



**University of Fort Hare**  
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A PASTORAL THEOLOGICAL RESPONSE TO POST-TRAUMATIC  
EXPERIENCES OF FAMILY MEMBERS OF MURDERED VICTIMS: A CASE  
STUDY OF MBIZANA LOCAL MUNICIPALITY IN THE EASTERN CAPE.

By

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A dissertation submitted in fulfilment of the requirements

for the degree of

MASTER OF THEOLOGY

Centre for Theology and Religion

in the

FACULTY OF SOCIAL SCIENCES AND HUMANITIES

at the University of Fort Hare

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January 2015

## DECLARATION

I declare that the dissertation hereby submitted to the University of Fort Hare for the degree in Master of Theology titled: **A Pastoral Theological Response to Post-Traumatic Experiences of Family Members of Murdered Victims: A case Study of Mbizana Local Municipality in the Eastern Cape** has not been submitted by me for a degree at this or any other University, that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

SIGNED : \_\_\_\_\_

DATE: \_\_\_\_\_

## **ACKNOWLEDGEMENTS**

First I am thankful to God Almighty for His sustaining love and grace; this work would not have been possible without Him. The journey was long and at times physically and emotionally tiring, the process was not as smooth as anticipated.

I am deeply appreciative of Rev. Dr Reuben Zolile Rashe, my Supervisor, for his passion and eagerness to assist me to achieve my goal. He empowered me to be creative in my thinking and writing. His scholarly advice I will always cherish, and I thank you Ngxabane.

To Rev. Dr Mmeli Othniel Sulo, my former Supervisor, I say thank you, Mgcina, for being there for me in the beginning of my journey in 2008, and giving me confidence to venture into territory that I would not have previously thought possible.

I am grateful to my family for supporting me, and the financial sacrifices they made for me, to cover my travelling expenses, which enabled me to accomplish this work. . I shall forever be indebted to them for their motivation and encouragement.

I am grateful to Rev Lawrence Mthobisi Mtolo of The Christian Apostolic Catholic Church and Ms Nomsa Gcoka, a Community Development Worker, both working in Wards 23 and 24 for their support during the time of my field research, and for making it possible for me to meet with the respondents.

I would also like to thank my friends, who believed in me and showed their unwavering support during my studies.

A word of gratitude goes to Govan Mbeki Research and Development Centre for financial support. I am grateful for this assistance.

Lastly, I am grateful to Librarians who were willing to assist in searching relevant information which I needed. Thank you my brothers and sisters in Christ.

## **DEDICATION**

This dissertation is dedicated to the memory of my late husband,

Rev Thomas Edward Velile Ncama

and

Our children Siphokazi, Sikhumbuzo and Sanda

and

Our precious grandchildren

Linoyolo, Thandokazi, Phawulothandolwethu, Owethu and Inganathi

## ABSTRACT

The researcher wish to shed light on the health of the victims' family members, who had in common, the traumatic experience of having one or more of their family members brutally murdered by a serial killers, and that they numbered fourteen people, who were residents in Wards 23 and 24. Nine of the fourteen victims were females and five were males, young and old. Some victims worked at Mzamba Wild Coast Cassino Hotel, one of those workers originally came from Kwa Zulu Natal at Umzimkhulu local municipality.

Serial killers either attacked the victims in their homes, whilst they were fast asleep, many of the atrocities were witnessed by their children, or they were attacked in an open field when they were dropped-off from their place of work at midnight. The serial killers, used tools like hammers, to knock victims on the heads, thereby rendering them unconscious; bush knives were then used for the removal of certain body parts. Most victims were residents of Ward 24 which is nearer Mzamba Wild Coast Cassino Hotel.

Many of the victims' bodies showed evidence of head injuries, mutilation of body parts or 'genital mutilation', it is alleged that private parts were used for *muti* purposes. There was evidence that females had been raped. Post trauma was an experience that left many in the villages of Mbizana marked by fear and anxiety.

When a serial murder occurred it demanded the attention of all South Africans for several reasons, especially because it dramatically threatens and profoundly challenges our sense of safety, in particular our sense of personal safety. The serial killing as a phenomenon, challenges the larger society throughout the country, it is an emotive subject.

The study is concerned with prolonged soul suffering without healing, a pastoral counselling service was rendered to victims' family members with recommendation of reconciliation and forgiveness as therapeutic measures. The study concludes by calling upon the Church as congregation to include to her programmes the topic of serial killing. The study makes recommendations to the Church to empower, make awareness, teach, and offer counselling to the congregation, that denominations must approach theological institutions for an introduction of modules that cover the concept of serial killing.

**Keywords:** trauma, serial killing, mutilation, rape, *muti*, pastoral care, healing, pastoral counselling, reconciliation and forgiveness.

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## **CHAPTER ONE: RESEARCH JOURNEY**

### **1.1 Pre-ambler**

“Schoolboy remanded on *muti*-killings. Mob justice sees another man lynched” So ran the headlines of the Daily Dispatch a six years ago. (Daily Dispatch, March 12, 2008) Villagers in the small hamlet of Mzamba, in Mbizana, were living in fear, after the death of eighteen (18) people, mainly women. It was believed that *muti* was the main motive of the slaughter of victims. The modus operandi used by the perpetrators was that of targeting young women, rape them and extract their private parts

### **1.2 Introduction**

The chapter seeks to dig deeper on what led the villagers of Mzamba to live in fear, therefore it will introduce the reader to the background of sequence of events that caused trauma, followed by what motivated the researcher to embark on the research study. The design of the chapter will provide the reader with research problem, questions, aims and objectives, describing and explaining theories, a theoretical framework, definition of key terms, preliminary literature review, envisaged ethical issues, significance of study and conclusion.

### **1.3 Background of study**

According to victims’ family members, the gruesome killings that took place in Mbizana local municipality, at Alfred Nzo District Municipality, in the Eastern Cape affected mainly wards 23 and 24. Mzamba Wild Coast Sun Hotel was the chief employer of the shift workers from Ward 24.

It is alleged that perpetrators used hammers to knock victims down, raped some and in several cases used bush knives to mutilate their body parts, at a time when many of the victims were still alive. Some of the victims were targeted in the open 'veld', after midnight when they were coming back from work. Other victims were attacked while they were fast asleep, perpetrators, appeared to have gained access through windows. Village women were naturally terrified and devastated that they could be next and that their death could be imminent; they were especially fearful at night. A map showing these wards is marked Addendum "A"

The anguish of grief, the replaying of the events surrounding the death caused by serial killing, the desperate searching and pining to bring the persons back, and the mixture of grief, guilt and anger that follows were all very painful and very frightening experiences. The community felt upset and angry as there was a sense of injustice about these senseless killings of their loved ones.

Dealing with injustice, the blame game and the necessity of continuing with life were all sources of anger. These were normally experienced after a traumatic and unexpected death. In highly threatening situations, anger was the only way the community felt to protect them against crime. Friedman & Combs (1996)

As a result of their anger and desperation, the community of Mzamba formed what was called "Community Policing Forum", the role of which was to patrol in Ward 23 and 24 during the night using torches since there were no street lights in the villages. Community members suspected that some members of the Community Policing Forum were informers of perpetrators and might have been involved in serial killing crimes themselves.

Any patrolling plan, which was discussed by the Forum, would therefore be known by perpetrators prior to its implementation. Alleged suspects were arrested and released the next day without apparently being properly investigated. The Criminal Procedure Act 51 of 1977, Section 50 (1) (a, b, c & d) has a procedure after arrest that says:

( a) Any person who is arrested with or without warrant for allegedly committing an offence or for any other reason, shall as soon as possible be brought to a police station or, in case of an arrest by warrant, to any other place which is expressly mention in the warrant.

