the days of Boeremag, the PAGAD and so forth. You will remember the history that prevailed in those organisations. So, I am saying yes, we do have. The question was, what the extent is, yes we did have the religious

extremists' activities in SA and I would refer you to those two but add to that also, we have seen recently Christian organisations that were reported and where we have seen people being fed snakes, rats. That is taking religion to an extremist level”.

There are further reported cases which are in courts around the country. Others have also been finalised concerning religious extremism, especially within the Christian space where many religious leaders have been found guilty of different criminal conducts, like rapes, among others, (Mothombeni, 2020a) and (Thebus, 2021). This information as collected was also confirmed by participants as follows.

Participant 3:2

“There’s an important group by David Schinister, who is a retired Prof from UCT and the only a regulatory researcher in religious studies. He wrote a book, shot in the street and it dealt with Barend Strydom who killed black people because of his beliefs. He went to the Voortrekker Monument to speak to his God.

Got the message that he has to go out and kill black people and Schinister in his analysis, said that is a microcosm of what the apartheid state was doing, with the hit squads and so on. So that is the one important example of maximal, you know, systemic problems about extremism, religious extremism, but as I mentioned, you know, one should not only stick to Christianity”

The other added that:

Participant 1:3

“If you remember the days of Boeremag, the PAGAD and so forth. You will remember the history that prevailed in those organisations. So, I am saying yes, we do have. The question was, what is the extent, yes we did have the religious extremists' activities in SA and I would refer you to those two but add to that also,

we have seen recently Christian organisations that were reported and where we have seen people being fed snakes, rats. That is taking religion to an extremist level”.

The other confirmed the above to say:

Participant 2:4

“Bushiri is one example of religious extremists in SA. The other one is the pastor who it is alleged raised a person from the dead. These are extremism as these things are impossible. The people view these as god-like. People from all over come and open Churches. Issues of people being given snakes is another that shows how extreme our people have become to see instant miracles”.

The other participant raised this as a concern and added that:

Participant 8:5

“The right-wing has their Churches. They base their belief on race, like the Boeremag in 2002 and Mangaung in 2012, Andries Cilliers, the Crusader group in 2019, and the Israel Vision extremists and they follow their own version of the bible. Their bible is called the book of remembrance. The danger about their bible is re-written to justify apartheid and the superiority of white people.

On the other side in SA we have a huge Muslim community. It is one of the biggest Muslim communities outside the Middle East. They are divided into Shia and Sunni groupings. The Shia originates from Iraq and the Sunnis are from the Arab World. Sunni groupings are big in SA but they are very moderate. It is a small percentage of Sunnis that is extreme. Two groupings have already been arrested in KZN”.

6.3.2.2. Problems created by religious extremism in South Africa

Bogus pastors in SA have been the topic that has taken the country by storm as they subjected people to inhumane treatment and even gave them poisonous substances that might have been damaging to their livelihood. Christianity, through its leaders, has become the daily news headlines in SA, from making followers drink petrol, and eat snakes, to drinking petrol or holy water for luck. Some are even lured into some quick rich investment schemes, defrauding families of their hard-earned savings and making it a serious challenge for both the religious society and government, (Booi, 2014).

In the EC, as a given example, five police officers and a retired soldier died in that attack and shootout. Added to that, seven people were killed during that raid and others were arrested including the leaders of this Church. For the past 25 years, we have seen the rise of these incidents by the new Churches that are parallel and yet practice Christianity that is not aligned to the traditionally known Churches, (Esteves, 2017). One participant commented as follows:

Participant 3:8

“I think the example that I gave of systemic problems, you know, economics and of physical harm, of killing people, of, you know, of causing ill-health by means of poisonous substances that are given to people and so on. So those would be the examples that I have given and the damages that followed. I used the term harm that is done, systemically or physically, so damages can also be used”.

Many were promised high investment returns on some pyramid schemes formed in Churches by pastors that they so trusted, which ended being a total loss to them. This happened, as they took their pension or life-saving money with the hope of greater returns as promised but only to lose it all.

This participant confirmed that:

Participant 6:8

“People are made to rely on these pastors. People no longer rely on God but their leaders or pastors because they make themselves to be semi-gods. People strongly believe that without these pastors or leaders, they are nothing. They even go to an extent of giving them money, they serve them, listen to them and even give them their assets. Pastors, as a result, are prospering and people are degrading”.

“People are also made to believe that on earth they do not have to have more wealth, as their better wealth if they serve God better, is waiting for them in heaven. They are being misled in a way as the bible says, we must be fruitful, multiply and dominate. He wants us to succeed here on earth.

“Even Jesus, on his arrival, said the kingdom of God has arrived on earth. Most Christians are convinced that they do not have to be wealthy and prominent on earth because they are waiting for the wealth in heaven. Lunatics and criminals have taken over their wealth and are doing as they please”.

Participants confirmed these incidents and indicated the problems in their different ways whilst being interviewed:

Participant 8:9

“The right-wing on the other hand are all over the country and they work on small groupings cells. It is very difficult to infiltrate them because you have to be trusted. Their cells, where they operate, are known and we know where they are located. Their main issue is they want to cause a racial war in SA.

“They want to create a situation where Africans or any other colour either than white are against each other. They want to reinstate the apartheid SA. They operate like the Boeremag in 2002 where 12 were arrested who wanted to kill Madiba and fortunately by the grace of God, they couldn’t. In terms of damages, any one of the two religious extremists can put SA into chaos, like in Kosovo, Syria, among others”.

One participant did not want to mention a name of a pastor who has seriously caused damage to families, an indication as to what some pastors have turned out to be, no longer shepherds as described in the bible but monsters. She said:

Participant 12:4

“We have this pastor from the Pretoria Showground whom I won’t mention by the name. Yes, collecting money from people and the damage that was made, families broke and some are suffering mentally, you know. So, yes, there is a lot of damage that is being made by this religious extremism and as well, I guess there were no reports given for those that were drinking petrol, and eating snakes but I guess there are psychological effects that have been caused by this”.

The other participant added as follows about problems caused by religious extremism:

Participant 11:4

“adverts placed all over that are not about the invitation of congregants or people to come and have a relationship with Jesus but are about, being sick, having financial problems, to mention the few? We can help solve your problems. The congregants, therefore, rush to have their problems solved but not to have a relationship with the problem solver. Already the focus is not on having a relationship with the problem solver but to get something out of the invitation.

“Am I getting assisted? The so-called pastors turn this into cash cows. Even educated people put their trust in these pastors. People resign from their employment, take their whole money, and put it in the trust of the individual who even never went to school. If

I do this willingly, in terms of legislation, I cannot cry foul as I did this without any force or coercion from my side. They should not be charged with theft but money-laundering”.

6.3.2.3. Role of law enforcement agencies on the policing of religious extremism in South Arica

Literature has confirmed that it is the role of law enforcement agencies like the SAPS to combat or investigate any crime in SA including criminalities in the Churches. SAPS collaboration or cooperation with other stakeholders can even yield positive results, (Helek, 2013:54), (Mabona, 2022) and (Fihlani, 2016).

One other participant also added that since there is no specific legislation to regulate religious extremism, it is SAPS responsibility to fight crime. It may also whilst policing, must assist in educating the public by embarking on awareness campaigns to better equip society about their rights and the rule of law. The participants also confirmed that education in the form of awareness campaigns can play a vital role in assisting the public to deal with religious extremism in SA. The indicated fact is supported by what the World Bank found, that SA is unequal and poorly educated society on many issues, (Stoddard, 2022).

One participant confirmed on awareness and education to police religious extremism when they said:

Participant 10:9

“It is SAPS mandate to investigate crime as law enforcement. Even these pastors who abuse congregants must be investigated and arrested”.

The other one even further added that:

Participant 9.4

“It is a very difficult subject but awareness campaigns, very aggressive awareness campaigns are necessary. People to have a clear understanding of how these people are behaving. That can only be the way of addressing those particular issues”. Law enforcement must take a lead in addressing these crimes

The other participant added as follows on educating to police religious extremism that:

Participant 8:10

“the community especially in the Muslim community, leaders like Imams, should lead in terms of teachings. They should not promote these extremist acts but channel them into something positive for the country. Community participation is of importance. On the right-wing, the same message should be spread or taught to them to drop their religion and ideology. Those who have been influenced by religious extremists to drop their religion.

“To encourage them to come back to normal Christianity. There are already a few that were rehabilitated back to normal Christianity through the work of preachers and heads of Churches that took them under their wing ad brought them back to society. So community, as well as religious leaders’ involvement, is very important”.

6.3.2.4. Legislative frameworks to fight religious extremism in South Africa

The SA Constitution is the supreme law of the country, (Moleya, 2018). It is the one that allows for religious freedom which must be observed by all citizens in terms of Section 15 and Section. 31(2) together with Section 36(2) respectively, it calls for limitations where violations of the rights of others are trampled upon. Besides the Constitution, no

other legislation regulates religion, let alone religious extremism, in SA, except existing legal frameworks where conduct is criminally related.

Out of the struggle and challenges which emanated from religion in general and religious extremism in particular, that were observed in the country, the CRL Rights Commission which is a Chapter 9 Institution, was established to defend democracy. Its main aim is to address the challenges emanating from religion, among others. The CRL Rights Commission has powers according to Section. 185(2), among others, to establish legislations, the council Committees, to investigate, and educate, on religious, cultural and linguistic matters. Mr Swain also advised that the CRL Rights Commission can further guide lawmakers on regulations that may assist in regulating and addressing challenges experienced based on their findings, (Russell Pollitt, 2017).

Legislation: for context the term legislation was defined and literature defined the term as the preparation and enactment of laws by a legislative body through its law-making process, (LII, 2022). Britannica (2022).

Participants also confirmed this information and defined legislation as follows:

In relation to what legislation meant, one participant commented that these are:

Participant 1:14

“is a set of laws that have been passed by Parliament”.

Whilst the other participant defined legislation and added that:

Participant 2:10

“It is to create a set of laws that can be used to arrest those who abuse citizens because without these laws people cannot be arrested”.

The other participant further added the definition of legislation:

Participant 14:16

“Piece of rules or laws that must be observed”.

In relation to the legal framework or legislation to fight religious extremism in SA, SA is a religious neutral country hence it may not interfere in any religious matters. It is upon this background that Diesel (2015) believes that current legislations are enough to address any challenges emanating from religion even religious extremism. Accordingly, no extra piece of regulation is a necessity for the challenges experienced brought by religious extremism. SA is 70 – 80% religiously Christian, according to (Cabrita & Erlank, 2018).

A Charter on religion was further formulated in terms of Section 234 of the SA Constitution to serve different religions. It is known as the SA Charter of Religious Rights and Freedoms (SACRRF). It aims at defining the religious rights, freedoms and responsibilities of SA citizens. It is to further educate on the meaning of religious freedom, (Strasbourg consortium, 2021) and (Coertzen, 2014a). The Constitution, CRL Rights Commission and the Charter are the only mechanisms that currently educate on religious matters. Ellerbeck (2019) is also of the view that there are enough pieces of legislations to address criminally related conducts by pastors.

According to Ellerbeck (2019) most of these pastors are in court and others have already been charged for their specific criminal conducts.

On the confirmation if there were legislations in SA that can help fight religious extremism, participants commented as follows:

Participant 18:9

“there’s none”.

With any legislation that can help fight and regulate religious extremism, this participant also responded without any hesitation that:

Participant 16:18

“No, in fact, there are no laws at all that regulate religion in SA, safe to say, extremism”.

On the same issue, this participant was of the opinion that:

Participant 13:12

“Currently the Constitution of SA is the one which can be utilised to combat extremism. Once changed to accommodate regulation of that”.

Legislations to be strengthened to fight religious extremism in SA: Participants' response was consistent and unique in their different ways as follows:

Participant 15:23

“I think is just enforcement of those legislations. For people coming into the country, for example, I mean Home Affairs is there and we know how stringent Home Affairs is in giving visas and all that but like I say, you see, the issue is more about the enforcement because the religious environment, I mean for most people, it has always been taken with a different eye or it was always seen with a different eye from a criminal environment”.

This participant was of the view that:

Participant 11:13

“We cannot strengthen something we don't have. It will have to start with establishing those legislations. We need new legislation to regulate religious extremism”.

The other one commented as follows:

Participant 12:11

“I remember there was a Commission that was appointed some years ago, around 2018, the CRL, that one. I am not too sure if legislation was done at that time and if it was done, just making sure that the Commission is accountable and transparent to the people of SA. That the Commission can be found in every Province, to have an office that will be able to look at the compliance of all the Churches”.

The other one added as follows:

Participant 13:13

“For now, that is the only one, or maybe by creating a special tribunal to look at issues pertaining to religious matters”.

This one participant concluded that:

Participant 2:12

“These behaviours of religious extremists need to be legislated through laws as there are currently not there. Some legislations need to be brought to the fore to regulate RE and limitations should be brought in”.

This participant was of the view that legislation that is already there to deal with such conduct must be applied:

Participant 1:13

“As I indicated, where offenders have been identified they should be persecuted or prosecuted based on the available legislation like the example I gave you: where it is clear that a person has fed the person wrong items, that person should be charged for violation of human rights. Where it is clear the person has been

defrauded using the mechanism of bible, tithes and offerings, that is fraud and that person should be prosecuted based on the legislation fraud committed”.

According to Ellerbeck (2015), the establishment of a specialised investigative unit within the CRL Rights Commission to enforce violations will go a long way to fighting the scourge of religious extremism in Churches or within Christianity. It will specifically deal with violations by any Church leader or member. The unit will further liaise with other law enforcement to clamp down on such persons, organisations or groups.

One participant was also able to confirm that the role of the SAPS is to protect its citizens by enforcing the law on any criminality. Citizens must be able to freely report abuse to the police without any fear. The abuse of congregants by Church leaders cannot and should not be tolerated as it is tantamount to criminality and requires the police as a law enforcement agency to act. If possible a special Unit should be established for such cases.

Participant 9:8

“So my take on this, there has to be a Unit because this thing is more like drugs now. So if there’s a Drug Unit, here’s a Wild Life what, None Forest Unit. There has to be even here within the Hawks because I think this thing is within the threshold of the Hawks. There has to be a Unit before this thing gets out of hand if it is not out of hand already”.

“There has to be a Unit responsible for these things. People who will be planted out there, to go out and check, what is happening? Because several people have complaints, have cases that they don’t know where to go, whether to the police and there’s also this fear of the police working closely with these people. This is another thing. What measures are there even to police that issue”?

“Those who are collaborating. Because is another issue, to say but you are working at Crime Intelligence but you are working with criminals. That’s another issue. Where is the Unit which is responsible for that? Because there has to be a Unit. We have drugs, there has to be a Unit. Straight, how do we deal with this? We don’t have such”.

This participant concluded that we must:

Participant 9:9

“Establish a Unit to focus on this threat”.

Based on the information gathered both from literature and from interviews, it has been established that regulations for religion and Churches, in particular, are yet to be established. In the debates that have been held, besides the CRL Rights Commission coming up with recommendations, nothing has been brought to the fore to that effect. It will be in the interests of all citizens that something is established as citizens are taken advantage of and it is a government that must protect them from any violations.

6.3.3. Findings on reviewed studies: International benchmarking

The following findings are based on the different countries around the world, as to how they deal with religious extremism and were never discussed with participants.

In Brazil: Most of the Brazilians are Christians and they account for 58% according to (Pasquali, 2020). Charismatic Churches were also growing in Brazil but were not a challenge. The only noticed challenge was religious intolerance and racism. Authorities are also criticised for not taking a firm stance in the application of the law against some religions. They seem to favour and are against others.

Due to religious intolerance and racism, a national Day to Commemorate and Combat religious intolerance and racism was launched. It is aimed at creating awareness and to educate all about the challenge. There even police station built at each state to deal

with religious intolerance. Victims of religious intolerance and of racism are compensated. Public officials are expected to embark on campaigns to educate and create awareness in public schools about religious intolerance and racism. Committees have also been established to fight religious intolerance and racism. However, there's no campaigning in Churches in Brazil, (Report on International Religious Freedom, 2019).

Russia: The Russian Constitution of 1993 guarantees all in Russia freedom of conscience, religion and the right to profess individually, together with other religions or no religion at all. It further allows citizens to freely choose, possess or disseminate religious and other views and to act according to them. According to Pankhurst (2012: 3), Russia is multi-ethnic and a faith nation. Russian Orthodox Church is their largest religion with 75% of Russia's followers. Islam is the second religion which accounts for 5%. It is recorded that religion had been suppressed in Russia until 1990. Russia seems to suppress minority religions. 20 Million Muslims in Russia but only 6 000 Mosques, Muslims are treated as second-class citizens. Even Scientists once informed President Putin, that religious freedom is non-existent in Russia, (Henne, *et al.*, 2012:448).

Russian Orthodoxy is known and adopted as the religious faith for all Russians in Russia. Pankhurst (2012:3) further said that Russia's Orthodoxy membership was acquired by being born a Russian, getting baptised at birth and later through participation in Church activities. It is further said that any other religion, other than Orthodoxy Christianity, is treated with suspicion and also regarded as disloyal to practice. Orthodoxy is taught in public schools and the Russian Military and the state does not seem keen to protect minority religions (Henne, *et al*, 2012:44-46).

The President openly favours and supports Russia's Orthodoxy and senior members of his government administration openly push ideas of Russian Orthodoxy ideology. A lot of minority religious groups struggled or encountered challenges to arrange for its visitors who are missionaries, teachers and other Church members from abroad in Russia, to get their visas.

According to the Washington Post (2019), Russia does not seem to follow its Constitution as the Jehovah's Witness followers are persecuted in Russia. They are labelled extremists and criminals just for following their faith and about 207 of them face criminal charges for their faith, (Washington Post, 2019). The government bans non-residents from practising their faith in Russia. As a campaign, police continued to fine those found to be performing Latin Mass, holding services in their homes or distributing religious literature. In his other statements, the President announced efforts to fight extremism in Russia, according to Shellnutt (2016). He said that there's a need to stand strong against secularism and the chaotic darkness of the West which denies moral principles and all traditional, national, cultural, religious and even sexual identities of Russians.

Police fines all religious people who continue to distribute tracts and teach people the language skills necessary to read the Qur'an, (Silliman, 2020). In one incident a South Korean national, Seo Jin Wook, was fined 30 000 Rubbles (about \$400) [R6 716.64] and deported for having 10 people in his place, a private home, to talk about Jesus Christ. He was deemed to have violated 2015 laws on religion and had not registered for his meeting and applied for a permit.

It is said that Russia is on a mission to rid the country of all Jehovah's Witness members as the Supreme Court of Russia in April 2017 labelled them as an extremist organisation. One leader who was sentenced to 6 years in prison is Dennis Christensen as police tapped his phone and put surveillance on him before he was sentenced, (Shellnutt, 2019) and (Washington Post, 2019). According to Shellnutt (2019), Jehovah's Witnesses refuse to attend Military Service. They also do not vote, and view God as their leader. These are the reasons they are viewed in Russia as extremists, although they are not violent and not criminal. They just keep to their faith, (Washington Post, 2019).

India: is the birthplace of the four world-known religions, Buddhism, Jainism, Hinduism and Sikhism. It is also known for having the bigger population after China. The July

2009 estimates indicate that (India) had 1.157 Billion people. Most Indian citizens in India subscribe to Hinduism about 80%, according to the 2001 India Census. The second most followed religion in India is Muslim at 13.4%, Christianity at 2.4%, Sikhism at 1.9%, Buddhists at 0.8% and last to follow is Jainism at 0.4%, (Henne, *et al*, 2012:18) and (Walsh, 2011:338).

India has a supreme law known as the Constitution. It is 2018 Constitution and under Section 15, it prohibits discrimination by the state on any grounds, including religion. However India is not friendly to minority religions. The minority religions are targeted with little fear of prosecution by the perpetrators especially converts from the main Hinduism. It is known that religion is restricted to the Hindu majority. The court system is so overburdened to an extent that it is not assisting in resolving cases of this nature. Henne, *et al.*, (2012:19) report that ever since the split (into India, Pakistan and Bangladesh) in 1947, Hindu followers increased from 66% to 85%. Many Indian people died due to the split that was brought by Colonial Britain, (Henne, *et al*, 2012:18).

It has been found that there was no religious equality in India, Henne, *et al.* (2012:19). Christians are labelled as foreigners even though it is known, based on research, that Christians have been around for more than 1 500 years ago. The ruling party Bharatiya Janata Party (BJP) makes it even difficult since it insists that the National culture is Hindu (Henne, *et al.*, 2012:21). A report came out that blamed the government for being irresponsible and for practising inequalities, discrimination, to name the few, among communities. It further does not develop Indian communities of different religions.

The report continued to also indicate that religion was at the centre of exclusion from civil servant jobs like police, military and political offices, (Henne, *et al* 2012:22). Though the legal framework was established in India to protect minority religions, due to the majority of Hinduism, they are automatically excluded. Even its Parliament tried to increase protection for non-Hindus to no success.

A 1993 National Commission for Minorities was established to investigate complaints, but it never yielded any great fruits as even greater discrimination continued. Its Section 26 (d) highlights that every religious denomination in India is expected to manage its religious affairs under the law, (Henne, *et al*, 2012:20).

China: is the country that is home to 1.4 billion Chinese. Its three major religions, also known as the three ways, are Taoism, Confucianism and Buddhism. China is further described as a secular state, a government that supports all religions and is believed not to be interfering with any religion. Ochab (2019) and Gunia (2020) however believes that there are religious challenges, and that religious freedom is not practised in China. Restrictions are based on the fact that any religious grouping that has to do some work in China must be registered with some religious bodies. The known religious' bodies that utilise any facilities in China must be registered.

The religious organisations are not to be run by foreigners and no funding is provided to them (Ochab, 2019) and Gunia (2020). The Report for the Department of Justice (2018) reported that even if religious institutions are registered in China, they may be sanctioned through restrictions. The registered religious groups, for instance, must comply at all times with conditions that relate to their activities. They are obliged to practice only normal activities that are protected by the state.

Religious extremism, especially those who use religion to divide the country or terrorism is prohibited. Those who organise religious activities whilst they are not registered are stopped, (The Report for Department of Justice, 2018). The Chinese Constitution guarantees its citizens freedom of religious belief and the protection of normal religious activities in article 36. It prohibits the use of religion to engage in activities that may cause some disruptions to the rule of law, impair citizens' health or even at worse

interfere with the educational system of the state, (UNCIRF Annual report, 2019) and (Report for the Department of Justice, 2018).