(b) A person who is in detention as contemplated in paragraph (a) shall, as soon as reasonably possible, be informed of his or her right to institute bail proceedings.

(c) Subject to paragraph (d) is such an arrested person is not released by reason that:

- (i) No charges were to be brought against him or her; or
- (ii) Bail is not granted to him or her in terms of Section 59 or 59A, he or she should be brought before a lower court as soon as reasonably possible, but not later than 48 hours after the arrest.

(d) If the period of 48 hours expires-

- (i) Outside ordinary court hours or on a day which is not an ordinary court day, the accused shall be brought before a lower court and not later than the end of the first court day.

This means that when a suspect is arrested, there has to be sufficient evidence to make a charged within forty eight (48) hours. An extensive investigation must be done by members of South African Police before the forty eight hours expires, if there is not enough evidence to pin down the suspect police must release the suspect after forty (48) hours.

It was alleged that this was not the case with suspects, the immediate release of the suspects resulted in tensions and mistrust between the community and members of the South African Police Service which escalated as the brutal serial killings continued. There was mounting pressure to solve these murders.

Family members of victims craved information about the suspect(s), the progress in the police investigation, or the autopsy report. Failure to receive satisfactory answers to their enquiries resulted in feelings of being barred, ridiculed and discriminated.

According to Louw (2004) a reaction of a soul under adversity has a potential of resorting to destruction, to fill up empty space left by the loss. Some angry community members decided to call a meeting without involving members of the Community Policing Forum at which they discussed sequence of events where one of alleged perpetrator's car was seen in an area prior to the killings.

When members of the community reported the matter to the police, the suspect would be arrested but released almost immediately. Alleged perpetrator, and his friends, would then drive around with loud volume of music in what looked like a victorious celebration.



Subsequently during the night there would be another victim(s) targeted and killed. This action convinced the community that indeed there was a key person who master minded these serial killings. The report by victims' family members confirmed that community members decided to invite the suspect who was believed to be the "master-mind" and orchestrated these serial killings to a secluded place, where they interrogated him. For the purpose of this study, the name of the alleged perpetrator will remain anonymous, the researcher will refer to him as 'he' or 'him'. It is alleged that at first he tried to deny and challenged members of the community to take him to court if they suspected anything.

Interrogation was intensified by the community members until the suspect admitted that indeed he was the one who recruited others because of their involvement in other criminal activities in the villages. He admitted that he thought it would be easy for him to teach them how to extract women's private parts. The last incident of killings of Sample F where a father and his two daughters were murdered, the suspect being interrogated confessed that he knew about the whole set-up of the household.

Victims' family members reported that the alleged suspect confessed to the community that he had met the first daughter during the day, and offered her a lift to town, he proposed love and bought her Kentucky Fried Chicken; he extracted from her all the information he needed. The suspect confessed that he knew that the three young girls had been tested and were virgins (*iintombi zenkciyo*) and their wombs would be in demand.

The community members got very angry with the apparently ineffective police actions; each time they reported the involvement of this particular suspect, the police would arrest him and release him the same day. The community decided to take the law into their own hands and retaliated in what was called 'mob justice' they assaulted the suspect and killed him. The suspect was originally from Ward 24 and shared the same clan name with Sample B, a family who lost four of their members (a seventy year old grandfather, his son, his grand-son aged five and grand-daughter aged seven). The suspect was also a member of the Community Policing Forum.

It was alleged that before the serial killings took place in Ward 23 and 24 the suspect lived in the city of Johannesburg, when he returned home he drove a fancy car and boasted to have made a lot of money through the sale of body parts which had been sold to a Nigerian, a traditional medicine collector. This sounded tempting to those who needed fast cash; one of those recruited by the suspect was a nineteen year old school boy. The young boy was later arrested, convicted, and sentenced to life imprisonment.

According to victims' family members there was another shocking incident that made the community angry, that of a suspect, who was remanded in police custody at the Mzamba Police Station, his case was to receive further investigation and a bail application was to be made. The following day the suspect was reported to have committed suicide and died in the police station cells. The community did not believe that the suspect had committed suicide instead; they alleged that, he was killed by police to protect their own image.

It was further alleged by family members of victims that the suspect named and shamed some members of the South African Police Service and some prominent business people as being involved in serial killings with the intention of selling body parts for *muti* purposes. The incident was further complicated by the fact that valuable records, or items such as cell phones connecting this incident appeared to have been mislaid, and were no longer available. Community members were once again felt betrayed by the justice system and got angry.

Louw (2004) argues that anger develops as a result of unfilled wishes and manifests itself in a desire to change contexts or destroy the situation, coupled with negative behaviour and a loss of self-control. There is also a link between anger and frustration: the desire is thwarted, leaving the person with a feeling of powerlessness and unattainability. The situation in the villages of Mbizana became so volatile, a total feeling of anxiety and fear ruled the community, many families lived in pain as they trusted no one.

A theory of a total feeling of anxiety and fear is argued by Louw (2004) as different reactions: anxiety (is a total feeling of being threatened, unsecured and a loss of meaning) and fear (being scared of something specific which could harm one). Anxiety is most of the time accompanied by fear of loneliness, isolation and rejection. The central problem leaves the believer with doubts whether God is truly present or not. The feeling of absence of God in times of need and of people who do not understand, worsen a person's anxiety.

The view is welcomed by researcher that people react differently when a traumatic incident occurs, the fact that it keeps affected people wondering as to what will happen next and so they become anxious. Shock is a common feeling during the days and weeks following a sudden death, the reality of what had happened may seem unreal to those who were close to the deceased, family members struggle to confront the permanence of loss. Fear and terror is a general reaction to a traumatic situation. Not only is it difficult to take in, but it is even harder to grasp with the permanence of loss. It may seem impossible to accept that their loved ones, who have died are not going to be around anymore. Ganzevoort (2008)

#### **1.4 Motivation**

A series of horrific killings in Mbizana villages captured the attention of many citizens in the country. These killings were widely reported in all forms of media. It is believed that the killings started in October 2007. The incident attracted the researcher's interest, and motivated her to embark on investigating the severe traumatic experience by victims' family members of serial killings, and whether it was possible not only to recover from their suffering but actually to find a gift of God which is forgiveness that allowed them to grow in some significant way.

The researcher's perspective is shaped by the fact that she had personally experienced the death of more than one family member through serial killings. Although in the cases about to be recorded, serial killings did not involve mutilation of body parts for alleged *muti* trading, they terrified the families involved and caused enmity among family members of both the victims and the perpetrators. Restoration to normality was not easy, spiritual healing was never there.

This experience initiated her into a shared journey of faith with family members of victims. Scars on their bodies and souls mark them as least of many who have gone through such an ordeal and thereby define their relationship with others. According to Osmer (2008); Ganzevoort (2009) the scope of practical theology as a field, is concerned with the theory and practice of pastoral care and counselling. It seeks to include matters of public importance beyond the church such as traumatic experience by community as a result of serial killing, and often is directed towards shaping public policy and social transformation.

Good ministry is never merely a matter of solving problems, delivering a good sermon in our pulpits. It is a mystery to be ventured and explored by leaders of congregations. As leaders of congregations we can journey into this mystery with knowledge and skills that help us find our way as we move along. This practice of pastoral care and counselling is what motivated the researcher to venture into this journey.

The researcher is aware of the fact that family members of both murdered victims and perpetrators are adversely affected by the act of serial killing as they reside in the same area and many are somehow blood related. A future study will investigate the experience of coping with tragedy and malice by family members of perpetrators. The researcher undertakes this study in endeavour to contribute a new facet into practical theology and pastoral counselling.

## **1.5 The Research Problem**

The horrific discoveries of naked bodies with head injuries, signs of rape and mutilation of body part by force gave family members an idea that there were somewhere inhumane traditional healers who were seeking to make a profit and hired perpetrators looking for jobs to retrieve various human body parts for inclusion in the healer's concoction. This aspect of traditional healers using human tissues in healing is often assumed with no tangible or verifiable evidence.

People of South Africa have a Bill of Rights that are enshrined in Chapter two (11) of the Constitution of the Republic of South, 1996 which affirms the democratic values of human dignity, equality and freedom. Everyone has a right to life. The act of serial killing took that right away, and left the whole community shattered.

Even though the incident happened a couple of years ago, family members of victims and the community still live in fear for they believe not everyone was involved in serial killing got arrested, there are some people somewhere, who will one day at any given time strike again and kill them. This feeling caused family members of victims to become more vulnerable and subjected to even more spiritual hurt and suffering. Their lives were disrupted, nothing was the same anymore. Therefore, the problem identified by the researcher is prolonged wounded souls of families of victims. For the purpose of this study, it will use the term "trauma".

## **1.6 Research Question(s)**

As the study places the aspect of pastoral care and counselling to the suffering at its centre, it was necessary therefore for the researcher to probe questions that were testing whether or not the family members of victims recognised the grace of God in their ordeal. Participants were requested first to make an introduction of what happened to their respective family member(s) as a way breaking the ice.

The research questions were:

- What was your reaction when learning that your family member(s) had been murdered?
- How has your family members been affected by the serial killing?
- Why is the incident not over?
- In the light of the sentencing of the perpetrators how do you feel now?
- What response is there to your healing?

## **1.7 Research Aims and Objectives**

People continue to suffer from memories of disappearances and murders of their loved ones and together with other communities experience on-going collective trauma resulting from effects of violence. According to Ganzevoort (2008) challenges confronting human beings are not limited to merely physical, economics and material issues, but because people are also spiritual beings, the cure that they seek must also enable them to deal meaningfully with those issues that affect their daily lives as well, such as trauma.

The research aim is to introduce to the study the traumatic event or experience caused by serial killing which tends to receive less attention within the Church as a community, and yet it has a powerful impact on the spiritual suffering of some of its members of congregation. The objectives seek to demonstrate a pastoral and practical theological interpretation of redemption of affected people, as therapeutic process that involves pastoral awareness, teaching, counselling and empowerment of congregation as a family of Christ.

## **1.8 Describing and explaining Theories**

The spiritual trauma endured by family members of victims created a crisis of faith and negative self-esteem. In the study, the objective is to communicate the importance of healing, the researcher therefore considered Barth and Louw theories for their relevance to the study, they operate with the same object which is human beings, with different context and different paradigm such as mind set, belief system and philosophical framework. Pastoral care operates within faith paradigm while psychology deals with observational, phenomenological behaviour and empirical paradigm.

## **1.9 Theoretical (or conceptual) Framework**

The study considered the concept of trauma argued by Ganzevoort (2009) as a psychological and spiritual wound, resulting from the experience with serious events such as serial killing that shattered people's integrity and induces powerlessness and estrangement.



Further than that there is a connection between trauma and theology given the fact that they both deal with vital dimensions of our existence and that the Christian tradition has a traumatic experience in its nuclear story.

### **1.9.1 Chalcedonian Pattern**

The researcher used Hunsinger's theoretical concept found in Barthian's theological perspective called 'Chalcedonian' pattern. The pattern brings theology and the psychology into a relationship that should be understood in terms of perspectivism. This means that each discipline is allowed to perceive healing according to its method. The pattern will function as an underlying thought-form that can be seen in the discussion of the relationship between the 'body' and 'soul'. Body and soul according to Barth cannot be separated or divided from one another, using the terminology of "embodied soul" and a "be-souled body."

Therefore, this suggests that, one cannot heal the soul without being concerned with the body and vice versa, but in the conceptual order of the differentiated unity, the soul is the first and the body is second. The pattern further demonstrates its fruitfulness for distinguishing and relating the complex materials confronting the pastoral counsellors such as relate theological concepts like 'sins' and 'salvation' to psychological concepts like 'neurosis' and 'healing'.

The study used the theory as framework to cater for the actual practices of the ministry of care, which is counselling and psychology that relates to the plight of emotional and spiritual challenges of families of victims. Hunsinger (1995)

### **1.9.2 Theory for Counselling in a Pastoral Care Setting**

According to Louw (2004) counselling exist between two or more people, it involves the fellowship because of the focus on understanding each other which is determined by attitudes, value systems, perceptions of life and faith convictions. In order to improve understanding each other certain principles of effective counselling should be implemented, such as the nature of interaction during counselling sessions, the possible stages through which counselling undergo and the basic skills that are necessary for counselling.

### **1.10 Definitions of Key Terms/Concepts**

The researcher has introduced to the study operational key terms/concepts that made headlines during the serial killings. Definitions of the key terms /concepts are from the different field of studies that dealt with the type of crime that involved such concepts.

**Serial killer:** The definition of all types of serial killing used in this study is from the different scholars of criminology and psychology who profiled serial killers Glick (1995); Cawthorn (2002); Jenkins (2002); Marsh (1999); Hickey (2010). Researchers are in agreement that serial killer(s) is someone who through premeditation murdered at least three or four people over a period of time, days or weeks to months or year with “cooling period” in between. This includes any offenders male or female, from any ethnic group who kill over a period of time. The act of serial killing is sometimes defined as homicide by other researchers.

**Criminal Mutilation:** The researcher used the term “criminal mutilation” in accordance with definition illustrated by Medico-Legal and Forensic Psychiatric field, as an act of depriving an individual of a limb, member, or other important part of the body or severe disfigurement. Rajs (1998). Mutilation covers the term “dismemberment” that according to the same source denotes “amputation of a limb or a portion of it”. The researcher is aware that sometimes amputation can be performed out of health reasons and therefore cannot be defined as criminal mutilation.

**Rape:** Definitions of rape have been adopted by many different scholars, some are more thorough than others, they separate attempted and forcible rape. Researchers agree that it could be a woman or a man who is a perpetrator of this act. Rape is aimed to injure, humiliate and degrade the victims and a way to vent extreme anger. Scholars also agree that in most cases the victim is usually a complete stranger. Rape is an act of having forced sexual intercourse with another person. This act appeared to be the most common of all sexual behaviours among serial killers often involve beating and torture. Hickey (2010); Glick (1995); Cawthorn (2002); Jenkins (2002); Marsh (1999).

**Trauma** is described as a psychological wound resulting from the confrontation with a serious event that shatters a person's integrity and induces powerlessness and estrangement. The victim is often simply not capable of forgiving unless some healing has occurred. Ganzevoort (2008 / 2009)

**Muti** is defined as a Zulu word which means medicine and in the traditional sense refers to the use of potions made from indigenous herbs to cure common illness. Some have expanded this principle to include the use of human body parts which are believed to cure ailments ranging from HIV and AIDS to infertility as well as to increase wealth and influence. Reputable Traditional Healers do not approve of the use of human body parts in their arsenal of healing agents. Richter ( 2003).