The Constitution of China further prohibits the organising and use of cults to obstruct the rule of law and this is punishable by life imprisonment as it is viewed as a serious crime. Cult, according to the Report for the Department of Justice (2018), is defined, by the Supreme People's Court of China and Supreme People's Procuratorate, as an organisation established under the disguise of religion which engages in propaganda or its ringleaders.

The state only protects normal religious activities. A White Paper was also formulated which prohibits illegal religious activities. It is to ensure that illegal religious activities are banned. It further prohibits extremists' thoughts and extremist engagements in the name of religion. It fights illegal and criminal activities whilst using religion.

African Continent: Botswana is a secular state, meaning that government officials distance themselves from interfering in religious matters, (International Religious Freedom Report, 2017). The government, therefore, respects religions' independence and does not interfere in the daily running of any religion. Botswana's proclaiming of all Christian holidays, make it however a Christian country.

It is a precondition that a person or a religious institution be registered with the State, in terms of the Societies Act of 1972, before they could conduct any business, enter any contract, or even open a bank account, (Global Security, 2016). Those Churches with unexplained activities are refused registration and cannot practice in Botswana (Van der Vyver & Green, 2008:10). Those who practice without the necessary authorisation are fined, US\$100 (R1 678.94) or jailed, with a seven-year minimum term of imprisonment, (International Religious Freedom Report, 2017).

One example: a Church called Unification Church was denied registration on public order grounds in 1984. The Church was perceived to be anti-Semitic. The Church was perceived to have acted as a hostile or prejudiced Church (Van der Vyver & Green, 2008:10). Religious groups with unclear agendas are not tolerated in Botswana, even though it is a secular state. Another example is Shepherd Bushiri's Church that was closed down in Botswana, on the grounds of the so-called miracle money (BBC News, 2018).

These are false promises that he goes around making to citizens, whilst extracting money from them. Mr Edwin Batshu, Minister of Immigration and Gender Affairs cancelled his registration of the Church as it failed to provide its financial audit for more than three years, (Boseletswe, 2019). The Minister, Mr Batshu confirmed that Bushiri was also refused entry on several occasions, as the government regarded him as a security risk and have demanded heavy security whilst in Botswana (Boseletswe, 2019) and (Malawi 24, 2018).

The Democratic Republic of Congo (DR Congo) is a religiously neutral state. Christianity is the mostly followed religion. The other big four denominations are the Catholic, Protestant, Orthodox and Kimbanguist Churches. The country's population almost account for the Catholic Church and is the most followed, accounting for 45%. Protestant in DR Congo accounts for 30% and the rest (Muslim & Kimbanguist Churches) shares a smaller percentage of less than 5% each.

Though DR Congo is a religiously neutral state, it still tries from time to time to suppress religious freedom of the minority and promote only Catholicism. It does this by undermining main religious groups. The Jehovah's Witness followers were once harassed and interdicted for the breach of public order, (M'baloula, 2011). Their main crime was their refusal to sing the national anthem and salute government authorities. The government tried coming hard on them by banning them and closing their Churches. However, the DR Congo's Constitutional Court declared these actions unconstitutional and invalid, (Ayegboyin & Ishola, 2011).

In Nigeria registration of every religious institution is a requirement and compliance is enforced. It therefore, has control of religious organisations operating in the country judging by the registration process they have created. It, therefore, means that all religions are regulated and are accounted for by Corporate Affairs Commission (CAC).

There is however no freedom of religion in Nigeria as it has been flagged as a country of particular concern, (USCIRF Report, 2021b). This is a result of several arrests of those of different religions or gender, especially the lesbian, gay, bisexual, transgender, intersex and questioning (also known as LGBTIQ), (USCIRF Report, 2021a).

In Zimbabwe, Priests who talk unkindly of the government are arrested, tortured and sent to jail. The government require Churches to register to operate but those who require registration are those operating schools or medical facilities, (US Embassy, 2020).

America and Europe: In America, though these cult are on the rise and are somehow tolerated, however when they commit any criminal conduct, they are dealt with accordingly with applicable legislative framework. Wayne Bent is a known and a self-proclaimed Messiah in Mexico. He is the leader of The Lord Our Righteousness Church, (Farberov, 2016). He is the former Seventh-Day Adventist Church Pastor. He founded his sect in 1987. He claimed that God spoke to him in 2000 and told him that he was the Messiah, (Clark, 2010). He was however convicted of criminal sexual contact with a minor and contributing to delinquency in 2008. It is said that he molested a 16-year-old girl.

Thousands of believers looked up to their leader as a god on earth or Father Divine. Father Divine was a fast-growing religious movement that was famous around 1930 and was known as the Peace Mission. It slowly lost its popularity in 1965 when its leader and founder died. It is recorded that in 1973, just eight (08) years after his passing, his

name was removed from the records of the Library of Congress but that this was after the request of the Peace Mission,

Jose Luis de Jesus Miranda who was popular in Miami Florida, in the USA. He was born in 1946. It is reported that Miranda grew up in Puerto Rico where he lived in poverty which forced him to use drugs. He was arrested and imprisoned due to stealing. This is what, he claims, changed his life after he was addicted to heroin, (Got Questions, 2021b).

He was ordained into Pentecostal Ministry, becoming a member and a leader of the Southern Baptist Church. He later ventured and opened his ministry. Madison (2021) reports further that he called his cult movement, Creciendo en Gracia and was based in Miami Florida in USA. This is where he claimed to be the living Jesus. Those who know Jose criticised him by calling him a heretic, former criminal and a heroin addict. He continued his assertion claiming to be God on earth and in flesh. He never shied away from also calling himself the anti-christ and even had a 666 tattoo on his arm, (Martinez, 2013).

Miranda says that people should not follow the Jewish way of teaching but his, as he teaches of Paul who was Christ's apostle, (Martinez, 2013). He thinks that the 666 on his arm has nothing to do with the devil or Satan but represents the anti-christ of the non-Jewish Jesus Christ. He teaches his followers to burn all the pictures belonging to the Pope as he regards the Catholic Church as evil, (Got Questions, 2021b).

To Miranda, there is no sin and that crime is not wrong in the eyes of God but to society. It is said that he refers to children in his Church as those who are pure and they have no stain of religion. Many of his haters call him a criminal, a con man, a devil, a blasphemer and a cult leader. It is believed that he has followers in 30 different countries and Miami is the centre of his Ministry, (Madison, 2021).

6.4 SUMMARY

The chapter argued about data presentations and discussions of research findings. The discussions further outlined the research findings from the research aim and from each research objectives. This was presented in reference from the literature studies and the responses offered by participants.

The following chapter is about interpretation of the research findings

CHAPTER SEVEN: INTERPRETATION OF THE RESEARCH FINDINGS

7.1 INTRODUCTION

In this chapter, a discussion of the findings of the research both from literature and from participants, linked with the research themes was discussed. The aim was to interpret the findings as a final step of the research project. As indicated information both found from literature and participants was interpreted to make a clear picture of what the topic entailed.

To be able to discuss and make a proper interpretation, the information from the previously discussed Chapters, which are 2, 3 and 4 linked with chapter 6 were looked at. The themes that emerged as discussed in chapter 6 that were critically discussed were as follows:

- The policing of religious extremism in South Africa
- Nature and extent of religious extremism in South Africa
- The problems created by religious extremism in South Africa
- The role of law enforcement agencies on the policing of religious extremism in South Africa
- Legislative frameworks to fight religious extremism in South Africa

7.2. THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

The word policing was first defined with no contradictions by both literature and participants. Secondly, the discussion on the policing of religious extremism in South Africa, the continent and globally, followed.

Policing, from the literature relates to those measures that are put in place by the government to ensure the rule of law, (Lamb, 2017:40). These measures are put to ensure that citizens in their respective spaces or communities obey those laws as put by the government. The policing of religious extremism in South Africa was also the primary aim of this research project.

Participant 1.11 described the concept of policing as the maintenance of law and order and that in addition this is when the police enforce the law. Participant 2.10 regards the concept as creating a set of laws that can be utilised or used to arrest those who abuse citizens because without those laws the state has no powers. Another participant 3.12, who was also in support of the definition of the concept of policing added that it is the state's enforcement arm that will ensure that all laws are obeyed. There therefore no contradictions based on the definitions provided.

We have also found that the policing of religious extremism in South Africa have been a headache for the state as even the State President, Mr Cyril Ramaphosa called for curbing of these bogus pastors. Even the President of Kenya echoed the same sentiments and added that they are thieves that must be removed, (Fihlani, 2016) and (Mtshilibe, 2019). Though the calls have been made, the research discovered the incidences were continuing unabated which was a challenge for the police.

The research further confirmed on the mandate of the SAPS, from the section 205 of the Constitution read with SAPS Act's section 13, that it is to enforce the law by investigating, combating and preventing crime. The Geneva Centre for the Democratic Control of Armed forces (CDCAF) also confirmed that SAPS, is SA's main law enforcement agency, (CDCAF, 2011). It further confirmed that its collaboration or cooperation with other stakeholders will make a good success in its endeavours to fight crime including religious extremism in South Africa. The cooperation model and the discussion that followed confirm such initiative to can bring good and fruitful outcome, (Langford, et al. 2022).

The Criminal Procedure Act (CPA) (Act 51 of 1977) Section. 40, authorises the SAPS to effect arrest where crime is committed and this will include where citizens' dignity has been violated, (Bernabei, 2013). The police, based on the CPA, are therefore responsible for ensuring that there is law and order, within the Republic including the

policing of religious extremists who take advantage of citizens in the name of religion. The above therefore makes it mandatory for the SAPS to enter the religious space to police, when allegations of wrong doing have been reported.

The challenge to effective policing is because, in SA specifically, religious freedom is guaranteed, upheld and promoted. There is a belief that if the police enter religious space, it will be regarded as interference. There is resistance from religious leaders even to regulate the space. Most religious leaders believe it will be taking things too far; hence there are no regulations against what's going in these houses of worship, (Russell Pollitt, 2017). There is, therefore, a vacuum or gap in that regard and bogus pastors and extremists abuse that space for their selfish interests, (Morwane, 2021).

For the law to be effective, the acts or conducts of bogus pastors must border on criminality or within the definition of a crime to be punishable. An example is when a congregant eats grass, eats a rat or snake, or even goes and withdraws their money to donate or give to the pastor to thank them for the healing. These actions do not justify any wrongdoing for the police to take any action, like murder, assault, among others, though they may seem extreme in our eyes.

However, there are those where police can be able to effect an arrest, like drinking petrol, spraying with doom, sexual assaults, rapes and money laundering, to mention the few. Where acts are not straightforward criminal, certain Departments can be asked to step in for clarity. The Department of Health (DOH), for instance, can be asked to explain the impact and effect of petrol and doom in one's body before a pastor can be charged. This was found and confirmed since they were charged with using harmful substances on congregants and therefore attempted murder as a charge can be recommended in court.

The rule of law, therefore, has only been successful, as we have found, on those charges that relate to investments created by the pastors in Churches. The law on pyramid schemes and money laundering can be utilised. These are the charges that can therefore be established for court purposes. Many have been charged and are standing trial like Omotoso and Bushiri, (Booi, 2014).

This research established that the only legal framework that is assisting the police within their policing space of religious extremism is the Constitution of SA and the CPA. Their conduct must be falling within the criminal definition for them to be charged. This research was able to find that countries outside of SA have been able to regulate and due to that, they have fewer to no issues concerning religious extremism.

Zimbabwe, one of the SADC countries, use MOPA as a regulatory framework for orderly conduct within the religious space and other unbecoming conduct. Conduct that arises from religious extremism in Zimbabwe is dealt with using the framework of the law and MOPA hence they do not have challenges with religious extremism (Vyver & Green, 2008:344) and (US Embassy, 2020). Churches are further supposed to be registered before they can operate and those who unkindly treat and abuse citizens are arrested.

In Zambia, formal training was introduced as a requirement for all clergies to regulate religious bodies. Furthermore, registration is also a requirement for one's Church to operate with formal theological qualifications. Churches that practice any unknown religion are banned. The Universal Church of the Kingdom of God is one Church that was banned in Zambia, (US Department of State, 2020). Some countries in the continent regulate Churches and SA can learn from this.

Internationally, in Brazil, 58% to 60% of its citizens are Christians and Roman Catholic. This research found that there are different formations of religion in Brazil, and they are

Spiritism, Umbanda, Candomble, to cite the few, (Meyer, 2010). Charismatic Churches, like in SA, are growing in Brazil. It is also home to the Universal Church of the Kingdom of God. Registration of Churches is not a requirement in Brazil. Political campaigning in Churches is however not allowed, (Pinto & Alves, 2020).

Brazil has challenges with racial and intolerant crimes among its citizens. It established a bill that was signed into law in 2019 to promote tolerance. There are also police stations built in each state to deal with racial and religious-related crimes, (Report on International Religious Freedom, 2019).

In Russia freedom of religion is guaranteed by its 1993 Constitution. 75% of Russians belong to the Russian Orthodox Church. This is Russia's most-followed faith. It has been found that minority religions are suppressed in Russia. Russian Orthodoxy is adopted and promoted by the state, (Pankhurst, 2012:3). All religions or Churches must be registered to operate in Russia. For the Church to acquire operational status, it must have been in the country for 15 years. Those who never met the requirements are never allowed to operate. The President of Russia openly support Russia's Orthodoxy and also pushes the ideology for its support by all, (Britannica, 2020) and (Krasikov, 2004:4).

The most outcry found in Russia is that the government does not seem to follow its Constitution on religious freedom as it persecutes those that do not agree with the government. Members of the Jehovah's Witness are constantly persecuted in Russia. This also goes for all minority religions that are even harassed by law enforcement, (Washington Post, 2019). Anti-missionary laws were also introduced in 2016 to prevent, what it calls, foreign religious extremism and influence on its citizens. Church leaders who are anti-Russia laws and government are sent to jail, (Silliman, 2020).

India is home to Hinduism which is about 80% of the country's population. Other minority religions are Muslims with 13.4%, Christianity at 2.4%, Buddhism at 0.8%, to cite the few, (Walsh, 2011:338). It is criticised for being very unfriendly to minority

religions. They are harassed and in some states, people are forced to convert to Hinduism. The government seems to turn a blind eye to all complaints emanating from minority religious groups. It is said that the split, into Pakistan and Bangladesh, made the situation worse for citizens as some even lost their livelihood, (Henne, *et al.*, 2012:21).

In some cities, killing or slaughtering of a cow is not allowed and, worse, it is criminalised. Christians are labelled as foreigners though history suggests that they have been in India for a very long time, dating back 1500 years. It is alleged that developments do not take place in minority religious groups in India and the ruling party (BJP) and which is government, is blamed for these developments. The Constitution of India's Article 15 prohibits discrimination on any grounds, including religion.

The minority are, however, harassed and excluded from any services even by government officials with no consequences. Every religious grouping is expected to work based on the law. They do not have to pay taxes. However, no religious instructions should be provided to any institutions whose funding is from the state as per Article 28 of the Constitution, (Raju, 2018).

In China, three major religions are recognised and practised. These are mainly, Taoism, Confucianism and Buddhism. China supports all religions but many disagree based on the restrictions in place in China. The restrictions include registration before the operation of Churches which has unnecessary delays. Those who break the law by practising without registration are arrested. No religious organisations are operated by foreigners and no funding or financial support is also provided. Those who happen to be registered must practice normal religious activities as they may also be restricted if found, (Ochab, 2019) and (Gunia, 2020).

Those who use religion to endanger, divide or cause any social harm or disorder are sanctioned. Religious extremism is therefore not allowed in China. Due to the rise of many unregistered Churches, new regulations were introduced. That included reporting any unbecoming activities, including online, to authorities. China's Constitution only guarantees and protects normal religious activities, according to Article 36, (Gunia, 2020).

Any religious activities that may cause disruptions to the rule of law, impair citizens' health, among others, are prohibited. It further prohibits any use of cults to obstruct the rule of law and those found are punished by imprisonment. Regulations were further created in China known as RRA to ensure that religious groups are properly registered with the government before operating, (UNCIRF Annual report, 2019).

Any Church or religious group that breaks existing laws and regulations in China is burned. Cults are regarded as evil and cannot operate based on the existing legislation. Article 27 of the Criminal Law of China prohibits organisations from operating or being involved in a cult. In defining a cult, the Supreme People's Court of China said that the concept relates to an organisation established under the guise of religion which engages in propaganda or its ring leaders.

Cult behaviour, therefore, includes activities to organise, instigate or coerce others to engage in such to disturb public or social order and harm the health of another while masquerading under religion. Only normal religious practice is allowed in China, (Report for the Department of Justice, 2018).

Participants were all of the view that the police must be involved in the policing of religious extremism. Many were concerned about the lack of regulations as they viewed this as the greatest impediment to progress in the fight against religious extremism. One

participant, 18.7, said that the police must be allowed to play their role and investigate to arrest for prosecution. Participant 18.6 further added that the police, after cases have been reported to them, must investigate and arrest those who have broken the rule of law. Police should therefore come in and make sure that there is a rule of law in the Churches.

Participant 16.15 believes that the police must, in their policing of religious extremism, enforce the laws that are already there. Where criminal activity is taking place in the Church, they must take care of them the way they take care of criminal activities in the tavern, in the school or anywhere. The church must not be excluded or treated differently.

Any criminal activities that are taking place in the Church must be treated like any criminal activities that are taking place in the school, in the tavern or anywhere else. They should never become soft simply because it happened in the Church. If it is a criminal matter, it must be dealt with the same way.

Participant 14.22 said that religion is a national security issue and extremism is where they operate. It is therefore essential that regulations be made for control and to ensure order. Participant 13.7 concluded by saying that she believes that the CRL Rights Commission should regulate religion or even government for better enforcement or policing by the police.

7.3. NATURE AND EXTENT OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

The following discussion interprets the research findings on the extent of religious extremism in South Africa. The discussion was further extended to the continent and globally in confirming the extent of religious extremism in South Africa. The literature

highlighted incidences of religious extremism in South Africa which were also reported, both in the country, the continent and globally.

In SA, Boo (2014) revealed incidences and wrote extensively about pastor Bushiri who was accused of sexual assault, money laundering and theft in SA. He was later arrested for these allegations. His case was postponed many times before he was granted bail as he was considered a flight risk. After his release, he never stayed for long in SA as he fled the country because as he alleged, he was unsafe and that he was not going to receive a fair trial (BBC News: 2020). As he fled, many in SA had invested their money in his schemes, to their loss, hence he was charged with money laundering and some accused him of sexual assaults, allegations he denied (Grobler, 2020).

In the Eastern Cape (EC), in SA, a Church Ministry called Seven Angels was described by the CRL Rights Commission as an extremist organisation as it captured women and children. Children were never allowed to go to school and families were deprived to own anything. They believed that satan breathed on the Constitution of the Republic and that it was an evil spirit product or document. They believed that schools were wrong and that satan has taken or had infiltrated the schools with the permission of Mr Nelson Mandela, our former President in SA, (Maviya, 2018). They were arrested, after the raid of the Ministry, as its leaders attacked a police station in Ngcobo. The raid also revealed the conditions that women and children were subjected to.

Participants interviewed also noted allegations relating to the pastor and participant 2.4 specifically said that Bushiri is one example of religious extremists in SA. He further pointed to the other incident where it was alleged a person was raised from the dead by Pastor Lukau. Participants said that this is extremism as these things are impossible and beyond the norm of society. The participants viewed these people as those who want to act like gods. The concerning part, according to other participants, was that people from all over come and open Churches in SA with no consequences.

Issues of people being given snakes was another that was sharply raised, an indication of how extreme our religious leaders and how desperate and gullible citizens were too, to see instant miracles. Participant 3.5 further said concerning pastor Bushiri's story that a very important contemporary issue around Pentecostal is the extent to which people are exploited financially by pastors like Bushiri. The other is that of congregants who were told to eat grass and others sprayed with doom, among others. He called this a systemic violation, systemic extremism of Pentecostalism and said that was not the only example.

Other incidences mentioned included pyramid schemes in the name of investments. The EC incident, according to participants, of calling the Constitution a Satan thing and that schools are wrong, confirmed how extreme people have become and that they simply refuse the truth. Participant 10.7 in support the notion that religion is something that is very sacrosanct to people, something that makes them trust their religious leaders. Due to no regulations and that any person can just confirms themselves as pastors, it is difficult for the police to act and get this information. He alluded to the fact that it was through the media that we had to learn of the Bushiri and others who were rife and defrauding SA citizens.

One participant did not want to reveal details of cases, as an investigator, since according to him they were still *sub judice* or under investigation and others in court. He said that gaining and accessing information is quite difficult. I can give you some other cases, one is that Zondi girl who was on TV, giving details about Pastor Omotoso, even though the matter is still *sub judice*, or still in considerations by the courts, but it was all over the newspapers and that of Bushiri, Lukau and others. These guys, according to him are just some examples, that if there never exposed, the crises would be more. According to the participant, the media the space assisted, otherwise people would still be following them.

In furthering the discussion and confirmation of the extent of religious extremism in South Africa, pastor Lesego Daniels from Rabboni Ministries made headlines in the country by making congregants drink petrol, and eat grass and sunflowers, (Malatji & Raba, 2015) and (Booi, 2014). He is the leader of Rabboni Centre Ministries. Its premises are in Garankuwa. In 2015 he also made headlines as he prayed for the gay spirit to prove that he was the true man of God. He claimed that homosexuality was a spirit that one was either born with or acquired after birth. He was born Lesego (meaning blessing) Daniel Mosuoe from Garankuwa Zone 5, a township just outside of Tshwane, Pretoria, Gauteng Province, (MyBioHub, 2017) and (Malatji & Raba, 2015).

In confirming the allegations against this pastor, participant 3.4 confirmed the above issue when he said that in Christianity especially Pentecostalism, the issues of drinking petrol, being sprayed with doom, eating grass, and so on, by congregants as advised by religious leaders, was something unheard of and really very extreme. This is the matter that should be looked at since it was a violation of dignity and may cause physical harm to many. The conclusion was that the state must do something about it.

Participant 2.4 also confirmed that the people usually agree to these things as they view these pastors as god-like. Participant further said that it started with people from all over coming to SA and opening Churches. In those Churches, issues of people being given snakes then started happening which was an indication of how extreme people have become, utilising religion for their self-enrichment. Most participants confirmed that this was taking religion to another extreme level. The Christian faith was for congregants supposed to serve God instead of feeding people with snakes. According to participants, such reports were concerning as they indicated the level and extent of religious extremism in South Africa.