### **1.11 Envisaged Ethical Issues**

Ethics is a set of moral principles and issues that are suggested by an individual or groups, and are subsequently widely accepted. Ethics then offer rules and behaviour expectation about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students. Hofstee (2006) The researcher was granted permission by the University of Fort Hare to conduct field research and consider those moral principles when collecting data.

### **1.12 Ethical Issues and Ethical Principles**

While ethical principles relating to respondents protection played a primary role in this research, there were other important principles as well. These principles dealt with sensitive issues such as honesty and integrity in conducting research, the responsibilities of the researcher, sharing and utilizing data, truthful reporting of results and assigning authorship on scientific publications describing the research.

The three fundamental ethical principles that guided the researcher were: respect for person, beneficence and justice. These principles were based on human rights that needed to be protected in research, namely the right to self-determination, to privacy, to anonymity and confidentiality, to fair treatment and to being protected from discomfort and harm. Brink (2006).

As an ordained priest of The United Methodist Church, the researcher administers the sacrament of confession on a regular basis. Therefore, it and has built up a high level of trust and confidence in the whole process, which at the end bear good fruits of mutual understanding and willingness to share openly. The researcher adhered to all the ethical principles.

### **1.13 Principle of Respect for Persons**

Individuals were autonomous; this means that respondents had a right to self-determination. This implies that an individual had the right to decide whether or not to participate in a study, without risk of penalty or prejudicial treatment. In addition an individual had a right to withdraw from the study at any given time, refuse to give information or to ask for clarification about the purpose of the study.

The researcher has respected these rights by avoiding the use of any form of coercion. The confidentiality of all information was guaranteed by the researcher, participants were asked not to disclose their names during the interviews. Bailey (1994) The information sheet marked Addendum “B” with all particulars of the researcher and contact details was given and explained to participants prior interviews, it allowed them to withdraw at any given time should they feel uncomfortable to participate in interviews.

Respondents were free to contact the researcher even after interviews so as to arrange for pastoral care and counselling. The researcher considered it ethically correct, when dealing with interviewees to explain clearly the purpose of the assessment to those who took part in answering questions. The researcher engaged a coding process during data collection. Research instruments used to collect data (questionnaires) marked Addendum “C” with research questions which were explained to respondents prior the interviews.

The respondents were informed that they were not forced to take part, so each respondent participated willingly. Respondents who were not able to write or preferred to use tape recorder were showed how it worked. In recording their stories the researcher numbered their household by Sample A to F to hide their identity. Respondents voluntarily and willingly shared their painful stories, which are a major contribution and response to the research questions of the study.

#### **1.14 Significance of Study**

The centrality of trauma experienced by victims’ family members is reflected in a broader sense of crisis, violence, inhumane and suffering, in that it connects directly to a number of fundamental issues in pastoral theology and psychology. The first pastoral theological issue is the question of making sense of painful experience and still believe in a loving, caring and powerful God.

The second question is should they see their suffering as a punishment from God, or a learning opportunity created for their spiritual growth, or a chance for mystical union with the suffering Lord, or this was a meaningless event in which God is either absent or present only to comfort them.

According to Ganzevoort (2008) such questions cut to the heart of our understanding of God. The significance of this study is to discuss the impact of traumatic experience as an interpretation of human life and the focus on healing using theoretical materials to help participants with psychological problems and questions of faith. The researcher has reflected on what constitute chapter one, a conclusion briefly outlines the next chapter.

### **1.15 Conclusion**

The researcher has given a background of what happened in this chapter, the act of serial killing as the prime cause of trauma, anger and fear that contributed in committing more crimes, all these has left the whole community terrified. The need for pastoral care response as therapeutic measures has also been discussed with the guidance of theoretical frameworks that caters both theology and psychology.

Chapter two will discuss literature reviewed from scholars that dealt with serial killing and other similar types of crime such as spree and mass killings who share commonalities in their action. The background history of the phenomenon will shed some light from western and African concept on motives or causes of serial killing. The role of Media in sensitizing the public about the crime is discussed. The manner in which the act of serial killing had affected families of victims, the community at large, and the victims themselves before they died is covered. The researcher discusses the beliefs of human tissues utilized in making medicine (*muti*) and how it has contributed in terrorizing the whole community of Mbizana, the researcher make conclusion.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2. SERIAL KILLING AS A PHENOMENON IN OUR SOCIETY**

#### **2.1 Introduction**

This chapter presents literature reviewed from works of scholars in the fields of criminology and psychology that dealt with serial killers, spree killers and mass killers such as Egger (1990); Hickey (2010); Holmes (1988); Cawthorne (2002); Marsh (1999); and Glick (1995) they have provided interesting distinctions and commonalities between serial killing, spree killing and mass killing.

The researcher is aware of the fact that the study focuses on pastoral response to traumatic experience by victims' family members of serial killing, but an observation made by the researcher is that there is a great deal of misconception about serial killers, mass killers and spree killers provided by the literature. The terms are often used interchangeably and yet there are fundamental differences in these three types of killers.

Motivations, anticipated gains, selection of victims, methods of murder and other important elements are unique to each type. Therefore, the distinctions between spree, mass and serial killings are discussed first. On the concept of serial killing, the researcher attempts to understand it from Western and South African context, the historical background of serial killers as to where and when the phenomenon started, the two types of serial killers (organised and disorganised), as well as their motives or causes to kill are covered. The role of media as a critical tool in sensitizing the public about serial killing is discussed.



The South African perspective includes Eastern Cape Province, the effect of serial killing to families of victims, the community, attitude displayed by community towards family members of perpetrators, the effect of serial killing to victims themselves before death. The chapter also discusses the prevalence of ritual and *muti* murder as it made headlines during serial killing in Mbizana. Other incidents of ritual and *muti* murder are said to have happened in some other part of the country. The researcher will make conclusion with comments on social structure theory by Hickey (2010)

## **2.2 Commonalities of a mass, spree and serial murderers**

Traumatic events are, by their nature dangerous, frightening, unpredictable and uncontrollable. Without warning, individuals or groups find themselves exposed to horrific suffering and threat to life that leaves them terrified, panicked, vulnerable and sometimes injured or even dead. Functional ability can be compromised from the moment of threat until the ability to cope is effectively regained. Ganzevoort (2008)

### **2.2.1 Mass killer**

Due to the complexities of mass murders, scholars do not agree in a simple definition that explains this type of murder. However, a brief definition given is that a mass murder or massacre is someone who kills a number of persons up to three or more at one time and in one place.

One may ask question that say what constitute 'a number of persons' in all the three types of killings? Some scholars have stipulated 'four people' as minimum number of victims necessitate for an incident to be called a mass murder. Although scholars have stipulated three or four victims Hickey (2010); Glick (1995) the researcher is concern with the numbers of victims that become complicated when injured or dead people are factored in the definition of numbers and yet their family members endure pain and trauma.

There is a huge debate on this matter of number of victims. Time in between crimes committed is another critical factor in the basic definition of mass murder. Typically, mass murder is a single episodic act of violence, happening at one time and one place, whereas spree murder may be committed by an individual or an organisation, the killer(s) and may fall under so many categories including 'the killer of family members'. Jenkins (2002); Marsh (1999); Hickey (2010)

If the killer is motivated by a political context, the mass murder is called massacre. Once the mass murderer stages that single horrific murder of his or her victims, he or she has no intention of killing again unless the killer is a revenger or mercenary type of mass killer. Apprehension is not the issue with mass murderers, most of them are willing to die at the crime scene by either committing suicide or forcing those authorities in the scene to kill him or her.

Scholars gave characteristics of victims as not crucial elements to mass killings; they say victims happened to be at the wrong place at the wrong time. This definition of concept fits that one of a disorganised serial killer. An example is given of customers dining at restaurants and had no role in the murder scene other than simply being there.

Motivation is another element used by the researchers to categorize mass murder, the scholars tried to answer a general question asked by the public that says what motivate a person to commit such an act of human atrocity as the murder of a large number of people. This seems to be not an easy question for an adequate response but researchers agree that the answer lies in the location of motivation, either intrinsic or extrinsic.

The explanation given here (intrinsic or extrinsic) is that of a person who has something deep seated in his or her emotion and has no control over it, this is common with other types of offenders like serial killers and spree killers. They identify an 'entity' within their personality, an entity which impels them to kill. The term of mass murder can also be referred to spree killing.

There are other components that are identified in the definition that should be considered to qualify a mass murder apart from the number of victims. The location of murders is important, time of the killings and the possibility of distances between murder sites. This is argued on the basis of a mass murderer committed an act of killing several people in a business establishment for example, and then go across the road in same town and kill another person. This must be considered as a single act of mass murder despite the slightly varying times and locations.

These components therefore become vitally important when differentiating between mass murder, serial murder and spree killer. Jenkins (2002); Marsh (1999); Hickey (2010). The researcher is of the view that it does not matter how scholars define mass murder or spree, or serial cases, they all seem to be spreading across the globe very fast and seem to have escalated because of the manner in which these cases are currently detected and reported by the media.

Another important aspect provided by the scholars is the significant difference between mass murder and spree murder. The reaction displayed by the community to the two types of murder (mass and spree) is different because when it occurs, the immediate community as well as the rest of the nation is stunned by the event and detests it. The community's pain become direct and too severe, but it is short lived in that the mass murderer or spree killer are almost always either apprehended immediately, or end up dead. Shortly after that the social climate returns back to what it was before the incident.

The debate here is that these two types of murders happen once and kill many people, whereas serial killing happen many times with intervals or 'cooling period' killing a few people as compared to mass and spree killings and the community reacts differently. Hickey (2010); Glick (1995)

The researcher therefore argue that when mass and spree murders happen, although the pain suffered by the community is said to be severe and short lived, the immediate family members of victims and friends will always suffered the most, almost the same way as the families of victims of serial killing.

It is unfortunately that scholars focused only on reaction by the community and or the nation; there is no mention of the trauma suffered by family members of victims, whose spiritual climate is never returned back to normal even after the apprehension or death of the perpetrator. This is the gap that is identified by the researcher.

### **2.2.2 Spree killer**

Scholars defined spree killer as a criminal who has elements such as motivation, anticipation gain, selection of victims and methods to commit murder that is different from mass and serial killers. The definition given by the United State Bureau of Justice Statistics defines a spree killing as “killings of two or more” in one location with almost no time break between murders.

Motivation of spree killers is debated among scholars such as Egger (1990) ; Fox and Levin (2012) their argument say the motivation of spree killers are largely based on psychological gratification, power control and revenge. Another anticipated factor for spree killers to commit murder is influenced by dysfunctional of family system. They use weapons that require close contact with the victims such as guns.

Selected victims are always innocent people either in trains, streets and malls. Spree killers may have political and or religious reasons to commit murder. The researcher will cite some few examples killers who were driven insane by racial prejudice, manifested by politics: Ferguson, a Jamaican man shot white passengers on the train in New York because he hated white people.

Just as mass murder Ferguson had some deep seated hatred against white people which he had no control over it, as he named them as “pompous rulers and oppressors”. Ferguson chose the train because his victims had very little they could do to escape his wrath. He walked down the aisle of the train and shot people to his right and left as he passed each seat, briefly facing each victim before firing. The New York Times wrote of the motions “as methodical as if he (Ferguson) chose white only. Egger (1990). There is no doubt that this racism act had angered the community, but victims’ family members and friends of victims were tortured spiritually.

### **2.2.3 Spree killer in a South African perspective**

In a context of change, criminality generally capitalizes on this vulnerable situation. There has been marked increase in criminality since 1990, when the process of political transition in South Africa began to gather its momentum from apartheid era to a democratic dispensation. Marsh (1999).

According to Chidester (1992) during 1988 South Africa had experience the trauma caused by Barend Hendrick Strydom who committed his public act of violence as a spree killer in the streets of Pretoria. Strydom had his motivation based on two elements, anticipated gains, selection of victims and method of murder who might share commonalities or differences with other spree killers as discussed previously.

The first element was racial, Strydom claimed to be motivated by apartheid system that played a major role in his violent upbringing, as his father told him that black persons were animals. The secondly element he mixed his racial prejudice with religion, believing that the killings were justified in the eyes of God, because he had prayed about the killing and God gave him no sign that he must not carry on with his plan of making sacrificial offerings of black people.

Strydom thought it was only Christian morals to “love nation like yourself ” and imitated Samson the hero of ancient Israel the prolific killer of Philistine, Strydom believed he was the chosen one to fight for what he thought belonged to them as white people. The selection of his victims were innocent black people who according to other scholars who analysed mass and serial killers, were in a wrong place at the wrong time. As usual, people of South Africa and the world were terrified and angry about the act, when Strydom was apprehended and convicted the situation went back to normal except for families members of victims they suffered a great deal of trauma.

His method of murder was of gunning down randomly innocent black people. Strydom as a member of Afrikaner Weerstandsbeweging (AWB), their ideology was that black persons were not human beings and do not belong to cities but to homelands, his authentic human identity was defined by Afrikaner ethnicity.

As the researcher indicated before that studies show that the motivation of spree killers is still under debate among scholars, they suggest that it is largely based on psychological gratification, the researcher therefore argue that Strydom killed only blacks, his motivation could not have been psychological gratification or religious especially Christianity instead it purely racism.

The researcher is arguing this based on the fact that police later found out that this was only a figment of his imagination. Strydom's anticipated gains was purely politically influenced by his racial ideologies which made him hate black people and still maintained that black people were not human beings even during his trial.

### **2.3 Understanding the concept of serial killing**

Serial killing is a phenomenon in our societies that is not known, yet it touches all of us profoundly as both a fact and a threat. Serial killing is the content of the study that has caused trauma to families of victims. The work that is done by psychologists and criminologist of the past centuries have provided the study with established international protocols for identifying common physical and psychological characters of serial killers.

Scholars agree that not only men are serial killers women too are, but women constitute a small percentage and with different motives. With male serial killers, sexual problem is a shared characteristic and with women a financial reason is common. However, many of the violent, torture-type murders involved homosexual males who sexually molest victims before they strangled them. Although serial killers kill strangers, researchers know of those whose victims were members of immediate family. Not all of them follow the same pattern of killing, some like to mutilate the bodies of their victims and sometimes resort to cannibalism. Researchers also agree that serial killers look normal; no one can pick them out of a crowd.



Although researchers like Glick (1995); Cawthorne (2002); Hickey (2010); Jenkins (2002); Marsh (1999) have different views in terms of number of victims in order to qualify a serial killer, as it was the case with mass murder and spree killer, some say that the killings have to take place twice, others say it must happen more than four times. The FBI Handbook has given a Guide for anyone who is interested in the research should be guided by the work of these scholars who worked hard to compile the Handbook.