Another story which once caught SA headlines was the story Barend Strydom, (called the White Wolf or Wit Wolf) in Pretoria. He killed blacks in the central town, Pretoria, in

the name of his faith and the Christian religion. He justified his actions as having acted in God's will as he believed that blacks were not human. He further quoted the scripture in the Bible that talks of "thou shall not kill", which he said did not apply to anyone who was killing blacks and that this seemed, to be his belief, (Falkolf, 2016). The famous, White Wolves, is out on parole and lives his life as a farmer somewhere in Brits. When noting the extent of religious extremism in South Africa, participant 3.2 remembered and confirmed the incident.

An important book by David Schinister, who is a retired Prof. from UCT and a researcher in religious studies, was also raised as he is the one who wrote extensively about Barend Strydom. It is named, "Shot in the street". It is said that he went to the Voortrekker Monument to speak to his God. He then got the message that he has to go out and kill black people and Schinister in his analysis said that is a microcosm of what the apartheid state was doing, with the hits quads and so on. So that was the one important example of maximal, systemic problems about extremism and religious extremism in South Africa.

Participant 6.6 further confirmed that religious extremism in South Africa was rife prior to 1994 and that especially during the Codesa negotiations, as the whites believed that blacks were going to take what they strongly believed belonged to them. This was when we saw the Strydom Square shootings, the Waluz killing of Chris Hani, among others. The self-entitlement was the order of the day and it manifested in all the extreme acts cited above. Arrests and convictions of many brought all to a controllable end.

The CRL Rights Commission also confirmed the extent of religious extremism in South Africa in its report to parliament. It highlighted the commercialisation of religion by these bogus pastors. It drafted this report soon after it was formed as a Chapter 9 Institution as it embarked on investigations to confirm all the reported abuse and extremist conducts against religious leaders in SA, (Mabona, 2022). In its report, it noted that some religious leaders were selling faith products in the Church in the name of healing

and miracles. The claims were that these products which ranged from holy water, oil, cloth, pens, to mention the few, were to help and heal congregants in all their problems.

Congregants were further misled to invest their money in some schemes in the Church for higher returns. These were schemes created to defraud congregants of their money as many ended up losing their pension and savings to these schemes, (Mdakane, 2017:31) and (Maviya, 2018b:7). In further confirming the extent of religious extremism in South Africa, participant 1.6 confirmed that congregants were being defrauded of their savings. Some people went to an extent of taking the money that paid from work and never used it responsibly to sustain themselves and their families but used it as a donation to these Churches and in some instances, funding the pastor's projects.

Participant 2.6 added that people would resign from their daily work because they are being brainwashed to believe that the money will grow when invested in Pastor's projects. That was how many people got misled and taken for a ride. Participant 11.4 also confirmed the level of extremism in SA that it was very rife as even adverts would be placed all over that invited people to come and assist.

Instead of being told to come and have a relationship with Jesus, they would be asked if they were sick, have financial problems, among others, then they would be promised help and that their problems would be solved. The congregants therefore would rush to have their problems solved but not to have a relationship with the problem solver, which is God. Already the focus was not on having a relationship with the problem solver but to get something out of the invitation. This created desperation and more extremism.

The participant continued to say the so-called pastors have turned this into cash cows. Even educated people put their trust in these pastors. People resign from their employment, take their whole money, and put it in the trust of the individual who, at times, has never even gone to school. He said that if one does this willingly, in terms of

legislation, they cannot cry foul as they did this without any force or coercion from either side. They can only be charged with money laundering but not theft as congregants voluntarily gave their money.

Whilst the following discussion was never confirmed by participants, as it relates to the extent of religious extremism outside of SA borders, it was worth discussing as findings since it also gave a picture of the extent of religious extremism, not only in SA but also in the continent and globally. On the continent, BBC News (2016b) reported about adverts and posters that are all over the continent's cities that promise citizens of salvation and cure of whatever illness at a fee. It is all because of many charismatic Churches that just germinate or grow wherever without being accountable to any government but God. They further claim to offer miracles of all sorts to congregants and that for them is just for one to come, (Brown, 2011).

Ghana is known by its Bishop Daniel Obinim, a religious leader who is known for having a list of expensive rituals which he promises to give to congregants at a fee. On the other hand, congregants, especially women, are kicked and stepped over to expel the evil spirits. Whilst men are grabbed by their crotches to heal any erectile dysfunction. They (men) further must lie exposed just to be touched by the preacher for any healing, (Yaakugh, 2019) and (Maravi Post, 2020; np).

In Kenya, a trickster pastor named Victor Kanyari would fool congregants by putting potassium permanganates chemical in the water and will inform the one he is busy with that it is blood oozing from their feet during the ritual. He will further touch women's breasts whilst praying, claiming to be curing cancer, (Mongare, 2018).

In Uganda, pastor Bugingo is known to be having a lot of following as he preaches controversial messages about other pastors. He blames other pastors who preach the

message, “sow to prosper”, for being robbers who are trying to be overnight magicians. He is also vocal about the brown envelopes culture in Churches. He is however accused by those he preaches against, those who are not happy with his utterances, of doing the same.

It is said that he bought himself a huge plot of about \$2.5 million (R42 383 517.50) over money he raised through brown envelopes, something he denies, (Guyson, 2016) and (Sselwanga, 2019). Chester (2021) and Rondo (2021) described this kind of act by religious leaders as the greatest disrespect to congregants since one preacher even asked congregants to lick his fingers soon after he finished eating.

Globally, Price (2021) shared about an Australian, known as AJ or Aussie Jesus. He claimed to be Jesus of Nazareth who has returned and that his only movement was the only one for God’s truth, (Alexander, 2018).

Father Divine was based in Philadelphia, USA, according to (Price, 2021). He however died in 1965 and his extreme views were based on the fact that he used to call himself God on earth. He never wanted to be called by his real name of George Baker. He denied it and regarded it as blasphemous hearsay. His further extreme views were that God never had a mother and that he, therefore, had no origin. His followers were to forbid alcohol and drugs. They would further cut ties with families as they believed in the scripture that said that those who want to be God’s followers or of Jesus, must deny themselves and follow him, Math. 16:24. Their further strongest view was that God is on earth and nowhere else, (Primiano, 2013).

In Mexico, Wayne Bent is known as a self-proclaimed Messiah. He founded his sect in 1987. He claims that God spoke to him in 2000 and informed him that he was the Messiah, (Farberov, 2016) and (Clark, 2010). He was however convicted of sexual

contact when he molested a 16-year-old girl together with his sister. He denied the charges as he claimed it was a spiritual healing ritual to be in contact with them. He was further found naked in bed with teens.

He would place his hands on the girls' sternums, claiming that it was a spiritual healing ritual. The girls also confirmed the incident but defended him that nothing happened sexually and that for them to lie with the spiritual leader was an experience and had nothing to do with sex, (Oswald, 2016) and (Farberov, 2016).

7.4. PROBLEMS CREATED BY RELIGIOUS EXTREMISM IN SOUTH AFRICA

The CRL Rights Commission noted in its report to parliament that due to congregants being misled by these bogus pastors, some lost their lifetime investments due to pyramid schemes that were created by these pastors. Worse of all, it noted that some even died due to being lied to stop taking their chronic medication as they were receiving faith healing. Many families were also broken due to these lies, (Russell Pollitt, 2017).

Participant 12.4 also confirmed to say there was this pastor from the Pretoria Showground whom they did not want to mention by name. This was the pastor who collected money from people and that the damage that was made, families broke and some even suffered due to their loss. He, therefore, confirmed the damages and further said that, though there were no reports given for those that were drinking petrol, or eating snakes there must be psychological effects that have been caused by this.

Participant 13.6 supported the notion that people are subjected to poverty through these bogus schemes and they end up being stressed and fearful. In some areas, it caused poverty because people will be conditioned to give their salaries to these prophets and pastors in exchange for blessing and healing and it is extreme and problematic.

Participant 14.8 shared the problems caused by these religious extremists that there are two main problems, on the one hand, they get their claws into ordinary people that get pulled into a cult or sect and are harmed. They either use their money; they are convinced to invest all their money in that cult or they are physically abused.

The investment schemes that are created by these pastors have caused much damage according to Mdakane (2017:31 and Maviya (2018b:7) since many families have been divided by these schemes. They consider this a daylight robbery. This notion was further supported by participant 1.5 who said that it was his personal view that people were being robbed in the Christian environment of their life savings. The painful part was that it was done by the men of the cloth. Participant 2.6 also supported the statement of robbery in the Christian environment. He added that people go to extent of resigning from their daily work because they are being brainwashed. The belief, after having resigned, was that the money received will be invested into the Church or pastor's projects where it was believed, it will grow.

When the CRL Rights Commission was formed, it was to deal with violations of citizens' dignity and harm congregants were experiencing at the hands of religious leaders, (Mabona, 2022) and (Resane, 2017:8). Participant 14.8 shared that they either used their money after they are convinced to invest all of it in the cult or they would be physically abused. Participant 15.7 was also of the view that all the abuses were degrading and tantamount to violations of dignity to citizens. It was further degrading congregants' dignity, which, for any God-fearing individual, was wrong.

7.5. ROLE OF LAW ENFORCEMENT AGENCIES ON THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

The South African Police Services (SAPS) is a mandated law enforcement in South Africa. It is expected based on their mandate that it must act on both bogus pastors who

abuse congregants and unaccredited institution of higher learning, (Mabona. 2022). The response must be to close down these institutions as they are responsible for our citizens suffering and fake qualifications offered to pastors.

It was further found that the Constitution gives the SAPS functions or objects, in terms of Section 205 (3), which include preventing, combating and investigating crime, maintaining public order, protecting and securing SA's inhabitants together with their property and enforcing the rule of law. It must however work with communities that were introduced in 1994 in order to succeed in their fight. The partnership creates a problem-solving approach which is responsive to the needs of the community they serve. It includes those members of society who are elected locally that must work with the police in the fight against crime within their communities.

It was found that the SA's Parliament is an oversight body over the police to ensure that police resources are distributed and utilised as expected. Parliament also supervises the police on crime. The legislative framework of the SAPS was created or established by Parliament to give the SAPS the mandate to police, prevent, investigate and even arrest perpetrators of any crime including rogue religious leaders masquerading as prophets. That Act or legislative framework is referred to as the Police Act 68 of 1995.

Section 13 of the said Act gives appointed members of the SAPS powers and duties to perform functions as are conferred by law to them as police officials which include and are not limited to using force in a manner that is reasonably necessary for the circumstances, executing summons and warrants directed to them, search premises, persons, vehicle, vessels or aircraft inside the Republic, cordon off certain areas to protect citizens or where crime has been committed and effect an arrest, (Bernabei, 2013) and (SAPS First Quarter 2021).

Leadership instability has also contributed to SAPS's failure in the fight against crime. It noted that eight Commissioners have acted in the National Commissioner's post, (Newham, 2021). The leadership vacuum has in itself created a challenge. The upper echelons of the SAPS are congested with the total earnings to the tune of R1 Billion annually of about 200 Generals and more than 600 Brigadiers.

The first on the list was that police trust in most communities in SA has gone down. Though the government tries to establish some outreach programmes, in the form of community policing, our communities, instead of getting involved, view the efforts with suspicion, (Grossman, 2019:4).

Few of the cases identified where police were criticised for not having acted even when information was presented, which includes that of Rev. Dolley-Major who was raped by a priest in 2002 in Grahamstown. Though it was reported many times to the police, it did not bear any fruits, (Ogola, 2020) and (Thebus, 2021). Another, is that of the SA Author, Shukri, who slammed the late and former Archbishop Tutu, for having been silent on his child abuse by the priest in 1978 as a 10-year-old boy. Though reported, it never saw its day in court and worse the Church went silent on it, (Savides, 2018).

Participants were also able to confirm on the role of law enforcement that it was SAPS responsibility and role to investigate and arrest those found to be breaking the law. One participant commented and said that it is SAPS mandate to investigate crime as law enforcement. Even these pastors who abuse congregants must be investigated and arrested. The other added that it is SAPS in SA who are supposed to be dealing with these bogus pastors.

It was further found that the SAPS can even work well with other law enforcement agencies which include the newly established Border Management Agency (BMA) and the National Prosecuting Authority (NPA). Though their mandate differs in terms of area of focus, the cooperation can yield positive results.

The role of BMA was based on the decision by Cabinet taken in June 2013 to enrol the new strategy and establish the new BMA. It is responsible for, among others:

- Frontline border
- Law enforcement
- Port health
- Access control
- Land border infrastructure and
- Generally to safeguard SA's border or ports of entry

The Act known as Border Management (BMA) Act of 2020 that was formed, was gazetted and referred to as Schedule 3A of Public Entity on the 21st July 2020 and will be effective on the 1st April 2023. Therefore BMA as a national public entity is established under Public Finance Management Act (PFMA) of 1999, (BMA, 2023). It is the third armed force after the SAPS and SANDF in terms of the section 199(3) of the Constitution.

It is therefore assisting in the fight against corruption, strengthening immigration challenges, among others, within that environment. It was found that SA has about 72 Ports of Entry, 53 Land Ports, 9 Maritime Ports of Entry and 11 International Airports, hence the formation of BMA was paramount. If the BMA is effective, as its new Commissioner Dr. Michael Masiapato has argued, cases of Bushiri's, Black widow, to name a few, will be the thing of the past. BMA will be able to prevent and even investigate, together with the SAPS, any such allegations and effectively refer for prosecution, (BMA, 2023) and (Ncana, 2023: 1).

The National Prosecuting Authority (NPA) of South Africa (SA) is the law enforcement agency as mandated by Section 179(2) of the SA Constitution, 1996. It is responsible for prosecution of all crimes in SA on behalf of the state, (NPA, 2023). It is the Agency that falls under the Department of Justice and Constitutional Development and the Minister leading it, is the current Honourable (Hon.) Mr Ronald Lamola, (NPA, 2023).

The NPA's core functions involve the following, among others:

- It prepares and conducts criminal prosecutions or proceedings
- Cases are brought to their environment as prepared and initiated by the police who is their main client
- These cases are brought in the form of a case file or docket after concluded investigation by the police

It can further make the following recommendations based on the information as provided:

- To withdraw the matter, recommending no further actions because information brought provide such actions
- Ask the police to provide more information, recommending further investigation
- Recommend other alternative solutions either than the prosecution route as a mechanism to resolve the presented dispute
- Proceed with prosecution because information provided call for such actions, (NPA, 2023)

7.6. LEGISLATIVE FRAMEWORKS TO FIGHT RELIGIOUS EXTREMISM IN SOUTH AFRICA

The following discussion was about the legislation to fight religious extremism in SA. It went further to confirm if there were existing legislations to fight religious extremism in SA. This required looking at those that needed to be strengthened or establishing new ones to address religious extremism in SA. Literature confirmed that SA has so far the following pieces of legislation to deal with criminality in general, whether by an individual, Church leader, to name the few:

The SA Constitution advocates for religious freedom. It is the supreme law of the land. It, therefore, requires all citizens to practice their religion freely without any discrimination or being oppressed. In SA, no religion is therefore suppressed, even those in minority. Religious interference by the state is also not allowed. However, any

religion that does not conform to the law is limited based on Section. 13 and 36 of the SA Constitution, (Moleya, 2018).

Criminal conduct is dealt with by other legislation which includes the CPA. This research found that the regulations that are utilised to deal with criminal conduct that emanates from religious bodies or Churches are still to be developed. Due to the rise of criminal conduct and the absence of such regulations, the CRL Rights Commission was formed in terms of Section. 185 to promote, and protect, among others, religion, (Coertzen, 2014b).

The CRL Rights Commission confirmed in its findings after a thorough investigation that bogus pastors were violating SA citizens' dignity, which the state cannot avoid. It further recommended that Churches needed to be looked at since their conduct was concerning and the regulations about the industry were none existent. The SACC, through its General Secretary, Bishop Mpumlwana, was also calling on the government to look at Churches that were out of line and, maybe, to regulate for order, (Fihlani, 2016).

There were also suggestions from other quarters of society for Churches to be regulated or to have some legislation in the form of Associations, National Councils and Fellowships. The model was agreed upon since it was said that it has worked in some parts of the world including in the Gambia where a Christian Council regulates all religions including Islam, (Fihlani, 2016). Morwane (2021) also supported the notion that there was a need for legislation on Churches based on the events that unfolded in the country and that maybe even the time is long overdue in SA.

After the CRL Rights Commission published its report, the research found that there was strong resistance from different parts of society, specifically from both religious

groups and formations, together with its leaders. Through its leader, Mr Swain, from FOR SA, shared their concern when or if Churches or religious formations are regulated or legislated. They perceived this as government interference and noted that the SA Constitution provides for religious freedom.

SA Bishops, also through its leader, Mr Guebuza voiced their anti-stance against the legislation. Whilst they noted the wrongs and criminal conduct by the exposed bogus pastors, which they did not support or condone, they said to legislate the religious sector or Churches, will be taking it too far. It recommended that current legislation be utilised to address these issues, (Russell Pollitt, 2017).

Nur, *et al.* (2020:14) advised that for regulations or legislation to pass scrutiny, which is necessary, all must be allowed to express their views. The Chair of the CRL Rights Commission argued that legislation was necessary and that all must be involved in SA because the current environment allows even for a paedophile from jail to erect a tent and form their Church with no consequences or verification mechanism, (Abraham, 2016).

Sedibe, (2016) argued also that even if some Church leaders may disagree with putting or establishing regulations for the Church sector or religion if all fails, as they seem not keen to regulate themselves, and the problem persists, the government will surely have to step in. The SA government is accountable to its citizens and cannot fold its arms when their dignity is violated by religious leaders under the guise of faith or religion. Due to the resistance, the CRL Rights Commission proposed and advised, as it is also its role, that the Churches can regulate themselves by establishing a Peer Review Committees to deal with their internal challenges, (Graves, 2014) and (Cook, 2019).

The call was also not supported as the current situation in SA, which may be escalating, is the absence of legislation to regulate the Church sector and religion as a whole. The fact that the SACC is an established body to oversee all Churches and yet, it does not exercise full control, since Churches can or may not become members, was also a weak link which must be looked at. Since Churches were not obliged to become members and be registered with SACC, any Church can just pop up anywhere in SA with no consequences, something that was currently happening, (Graves, 2014) and (Cook, 2019).

eNCA (2019) interviewed Dr Seth Cooper who also confirmed that this phenomenon of mushrooming Churches everywhere in the country with no control, let alone legislation to control, was a concern for both society and government. He said that it was due to tough economic and social instabilities hence anyone who is hungry just thinking of becoming a religious leader to prey on vulnerable citizens and said it must be stopped.

When looking at the Continent, this research found that in Zambia - there are legislations to regulate Churches. They range from registering a Church before operating, to having formal training as a religious leader to lead the Church. A religious leader must also have a Theological qualification before they can think of becoming a religious leader. Those Churches that disobey are burned, (US Department of State, 2019).

In Liberia, a Not for Profit Corporation Act is utilised by GOL to legislate and regulate Churches and religion. It is said that this Act is for the general safety of all and to keep order in the religious sector, hence the legislations are a necessity, (Research Country, 2021) and (Intellectual Reserve, 2020).

In Nigeria, the CAC is utilised and responsible for the registration of religious institutions. The institution look at compliance before a religious institution or body is registered.

Zimbabwe has what they call, MOPA which is utilised as a legislative framework to regulate religious institutions. Registration is, therefore, a requirement before operation. Those who disobey may not be allowed to operate and may also be jailed, (US Embassy, 2020).

7.6.1. International benchmarking, BRIC and other countries

In Brazil – there are no requirements to register a religious institution or Church. Their main challenge is race and religious intolerance in the country and among its citizens. Police stations have been established, at least, for every city to curb the challenge. A Bill as a mechanism to fight this was signed on 19 January 2019 as a means to legislate race and religious intolerance, (Pinto & Alves, 2020).

Russia has religious laws that were enacted in 1997. Russian Orthodoxy is the dominant religion and is mostly adopted religion, even by the President of Russia. Religious bodies are required to be registered before they can operate. There's constant state control from those who choose to disobey. No Church operates without the necessary authorisation, (Pankhurst, 2012:3) and (Britannica, 2020).

In India, this research found that the majority religion is Hindu with almost 80% of the population following it. It also found that its majority is very unfriendly towards the minority, who, at times, are constantly targeted, harassed and even forced to convert to the majority religion. Though complaints are laid with the government and the ruling party, BJP, they are constantly ignored, (Henne, *et al.*, 2012:19).

Christians are labelled foreigners and slaughtering of a cow in some states, like in Karnataka, is criminalised. The 2003 UNCIRF reported that government servants were being considered for employment based on religious beliefs, even for political office. Though there were legal frameworks that prohibit religious minority discrimination, it was not considered. Its Constitution requires of government to regulate and restrict any economic, financial and political activities that may be associated with religious practices. It further required any religious denomination to conduct its affairs according to the law, (Raju, 2018).

In China, the research found that it was a country that recognised, Taoism, Confucianism and Buddhism as the main religious practices. They were also afforded religious freedom based on China's Constitution. However, many believed that there was no religious freedom in that country. The first of the requirements was that any religious body must be registered with the government to operate.

The registration process was also criticised for being long with many unnecessary delays. Those who were found operating without proper documentation were harshly dealt with by the authorities. The government, according to the Constitution, only tolerated normal religious activities, (Ochab, 2019) and (Gunia, 2020).

New regulations referred to as RRA, were introduced due to the rise of new Churches as a control measure. The regulations restricted religious extremism, especially those who use religion to divide or harm citizens. Social media's unbecoming activities that emanated from religious extremism, according to these legislations, were required to be reported to the authorities, (Gunia, 2020).

Its Constitution, in Article 36, provides for the protection of normal religious activities in China. Cult activities are also not tolerated and the Supreme People's Court of China

defined a cult as an organisation established under the guise of religion that engages in unbecoming behaviour and propaganda by its ringleaders. Churches that preached any unbecoming messages were burned and many who disobey laws were sent to jail in China, (Report for the Department of Justice, 2018).

Participants in their majority were of the view that, based on the conduct of some religious leaders that were exposed within the Christian space, the government needed to urgently look at regulating religion in general. They further said that regulating should not be seen as interference, as some religious leaders and organisations suggested but must be seen as the intervention by the state to protect its citizens from abuse and constant violations of their rights and dignity.