## **2.4 Historical background of serial murder**

The background history of serial killing as a phenomenon in both Western and South African context shows that explanation or definition of serial killing is not simple, as we live in a complex society and the causes of this type of crime are as complex as the society itself.

Serial killing is undoubtedly one of the most terrifying and fascinating phenomena of modern day crime. It is also seen as one of the most sensationalized areas of research within the fields of criminology, psychology and sociology. It is sensational in the sense that it seeks to cause great public interest and anxiety. Fox and Levin (2012)

Scholars agree that serial killers are not born evil, they develop into serial killing as a result of what happens during their childhood years. The tragedy of serial killers lies in the double life style that they feel compelled to kill innocent strangers in order to express their own pain and anger, at the same time they also like to live normal life just like any other person.

The first of the theories on the origin of serial killing to emerge was the socio-cultural theories, which proposed that serial killing was the result of a violent culture combined with dysfunctional early relationship during the serial killer's youth. Cruel and violent parents and exposure to external violence were cited as common reasons. Glick (1995); Hickey (2010); Marsh (1999) and Jenkins (2002).

The researcher has made some comments in Chapter five on children who witnessed the criminal act that took lives of their siblings. In this incident they were not exposed by parents themselves but by the criminal act, which might result in a serious psychological trauma that seeks pastoral counselling.

Marsh (1999) argue from the Western context that the known concept of serial killing by different scholars suggests that it is not a new phenomenon, it emerged and increased rapidly in the United State of America in the 1960s. The United States of America did not know how to term this type of crime then, until a unit called Violent Criminal Apprehension Programme or VICAP decided to have a central database which provided information about this type of violent killing nation-wide.

According to Marsh the VICAP was established at the Federal Bureau of Investigation (FBI) Academy at Quantico, Virginia. FBI set up a Behavioural Science Unit to profile the 'repeat killers' as they were then called. Marsh's view is that in the early 1980s the FBI's Behavioural Science Unit began studying the crime scene behaviour of sexual murderers, with a particular emphasis on serial sexual murderers to help in the construction of profiles of unidentified offenders.

One of the FBI's Special Investigators attached to VICAP was Special Agent Robert Ressler, a Colonel in the military termed the act as 'serial killing'. Lefebvre (2005) agree with Marsh (1999) that it is Ressler who first coined the term 'serial killer' in 1970s based on the analogy of the movie "serials" he had enjoyed as a child, dramatic stories of crime and pursuit. He then theorized that some of the murders were serial in nature. It took a decade before the term gained common acceptance.

This view is disputed by Jenkins (2002) who claims that the origins of "serial" terminology as applied to crime and violence are much debated, but the concept probably emerged in criminological writing during 1960's. Whosoever first coined the phrase, it was until early 1980s largely confined to a handful of criminologists and psychologists who studies multiple homicide.

Jenkins claims that the term does appear before Ressler's time, but Ressler's idea is fascinating because it explicitly locates the origin of the serial murder concept in a popular culture. The researcher's view is that anyone who is interested in investigating a phenomenon like serial killers would have taken longer to disclose such information, the fact of the matter is that Ressler made a credible contribution in as far as making database available for other scholars and profiling of serial killers in the United States of America.

## 2.5 Types of Serial killers

Scholars agree from Western and South African context that serial killers come into two categories: organised and disorganised or unsophisticated types. Organised serial killers are said to be much more selective about their victims, they plan their deed and clean up the crime scene after murders and are rational in their thoughts and possessive in victims' item(s). In other words they like to keep victims items as souvenir. These types tends to have psychopathic trends, and are very cunning and methodical killers who plan their acts of murder with great precision and will sometimes cruise around an area looking for a victim Hickey (2010); Glick (1995).

An example from South African perspective is made by Marsh (1999) of organised type as 'Cape Town Station Strangler' who was skilful at posing outwardly as a warm person. He was a school teacher by profession and his victims were innocent young school boys. He killed them by strangle them using their shoe laces or the school ties.

The unsophisticated serial killers or disorganised type does not choose their victims, their victims are said to be "at the wrong place at the wrong time". The disorganised type appeared to act in a kind of frenzy at the crime scene, where there is evidence of chaos and disorder; they do not plan or clean up the crime scene after the killing. Their motive is often caused by feeling rejected and lonely.

The killers act less methodically and tend to kill more spontaneously or when an opportunity presents itself. They are often described as “little weird but quiet” by those who know them or someone who ‘never quite reached their full potential’. They are more likely to be psychotic and they are more likely to mutilate.

## **2.6 Role of media**

The topic of serial murder has been misunderstood and glamorized by different houses of media to such an extent that they make it difficult for us to understand how we can reduce its instance. Glick (1995); Cawthorne (2002); Hickey (2010); Jenkins (2002) and Marsh (1999).

The media plays an important role in sensitizing the public about the seriousness of serial killing. Although television plays a major news role, print media is the primary source of information about crime such as serial killing, mass killing and spree killing. For the public to be well informed, the main channels of information need to disseminate adequate and accurate information. The news media therefore, is the critical source of the public’s information about crime and violence. Sorenson (1998)

According to Sorenson (1998) it is also clear that the media do not just publish or broadcast every criminal act that is within the public domain, but are selective of the kinds of crimes, criminals and circumstance upon which they report. Some criminal acts are chosen over others because of their ‘newsworthiness’ in other words, those aspects of a crime that journalists argue make for a good news story, a judgement which is, in turn a product of their ‘newsroom’ culture.

Serial killing seems to be high on the list of subjects which make headlines in the news room. The press reports make headlines of horrific news of serial killing by perpetrators who live in the same society as ours, in other words they are known to the society and that resulted in chilling of the blood of the reading public and giving the impression that no one was ever safe. McLellan (1999). Media attention is exacerbated by the extreme demands of the everyday news report industry.

Serial killers have confused and angered us as public and they have also led us to question our belief in God and in humanity. How might we understand the fact that one human being kills another as an act of no apparent necessity but as a crime? In answering the question scholars depended on press reports to be able to profile serial killers.

The impression they made is frightening in that it is apparently motiveless and the victims are predominantly strangers who either preyed upon or plucked in the streets of the suburb. The causes of serial killing are debated differently by scholars from different fields of study, but murder has often been the focus of sociological and psychological studies and several types of offenders have been identified. Most murders are committed by people who may be categorized as the normal or typical murderers. This means that the offenders are not characterized by marked psychopathology.

Most of the early studies of murderers were based on this type of offender. Studies show that serial killers are also driven by fantasy and will often leave distinctive patterns of mutilation on more than one victim, especially where lust murder is involved. Body parts sometimes are removed and kept as souvenirs. Holmes (1988); Cawthorne (2002); Hickey (2010).

According to Marsh (1999) serial killing as a phenomenon did spread from other parts of the world until it reached South Africa. The earliest South Africa's serial killer's case on records, dates back to 1936 when three prostitutes were killed in Cape Town. The killer(s) remained undetected and since then serial killers have often preyed upon prostitutes or sex workers.

Although there were many series of reported cases of serial killers, South Africa began to compile a data base since 1994. South Africa may have not develop a central database like United State of America, but criminologists and psychologists made efforts to profile serial killers.

The Eastern Cape Province, also known as the most rural and poorest in the country, has had a litany of serial killers in the past decades. (Daily Dispatch, March 12, 2008). It is an unfortunate fact of life that these people we meet them daily in our places of work, churches, streets, shopping malls and public transport and yet the public cannot identify them because they look normal and responsible.