They further suggested that even the current legislative framework needed to be strengthened to address these challenges. The CRL Rights Commission must be used as a vehicle to drive legislation of Churches by either establishing a Unit within it to monitor Churches and their activities or within the police. This will ensure accountability by Church leaders. Church members should also be empowered to report any unbecoming activities taking place in Churches as is done in China.

Participant 1:15 shared that he was not aware of any legislation for Churches but that based on the disturbing and wrong things happening, the CRL Rights Commission will be better placed to be a structure to monitor compliance of the religious sector. The participant further added that the CRL Rights Commission together with the SACC and the police can work well together to ensure that Churches first get registered with the government, become members of the SACC and work within the framework of the law.

Participant 2:11 also confirmed that there was no legislation to look at religious extremism in SA. In addition, some legislation may need to be strengthened to deal with

such challenges. The participant further said that the behaviour and conduct of these religious leaders, as exposed, needed to be legislated to ensure that citizens are protected.

Participant 3:19 was also of the view that legislation to protect the vulnerable was necessary since people like Bushiri were economically exploiting citizens. Participant 5:12 concluded that maybe current legislation needed to be refined to deal with religious extremism in SA.

7.7 SUMMARY

This chapter discussed and interpreted the research findings. Information from literature was merged with themes uncovered based on the response from participants. The interpretation of the findings suggested that there was a need for tough legislation, either by strengthening the existing ones or establishing new ones, to regulate religion, especially Christianity, to fight religious extremism in South Africa. This will further ensure that even its policing becomes effective as SAPS.

The chapter that follows makes a summary, recommendations and conclusions of the research study.

CHAPTER EIGHT: SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

8.1 INTRODUCTION

This chapter provides a summary, recommendations and conclusion of this research project. The chapter further proposes a policing model to address or deal with religious extremism in SA. The recommendations were further discussed by looking at all the research objectives as they are highlighted in chapter 1 par. 1.4.2. The summary concludes the research project.

8.2 SUMMARY

Chapter one presented a general orientation of the research, whilst Section 1.1 was the introduction, followed by Section 1.2 which gave the background of the research or study. Section 1.3 highlighted the problem statement that detailed what the research was about which was followed by section 1.4 with the research aim and objectives. Section 1.5 outlines the research questions followed section 1.6 on conceptualisation of the key concepts. Section 1.7 deals with research significance whilst the summary at 1.8 concludes the chapter.

Chapter two discussed the literature review on religion extremism. Section 2.1 was the introduction of the chapter. Section 2.2 outlined the origin of religion in SA. Sub-section 2.2.1 deliberated on policing of religious extremism in SA, followed by sub-section 2.2.2 which outlined the on the nature and extent of religious extremism in SA. Sub-section 2.2.3 deliberated about the problems created by religious extremism in SA whilst section 2.3 concluded the chapter.

Chapter three was the policing of religious extremism in South Africa and international benchmarking. Section 3.1 was the introduction to the chapter and Section 3.2 discussed the policing of religious extremism in SA. Section 3.3 covered the role of law enforcement agencies on the policing of religious extremism with specific focus on the

SAPS BMA and the NPA. International benchmarking under section 3.4 was discussed, focussing on the BRIC, the African Continent, America and other European countries. A summary in Section 3.5 ended Chapter 3's discussion.

Chapter four looked at theories of religion and the legislative frameworks to fight religious extremism in SA. Section 4.1 was the introduction of the chapter. Section 4.2 discussed theories on religion. Section 4.3 was about the legislative frameworks to fight religious extremism with specific focus on the following legal frameworks: the South African Constitution, the Criminal Procedure Act (51 of 1977), The CRL Rights Commission as a Chapter 9 Institution, and The SA Charter on religion, Case laws relating to religion and the United Nations General Assembly Resolution 217A on religion. Section 4.4 was a summary to end the chapter.

Chapter five dealt with the research design and methodology. Section 5.1 was the introduction of the chapter followed by section 5.2 that research design and section 5.3 discussing research methodology. Section 5.4 pointed to the research location whilst section 5.5 was about the population. Sections 5.6 together with section 5.7 were about sample and data collection methods respectively. Section 5.9 shared about the methods used to ensure trustworthiness followed by section 5.10 which argued about ethical considerations. Section 5.11 was about the summary to close the chapter.

Chapter six was about the data presentation and the discussion of the research findings. Section 6.1 discussed the introduction of the chapter whilst Section 6.2 outlined the contextual description of data. Section 6.3 discussed the emerging themes. The emerging themes were: the policing of religious extremism in SA, the nature and extent of religious extremism in SA, problems created by religious extremism in SA, role of law enforcement agencies on the policing religious extremism in SA and the legislative frameworks to fight religious extremism in SA. Section 6.4 was the summary to end chapter 6.

Chapter seven chat about the interpretation of the research findings. Section 7.1 was the introduction to the chapter. Section 7.2 interpreted the first theme of the research which related to the policing o religious extremism in SA; section 7.3 was about the nature and extent of religious extremism in SA. It was followed by section 7.4 which discussed the problems created by religious extremism in SA. Section 7.5 was about the role of law enforcement agencies on the policing of religious extremism in SA. The last theme at section 7.6 argued about the legislative frameworks to fight religious extremism in SA. The summary in Section 7.6 ended chapter 7.

8.3 STUDY RECOMMENDATIONS

8.3.1 Recommendations on the policing of religious extremism in South Africa

Policing of the religious sector was found to be still a challenge for the police. This is made even more challenging because the SA Constitution guarantees, encourages, promotes and protects religious freedom. Any investigations against this sector by law enforcement agencies against those who happened to have encroached the law are viewed or looked at with suspicion. It gets interpreted as government interference in religious affairs. SA is expected, under the Constitution, to be religiously neutral and that exacerbates the challenge.

This research has confirmed that the religious sector is not regulated in SA. Any person can become a pastor in SA without having to account to anyone. The formation of the CRL Rights Commission was therefore a way to exercise control and monitor, among others, even religious activities in the country. Many have supported the recommendations that came up with this Commission including religious leaders and organisations. There has, however, also been some resistance to such a move, some calling it taking it too far in terms of regulating and others calling it religious interference by the government.

The CRL Rights Commission called for the sector to self-regulate through the formation of Peer Review Committees in Churches to look at and address challenges experienced by Church members and against Church leaders or any member. There have therefore since been different debates on the policing of religious extremism in SA which has led to the absence of any control measure on this challenge.

The regulation of the religious sector will make law enforcement to be effective in dealing with the challenges it faces. The CRL Rights Commission must play the role of regulating and advising. Peer Review Committees must be established within registered Churches and that be enforced by the CRL Rights Commission. A Forum to work with the police within the Churches must be established to ensure collaboration of information between the police and religious leaders for its members and citizens. All Churches must be registered, both with SACC and the Department of Social Development before they can operate in SA.

Border Management must be strengthened so that it can work closely with all sectors for information sharing on any issues including illegal foreign pastors, especially DHA. A proposed policing model was also presented as a further recommendation to address these challenges. The research discussed the problem but also brought forward concrete solutions to address this challenge.

Collaboration between stakeholders, as discussed in Chapter 3 (cooperation) and as indicated in Fig. 8.1 is key to fighting and policing religious extremism in SA. The SACC will be responsible for member Churches whilst the CRL Rights Commission will advise on regulations and monitoring through the established Unit. The Departments, like Social Development, will assist with Church registrations and standards, while SARS will ensure that pastors are registered and pay what is due to the Revenue Services based on the bracket of their earnings.

When one, therefore, follows logic about theories on religion, it is not surprising that we find so many people getting abused, and being violated hence it is a ritual. Most definitely do not see what they are going through. Ellerbeck (2015) advises that it is the responsibility of the Church and leaders to speak out against these rogue pastors who abuse religion for self-interests. They have transformed the religion that we have known and are newsmakers based on what Durkheim warned about. Accordingly, Ellerbeck (2015) continues to say, the bible supports this, in I John 4:4, as they are supposed to judge every message or doctrine and every messenger, which teaches about the word and that includes those pastors or prophets.

The collaboration will ensure that Churches report complaints to member bodies and the police. CRL Rights Commission may take up the case, through SACC, investigate and hand it over to the police to effect an arrest where all evidence has been gathered. They may also refer the matter to the police for further investigations from the complaints they'll be receiving.

8.3.2 Recommendations on the nature and extent of religious extremism in South Africa

Religious extremism in the form of bogus pastors abusing congregants is endemic, widespread and out of control in SA. The CRL Rights Commission even wrote in its extensive report, after it concluded its investigation, about these Church leaders who abuse congregants in different ways, to Parliament, highlighting the extent of this challenge and the need for actions to deal with the situation. Many religious leaders and organisations condemned these revelations about these pastors and bishops whose origin is both locally and from foreign countries. The report indicated that they were subjecting congregants to the following, which this research report also uncovered:

- Congregants enticed to sexual activities
- Rapes

- Making congregants eat grass
- Making congregants drink petrol
- Making congregants eat snakes or rats
- Making congregants pay a fee to see the religious leader for blessing
- Selling to congregants' holy water, T-shirts, pens and oil at exorbitant fees for luck, blessing and protection
- Misleading congregants about bogus investments created for self-enrichment
- Misleading congregants with information about curing HIV-AIDS, cancer and other diseases and that they must stop taking chronic medications for faith prayer
- Convincing women to be touched on their private parts for prayer to cure different diseases or illnesses
- Claiming to can raise people from the dead, among others

Education in the form of public and congregants' awareness of rights when it comes to religion, was found by this research, that it'll go a long way in assisting and dealing with abuse. A culture of reporting any unethical conduct by religious leaders must be encouraged both to congregants and the public. Peer Review Committees, as recommended by the CRL Rights Commission, must be established to report unethical conduct by any religious leader without any fear of victimisation and where they can be dealt with. Those religious leaders who encourage the culture of silence or keeping quiet must be charged with relevant legislation when it is revealed or uncovered or found.

Working relations between the CRL Rights Commission, the Police, SACC, the Churches, Departments responsible for Church registrations, SARS, DHA, to mention the few, must be established and monitored. CRL Rights Commission must conduct

awareness campaigns together with many stakeholders, as per their mandate, to educate and advise the public about their rights.

8.3.3 Recommendations on the problems created by religious extremism in South Africa

This research found that religious leaders have constantly violated congregants' dignity in the name of religion and mostly women and those vulnerable. The President of SA, Mr Cyril Ramaphosa has even made a call that this pandemic or challenges be dealt with by law enforcement. Many citizens have suffered in different ways ranging from:

- Loss of income
- Abuse
- Loss of life savings
- Loss of family member/s or family structure
- Divorce
- Some have gone through depression due to such losses, among others

Established Peer Review Committees will therefore assist in advising and support of members. CRL Rights Commission must advise and facilitate such a structure. Church members or congregants must be encouraged to report to this Committee any unethical conduct from religious leaders or members.

8.3.4. Recommendations on the role of law enforcement agencies on the policing of religious extremism in South Arica

The study established that SAPS are mandated by section 205(3) of the Constitution of the SA read with section 13 of the Police Act (65 of 1995) to prevent, investigate and

combat crime. SAPS further have the powers as conferred by the CPA to effect arrest where evidence for such is provided. This includes any information reported even from the religious sector.

Numerous challenges in the SAPS have however been identified which includes:

- Resources
- Leadership crisis
- Lack of trust by the communities
- Porous borders
- Poor investigations of cases due to poor training, to name the few

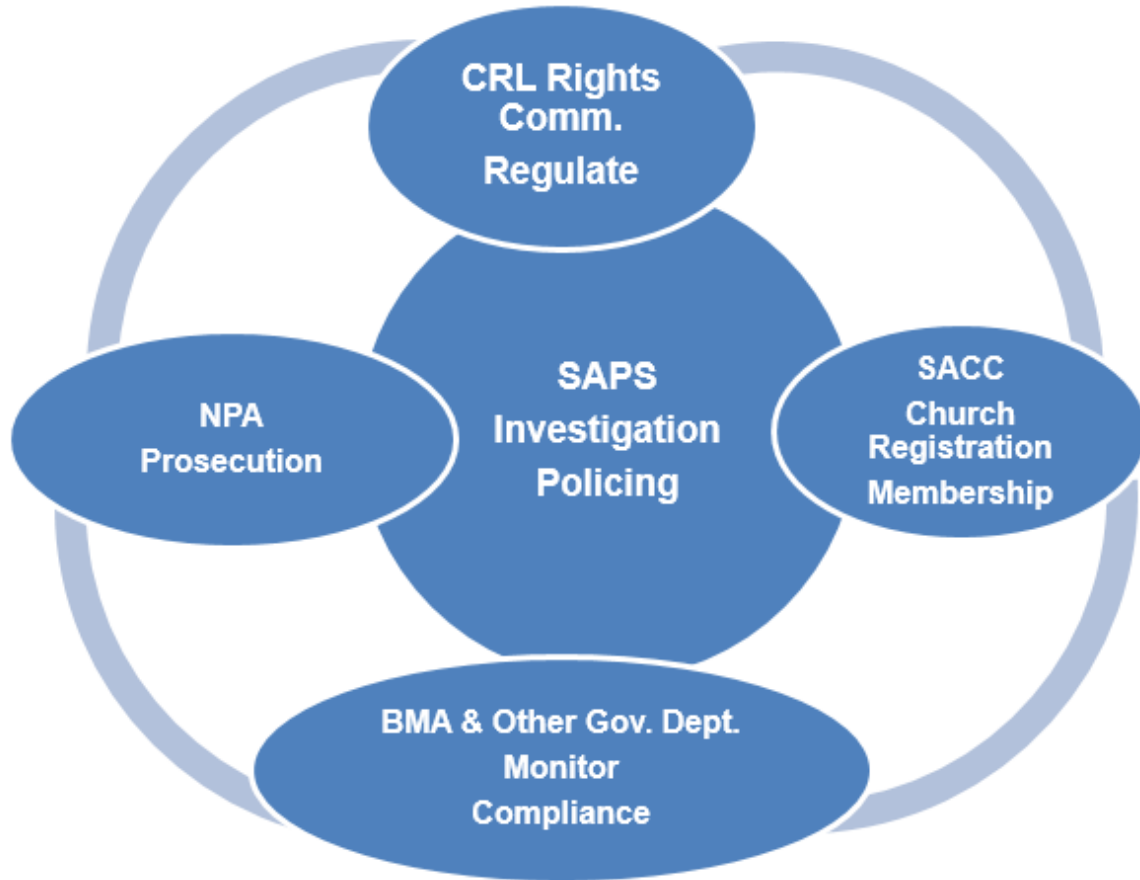
The study further found that cooperation of the SAPS with stakeholders like the BMA, NPA other government department together with communities can go a long way to achieve and win the fight against crime including that of religious extremism which has become a head-ache for government and society. The cooperation of the mentioned stakeholders coupled with evidence may yield positive result in reducing getting rid of religious extremism in SA.

8.3.5. Recommendations on the legislative frameworks to fight religious extremism in South Africa

This research found that, though there is a current and existing legal framework that talks about religion and criminality, like SA's Constitution, CPA, to highlight the few, there are no legislations specifically designed or enacted to deal with challenges brought by religious extremism in SA. The existing legal frameworks address the conduct when they fall within criminality. There were however challenges, as found in this research, which can be dealt with through or that necessitates the cooperation and

collaboration of departments to fight religious extremism going forward, as indicated in **Fig. 8.1.**

Figure: 8.1: Proposed policing cooperation model:



¶

Proposed cooperation policing model (A contribution by the researcher)

The collaboration will help in dealing with issues like where congregants get sprayed with doom, eating of snakes or rats, creation of holy water, oil, t-shirts, pens for luck, to name the few, as per CRL Rights Commission reports. The collaboration will further play a role to stop other rot. It is therefore recommended that a Unit within the CRL Rights Commission be established to handle or deal with complaints from different

religions, and other matters of interest, based on their regulation mandate. The CRL Rights Commission will work with the police and the SAPS (**Fig. 8.1**) to ensure that when such cases get reported by Churches, members and the public, are investigated and people get prosecuted.

It is further recommended that all Churches in SA be registered with the SACC and other departments including the Department of Social Development monitor compliance. BMA will ensure that our borders are corruption free in terms of allowing those with legit permit to be in SA and also to monitor compliance with legislation relating to immigrations. It must further be a requirement that all Churches form membership and get registered within the SACC, which is and must be the mother of all Churches.

Would-be pastors must have a formal qualification, whether in Theology, among others, as requirements set. A verification process must be established, like the taking of their fingerprints to check for any involvement in criminality, like rape, sexual misconduct, to highlight the few, by the police before their appointments as pastors. Pastors must further be registered with SARS and pay tax, based on the SARS threshold of earnings. There must be a yearly audit of the Church's financials by the Dept. of Social Dev., SACC in collaboration with the CRL Rights Commission. Such records are kept for SARS purposes.

Peer Review Committees be established to work with CRL Rights Commission, SACC, the Police and government departments responsible for Churches or the religious sector, in reporting any misconduct and to ensure that those found to be breaking the law are dealt with by the NPA whose mandate is prosecution.

No Church must be allowed to operate without a valid permit or permission granted in writing from the Department of Social Development. Awareness must also be created to report any unethical behaviour to these mentioned bodies without any fear or favour. Where laws have been broken, investigations must be implemented, arrests effected and the prosecution is implemented by NPA or courts immediately. A close cooperation created between the indicated structures (SAPS, investigating, the CRL Rights Commission, regulating, the SACC, membership of Churches, BMA monitoring and ensuring compliance together with other Departments and NPA prosecuting referred cases), will go a long way in the fight against crime including religious extremism.

8.4 FOR FURTHER RESEARCH

There is a need for further research on the following subjects:

- The policing and extent of Islamic extremism in SA
- The exploration of the policing and extent of right-wing activities in SA
- Regulating the religious sector without suspicion of interference

The research topic on the exploration of the policing of religious extremism in SA focused on the Christian faith. The research did not reveal any violent activities; neither did it reveal any security threat issues against the state. However, the extent uncovered is a concern and should be a concern for all in authority.

Since the research did not explore the above topics, it is the researcher's view that their explorations will be of benefit both to law enforcement, government and the citizens. It may further assist in advising if the existing legal instruments may need to be refined to better deal with challenges and how the policing can be effective to deal with such.

8.5 CONCLUSION

The research aimed at exploring the policing of religious extremism in SA. The context of the research focused on the Christian faith in SA. It was undertaken due to many existing complaints of abuse, especially those directed mostly at women, by religious leaders for their self-interests.

The findings were interpreted and recommendations were put forward. Their implementation will ensure that the challenges relating to the policing of religious extremism in SA are successfully dealt with. In addition, a policing model, which emphasises the cooperation or collaboration of stakeholders, was presented as a reference to effective policing of religious extremism in SA for effective outcome.

LIST OF REFERENCES

- Abbink, J. 2020. Religion and violence in the Horn of Africa: Trajectories of mimetic rivalry and escalation between 'Political Islam' and the state. Available at: <https://www.tandfonline.com>. (Accessed on: 24 August 2021).
- Abraham, V. 2016. Commission passes stringent rules for would-be Church leaders. Available at: <https://www.citizen.co.za>. (Accessed on: 9 September 2021).
- Abi-Hashem, N. 2017. Worldview, the concept of. Available at: <https://www.link.springer.com>. (Accessed on: 6 April 2022).
- Adam, F, Muhad, FH, Wahid, NA, Yusoff, Z, Baru, R, Kadir, FKA & Saleh, MA. 2016. Radical religious extremism within the context of Islamic discussion. Man in India. Available at: <https://www.researchgate.net/publication/316933371>. (Accessed on: 6 November 2020).
- Africa Churches, 2019. Official Profile and biography of Prophet Shepherd Bushiri, age, wife, children, Church and Videos. Available at: <https://www.africachurches.com/pastorbushiri>. (Accessed on: 1 September 2021)
- Africa Research Bible, 2019. The History of Christianity in Africa: Africa Research Bible. Available at: <https://www.africa.thegospelcoalition.org>. (Accessed on: 9 April 2021).
- Africome, 2021. South Africa. Mandela's legacy: unity in diversity. Available at: <http://www.africome.com/en/destinations.southafrica>. (Accessed on: 17 May 2021).
- Agbiji, OM & Swart, I. 2015. Religion and Social Transformation in Africa: A Critical and Appreciative perspective. Available at: https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-445X201000100010. (Accessed on: 24 September 2020).
- Agbikimi, N. A. U. 2021. Current trends in theories of religious studies: A clue to proliferation of religions worldwide, *Global Journal of Arts Humanities and Social Sciences*, Vol. 2, No. 7. Pages: 27 – 46.
- Akwei, I. 2018. Botswana shuts down Church of Pastor who gifted his 5-year-old daughter \$125k Maserati. Available at: <https://www.face2faceafrica.com>. (Accessed on: 9 September 2021).

- Alexander, P. I. 2018. "Father's Kingdom" Takes a look inside a forgotten Religious Movement. Black Voices. 21 March. Available at: https://www.huffpost.com/entry/inside-fathers-kingdom-a-new-documentary-discovers-the-details-of-a-forgotten-religion_n_5aafd3c9e4b0e8623839d2f2. (Accessed on: 21 May 2021).
- Alexander, M. 2019. South Africa's nine provinces. Available at: http://mediacub.co.za/landstatic/163-provinces_new. (Accessed on: 14 January 2020).
- All About Religion, 2020. History of Christianity in Africa. Available at: <https://www.allaboutreigion.org>. (Accessed on: 9 April 2021).
- Aldridge, J. 2018. Christian leadership: How to be successful and ethical in business. Available at: <https://www.ccu.edu>. (Accessed on: 3 September 2021).
- American Museum of Natural History (AMNH), 2021. What is Theory? Available at: <https://www.amnh.org>. (Accessed on: 7 July 2021).
- Amien, W. 2012. *Politics of religious freedom in SA*. Cape Town: University of Cape Town.
- Andreatta, B. 2023. Types of team work. Available at: <https://www.googlr.com/search?q=cooperation+model>. (Accessed on: 6 February 2023).
- Anney, V. N. 2014. Ensuring the Quality of the Findings of Qualitative Research: Looking at trustworthiness criteria. *Journal of Emerging Trends in Educational Research and Policy Studies*, 5(2):272-281.
- Angielczyk, K. 2017. What do we mean by "Theory" in Science? Available at: <https://www.fieldmuseum.org>. (Accessed on: 7 July 2021).
- Atwood, M. 2021. What is a literary theme? Available at: <https://www.masterclass.com>. (Accessed on: 14 March 2022).
- Aptaker, J. 2019. The "Do Unto Others" Bible Verse. Available at: <https://www.owlcation.com>. (Accessed on: 3 June 2021).
- ASA. "n.d". What is worldview? Definition and introduction. Available at: <https://www.asa3.org/asa/education/views/>. (Accessed on: 17 February 2022).
- Ayegboyin, A & Ishola, S. A. 2011. African Indigenous Church – Chapter Fifteen.

- Available at: <https://www.irr.org>. (Accessed on: 27 September 2021).
- Babbie, E. 2017. *The Practice of Social Research*. 14th Edition. Sage Knowledge: UK
- Badenhorst, C. 2007. *Research writing: Breaking the barriers*. Van Schaik: Pretoria.
- Basedau, M. 2017. Religious conflicts on the rise in Africa. Available at:
<https://www.dw.com>. (Accessed on: 24 August 2017).
- BBC. 2021. Role of the Church in contemporary society. Available at:
<https://www.bbc.co.uk>. (Accessed on: 28 September 2021).
- BBC News. 2016a. South Africa's 'Prophet of Doom' condemned. Available at:
<https://www.bbc.com>. (Accessed on: 22 September 2021).
- BBC News. 2016b. The man who claims to be Africa's 'miracle workers'. Available at:
<https://www.bbc.com>. (Accessed on: 4 September 2021).
- BBC News. 2018. Botswana shuts miracle pastor Shepherd Bushiri's Church. Available
at: <https://www.bbc.com>. (Accessed on: 9 September 2021).
- BBC News. 2020. Shepherd Bushiri: Preacher flees South Africa ahead of fraud trial.
Available at: <https://www.bbc.com>. (Accessed on: 4 September 2021).
- Behrens, J. 2014. *Practical Church management: A guide for every Parish*, 3rd Edition.
UK: Herefordshire: Gracewing Publishing.
- Berger, I. 2009. *South Africa in World History*. New York: Oxford University Press.
- Bernabei, T. M. 2013. Officer code of conduct. Available at:
<https://www.cantonohio.gov/police>. (Accessed on: 13 July 2021).
- Bernard, R. B. 2014. Reasonable accommodation in the workplace: to be or not to be.
Available at: <https://www.scielo.org.za>. (Accessed on: 28 September 2021).
- Bertram, C. & Christiansen, I. 2014. *Understanding research: An introduction to reading
research*. Pretoria: Van Schaik.
- Bitesize. 2021. The Church. Available at: <https://www.bbc.co.uk>. (Accessed on: 3
August 2021).
- Bok, J. 2020. Diversity within Protestant Transnationalism: Differences in the Scope and
Reach of Pentecostal/Charismatic and Evangelical Missions. Available at:
<https://www.link.springer.com>. (Accessed on: 3 June 2021).
- Boer, R. 2017. Religion: Opium of the people? Available at:
<https://www.culturematters.org.uk>. (Accessed on: 31 August 2021).

- Booi, M. 2014. Grass-eating pastor now has congregation drinking petrol. eNCA. 13 January. Available at: <https://www.enca.com/shock-scenes-grass-pastor-giving-his-congregation-petrol-drink>. (Accessed on: 4 June 2021).
- Boseletswe, C. 2019. Botswana closes down Bushiri's Church. Available at: <https://www.news24.com>. (Accessed on: 9 September 2021).
- Buckley, F. 2000. World religions converge at U.N. conference. Available at: <https://www.cnn.com>. (Accessed on: 28 September 2021).
- Business tech. 2016. Different religions in SA and the world. Available at: <https://www.businesstech.co.za>. (Accessed on: 22 March 2022).
- Buqa, W. 2015. Storying Ubuntu as a rainbow nation. Pretoria: University of Pretoria. Available at: <https://www.ve.org.za>. (Accessed on 10 May 2021).
- Blackson, N. 2021. Zambian Pastor dies after being buried alive per his request, hoping to resurrect after 3 days. Available at: <https://www.occupygh.com>. (Accessed on: 9 September 2021).
- Blau, R. 2015. The Big Question. What is the opium of the people? The Big Question. 5 January. Available at: <https://www.economist.com>. (Accessed on: 17 May 2021).
- BMA, 2023. Border Management Authority. Available at: <https://bma.gov.za>. (Accessed on: 22 January 2023).
- Brady, A. 2020. Religion vs Spirituality: The difference between them. Available at: <https://chopra.com>. (Accessed on: 24 February 2022).
- Brand South Africa. 2010. Free and united in diversity. Available at: <https://www.brandsouthafrica.com>. (Accessed on: 10 May 2021).
- Britannica. 2022. Legislation. Available at: <https://www.law.cornell.edu>. (Accessed on: 14 April 14, 2022).
- Brown, CG. 2011. Global Pentecostal and Charismatic Healing. Amazon. 24 February. Available at: <https://www.researchgate.net>. (Accessed on: 31 May 2021).
- Brown, V. 2021. Omotoso biography, age, wife, ministry and net worth. Available at: <https://www.sanotify.com/timothyomotoso>. (Accessed on: 2 September 2021).
- Bruckner, S. 2001. South Africa – a Rainbow Nation. Available at: <https://www.grinn.com>. (Accessed on: 12 January 2022).
- Brunty, J & Helenek, K. 2013. Social Media investigation for Law Enforcement.

- Anderson Publishing: Elsevier. UK.
- Brynard, P. A. & Hanekom, S. X. 2011. *Introduction to research*. Pretoria: Van Schaik.
- Byrnes, R. M. 1996. A country Research. Washington: Library of Congress. Available at:
<https://www.countrystudies.us/south-africa/3.htm>. (Accessed on: 23 September 2020).
- Cabrita, J & Erlank, N. 2018. New Histories of Christianity in SA: Review and introduction. Available at: <https://www.tandfonline.com>. (Accessed on: 17 March 2022).
- Canon, D. 1996. *Six Ways of being religious: A framework for comparative studies of religion*. USA. Western Oregon University: Wadsworth Publishing.
- Cassidy, C. 2020. The muddle of influences that created the Toronto Blessing. Available at: <http://www.patheos.com/blogs/rolltodisbelieve/2020/01/01>. (Accessed on: 17 May 2021).
- CDCAF. 2011. South African Police Service Act. Geneva Centre for the Democratic Control of Armed Forces. Available at: <https://www.dcaf.ch>. (Accessed on: 21 April 2021).
- Charles, M. & Mthethwa, C. 2022. Police lack training and technology to deal with latest spike in kidnapping – Crime Experts. Available at: <https://wwwnews24.com>. (Accessed on: 19 February 2022).
- Coertzen, P. 2014a. Constitution, Charter and Religion in SA. Available at: <https://www.saflii.org.za>. (Accessed on: 15 September 2020).
- Coertzen, P. 2014b. Constitution, Charter and Religion in SA. Available at: <https://www.scielo.org.za>. (Accessed on: 27 September 2021).
- Cook, J. 2019. Why does the abuse of power by our leaders in our Churches seem to be more common? Available at: <https://www.thebanner.org>. (Accessed on: 3 September 2021).
- Collins Dictionary. 2021. English Dictionary. Religion. Available at: <https://www.collinsdictionary.com>. (Accessed on: 21 April 2021).
- Collins Dictionary. 2021. Theory definition. Available at:

- <https://www.collinsdictionary.com/dictionary/english/theory>. (Accessed on: 6 March 2021).
- Collins Dictionary. 2023. Lekgotla translate. Available at: <https://www.collinsdictionary.com>. (Accessed on: 5 February 2023).
- Concourt. 2017. The importance of diversity in schools. Available at: <https://www.ourconstitution.constitutionalhill>. (Accessed on: 28 September 2021).
- Concourt S. A. 2018. Minister of Justice and Constitutional Development and others v Prince CCT108/17. Available at: <https://www.concourt.org.za>. (Accessed on: 28 September 2021).
- Consumer Protection Act, 2008. Consumer Protection Act 68 of 2008. Available at: <https://www.gov.za>. (Accessed on: 22 January 2023).
- Chabalala, J. 2021. Crime Stats: 'Deeply disturbing' that almost 10 000 people were raped in SA in just three months – Bheki Cele. Available at: <https://www.news24.com>. (Accessed on: 19 November 2021).
- Chetty, D. 2021. Christianity. Available at: <https://mooc.UNISA.ac.za>. (Accessed on: 20 May 2021).
- Chester, O. 2021. Pastor makes congregants lick his fingers so they receive blessings. Available at: <https://www.mews365.co.za>. (Accessed on: 23 September 2021).
- Chiorazzi, A. 2015. The Spirituality of Africa. Available at: <https://www.news.harvard.edu/>. (Accessed on: 23 May 2021).
- Christianity Today. 2021. Blaise Pascal, Christian History-Christianity today. Available at: <https://www.christianitytoday.com>. (Accessed on: 7 July 2021).
- Criminal Procedure Act. 1977. Criminal Procedure Act 51 of 1977. Available at: <https://www.gov.za>. (Accessed on: 22 January 2023)
- Clark, E. 2010. A Mexican drug cartel and self-proclaimed Messiah. Available at: <https://www.usreligion.blogspot.com>. (Accessed on: 26 September 2021).
- Clasquin-Johnson, M. 2021. Religion in Modern Era. Available at: <https://mooc.UNISA.ac.za>. (Accessed on: 20 May 2021).
- Cline, A. 2019. Karl Marx on Religion as the Opium of the people. Available at: <https://www.learningreligions.com>. (Accessed on: 31 August 2021).
- Crawford, L. M. 2020. Conceptual and theoretical framework. SAGE

- Publications: USA. Available at: <https://us.sagepub.com>. (Accessed on 24 January 2023).
- Creswell, J. W & Poth, C. N. 2018. *Qualitative Inquiry Researching Criminology*. New York: Open University Press.
- Cronin, J. 2018. Still an Opium? Contemporary Marxists versus Karl Marx on the question of religion. Available at: <https://www.blogs.lse.ac.uk/religionglobalsociety>. (Accessed on: 31 August 2021).
- Czurbaruk, K. 2019. The Belmont Report: What is it and how does it relate to today's clinical trials? Cancer Support Community. 17 October. Available at: <https://www.cancersupportcommunity.org>. (Accessed on: 29 June 2021).
- Dantzker, M & Hunter, R. D. 2012. *Research Methods for Criminology and Criminal Justice*. (3rd Edition). USA. Canada: Jones & Bartlett Learning.
- Davies, P & Francis, P. 2018. *Doing Criminological Research*. (3rd Edition). London: Sage Publication.
- De Vos, A. S, Strydom, H, Fouché, C. B & Delpont, C. S. L. 2005. *Research at grass roots for the social science and human service professions*. (3rd Ed.). Pretoria: Van Schaik.
- De Vos, A. S, Strydom, H, Fouché, C. B & Delpont, C. S. L. 2011. *Research at grass roots for the social science and human service professions*. (4th Ed.). Pretoria: Van Schaik.
- Diesel, A. 2019. Is religion the opium of the people? *City Press*. 26 February. Available at: <https://www.news24.com>. (Accessed on: 6 July 2021).
- Dixit, A. 2016. Anti-Corruption Institutions: Some History and Theory. Available at: <https://www.princeton.edu>. (Accessed on: 28 September 2021).
- Dolley, C. 2022. Annual Report: In SAPS veritas – how the dangerous police firearms control office symbolizes service in crisis. Available at: <https://www.dailymaverick.co.za/article/20> (Accessed on: 28 February 2022).
- Dube, B. 2020. Go and Prophecy in your own land: Foreign Prophets and popularism in

- SA. Evoking the need of *Jonathanic Theology for Peaceful Resolution of Difference*. Free State University. QwaQwa No. 9866. 13 January.
- DNA Web Team. 2017. Horrific: Priest feeds followers 'holy water' with rat poison, 5 die. Available at: <https://www.dnaindia.com>. (Accessed on: 23 September 2021).
- Edge, P. W. 2006. *Religion and Law: An Introduction*. UK. Oxford Brookes University. Ashgate e-Book.
- Ellerbeck, D. 2017. The Charter of Religious Rights and Freedoms, and a Code of Conduct for Religion. Available at: <https://www.forsa.org.za/the-charter-of-religious-rights-and-freedoms-and-a-code-of-conduct-for-religion>. (Accessed on: 31 May 2021).
- Ellwood, R. S, & Alles, G. D. 2007. *The Encyclopaedia of World Religions*. Revised Edition. New York. DWJ Books LLC.
- eNCA. 2016. Interview: Prophet tells eNCA HOW Doom 'heals'. Available at: <https://www.enca.com>. (Accessed on: 22 September 2021).
- eNCA. 2017. First Doom, now Rattex for Church congregants. Available at: <https://www.enca.com>. (Accessed on: 23 September 2021).
- eNCA. 2019. The rise of charismatic Churches in SA. Available at: <https://www.enca.com/analysis/rise-charismatic-churches-sa>. (Accessed on 6 September 2021).
- Encyclopaedia Britannica*. 2020. Congregationalism. Available at: <https://www.britannica.com/topic/congregationalism>. (Accessed on: 15 September 2020).
- Encyclopaedia Britannica*. 2021. Know why Karl Marx called religion the opium of the people and his dream of a communist revolution. Available at: <https://www.britannica.com>. (Accessed on: 23 August 2021).
- Encyclopaedia Britannica*. 2021. Opium. Available at: <https://www.britannica.com.au>. (Accessed on: 17 May 2021).
- Esteves, J. A. 2017. Pope, Bolivian bishops discuss rise of 'parallel' Churches. Available at: <https://www.catholicphilly.com/2017/09/new/world-news>. (Accessed on: 17 May 2021).
- Eustace. 2021. Timothy Omotoso – Biography, age, wife, ministry and net worth.

- Available at: <https://www.wikisouthafrica.co.za/timothyomotoso>. (Accessed on: 2 September 2021).
- Falkolf, N. 2016. *The end of Whiteness: Satanism and family murder in late apartheid SA*. Johannesburg: Jacana Media.
- Farberov, S. 2016. New Mexico cult leader, 74, convicted of molesting a girl set to be released from prison early for skin cancer treatment. Daily Mail. 26 January. Available at: <https://www.dailymail.co.uk/news/article-3418097/New-Mexico-cult-leader-74-convicted-molesting-girl-set-released-prison-early-skin-cancer-treatment.html>. (Accessed on: 21 May 2021).
- Farisani, E. B. 2014. Interpreting the Bible in the context of apartheid and beyond: An African perspective. Available at: <https://www.scielo.org.za>. (Accessed on: 28 September 2021).
- Fessha, Y. T & Dessalegn, B. 2021. Freedom of Religion and Minority Rights in South Africa. Available at: <https://www.mdpi.com>. (Accessed on: 12 April 2022).
- Fihlani, P. 2016. Why some African governments are clamping down on Churches? Available at: <https://www.bbc.com>. (Accessed on: 26 September 2021).
- Fisher, S. 2020. Omotoso sex trafficking trial to resume today. EWN. 11 May. Available at: <https://www.ewn.co.za/2020/07/28/omotoso-sex-trafficking-trial-to-resume-today> (Accessed on: 12 September 2020).
- Fourie, R. 2020. Managing religious extremism is important for peace. Available at: <https://www.iol.co.za>. (Accessed on: 18 August 2020).
- Free Advice. 2021. What is murder? Available at: <https://www.freeadvice.com>. (Accessed on: 7 September 2021).
- Fritsch, E, Trulson, C & Blackburn, A. 2013. *Applied Research Methods in Criminal Justice and Criminology*. McGraw-Hill: USA.
- Gaffey, C. 2017. Pastor who fed snakes to followers converted by Nigerian celebrity preacher. Available at: <https://www.newsweek.com>. (Accessed on: 8 June 2021).
- Gambacorta, D. 2020. Satan, the FBI, the Mob and the forgotten plot to kill Ted Kennedy. Politico. 12 January. Available at: <https://www.politico.com>. (Accessed on: 18 August 2021).
- Ghanadmission. 2021. Alph Lukau biography, age, wife, children and net-worth.

- Available at: <https://www.ghanadmission.com>. (Accessed on: 6 September 2021).
- Gray, A. J. 2011. *Worldviews*. UK: University of Birmingham. Available at: <https://www.ncbi.nlm.nih.gov>. (Accessed on: 17 February 2022).
- Gerbers, J. G. 1996. *Effective research in the human science*. (Ed). J. L. Van Schaik: Pretoria.
- Githuri, J. 2019. Timothy Omotoso Biography: Age, wife, children, family, wiki, house, scandal and net worth. Available at: <https://www.briefly.co.za>. (Accessed on: 2 September 2021).
- Gerber, J. 2020. Bushiri has 5 passports and their permanent residence permit was irregular – Motsoaledi. Available at: <https://www.news24.com>. (Accessed on: 2 April 2022).
- Goldstein, W. S. 2006. *Theory and Religion. Marx critical theory and religion: A critic of rational choice*. (Edited). The Netherlands. Boston: Brill Leiden.
- Goredema, C & Botha, A. 2004. *African Commitments to Combating Organized Crime and Terrorism: A Review of Eight NEPAD Countries*. African Human Security Initiative.
- Got Questions. 2014. What is the Church? Available at: <https://www.gotquestions.org>. (Accessed on: 19 August 2021).
- Got Questions. 2021a. Is “do unto others as you would have them do unto you” a biblical statement? Available at: <https://www.gotquestions.org>. (Accessed on: 3 June 2021).
- Got Questions. 2021b. Who was Jose Luis de Jesus Miranda? Available at: <https://www.gotquestions.org>. (Accessed on: 26 September 2021).
- Global black history. 2012. Role of Missionaries in the colonization of Africans. Available at: <https://www.globalblackhistory.com>. (Accessed on 8 June 2021).
- Global News Room. 2021. Durban Conference focuses on Law and Religious Communities in Africa: Facilitating freedom of religion and belief for a united and strong Africa. Available at: <https://www.news-gh.churchofjesuschrist.org>. (Accessed on: 19 August 2021).
- Global Security. 2016. Botswana – Religion. Available at:

- <https://www.globalsecurity.org>. (Accessed on: 27 September 2021).
- Grossman, M. 2019. *When the right to do feels so wrong: Australian Muslim perspective on intimate reporting to Authorities about Violent Extremism*. Deakin: University of Melbourne.
- Gunia, A. 2020. Regulating Religion and Churches. Available at: <https://www.time.com>. (Accessed on: 25 May 2021).
- Guinness World Records. 2021. First purpose-built Church. Available at: <https://www.guinnessworldrecords.com>. (Accessed on: 2 July 2021).
- Guyson, N. 2016. Of false Prophets: Meet the Pentecostal preacher taking on the prosperity gospel. African Arguments. 12 September. Available at: <https://www.africaarguments.org>. (Accessed on: 25 May 2021).
- Graves, M. 2014. Temptations of leadership: Abuse of Power. Available at: <https://www.christianitytoday.com>. (Accessed on: 3 September 2021).
- Grobler, R. 2020. Bushiri's are definitely in SA illegally – Home Affairs Minister. News24. 27 October. Available at: <https://www.news24.com/news24/southafrica/news/bushiri-are-definatly-in-sa-illegally-home-affairs-minister/20201027> (Accessed on 7 November 2020).
- Grootes, S. 2021. One weakness too many? State's years of failure enabled the disaster that beset us. Available at: <https://www.msn.com/en-za/news/other/>. (Accessed on: 18 October 2021).
- Haffajee, F. 2021. Government go-slow on 'insurrection' paved the way for ministers' hostage drama. Available at: <https://www.dailymaverick.co.za>. (Accessed on: 18 October 2021).
- Hagan, F. E. 2014. *Research methods in Criminal Justice and Criminology*, 9th Edition. Mercyhurst. Pearson.
- Hagan, F. E. 2018. *Research methods in Criminal Justice and Criminology*, 10th Edition. Mercyhurst. Pearson.
- Harding, A. 2014. Marikana massacre: Should police be charged with murder? Available at: <https://www.bbc.com>. (Accessed on 8 September 2021).
- Hasan, J. 2021. Zambian Pastor dies after being buried alive hoping to resurrect like

- Jesus. Available at: <https://www.en.the-argos.com>. (Accessed on: 9 September 2021).
- Hassan, M. A. 2017. The role of Religious leaders in countering Violent Extremism in Mandera and Mombasa Counties. Kenya: Unpublished Thesis. University of Nairobi.
- Hedges, P. 2014. *Controversies in Contemporary religion, education, law, politics & spirituality. Theoretical & Academic debates. Vol. 1*. England: Praegey.
- Heine, T. 2020. How Churches elevate and protect abusive pastors: A Psychologist explores the power dynamics that help turn shepherds into wolves. Available at: <https://www.christianitytoday.com>. (Accessed on: 3 September 2021).
- Henne, P, Hudgins, S & Shah, T. S. 2012. *Religious freedom project and violent religious extremism: A source book of modern cases and analysis*. Georgetown University. Berkley Centre. (December 2012).
- Hexham, I. 2002. Religious extremism in Sub-Haran Africa. Religious Studies. University of Calgary.
- Hinnells, J. R. 2010. *The Routledge Companion to the Research of Religion*. 2nd Edition. New York: Routledge.
- History.com. 2019. Heroin, Morphine and Opiates. Available at: <https://www.history.com>. (Accessed on: 7 July 2021).
- Holin, C. R. 2013. *Psychology and Crime: An Introduction to Criminological psychology*. (2nd Edition). USA: Routledge.
- Holloway, R. 2016. *A little History of Religion*. London: Yale University Press.
- Hlongwane, A & Wicks, J. 2013. "White Widow" paid SA passport. IOL. 29 September. Available at: <https://www.iol.co.za>. (Accessed on: 17 August 2021).
- Huda, F. 2017. Role of interfaith dialogue in checking religious extremism. Available at: <https://www.banglajol.info>. (Accessed on: 1 February 2022).
- Huff Post UK. 2017. Pastor Nala: The life of a prophet. Available at: <https://www.huffingtonpost.co.uk>. (Accessed on: 23 September 2021).
- Igual, R. 2017. Protest as crackpot KZN pastor claims to cure homosexuality. Available at: <https://www.mambaonline.com>. (Accessed on: 23 September 2021).