## 2.7 Motives or causes of serial killers

One of the fascinating theory offered by Alyward who was a spoke person for the detective service at the South African Police Service head-quarters in Pretoria published in Sowetan, September (2000) is that within the two types of serial killers (organized and disorganised) there are five different categories that have been identified as motives for serial killing.

**Vision:** serial killers act according to some vision or hallucination. They vision or believe, for example that the voice of God has told them to kill a number of people. This theory is supported by Marsh (1999) who cited an example of David Berkowitz – the ‘Son of Sam’ who claimed he acted on the instruction of a neighbour’s barking dog named Sam.

**Mission:** the serial killers feel they have a specific mission to fulfil, for example to kill all blonde sex workers. Cawthorne (2002) and Marsh (1999) are in agreement with this view and cited an example of Peter Sutcliffe, the Yorkshire Ripper who claimed he was driven by a religious motive to kill prostitutes or sex workers.

**Sensation:** Most organised serial killers as they are sensationally motivated have an active interest in the progress of the investigation made by authorities into their crimes. They read newspapers daily to keep track on the investigation of their crime. This type likes to know how fast the Police can track them down. They will place the responsibility on the Police to catch them.



They would even make phone calls on different telephone booths to the detective's numbers appear on print media asking provocative questions like how serious are the police in making efforts to apprehend them. This type seems to enjoy what they do and are likely not to feel any remorse when they are apprehended.

An example of two world's greatest sensationally motivated serial killers who drew the public's attention because of their bizarre mutilation of their corpses is shared amongst the writers. Jack the "Ripper" wrote to newspapers who published his sobriquet and sent them body parts of his victims that had excised.

Henry Lee Lucas holds the record for being the United States of America's most prolific serial killer who confessed to over 360 murders, of which 157 were investigated by the authorities and proved to have been committed by him, as for the rest of the victims the authorities took his word for it. Lucas carried out sexual activities with dead bodies of his victims and mutilated them afterwards

His interest in post-mutilation of the corpse set him apart from others who, at the time preyed on prostitutes. He even sent a victim's kidney to a Citizen's Vigilante Committee which was formed to catch him. Marsh (1999) suggest that this is a rare category who enjoys media publicity both visual and oral gain by killing, within this category the two types of serial killers mentioned above, organised and disorganised fits in well.

Hickey (2010) has provided a scholarly examination of how serial killing has been dealt with by the media, law enforcement personnel, and the public, he argue that much of what the public know or claim to know about serial killing is based on misinformation and myth construction. One of the primary confusing myths of serial killers is that they are all, by definition, sexually motivated. Hickey maintains that not all serial killers are sexually motivated.

**Lust:** the serial killers are sexually motivated, whether or not the victims are dead, and fantasy plays a large role in the killings. Their sexual gratification depends on the amount of torture and mutilation they perform on their victims. This category usually uses weapons that require close contact with the victims, such as knives to stab the victims or hands to strangle the victim.

The literature says that the lust killers continue with their murders, the time between the killings “cooling period” decreases or the required level of stimulation increases, sometimes both Egger (1990). The fifth category mentioned by the scholars shows the power over their victims.

**Power:** The power over life and death is said to motivate both organise and disorganise serial killers. Many power control-motivated killers sexually abuse their victims. Jack the Ripper has the character of both power and sensation. The scholars believe that it was his power and control that he was never caught. Cawthorne (2002)

## **2.8 Effects of serial killing**

Serial killers challenge the very meaning of life, they exhaust the possibilities of killing and seem relieved only when they are apprehended, usually they quickly admit their crimes including those that are not known by authorities. Even though some are behind bars in those Maximum Security Correctional Centres, there are still those who are out there, their demeanour is very crucial. Cawthorne (2002); Glick (1995); Hickey (2010). The study will look at effects of the acts of serial killing.

### **2.8.1 To the families of victims**

A review of academic search from Orthopsychiatry Armour (2002) has revealed that in spite of the national and international rate and vast literature on the subject of trauma caused by serial killing, family members tend to be neglected by the public and that they are not recognized as victims of a criminal act. When their traumatic experience is finally acknowledged, it is addressed from the perspective of their commonality with survivors of other kinds of traumatic death such as accidental death, suicide and the death of a child.

Armour argues that death by serial killing is different from other traumatic death for a number of reasons. Firstly, family members of victims are left to struggle with the fact that the death of their beloved one was caused by someone who anticipated, willingly and violently murdered them.

Secondly, since murder becomes a public event through media, family members of victims are stripped off their right to mourn privately, the death becomes a community affair. Thirdly, since murder is a crime against the State, victims' family members become bystanders whose needs are secondary to those of the State.

Therefore, bereavement does not proceed as per family wishes and plans to lay to rest the deceased, since it is heavily controlled by the State. Bereavement becomes a process which is marked by on-going traumatizing events, such as prolonged court proceedings it just does not necessarily lessen as times go on.

The researcher welcome this view, although she did not have access to pathologists' reports with regard to victims of serial killings in Mbizana, it transpired during interviews with participants that autopsy reports confirmed the gang rape, torture, and female 'genitalia' mutilation were often done while they were still alive, injuries were not post-mortem wounds. No one who listened to participants' painful story-telling can deny their fear and trauma.

Family members could not conceive how completely this pain frustrated their quest for justice. There was just no one who could protect them from anyone who seeks to investigate this nightmare and shame. In the midst of our suffering it is common that faith is always put under pressure. Shame is therefore, an integral and inevitable part of the human condition and indeed is at the core of most profound religious conversion experience. In that sense shame can draws us closer to God. Marshall (2003)

### **2.8.2 To the community**

Hickey (2010) has argued that those researchers involved in criminology often find themselves drawing on various sociological theories to understand crime and criminals. Learning from these various sociological theories, the researcher was interested in mentioning three: social structure theory, social class theory, and neutralization theory. The three theories seem to make a valuable contribution in the study.

Social structure theory: focuses on individual's socio-economic standing, and suggest that poor people commit more crimes because they are stifled in their quest for financial or social success. Specifically, offenders, as a result of their racial, ethnic, or subcultural standing, are blocked in various ways from achieving their “dreams” through legitimate means. Consequently, they seek success through deviant methods. The deviant method to seek success has led to loss of innocent lives in the process as it was the case in Mbizana.

The socio-economic and political status provided in next chapter, gave the study an overview into serial killers who operated within the Mbizana local municipality, they appeared to fit to this social structural theory as they come from poverty stricken community. It is suggested that money was actually the primary motive that serial killers wanted to improve or maintain their lifestyle. Next will be a theory that attributes a criminal behaviour to social process.

Social process theory maintained that criminal behaviour is a function of a socialization process. This includes a host of socio-psychological interaction by the offender with institutions and social organizations. Offenders may have turned to crime as a result of peer-group pressure, family problems, poor school performance, legal entanglements, and other situations that gradually steer them to criminal behaviour.

Social process theories recognize that anyone, regardless of race or socio-economic status has a potential for criminal behaviour. Central to the social process theory and to some aspects of the psychoanalytic theory, is the effect of the family on youth who engage in delinquent or violent behaviour. Taylor, Peplau and Sears (2003) provided a valuable insight on a learning theory that contributed to youth engaged in delinquent or violent behaviour.

The assumption behind this approach is that attitudes are acquired in as much the same way as other habits. People learn information and facts about different attitude objects, and they also learn the feelings and values associated with those facts. Attitudes can also be learned through imitation. People imitate others, especially when those others are strong, important people in a society. Consequently, a major source of basic political and social attitude in early life is the family.