- IDL, 2023. Igeja translate. Available at: <https://www.indifferentlanguages.com/translate/zulu-english/igeja>. (Accessed on 5 February 2023).
- Indexmundi. 2021. South African Religions. Available at: <https://www.indexmundi.com>. (Accessed on: 14 January 2022).
- Intellectual Reserve. 2020. Religious Freedom: A guide to your rights. Liberia. Available at: <https://www.iclrs.org>. (Accessed on: 27 September 2021).
- International Religious Freedom Report. 2017. Botswana 2017 - International Religious Freedom Report. Available at: <https://www.state.gov/wp-content/uploads/2019/01/Botswana>. (Accessed on: 27 September 2021).
- Jordan, N. 2019. Metro Police shut down 16 Churches in Joburg for violating by-laws. Available at: <https://www.sowetanlive.co.za>. (Accessed on: 15 June 2021).
- IES. 2020. The Cultural Atlas. Available at: <https://www.culturalatlas.sbs.com.au>. (Accessed on: 23 September 2020).
- Import, P. 2014. Empty promises from the pulpit. Available at: <https://www.krugerdorpnews.co.za>. (Accessed on: 23 September 2021).
- International Religious Freedom Report. 2018/19. Law and religion framework overview. Available at: <https://www.state.gov>. (Accessed on 12 June 2021).
- Jansen, Z. 2021. SAPS challenges pile up and as inner conflict continues communities end up suffering. Opinion. 28 August. Available at: <https://www.iol.co.za>. (Accessed on 31 January 2022).
- Jensen, J. S. 2014. *What is religion?* London: Routledge.
- Jentile, T. 2016. The moral formation, pastoral leadership and contemporary Pentecostal/Charismatic Churches in Soweto. Available at: <https://www.scholar.ufs.ac.za/bitstream/handle/>. (Accessed on: 4 June 2021).
- Kalu, O. U. 2010. African Protestant Theology, in Kalu, W, Wariboko, N & Falola, T (eds.), *Religions in Africa: Conflicts, Politics and Social Ethics, The Collected Essays of Ogbu Uke Kalu*, Vol. 3, 3-10, Trenton, NJ: Africa World Press.
- Ka-Plaatjie, T. 2015. Rise of Religious Zealotry is hair raising. Sunday Independent. 17 August. Available at: <https://www.iol.co.za/sundayindependent/rise-of-religious-zealotry-is-hair-raising-1900820>. (Accessed on: 13 September 2020).

- Karen, C. 2021. Prophet Bushiri Biography: Age, real names, wife, Church, Investments, cars, jet and net worth. Available at: [https://www.briefly.co.za/32707-prophet-bushiri-biography-age-real-wife-church-investments-cars-jet-net worth-html](https://www.briefly.co.za/32707-prophet-bushiri-biography-age-real-wife-church-investments-cars-jet-net-worth-html). (Accessed on: 1 September 2021).
- Kiendrebeogo, Y & Ianchovichina, E. 2016. Who supports violent extremism in developing countries? Analysis of attitudes based on value surveys. Middle East & North Africa Region: Policy Research Working Paper, June, 7691.
- Kiddie Encyclopaedia. 2020. Pretoria facts for kids. Available at: <https://www.kidsworldtravelguide.com>. (Accessed on: 6 November 2020).
- Kiewit, L. 2020. Christians believe in the Devil. Satanists don't. Cape Talk. 29 May. Available at: <https://www.capetalk.co.za>. Accessed on: 18 August 2021).
- Kilama, D. 2022. Helping without hurting in Africa. 13 October. The Gospel Coalition (TGC). Available at: <https://africa.thegospelcoalition.org>. (Accessed on: 21 January 2023).
- Kim, S. C. 2021. Extremist mindsets and strategies. McFarland & Company, Inc. Publishers North Carolina.
- Kuiper, K & Norton, J. 2011. An Accomplice in Law. Available at: <https://www.britannica.com>. (Accessed on: 29 September 2021).
- Khambule, L. 2020. Popular Vaal Bishop raped me and my daughter. Daily Sun. 31 March. Available at: <https://dailysun.co.za/News/popular-vaal-bishop-raped-me-and-my-daughter-20200331>. (Accessed on: 15 September 2020).
- Klaasen, J. S. & Solomons, D. 2019. Religion and Social Justice: A critical analysis of the South African Council Churches in Post-Apartheid South Africa.
- Krasikov, A. 2004. *Religious Freedom as a condition for Russia's Revival in the 21st Century*. Russia. Moscow: Kennan Institute.
- Kreifels, I. 2018. Violent Extremism in SA: Is there a risk? Available at: <https://www.saferspaces.org.za>. (Accessed on: 10 August 2021).
- Kruger, H. B & Oosthuizen, H. 2012. South Africa – *Safe haven for human traffickers? Employing the arsenal of existing law to combat human trafficking*. P. E. R. ISSN 1727 – 3781. Volume 15 No. 1. Available at: <https://www.ajol.info>. (Accessed on: 12 April 2022).

- Lado, L & Lynch, T. 2021. Religious violence in Sub-Saharan Africa and the future of the secular State. Available at: <https://www.wilsoncenter.org.za>. (Accessed on: 24 August 2021).
- Lamb, G. 2017. Jagged blue Frontiers: The police and the policing of boundaries in SA. Unpublished Thesis, University of Cape Town: Cape Town.
- Langford, L, Arnold, G & Airth, M. 2022. The Social Process of Cooperation and Conflict. Available at: <https://study.com>. (Accessed on 2 February 2023).
- Langham Publishing. 2020. An Overview of the SA Church history. Available at: <https://www.langhamliterature.org>. (Accessed on: 4 August 2021)
- Lanier, M. M & Briggs, L. T. 2018. *Research Methods in Crime, Justice and Social Problems. A Mixed methods approach*. 2nd Edition. Oxford University Press: USA
- Leedy, P. D & Ormrod, J. E. 2015. Practical Research: Planning and Design. (11th Edition). London: Pearson Education Limited.
- Legal Dictionary. 2021. Murder. Available at: <https://www.legaldictionary.thefreedictionary.com/murder>. (Accessed on: 27 May 2021).
- Letshwiti, P. 2020. Shepherd Bushiri accused of rape. Available at: <https://enca.com/news/shepherd-bushiri-accused-of-rape-two-congregants> (Accessed on: 15 September 2020).
- LII, 2022. Legislation. Available at: <https://www.law.cornell.edu>. (Accessed on: 14 April 2022).
- Lindeque, M. 2014. Petrol Pastor video slapped with age restriction. EWN. 3 October. Available at: <https://ewn.co.za/2014/10/03/Drinking-petrol-video-classified>. (Accessed on: 15 September 2020).
- Lipka, M. 2015. The most and least racially diverse U.S. religious groups. Available at: <https://www.pewresearch.org>. (Accessed on: 3 June 2021).
- Live. 2022. CRL hearings into claims of human rights abuses at KwaSizabantu Mission in KZN. Available at: <https://www.news24.com>. (Accessed on: 23 February 2022).
- Levin, Y. 2021. Why hard Religion is more important than ever? Available at:

- <https://www.deseret.com>. Dated: 18 January. (Accessed on 28 January 2021).
- Lynda, B. A, Dent, P. & Quraishi, O. B. 2014. Corruption in Canada: Definitions and enforcement. Available at: <https://www.publicsafety.gc.ca>. (Access on 21 January 2022).
- Mabona, V. 2022. Examining peculiarities in the African Pentecostal tradition. Available At: <https://www.UNISA.ac.za>. (Accessed on 3 March 2022).
- Mabotja, K & Chendrick, I. 2015. Call to crack down on deviant pastors. Available at: <https://www.iol.co.za/news/south-africa/gauteng/call-to-crack-down-on-deviant-pastors-1898138>. (Accessed on: 16 September 2020).
- Mabotja, K. 2019. SA like charismatic Churches. Available at: <https://www.iol.co.za>. (Accessed on 6 September 2021).
- Macmillan, 2023. Lekgotla translate. Available at: <https://www.macmillandictionary.com>. (Accessed on 5 February 2023).
- Madondo, B. 2013. The curious case of Enoch Mgijima. Available at: <https://www.mg.co.za>. (Accessed on: 26 May 2021).
- Madondo, S. 2018. African Indigenous religion, African Christianity and the future of religion: Ironies of Christian presence in South Africa. Available at: <https://www.scielo.org.za>. (Accessed on: 8 June 2021).
- Madison, N. 2021. Who is Jose Luis De Jesus Miranda? Available at: <https://www.wisageek.com>. (Accessed on 21 May 2021).
- Magezi, V. & Banda, C. 2017. Christian ministry and theological education as instruments for economic survival in Africa, HTS Theological Studies 73 (3), 4545. Available at: <https://www.hts.org>. (Accessed on: 21 April 2021).
- Mahamba, C. 2020. Former false prophets lift lid on how cult Churches operate in SA. IOL. 17 November. Available at: <https://www.iol.co.za>. (Accessed on: 8 June 2021).
- Malatji, N. and Raba, B. 2015. Wife dumps petrol pastor. Available at: <https://www.pressreader.com>. (Accessed on: 28 January 2022).
- Malatjie, N. 2020. Rape claims haunt Bishop Zondo. Available at: <https://sundayworld.co.za/news/rape-claims-haunt-bishop-zondo>. Sunday World. 16 February. (Accessed on: 15 September 2020).

- Malawi 24. 2018. Shepherd Bushiri chased from Botswana again. Available at: <https://www.malawi24.com>. (Accessed on: 27 September 2021).
- Mangany, J. S & Buitendag, J. 2013. A Critical analysis of African Traditional Religion and Trinity. Pretoria: University of Pretoria. Available at: <https://www.scielo.org.za>. (Accessed on 23 May 2021).
- Mangu, A. M. B. 2008. Law, religion and human rights in the Democratic Republic of Congo. Available at: <https://www.ahrlj.up.ac.za>. (Accessed on: 30 August 2021).
- Manona, N. 2021a. Timothy Omotoso rape trial: I wanted a father figure, he wanted a girlfriend – witness. 5 February. Available at: <https://www.news24.com>. (Accessed on: 23 September 2021).
- Manona, N. 2021b. Timothy Omotoso rape trial: 4 women tell the court their stories. 15 February. Available at: <https://www.news24.com>. (Accessed on: 23 September 2021)
- Masipa, N. 2022. Rival pastor – ‘Fikile is too sexy for God’. 21 October. Daily Sun. Available at: <https://www.sn124.com>. (Accessed on: 21 January 2023).
- Maswaneng, K. 2022. Ntoko is not my spiritual son: “Prophet Mboro” after being chased from Bokgabo Poo’s family. 20 October. Times Live. Available at: <https://www.timeslive.co.za>. (Accessed on: 21 January 2023).
- Maravi Post. 2020. Ghanaian Bishop Obinim sleeps with church members on altar before miracle. Available at: <https://www.maravipost.com>. Maravi Post. 8 March. (Accessed on: 31 May 2021).
- Martinez, J. 2013. Ex-wife of man claiming to be ‘Immortal Jesus Christ’ confirms his death. Available at: <https://www.christianpost.com>. (Accessed on: 26 September 2021).
- Masungwini, N & Stone, S. 2021. Shepherd Bushiri and his wife escape SA again. City Press. 20 June. Available at: <https://www.news24.com>. (Accessed on: 17 August 2021).
- Maviya, L. 2018a. The case for regulating religion. The Mail & Guardian. Available at: <https://www.mg.co.za>. (Accessed on: 12 April 2022).
- Maviya, L. 2018b. *Regulating Religion: A necessity and dilemma in SA*. Johannesburg: University of Witwatersrand.

- Maxfield, M. G & Babbie, E. R. 2018. *Basics of Research Methods for Criminal Justice & Criminology*. 4th Edition. Cengage Learning. New York.
- Mestry, R. 2006. *The Constitutional right of religion in SA's Primary Schools*. Johannesburg: University of Johannesburg.
- Meyer, A. 2010. Brazil Religion. Available at: <https://www.brazil.org.za/religion.html> (Accessed on: 24 September 2020).
- Michael, M & Michael, R. 2020. *Philosophy and Christian Theology*. 2nd Edition. Stanford. UK: Centre for the Research of Language and Information (CSLI).
- Miller, K. 2005. What is Theory? Darwin. Available at: <https://www.amnh.org/theory> (Accessed on 13 October 2020).
- Mills, J & Birks, M. 2014. *Qualitative methodology: A practical guide*. James Cook University, Los Angeles: SAGE.
- Modise, K. 2018. Religion in SA is in a state of emergency. Available at: <https://ewn.co.za/2018/03/16/religion-in-sa-is-in-a-state-of-emergency-mkhwanazi-xaluva> (Accessed on: 1 September 2020).
- Mogoeng, M. 2014. *Law and Religion in Africa: The Quest for common good in Pluralistic Societies*. Cape Town: University of Stellenbosch.
- Mokgobi, M. G. 2014. Understanding traditional African healing. Available at: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4651463>. (Accessed on: 17 May 2021).
- Moleya, N. I. 2018. Equality for all religions and cultures in the South African legal system. Available at: <https://www.derebus.org.za>. (Accessed on: 12 April 2022).
- Mona, V. 2015. Bad Churches pose a huge threat to SA. City Press. 6 December. Available at: <https://news24.com/citypress/Voices/bad-churches-pose-a-huge-threat-to-sa-20151204>. (Accessed on: 13 September 2020).
- Mongare, J. 2018. How pastor shocked Kenyans by touching breasts. Available at: <https://www.hivisasa.com>. (Accessed on: 23 September 2021).
- Monrose, G. T. 2012. The role and importance of the Church in the Community. Available at: <https://www.huffpost.com>. (Accessed on: 28 September 2021).
- Morwane, O. 2021. The religious sector must be regulated. Available at: <https://www.news24.com>. (Accessed on: 27 March 2022).

- Motha, S. 2019. Police to monitor Bushiri's Church after protest. Jacaranda FM. 5 January. Available at: <https://jakarandafm.com/news/news/police-to-monitor-bushiri's-church-after-protest>. (Accessed on: 12 September 2020).
- Mothombeni, A. 2020a. Fake Prophet Jay Israel, State Security Agent, lover and "disappearing" police cases. *Sunday World*. 4 February. Available at: <https://sundayworld.co.za/news/fake-prophet-jay-Israel-state-security-agent-lover-and-disappearing-police-cases>. (Accessed on: 15 September 2020).
- Mothombeni, A. 2020b. Prophet Jay Israel exposed as Fake Prophet, forced congregants to call him and girlfriend Kim and Kanye. *Sunday World*. 26 July. Available at: <https://sundayworld.co.za/news/prophet-jay-Israel-exposed-as-fake-prophet-forced-congregants-to-call-him-and-girlfriend-kim-and-kanye>. (Accessed on: 15 September 2020).
- Mothombeni, A. 2021c. False Prophet Jay Israel in jail for being in possession of fake passports and Visa permits. *Sunday World*. 4 February. Available at: <https://sundayworld.co.za>. (Accessed on: 23 September 2021).
- Mueni, P. 2019. Alph Lukau Biography: Age, wife, resurrection, Church, cars and latest news. Available at: <https://www.briefly.co.za>. (Accessed on: 6 September 2021).
- Mutiso, S. K. 2015. Universal Declaration of Human Rights. Available at: <https://www.un.org>. (Accessed on: 28 September 2021).
- M'baloula, P. N. 2011. Papa Simon Kimbangu's life. Available at: <https://www.jccek.com>. (Accessed on: 27 September 2021).
- Mbiti, J. S. 1999. *African Religions and Philosophy*. 2nd Edition. Oxford: Heinemann.
- McCutcheon, R. T. 2007. *Researching Religion: An introduction*. London: Equinox Publishing.
- Mdakane, R. 2017. CRL Rights Commission Report: Commercialization of Religion & Abuse of People's Belief Systems Day 2 hearing & Commission Response. Available at: <https://www.pmg.org.za/committee-meeting/25278>. (Accessed on: 17 May 2021).
- Mdakane, B. 2023. South African Council of Churches must act on baptismal drowning. 15 January. *Sunday World*.

- Mdhlela, J. M. 2023. Mtshali's death reminds us no one is safe. 15 January. Sunday World.
- Mgutshini, T. 2021. Formulating focus research aims, contextualization and demarcation. Available at: https://prezi.com/hozb8emj887y_/the-concept-of-doctorate-ness-and-the-meaning-of-making-an/. (Accessed on: 17 May 2021).
- Mhango, M. 2012. Recognizing Religion: Emerging Jurisprudence in South Africa. Available at: <https://www.jstor.org.oasis.UNISA.ac.za.stable/24798423>. (Accessed on: 14 June 2021).
- Mkhetsane, V. S. 2019. ZWELITSHA - Divine Intervention is central to all approaches and strategies to prevent crime. Media Statement. 18 December. Available at: <https://www.saps.gov.za/newsroom/msspeechdetail.php?nid=23822>. (Accessed on: 13 August 2021).
- Mkhize, S. 2023. Ngobe barred from casting his vote by his Church. 15 June. Sunday World.
- Mphande, H, Jamel, S, Isaac, J & Mashaba, S. 2017. I was the Pastor's victim, PE woman. Available at: <https://www.bishop-accountability.org/news>. (Accessed on: 9 September 2021).
- Mtembu, X. 2023. I got a PhD from the University of Pretoria from heaven – Dr. Makena who charges R50k for a consultation. Available at: <https://iol.co.za>. (Accessed on 20 January 2023).
- Mtshilibe, M. 2019. Fake Pastors and false Prophets rock SA faith. BBC News. 14 March. Available at: <https://www.bbc.com>. (Accessed on 25 May 2021).
- MyBioHub. 2017. Pastor Lesego Daniel Biography – Age. Available at: <https://www.mybiohub.com>. Accessed on: 28 January 2022).
- Nation Master. 2022. SA Religion Stats. Available at: <https://www.nationmaster.com>. (Accessed on: 22 March 2022).
- Naugle, D. "n.d". *Definitions, history and importance of a concept*. Dallas, Texas: Dallas Baptist University. Available at: https://www3.dbu.edu/naugle/pdf/worldview_defhistconceptlect.pdf. (Accessed on: 17 February 2022).

- Ncana, N. 2023. Police versus home Affairs: A turf war is brewing. 15 January. City Press. Available at: <https://www.news24.com>. (Accessed on: 20 January 2023).
- Ngqakamba, S. 2019. Resurrection Pastor Shifts blame to man's family, denies having power to resurrect. *News24*. 27 February. Available at: <https://news24.com/southafrica/news/resurrection-pastor-shifts-blame-to-man's-family-denies-having-power-to-resurrect>. (Accessed on: 12 September 2020).
- Nelson, J. M. 2009. *Psychology, religion and spirituality*. USA. Valparaiso: Springer.
- Nemakonde, V. 2015. Pastor makes congregants eat snakes. *Citizen*. 14 July. Available at: <https://citizen.co.za/news/south-africa/423976/pastor-mnguni-makes-congregation-eat-snakes/>. (Accessed on: 16 September 2020).
- Newham, G. 2021. SA Police failures demand urgent reform before it's too late. Available at: <https://www.issafrica.org>. (Accessed on: 31 January 2022).
- Nicolson, G. 2020. In court for fraud: Churchgoers show support for arrested "prophet" Shepherd Bushiri and wife Mary. *Daily Maverick*. 21 October. Available at: www.dailymaverick.co.za. (Accessed on: 25 October 2020).
- Nosseir, M. 2017. The challenges of being a Muslim. Available at: <https://www.theglobalist.com>. (Accessed on: 8 June 2021).
- Nur, I, Nawawie, A. H, Fajarwati & Chusna, H. 2020. Embracing radicalism and extremism in Indonesia with the beauty of Islam: *A Research Journal of Arts & Social Sciences*. January. Article No. ARJASS.53252 ISSN: 2456-4761. Available at: <https://www.researchgate.net/publication/316933371>. (Accessed on: 6 November 2020).
- Ndinga-kanga, M. 2019. Towards an understanding of black tax and the black Missing middle. *Daily Maverick*. 7 May. Available at: <https://www.dailymaverick.co.za>. (Accessed on: 4 August 2021).
- Ndlovu, T. 2017. Pastor claims h can 'cure' homosexuality. Available at: <https://www.iol.co.za>. (Accessed on: 23 September 2021).
- Nkosi, M. 2015. Does SA have too many Christian holidays? Available at: <https://bbc.com/news/world-africa-33478480>. (Accessed on: 12 September 2020).

- Nkosi, J. 2021. Alph Lukau Biography: Age, wife, children and net-worth. Available at: <https://www.wikisouthafrica.co.za>. (Accessed on 7 September 2021).
- Njoki, M. 2014. Kenya: I cannot divorce my wife just because of a mere scandal says Pastor Victor Kanyari. Available at: <https://www.allafrica.com>. (Accessed on: 23 September 2021).
- NPA, 2023. Prosecution is the core function of the National Prosecuting Authority. Available at: <https://www.npa.gov.za>. (Accessed on: 23 January 2023).
- NREC, 2019. Guidelines for Research Ethics in Science and Technology. Available at: <https://www.forskningsetikk.no>. (Accessed on: 2 February 2023).
- Nyathi, A. 2021. News Feed. News Room Africa 405. 25 October.
- Ntshidi, E. 2020. CRL Commission told how fake prophets used witchcraft to instil fear in people. Available at: <https://www.ewn.co.za>. EWN. 17 November. (Accessed on: 25 January 2021).
- Nzwili, F. 2016. African countries clamp down on Churches tied to miracle cures. Washington Post. 16 February. Available at: <https://www.washingtonpost.com>. (Accessed on: 23 May 2021).
- NZME. 2017. South African pastor encouraged worshippers to drink rat poison. Available at: <https://www.nzherald.co.nz>. (Accessed on: 23 September 2021).
- Ochab, EU. 2019. Is China conducting a crackdown on Religions? China: Forbes.
- OHRP, 2022. The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of the Research. October 2022. Available at: <https://www.hhs.gov>. (Accessed on: 2 February 2023).
- Ogola, E. A. 2021. The SA cleric taking on the Church over a rapist priest. Available at: <https://www.bbc.com>. (Accessed on: 8 September 2021).
- OHCHR. 2001. Durban Declaration and Programme of Action (2001). Available at: <https://www.ohchr.org>. (Accessed on: 28 September 2021).
- O’Leary, Z. 2014. *The essential guide to your research project*. London: SAGE.
- Olivier, P. 2016. School rules, hair and the Constitutional Court: The path laid by MEC v Pillay. Available at: <https://www.hsf.org.za>. (Accessed on: 28 September 2021).
- Oluwafunmilayo, A. 2019. Bishop Obinim lay with lady in church while performing

- miracle for her. Available at: <https://www.legit.ng>. (Accessed on: 23 September 2021).
- O'Neill, A. 2021. Unemployment rate in South Africa 2020. Statista. 15 July. Available at: <https://www.statista.com>. (Accessed on: 17 August 2021).
- Opata, J. N. 2001. *Spiritual & Religious diversity in Prisons: Focusing on how Chaplaincy assists in Prison Management*. Springfield: CC Thomas Publishers Ltd.
- Opera News. 2021a. Shepherd Bushiri University is not registered with the Department of Higher Education. Available at: <https://www.za.opera.news>. (Accessed on: 2 September 2021).
- Opera News. 2021b. Another Bhushiri: A SA pastor who makes congregants 'lick his fingers' so they will receive blessings. Available at: <https://www.za.opera.news>. (Accessed on: 23 September 2021).
- Opinion. 2019. Putin touts Christianity. So why is Russia persecuting Christians? Washington Post. 6 June. Available at: <https://www.washingtonpost.com>. (Accessed on: 16 June 2021).
- Oswald, M. 2016. Sect leader Wayne Bent released from prison. Available at: <https://www.abqjournal.com>. (Accessed on: 26 September 2021).
- Our Daily Bread. 2021. Abuse of Authority. Available at: <https://www.ourdailybread.org>. (Accessed on: 3 September 2021).
- Owlcation. 2018. Theories of the origin of religions. Available at: <https://www.owlcation.com>. (Accessed on: 12 January 2021).
- Pals, D. L. 2006. *Eight theories of religion*. 2nd Edition. New York Oxford: Oxford University Press.
- Pankhurst, J. 2012. *Religious Culture: Soviet and Post-Soviet Russia*. Las Vegas: University of Nevada: University Libraries.
- Pappas, S. 2013. What does the Pope do, anyway? Available at: <https://www.livescience.com>. (Accessed on 3 June 2021).
- Paas, S. 2016. *Christianity in Eurafrica: A history of the Church in Europe and Africa*. SA: Wellington: New Academia Publishing.
- Pasquali, M. 2020. Religion Affiliation in Brazil. Statista. Available at:

- <https://www.statista.com/statistics/1066928/religious-affiliation-in-brazil/>.
(Accessed on: 24 September 2020).
- Peter, Z. 2019. From resurrection to Doom-here are SA's provocative pastors. News24. 12 March. Available at: <https://www.news24.com>. (Accessed on: 8 June 2021).
- Pew Research centre. 2019. A closer look at how religious restrictions have risen around the world. Available at: <https://www.pewforum.org>. (Accessed on: 26 September 2021).
- Pinto, T. A & Alves, R. V. S. 2020. Investigations on the use of limitations to Freedom of Religion or belief in Brazil. Available at: <https://www.brill.com>. (Accessed on: 30 August 2021).
- Podcasts. 2020. Exodus: Uncovering a cult in KwaZulu-Natal. Available at: <https://www.news24.com>. (Accessed on: 23 February 2022).
- Plantak, Z. 2017. Ethical analysis of abuses of power in Christian leadership: A case research of Kingly Power in the Seventh-Day-Adventist Church. Available at: <https://www.digitalcommons.andrews.edu/dissertations/1646>. (Accessed on: 3 September 2021).
- Price, R. M. 2021. An Interview with Aussie Jesus (AJ Miller – Divine Truth) & Dr. Robert M Price PhD. Available at: <https://podcasts.bcast.fm/e/0nj6q2jn>. (Accessed on: 21 May 2021).
- Primiano, N. L. 2013. Father Divine: Still looking over Philadelphia. Available at: <https://www.whyy.org/artcle>. (Accessed on: 26 September 2021).
- Prinz, J. 2020. Culture and Cognitive Science. Available at: <https://www.plato.stanford.edu/archives.sum2020/entries/culture-cogsci/>. (Accessed on: 4 June 2021).
- PSA. 2022. The state and safety of police officers in the line of duty. Available at: <https://www.psa.co.za>. (Accessed on: 31 January 2022).
- Rainer, T. S. 2014. 14 Symptoms of Toxic Church leaders: Blog. Available at: <https://www.churchanswers.com>. (Accessed on: 3 September 2021).
- Raju, G. 2018. The Constitution of India. Available at: <https://www.legislative.gov.in>. (Accessed on: 17 June 2021).
- Rampedi, P. M. 2020. How the Bushiri's were smuggled out of SA. IOL. 22 November.

- Available at: <https://www.iol.co.za>. (Accessed on: 17 August 2021).
- Ravitch, S. M. & Riggan, M. 2017. Reason and Rigor: How conceptual frameworks guide research. (2nd Ed). SAGE. Thousand Oaks: CA.
- Reilly, B. 2014. SA Preacher makes congregants eat grass to be closer to God. Daily Mail. 10 January. Available at: <https://dailymail.co.uk/news/article-2537053/Lawn-Christians-South-African-preacher-makes-congregants-eats-GRASS-closer-God.html>. (Accessed on: 15 September 2020).
- Reuters. 2021. Update 1 – South Africa’s unemployment rate reaches new record high in first quarter. Available at: <https://www.reuters.com>. (Accessed on: 23 August 2021).
- RE Council. 2017. Religious extremism: Why is this relevant to REsilience? Available at: <https://www.religiouseducationcouncil.org.uk>. (Accessed on: 25 August 2021).
- Report on International Religious Freedom. 2019. South Africa. Available at: <https://www.state.gov>. (Accessed on 9 June 2021).
- Report for Department of Justice. 2018. China: Religion and Law. The Law Library of Congress. Available at: <https://www.time.com>. (Accessed on: 25 May 2021).
- Resane, K. T. 2017. And they shall make you eat grass like oxen: Reflections on recent practices in some new charismatic Churches. South Africa. Bloemfontein: University of the Free State.
- Resnik, D. B & Shamoo, A. E. 2014. The Singapore statement on Research Integrity. NIH. Available at: <https://www.singaporestatement.org/statement.html> (Accessed on: 2 February 2023).
- Rondo, R. 2021. Local Pastor forces congregants to lick his fingers so they receive blessings. Available at: <https://www.savannanews.com>. (Accessed on: 12 April 2022).
- Russell Pollitt, S. J. 2017. Church opposes new plans to regulate religious practices in SA. Available at: <https://www.americamagazine.org>. (Accessed on: 27 March 2022).
- Sachs, A. 1990. *Protecting Human Rights in a New South Africa: Contemporary South African Debates*. Cape Town: Oxford University Press.

- SA National Government of SA. 2022. Independent Police Investigative Directorate.
Available at: <https://nationalgovernment.co.za>. (Accessed on: 30 January 2022).
- SAHO, 2019a. European missionaries in SA: The role of the Church. Available at:
<https://www.sahistory.org>. (Accessed on: 4 August 2021).
- SAHO, 2019a. African Traditional Religion. Available at:
<https://www.sahistory.org.za>. (Accessed on: 23 May 2021).
- SAHO, 2019b. Barend Strydom kills 8 people in Pretoria. Available at:
<https://www.sahistory.org>. (Accessed on: 12 January 2022).
- SAPS Crimestats. 2021. Crime Stats Presentation. Available at:
<https://www.saps.gov.za>. Accessed on: (22 August 2021).
- Satanicsa. 2020. South African Satanic Church. Available at: <https://www.satanicsa.org>.
(Accessed on: 18 August 2021).
- SA Tourism. 2021. The history of Churches in SA stretches back to the arrival of Dutch
settlers at the Cape in 1652. Available at: <https://www.southafrica.net>. (Accessed
on: 2 July 2021).
- SA Venues. 2022. Map of Pretoria. Available at: <https://www.sa-venues.com>. (Accessed
on: 31 January 2022).
- Savides, M. 2018. Author slams Tutu for silence on Anglican Church child abuse.
Available at: <https://www.timeslive.co.za>. (Accessed on: 8 September 2021).
- SA Year Book. 2002. South Africa, Society Religion. Available at:
https://www.jyu.fi/viesti/verkkotuotanto/kp/sa/soc_religion.shtml. (Accessed on:
22 September 2020).
- Sanni, J. S. 2016. Religion: A new struggle for African Identity. Cape Town: University
of Stellenbosch. Available at: <https://www.scielo.org.za/scielo.php>? (Accessed
on: 22 May 2021).
- Sedibe, L. 2016. African needs to root out the rot in Religion. News24. 3 April.
Available at: <https://news24.com/citypress/Voices/african-needs-to-root-out-the-rot-in-religion-2016-04-01>. (Accessed on: 13 September 2020).
- Serra, G. 2020. Founders of satanic church say they stand for freedom. IOL. 23 June.
Available at: <https://www.iol.co.za>. (Accessed on: 18 August 2021).
- Serra, G. 2021. Bribery and corruption: An inside look at the dealings of some Home

- Affairs officials and foreign nationals. Available at: <https://www.msn.com>. (Accessed on: 21 November 2021).
- Sewal, S. 2016. Religious extremism in Africa. Washington DC. Secretary for Civilian Security and Human Rights. *Centre for Strategic and International Studies*. (1 August 2016).
- Silliman, D. 2020. Russian Evangelicals fined for Missionary activity during pandemic. Christianity Today. 26 August. Available at: <https://www.christianitytoday.com>. (Accessed on: 16 June 2021).
- Sikolia, D., Biros, D., Mason, M., & Weiser, M. 2013. Trustworthiness of Grounded Theory Methodology Research in Information Systems. Available at: <http://aisel.aisnet.org/cgi/viewcontent.cgi?article=1006&context=mwais2013> (Accessed on: 17 May 2016). 9 November.
- Simpear, A. 2020. Unfiltered. *SABC 3*. 9 November.
- Simpear, A. 2021. Satanists do not acknowledge killing of cats – SA Satanic Church. *Beyond the Headlines*. 18 August. Available at: <https://www.omny.fm/shows/beyond-the-headlines>. (Accessed on: 19 August 2021).
- Sonke Gender Justice. 2015. Churches taking advantage of the poor must account. Available at: <https://www.genderjustice.org.za>. (Accessed on: 3 September 2021).
- South Africa. 2017a. the Constitution of the Republic of South Africa (1996). Available at: <http://www.gov.za/DOCUMENTS/CONSTITUTION/constitution-republic-south-africa-1996-1>. (Accessed on: 30 August 2020).
- South Africa. 2017b. Constitution of the Republic of South Africa, 1996 – Preamble. Available at: <http://www.gov.za/documents/constitution-republic-south-africa-1996->. (Accessed on: 30 August 2020).
- Southers, E. 2013. *Homegrown violent extremism*. Routledge Publishers. UK: Elsevier Inc.
- South African Government. 2021. South African Police Service Act, 68 of 1996. Available at: <http://www.gov.za>. (Accessed on: 21 April 2021).
- Sullivan, N. 2021. What is a Cult? Definition and Characteristics. Available at:

- <https://www.research.com>. (Accessed on: 16 August 2021).
- Sutton, C. 2017. Seven men around the world who each claimed to be Jesus.
Available at: <https://www.nzherald.co.nz>. (Accessed on: 26 September 2021).
- Schanzer, D, Kurzman, C, Toliver, J & Miller, E. 2016. The Challenge and Promise of using Community Policing Strategies to Prevent Violent Extremism: A call for Community partnership with Law enforcement to enhance public safety.
Available at: <https://www.policechiefmagazine.org>. (Accessed on: 13 August 2021).
- Schmidt, B. E. 2018. Contemporary Religions in Brazil. Available at:
<https://www.oxfordhandbooks.com>. (Accessed on: 24 September 2020).
- Shah, T. S, Stepan, A & Toff, M. D (Ed.). 2012. *Rethinking Religion and World Affairs*.
New York: Oxford University Press.
- Shellnutt, K. 2016. Russia's newest law: No Evangelizing outside of the Church.
Christianity Today. 8 July. Available at: <https://www.christianitytoday.com>.
(Accessed on: 16 June 2021).
- Shellnutt, K. 2019. Russian Evangelicals penalized most under anti-Evangelism law.
Christianity Today. 9 May. Available at: <https://www.christianitytoday.com>.
(Accessed on: 16 June 2021).
- Smith, R. G. 2004. Understanding Tertiary Crime Prevention in Controlling Fraud: The Effectiveness of Criminal Justice System Responses. Available at:
http://www.aic.gov.au/media_library/conferences/other/smith_russell/2004-03-afs.pdf. (Accessed on: 27 January 2017).
- Smith, J. 2008. What became of the White Wolf? Available at:
<https://www.web.archive.org/web/2016071919064/www.iol.co.za/news/south-africa/what-became-of-the-white-wolf>. (Accessed on: 12 January 2022).
- Sselwanga, D. 2019. After Pastor Bugingo, what next? The Observer. 24 July.
Available at: <https://www.observer.ug>. (Accessed on: 28 May 2021).
- Statista. 2019. Distribution of languages in SA of mostly spoken. Available at:
<https://www.statista.com>. (Accessed on: 22 March 2022).
- Statista. 2021. Total population of South Africa 2019, by ethnic groups. Available at:
<https://www.statista.com>. (Accessed on: 7 August 2021).

- Statistics South Africa. 2021. Religion code lists. Available at:
<https://www.statssa.gov.za>. (Accessed on: 7 August 2021).
- Statistics South Africa. 2021. Unemployment Rate in SA. Available at:
<https://www.statssa.gov.za>. (Accessed on: 24 August 2021).
- Stibich, M. 2021. What is religion? Available at: <https://www.verywellmind.com>.
(Accessed on: 24 February 2022).
- Stoddard, Ed. 2022. South Africa the world's most unequal country – World Bank report.
Available at: <https://www.dailymaverick.co.za>. (Accessed on: 16 March 2022).
- Research Country. 2021. Religious beliefs and spirituality in Liberia. Available at:
<https://www.researchcountry.com>. (Accessed on: 27 September 2021).
- Strenski, I. 2015. Understanding theories of religion: An Introduction. 2nd Edition. UK:
Wiley Blackwell Publishing.
- Struby, C. 2018. Church and State: The Impact of Christianity on South Africans Politics during and Post-Apartheid. Available at: <https://www.digitalcollections.sit.edu>.
(Accessed on: 28 September 2021).
- Strydom, J. 2021. World Religion. Available at:
<https://mooc.UNISA.ac.za/portal/site/7f14441a-a8a3-4ca7-ad54-9807e1d005f/tool>. (Accessed on: 19 May 2021).
- Times Live. 2013. Australian man claims he is Jesus Christ reincarnated, garners followers. Available at: <https://www.timeslive.co.za>. (Accessed on: 26 September 2021).
- Thebus, S. 2018. Church rape allegations unfold in Diocesan tribunal hearing.
Available at: <https://www.iol.co.za>. (Accessed on: 8 September 2021).
- The Free Dictionary. 2022. Denomination. Available at:
<https://www.thefreedictionary.com>. (Accessed on: 28 January 2022).
- The Times. 2017. Shepherd Bushiri Church shut down in Botswana. Available at:
<https://www.times.mw/shepherd-bushiri-church>. (Accessed on: 27 September 2021).
- Tripathi, S. 2021. African Pastor believed himself to be a messenger of Jesus, dies while recreating 'Resurrection' from the grave. Available at:
<https://www.indiatimes.com>. (Accessed on: 9 September 2021).

- Trussell, J. 2020. Nelson Mandela. Available at:
<https://www.myhero.com/nelsonMandela>. (Accessed on: 4 June 2021).
- Tschudin, A, Moffat, C, Buchanan-Clarke, S, Russell & Coutts, L. 2019. Extremism in Africa. Vol. 2. Edited. SA. Cape Town: Tracey McDonald Publishers.
- Udoma, U & Belo-Osagie. 2021. The Companies Act 2020 – What very Director of a Public Company in Nigeria should know 2.0. Available at:
<https://www.mondaq.com>. (Accessed on: 30 August 2021).
- Ugbodaga, K. 2019. Bizarre! Pastor gives congregation ‘anointed’ beer ‘to cure’ diseases. Available at: <https://www.pmnewsnigeria.com>. (Accessed on: 22 September 2021).
- UgCN. 2017. Christians seeking permission to sue Pr. Bugingo face heavy criticism. Available at: <https://www.ugchristiannews.com>. (Accessed on: 23 September 2021).
- UNISA. 2016. UNISA’s Policy on research ethics. Available at:
<https://www.UNISA.ac.za>.
(Accessed on: 31 January 2022).
- USCIRF. 2019. Recommended countries of particular concern. Available at:
<https://www.thenews.com.pk>. (Accessed on: 27 June 2021).
- USCIRF. 2021a. USCIRF denounces Nigerian Religious Police arrests of LGBTI persons. Available at: <https://www.uscirf.gov>. (Accessed on: 27 September 2021).
- USCIRF. 2021b. Strategies for religious freedom in fragile States. Available at:
<https://www.uscirf.gov>. (Accessed on: 27 September 2021).
- US Department of Health, Education, and Welfare. 1979. Ethical Principles and Guidelines for the Protection of Human Subjects of Research. Available at:
<http://www.hhs.gov/ohrp/regulations-and-policy/belmont-report/> (Accessed on: 20 May 2016).
- US Department of State. 2019. Report on International religious freedom: Zambia. Available on: <https://www.state.gov>. (Accessed on: 27 September 2021).
- US Department of State. 2020. Report on International religious freedom: Zambia. Available on: <https://www.state.gov>. (Accessed on: 27 September 2021).
- US Embassy. 2020. Zimbabwe 2020 International religious freedom

- report. Available at: <https://www.zw.usembassy.gov>. (Accessed on: 27 September 2021).
- Van Aggelen, J. 2020. The Preamble of the United Nations Declaration of Human Rights. Available at: <https://www.core.ac.uk>. (Accessed on: 28 September 2021).
- Van der Krogt, C. 2015. Who is Allah? God in Islam. Available at: <https://www.theconversation.com>. (Accessed on: 12 April 2022).
- Van Wyk, I. 2015. A Church of strangers: The Universal Church of the kingdom of God in South Arica. Wits University Press: Johannesburg.
- Vaselka, C. 2011. A detrimental influence: The effect religion has on law. The Blog.
- Vilakazi, T. 2016. South African pastor sprays insecticide on congregants. Available at: <https://www.cnn.com>. (Accessed on: 22 September 2021).
- Vyver, J. D & Green, M. C. 2008. Law, Religion and human rights in Africa: Introduction. *African Human Rights Law Journal*. Available at: <https://www.ahrj.up.ac.za>. (Accessed on: 27 May 2021).
- Wallace, C. 2016. The Plague of the “Give”, “Give”, “Give” mentality. Available at: <https://www.churchandgospel.com>. (Accessed on: 3 September 2021).
- Walsh, J. E. 2011. *A Brief History of India*. 2nd Edition. State University of New York, Old Westbury: Facts of Life Inc.
- Walter, C. 2012. The Protection of religion within the Institutional system of the UN. Available at: <https://www.pass.va>. (Accessed on: 8 August 2021).
- Wroblewski, M. T. 2022. What is the theme of a research paper? Available at: <https://www.theclassroom.com>. (Accessed on: 14 March 2022).
- Washington Post. 2019. Opinion: Putin touts Christianity. So why is Russia persecuting Christians? Available at: <https://www.washingtonpost.com>. Accessed on: 27 August 2021).
- Waxman, O. B. 2018. The US Government had Nelson Mandela on Terror Watch list until 2008. Here’s why? Available at: <https://www.time.com>. (Accessed on: 15 September 2020).
- Weber, K. 2019. Kenyan Pastor bans female congregants from wearing underwear in Church. Available at: <https://www.christianpost.com>. (Accessed on: 28 January 2022).

- Where to stay. 2022. Ntunjambili (Kranskop Peak) information. Available at: <https://www.wheretostay.co.za>. (Accessed on: 24 February 2022).
- Wibisono, S, Louis, W. R, Jetten, J. 2019. A multidimensional analysis of religious extremism. Available at: <https://www.frontiersin.org>. (Accessed on: 1 February 2022).
- Willey, D. 2013. Who, What, Why: What does a Pope do? Available at: <https://www.bbc.com>. (Accessed on: 3 June 2021).
- Withrow, B. L. 2014. Research Methods in Crime and Justice. New York: Routledge.
- Wordhippo. 2023. Exploration. Available at: <https://www.wordhippo.com>. (Accessed on: 4 January 2023).
- Wordtype. 2023. Exploration. Available at: <https://wordtype.org>. (Accessed on: 4 June 2023).
- World Atlas. 2020. The Origin and Growth of Christianity in Africa. Available at: <https://www.worldatlas.com>. (Accessed on 9 April 2021).
- Worldometers. 2020. South African Population. Available at: <https://worldometers.info>. (Accessed on: 16 September 2020).
- Worley, D. J. 2013. Monetary effervescence: A Sociological Theory of Religion applied to money. Doctoral Dissertation, University of Denver: Colorado.
- Yaakugh, K. 2019. Bishop Daniel Obinim boasts about his miracle performing prowess. Available at: <https://www.legit.ng>. (Accessed on: 23 September 2021).
- Yeates, M. 2018. The Cannabis judgement: Implications for society and the workplace. Available at: <https://www.cliffedekkerhofmeyr.com>. (Accessed on: 28 September 2021).
- Yilmaz, I. 2016. Two major challenges to Muslims and the World in the Age of Post-Truth: Islamist extremism and Islamophobia. Melbourne: Deakin University. Available at: <https://www.papers.ssrn.com>. (Accessed on: 8 June 2021).
- Yusof, N, Kauri, A, Sani, M. Z. M, & Hashim, R. A. 2019. A qualitative expert interview approach towards understanding extremism among Malaysian Youth. The qualitative Report: University of Malaysia.
- Zed, R. 2017. Faith Forum: What should be the role of religion in society? Available at: <https://www.rgj.com>. (Accessed on: 26 September 2021).

- Zim News Express. 2019. Church makes use of alcohol to heal. Available at: <https://www.zimnewsexpress.com>. (Accessed on: 22 September 2021).
- Zimmermann, K. A. 2017. "Culture". Available at: Available at: www.livesscience.com/21478-what-is-culture-definition-of-culture.html (Accessed on: 3 September 2020).
- Zinn, R & Dintwe, S. 2015. *Forensic Investigation: Legislative Principles and Investigative Practice*. Editors. Cape Town: Juta and Co. (Pty) Ltd.
- Zurlo, G. 2022. Why Christianity's future is female – and African? Available at: <https://www.news24.com>. (Accessed on: 27 March 2022).

APPENDICES

ANNEXURE A

ANNEXURE: A

INFORMED CONSENT FORM Participant No.

Institution: University of South Africa (UNISA)

Main Researcher: M GABELA

Student No: 36786632

Contact Cell phone: 072 756 5301

Contact e-mail: Unisa: 36786632@mylife.unisa.ac.za Private: mgabela@mweb.co.za

**Title of Study: AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM
IN SOUTH AFRICAN.**

Objectives/Aims of Study:

- To establish the role of the SAPS in the policing of religious extremism in SA
- To establish the extent of religious extremism in SA
- To establish the challenges encountered by SAPS as created by religious extremism in SA
- To look for any legislations that must be strengthened to fight religious extremism in SA

Procedures:

In order to gather credible information, the researcher will be utilizing the interview schedule while conducting interviews with participants.

To save time and to ensure that the pandemic (Covid-19) protocols are observed, the researcher will utilize recording device to gather conversations and in some instances even telephone interviews. The interviews may not be longer than two hours. It is also envisaged that they may end sooner by natural process. A request by the participant may also be made, depending on the circumstances.

Risks and Discomforts:

The participant may become tired or feel emotional discomfort, at which point a break may be requested or the interview may be postponed to a later date or terminated, if so desired. The researcher will make every effort to ensure that the comfort of the participant is minimized and any risks during the discussion.

Benefits:

It is my hope that participants partaking in this study will feel the satisfaction of contributing to solving a social problem and facilitating illumination of the problem for those studying the phenomena, which may help others in the future. The participant could assist by providing insight into the problem, which could stimulate further research, and thus be of even greater help in the future. On a personal level, it is the hope of the researcher that the participants will obtain personal satisfaction once they have discussed certain issues with the researcher and thus gained personal insights that were absent prior to the interview.

Participant's Rights:

Participation in this study is voluntary and may be withdrawn at any time without any negative consequences for the participant. All information will be treated as confidential and the researcher guarantees the anonymity of the participants. The data will be destroyed should the participant wish to withdraw. The researcher and the study leader are the only individuals who will have access to raw data from interviews, and hereby ensure that data will be treated as stipulated above.

Right of Access to Researcher:

Participants are free to contact the researcher at the telephone number as stipulated on this form, at a reasonable hour, in connection with interview particulars if they so wish.

THANK YOU FOR YOUR PARTICIPATION IN THIS STUDY.

I, the undersigned, agree to participate in this study voluntarily without any duress.

Signed at on this day of.....20.....

Signature: (Print Name or No:)

ANNEXURE B

ANNEXURE: B

Background of Participants

This section focuses on general information. I would like to know something about your background as a participant. For the record, you are participant no.... on this date (2020/00/00). Can we start? Yes / No.

1. Are you a security expert/Pastor/Church member/Academic on religious studies?

Yes No

2. If yes, for how long?

1 – 5 years 5 – 10 years 10 years and above

3. Did you do any training, course or qualification related to your field?

Yes No

4. Does your daily work involve religious related issues?

Yes No

ANNEXURE C

ANNEXURE: C

INTERVIEW SCHEDULE for participants

Participant No.....

AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA.

I am a registered student (No. 36786632) at the University of South Africa (UNISA) currently doing a Doctorate Degree in the subject of Criminal Justice, under the College of Law. To conclude my studies, a complete thesis on the topic: An exploration of the policing of religious extremism in South Africa, under the Supervision of Dr. AC Madzivhandila, is a requirement.

The thesis seeks to understand how policing can contribute to the prevention and countering of extremists exploiting religion in South Africa. It is also intended to evaluate the effectiveness or ineffectiveness of policing as a tool for preventing and combating extremists who exploits religion for self-interests. This schedule is designed to collect qualitative data from security experts, church leaders and members on the topic as highlighted.

The questions are semi/partially structured and mostly open-ended to allow participants to freely express themselves on the issue and to speak from a practical perspective of their experiences. Some of the questions are very basic and are designed to enable the researcher to make effective comparisons between the conceptual or theoretical framework from the literature review and the operational meaning or how the terms are understood and implemented by experts and practitioners on the ground.

You are therefore kindly requested to answer all the questions to the best of your knowledge. You also have the right not to answer any question should you so wish and to withdraw from the interview at any point. The responses will be used solely for the research project. No names of participants will be revealed.

The researcher is bound to assure and guarantee your protection as prescribed by the ethics code of research from the University of South Africa. The information you provide will be used in a research project for Doctoral Studies within the College of Law and for the subject of Criminal Justice at the University of South Africa. The analyzed and processed data will be published in a research report.

Your answers will be captured on paper by the interviewer himself. Should any questions be unclear, please ask the researcher for clarification. When answering the questions again, it is very important that you give your own opinion.

Written permission has been obtained from the relevant institutions including from your environment (*where applicable*), in advance for the interviews to be conducted.

A. The extent of religious extremism in SA.

1. In your line of work, what is your understanding of the word religious extremism?
2. In your line of work, what is your understanding of the word extent?
3. What is the extent of religious extremism in SA?
4. Are there any reported religious extremism activities in SA that you are aware of?

B. The problems caused by religious extremism in SA.

1. Are there any problems/damages caused by religious extremism in SA?
2. What are they, if any?
3. What can be done to regulate religious extremism in SA?

C. The policing of religious extremism in SA.

1. In your line of work, what is your understanding of the word policing?

2. In your line of work, what is your understanding of the word investigation?
3. What is the role of the South African Police Services (SAPS) in general?
4. What is your understanding of the concept crime prevention?
5. In your opinion how can the SAPS prevent religious extremism in SA?

D. Legislations to be strengthened to fight with religious extremism in SA.

1. In your line of work, what is your understanding of the word legislation?
2. Are there legislations that regulate religious extremism in SA?
3. How can they (legislation) be strengthened to curb religious extremism in SA?

ANNEXURE D

ETHICAL CLEARANCE APPROVAL



UNISA CLAW ETHICS REVIEW COMMITTEE

Date 20200312

Reference: ST 26 of 2020

Applicant: M Gabela

Dear M Gabela

Decision: ETHICS APPROVAL

FROM 01 March 2020

TO 01 March 2023

Researcher: Mr. Muziwandile Gabela

Supervisor: Dr. NJC Olivier

AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA

Qualification: Doctor of Philosophy in Criminal Justice

Thank you for the application for research ethics clearance by the Unisa CLAW Ethics Review Committee for the above mentioned research. Ethics approval is granted for 3 years.

*The CLAW Ethics Review Committee reviewed the **low risk application** on 1 March 2020 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was ratified by the committee.*

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the CLAW Committee.



University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the

Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No research activities may continue after the expiry date **1 March 2023**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number ST 26 of 2020 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,



PROF T BUDHRAM
Chair of CLAW ERC

E-mail: budhrt@unisa.ac.za

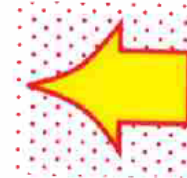
Tel: (012) 433-9462



PROF M BASDEO
Executive Dean : CLAW

E-mail: MBasdeo@unisa.ac.za

Tel: (012) 429-8603



URERC 25.04.17 - Decision template (V2) - Approve

University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

ANNEXURE E

REQUEST FOR PERMISSION LETTER

SUID-AFRIKAANSE POLISIEDIENS  SOUTH AFRICAN POLICE SERVICE

Privaatsak/Private Bag X 94

Verwysing/Reference:	3/34/2
Navrae/Enquiries:	Lt Col Joubert AC Thenga
Telefoon/Telephone:	(012) 393 3118
Email Address:	JoubertG@saps.gov.za

THE HEAD: RESEARCH
SOUTH AFRICAN POLICE SERVICE
PRETORIA
0001

The National Head
DIRECTORATE FOR PRIORITY CRIME INVESTIGATION


PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA: UNIVERSITY OF SOUTH AFRICA: DOCTORATE DEGREE: RESEARCHER: M GABELA

1. The above subject matter refers.
2. The researcher, M Gabela, is conducting a study titled: An exploration of the policing of religious extremism in South Africa, with the aim *to explore policing of religious extremism in South Africa*.
3. The researcher is requesting permission to interview members of the Directorate for Priority Crime Investigation (DPCI) who are focusing on issues like terrorism and religious extremism.
4. The proposal was perused according to National Instruction 1 of 2006. This office recommends that permission be granted for the research study, subject to the final approval and further arrangements by the office of the National Head: Directorate for Priority Crime Investigation.
5. We hereby request the final approval by your office if you concur with our recommendation. Your office is also at liberty to set terms and conditions to the researcher to ensure that compliance standards are adhered to during the research process and that research has impact to the organisation.
6. If approval is granted by your office, this office will obtain a signed undertaking from researcher prior to the commencement of the research which will include your terms and conditions if there are any and the following:
 - 6.1. The research will be conducted at his/her exclusive cost.
 - 6.2. The researcher will conduct the research without the disruption of the duties of members of the Service and where it is necessary for the research goals,

**PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EXPLORATION OF THE
POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA: UNIVERSITY OF
SOUTH AFRICA: DOCTORATE DEGREE: RESEARCHER: M GABELA**

research procedures or research instruments to disrupt the duties of a member, prior arrangements must be made with the commander of such member.

- 6.3 The researcher should bear in mind that participation in the interviews must be on a voluntary basis.
- 6.4 The information will at all times be treated as strictly confidential.
- 6.5 The researcher will provide an annotated copy of the research work to the Service.
- 6.6 The researcher will ensure that research report / publication complies with all conditions for the approval of research.
7. If approval is granted by your office, for smooth coordination of research process between your office and the researcher, the following information is kindly requested to be forwarded to our office:
 - **Contact person:** Rank, Initials and Surname.
 - **Contact details:** Office telephone number and email address.
8. A copy of the approval (if granted) and signed undertaking as per paragraph 6 supra to be provided to this office within 21 days after receipt of this letter.
9. Your cooperation will be highly appreciated.


MAJOR GENERAL
THE HEAD: RESEARCH
DR PR VUMA

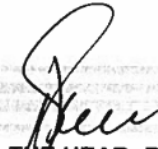
DATE: 2021-03-09

ANNEXURE F

APPROVED PERMISSION

<i>South African Police Service</i>		<i>Suid-Afrikaanse Polisie</i>
Privaatsak Private Bag X94	Pretoria 0001	Faks No. Fax No. (012) 393 2128
Your reference/U verwysing: My reference/My verwysing: 3/34/2		THE HEAD: RESEARCH SOUTH AFRICAN POLICE SERVICE PRETORIA 0001
Enquiries/Navrae: Tel: Email:	Lt Col Joubert AC Thenga (012) 393 3118 JoubertG@saps.gov.za	
M Gabela UNIVERSITY OF SOUTH AFRICA		
RE: PERMISSION TO CONDUCT RESEARCH IN SAPS: AN EXPLORATION OF THE POLICING OF RELIGIOUS EXTREMISM IN SOUTH AFRICA: UNIVERSITY OF SOUTH AFRICA: DOCTORATE DEGREE: RESEARCHER: M GABELA		
The above subject matter refers.		
You are hereby granted approval for your research study on the above mentioned topic in terms of National Instruction 1 of 2006.		
Further arrangements regarding the research study may be made with the following office:		
The National Head: Directorate for Priority Crime Investigation:		
<ul style="list-style-type: none">▪ Contact Person: Brigadier M Mohajane▪ Contact Details: 084 9522 230▪ Email Address : MohajaneM@saps.gov.za		
The National Head: Directorate for Priority Crime Investigation has stressed that the researcher must provide a copy of the research report to the Directorate for Priority Crime Investigation.		

Kindly adhere to paragraph 6 of our attached letter signed on the **2021-03-09** with the same above reference number.



MAJOR GENERAL

**THE HEAD: RESEARCH
DR PR VUMA**

DATE: 2021-10-21

ANNEXURE G

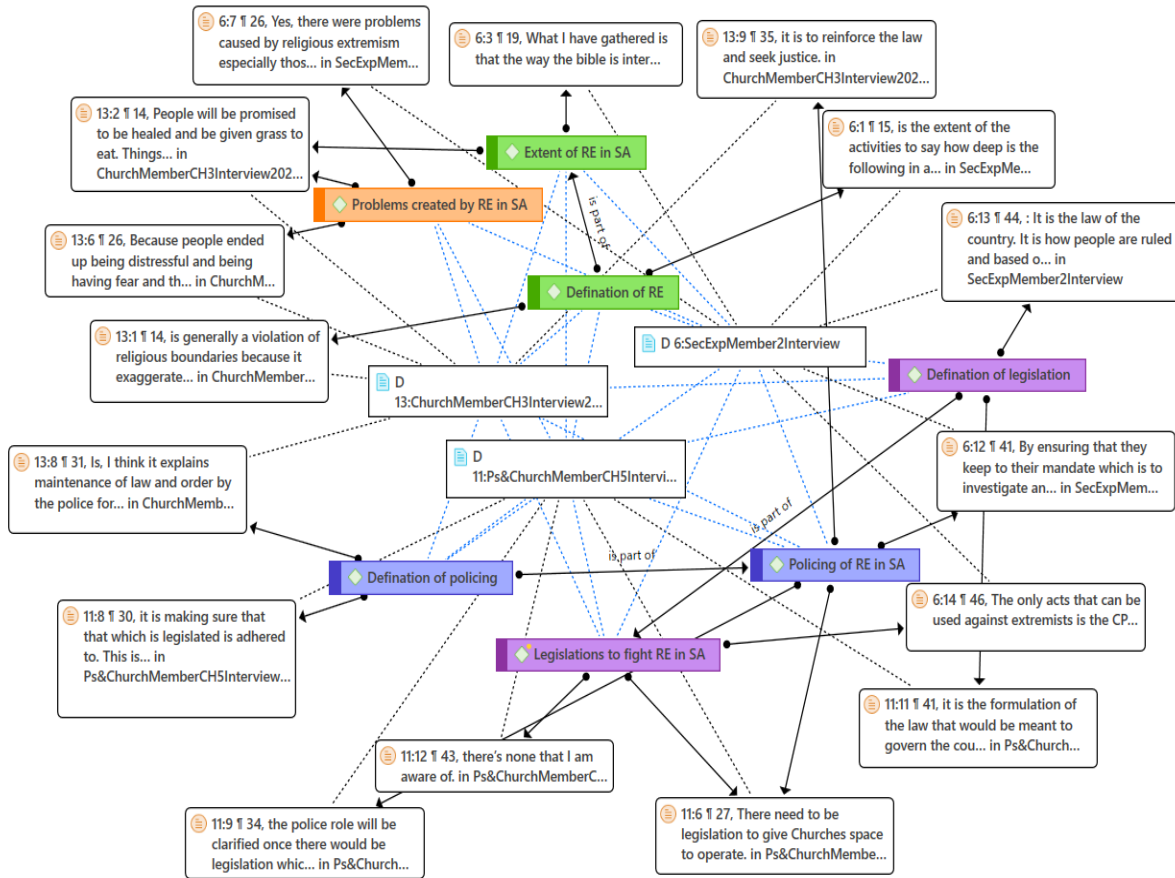
LIST OF PROFILE OF PARTICIPANTS

No.	Date of Interview	Place of Interview	Occupation	Years of Experience	Gender	Race
1.	20 Oct. 2020	Pretoria	Security Expert	Over 10 years	Male	White
2.	4 Nov. 2020	Pretoria	Academic	Over 10 years	Male	African
3.	4 Nov. 2021	Pretoria	Legal Expert	Over 10 Years	Female	African
4.	18 Nov. 2021	Pretoria	Academic	Over 10 years	Male	White
5.	18 Nov. 2021	Pretoria	Legal Expert	Over 10 years	Male	African
6.	26 Nov. 2021	Pretoria	Academic	Over 10 years	Male	White
7.	12 Jan. 2022	Pretoria	Church member	Over 10 years	Male	African
8.	13 Jan. 2022	Pretoria	Church Member	Over 10 years	Male	African
9.	18 Jan. 2022	Pretoria	Church Member	Over 10 years	Female	African
10.	18 Jan. 2022	Pretoria	Pastor	Over 10 years	Female	African
11.	25 Jan. 2022	Pretoria	Police Officer	Over 10 years	Male	African
12.	27 Jan. 2022	Pretoria	Police Officer	Over 5 years	Male	African
13.	8 Feb.	Pretoria	Church	Over 10	Female	African

	2022		Member	years		
14.	9 Feb. 2022	Pretoria	Pastor	Over 10 years	Male	African
15.	10 Feb. 2022	Pretoria	Security Expert	Over 10 years	Male	Coloured
16.	23 Feb. 2022	Pretoria	Police Officer	Over 10 years	Male	White
17.	1 Mar. 2022	Pretoria	Police Officer	Over 10 years	Female	African
18.	12 Mar. 2022	Pretoria	Church Member	Over 10 years	Female	African

ANNEXURE H

ATLAS.TI NETWORK LINKS



ANNEXURE I

TURNITIN REPORT

An exploration of the policing of religious extremism in SA.

ORIGINALITY REPORT



PRIMARY SOURCES

1	uir.unisa.ac.za Internet Source	1%
2	Submitted to University of South Africa Student Paper	1%
3	cdn.gihub.org Internet Source	1%
4	www.iol.co.za Internet Source	<1%
5	www.pharosjot.com Internet Source	<1%
6	ujcontent.uj.ac.za Internet Source	<1%
7	hdl.handle.net Internet Source	<1%
8	www.state.gov Internet Source	<1%

ANNEXURE J



state security

State Security Agency
REPUBLIC OF SOUTH AFRICA

DMS No. 10001214973

SSA/VA10(VA41)/6/1/14/1/1

Office of the General Manager:
External Vetting (VA10)

March 2020

Acting Director-General: State Security Agency (SSA)
Director: Domestic Branch DB01
Acting General Manager Protective Security IS10
Acting General Manager VA10
Acting Manager VA40
Divisional Head VA41

Request for permission to conduct research interviews with SSA members: Security Experts within the SSA: by Mr. M Gabela (70996-89) VA41.

1. ***Purpose***

The purpose of the submission is to request permission and obtain approval from the Acting Director-General of SSA for Mr M Gabela to conduct interviews with Security Experts within the Agency for a research project for Doctoral degree (Police Science, Forensic Science and Technology) registered with the Program Police Practice at the University of South Africa (Unisa, student no. 367-866-32).

2. ***Urgency***

- 2.1 Generally before any research can be conducted with the employees of an institution, permission by the employer should have been granted to ensure that no unauthorised information is divulged (by those members who deal with the relevant classified information) without the necessary permission. This is further to monitor the kind of information to be discussed and presented in the report project to ensure that no classified information is utilised without authorisation.
- 2.2 Ethical Clearance from the Ethical Committee, Unisa, as a requirement before interviews can commence, has been applied for in October 2019 and the outcome is awaited. The researcher undertakes to commence with the interviews once both permission and ethical clearance have been granted.

3. Executive Summary

- 3.1 Mr M Gabela is a registered student with Unisa for the 2020 academic year, for the Doctoral degree in Police Science within the Police Practice – under the Supervision of Dr Nick Olivier. Mr Gabela is also a Vetting Evaluator in Directorate External Vetting, based at Comsec Building, Musanda (Tel. 012-427 5154).
- 3.2 The research aims at gathering information relating to a topic: **An exploration of the policing of religious extremism in South Africa.** The proposal has already been approved in 2019 by Unisa and the information gathered will be analysed, processed and published in a research report for academic purposes.

4. Background and Motivation

- 4.1 The Agency will benefit immeasurably from the research project as findings will be published in the research project, for member investigators and investigators from other departments to better their knowledge and conditions. This will be to the advantage of both the Agency and other government departments – given the demand in their respective terrains, service expectations from clients and the ever changing form of challenges the Agency and the State have to contend with.
- 4.2 The research project will enhance the skills of internal investigators and those outside placed in other institutions, thereby helping them to accentuate their performance and the provision of outstanding services to clients. Interviews will be conducted as per attached the schedule (Annexure A) and no SSA classified information will be utilised or requested.
- 4.3 The questions will be around religious extremism, its threats and how it can be policed (managed) in the country. The researcher will only utilise information of overt nature and the research project copy may be made available on request to the Agency when required or requested.

5. Recommendations

It is recommended and requested that permission be granted for Mr M Gabela to conduct the interviews for the Doctoral Studies as highlighted, and that the interviews will only begin or commence when the Ethical Committee from Unisa grants the Ethical Clearance for the research project to continue. As previously indicated, no classified information will be utilised in the research project (see attached set of questions from the Interview Schedule, as per Annexure A).

File Reference: SSA/VA40(VA41)/6/1/14/1/1

Compilation Date: 2020/03/02

Request for permission to conduct research interviews with SSA members: Security Experts within the SSA: by Mr. M Gabela (70996-89) VA41.

6 Organisational and Personnel Implications

It is hereby declared and promised that the research project will in no way impact or compromise the SSA's operations or any of its strategic initiatives as appointments will be made in advance with the relevant persons (participants) and the discussions will only be around the topic and questions as indicated on the attached schedule. No classified information will be discussed.

7. Financial Implications

No financial support will be requested from the Agency for this exercise.

8. Communication Implications

Upon approval, all relevant participants will be contacted and informed accordingly.

9. Computer

M Gabela
012 427 5154
072 756 5301

Recommended/Not recommended

Date:

SC Warren
Divisional Head VA41

Recommended/Not recommended

Date:

MC Dau
Acting Manager VA40

File Reference: SSA/VA40(VA41)/6/1/14/1/1

Compilation Date: 2020/03/02

Request for permission to conduct research interviews with SSA members: Security Experts within the SSA: by Mr. M Gabela (70996-89) VA41.

Recommended/Not Recommended

Date:

ZA Mkhwanazi
Acting General Manager: VA10


Recommended/Not Recommended

Date:

MB Ngxamngxa
Acting General Manager Protective Security: IS10

~~Recommended/Not Recommended~~

Date:


~~Adv. M. Muefnis~~ 2020/6/10
Director: Domestic Branch: DB04

~~Approved/Not Approved~~

Date:


L. Jafta
Acting Director-General: SSA

0202.01.2020