Children are likely to imitate the attitude of the parents. In adolescence, they are more likely to imitate attitude of their peers on many matters. One of the perpetrators who committed act of serial killings in the Mbizana local municipality was only a teenager. As the perpetrator is the youngest, as recorded in the study, it might be that he imitated someone whom he regarded as a role model, also peer pressure could have been one of the factors.

### **2.8.3 Community's attitude with family members of perpetrators**

According to the Daily Dispatch, March 12, 2008 a nineteen (19) year old school boy was lynched on *muti*-killing, police reported that the suspect did cooperate well and that tools or instruments used to kill victims (hammer and two bush knives with blood stains) were confiscated in his home. During court hearings her mother supported him and utter words like "I do not believe that my son could be involved in such horrific and inhumane crimes. I cannot say that he did it or that he is not guilty, because I am not always with him"

The mother still hoped that her son could get bail. " I pray that we get a lawyer so that he gets bail, he is a school boy and he must go back to school" Family members of victims confirmed that relations between them and family members of perpetrators became so volatile especially during 'mob justice' activities carried out by the community. A Daily Dispatch article covering schoolboy remanded on *muti*-killings is marked as Addendum "E"

According to community members, uttering of such statements by the mother of perpetrator during the first court hearings angered the entire community, and victims' family members blaming family members of perpetrators for protecting criminals. "How could a mother look forward to have her son bailed and or go back to school when other mothers lost their loved ones in the hands of her son"? One of the participants remarked about such comments as insensitive and unconsidered.

The act of serial killing therefore created enmity between family members of perpetrators, families of victims and community. The reader must understand that these people are not just a statistics of crime, they grew up and lived together in same area for years and will continue to be together for the rest of their lives and generations to come.

#### **2.8.4 To the victims before death**

Serial killers showed power and control over the lives of some of the victims. The posture in which female bodies showed wide open legs, including gang raped and mutilation of their private parts made victims including young girls in their adolescent and teenage years, suffer humiliation and unspeakable atrocities. The fathers, mothers and grandfather who could not protect their daughters, sons or grandchildren against brutality, the researcher can only imagine that what guided the victims' last journey were their inner voices that could not stop crying out for justice.



Perhaps, they could feel their souls flying out from their bodies. Maybe they screamed asking for forgiveness and mercy, but there was no one to hear or help them, or the last human beings they saw were malevolent men who violently killed them. The last image conjured in their minds before they died, may have been their bloodiest bodies and later their graves. Means (2002). These victims and many others in the world, lost their lives in the evil hands of serial killers, may their souls rest in eternal peace!

The researcher discusses the ritual and *muti* murders as part of alleged motives of the serial killings in Mbizana

## **2.9 Ritual and *muti* murders**

The researcher pre-ambled the study in chapter one by quoting media article that published the story of *muti* murder in Mbizana, it suggested that ritual and *muti* murder is prevalent in our societies. There are many incidents published by the media in the country that give test to the belief and practice of murdering innocent people and mutilate their body parts for evil deeds. The belief and practice is barbaric, it leaves family members of victims and the entire community in fear and terrified.

The historical background of ritual elimination is argued by Chidester (1992) as a subject in the nineteenth century, which has in the traditional or ancestral African religion been perceived to be antisocial and evil practice that has a potential of violating other people's peace in a particular community.

The ritual elimination was the execution of witches by residents in a village or township. At the same time there was a different set of negotiations by those who found themselves in the insecure power, or wealth within the tribal politics in South Africa in the twentieth-century history of South Africa.

These types of ritual killings according to Chidester were rare but highly sensationalized by African media in South Africa as *muti* murder as they involved sacrifice of human beings. The so-called medicine murderers were also imagined by the ethnographic literature to have had a long history in African traditional religion. The ethnographic examples of rituals to strengthen chiefs were all framed in terms power, extra-ordinary medicines were made from taking of human life, flesh and blood became a means to add strength to strength.

Another account of “*muti murder*” in South Africa, particularly in Kwa Zulu Natal is argued by Turrel and Rob ( 2001) saying the ritual killing of a human was practiced because it was required for acquisition of extra-ordinary power to win competitive advantages in chiefly rivalries over people and the land. Therefore ‘*muti*’ killings were closely associated with the chiefly politics. Ritual killings became more and more common as the evil of colonial intruding in the land placed an arranged of social and economic pressure on Zulu chiefdom. Turrel and Rob claimed that between 1900 and 1930s chiefs from Natal then lost their monopoly of ritual murder.

By the year 1920s the use of human flesh or tissues in chiefly politics had been over taken by its use in strengthening their ambitious commoners. ‘ *Muti*’ murder had since became a widespread practice outside the realm of chiefly politics. South African Historical Journal: Turrel , Rob: no. 44,p. 21-39, 2001.

Other incident of ritual '*muti*' murder took place in Venda at Ha Tshivhasa in 1988. The incident involved one of the chiefs in Venda society whose task was to treat the seed at planting season, supposedly with human body parts obtained through ritual murder (*mushonga*). It is alleged that *mushonga* is executed for personal and economical gains even today. The body parts of the unfortunate victims are alleged to be removed by the killers while the victims were still alive. This is due to the existing belief that the *muti* made using such organs are more potent than *muti* made of human organs harvested from a corpse. Sello (1988) Rumour stories to be heard more and more or repeatedly have a continuous effect to the community

Ritual or '*muti*' murder as argued by Minnaar, Offeringa & Payze (1992) are to distinguish these types of murders from other types by the fact that these involve body parts being removed from the victims. *Muti* murder or medicine murder or ritual murder as it is mostly referred to, is a brutal act of violence that leave families of victims with tremendous trauma.

The researcher's argument on the matter of cultural beliefs by certain sections of the community or ethnic groups is that the act of ritual killing is no longer rare, it happens every day. Family members of victims confirmed that in their gruesome discoveries of bodies of their beloved ones mutilation of private parts were performed by serial killers. The perception may not represent African Traditional Religion as it continues to confuse the public, but it is a great concern in the study as "*muti*" mixed with human organs featured and can be seen as the motivational factor behind trauma that took shook the community of Mbizana.

## **2.10 Conclusion**

The chapter has covered quite extensively on literature reviewed on the phenomenon of serial killers and their behaviours. The researcher wants to place trauma at the centre of attention in this study and acknowledge the painful experience of suffering by families of victims of all these types of murderers. The centrality of the experience of trauma is reflected in the fact that it connects directly to a number of fundamental aspects of pastoral theology such as the relationship between God and human beings.

Victims' family members are responsible for the taking care and up-bringing of all children in conditions that are harmless. One of the fundamental needs is the financial stability and security of the family. The argument brought to the study is that poverty cannot be separated from crime, the element of power and wealth is also not disputed by the researcher therefore financial instability might have been the motivating factor for perpetrators to commit crimes that left communities of ward 24 and 24 traumatized. The study described the ritual practice as evil influence among people; it disrupts other people's lives, peace and family units or community.

In the next chapter the researcher discusses the research context and methodology, the context covers background profile of Mbizana as the research site, demographics, religious state, political factor and economic factor. Methodology covers the specifics of how data was collected, research design, type of research, description of research site and how respondents were chosen, research tools used, and the researcher make a conclusion.

## **CHAPTER THREE: RESEARCH CONTEXT AND METHODOLOGY**

### **3.1 Introduction**

The first part of this chapter provides a reader with the background profile of Mbizana local municipality as a research site in the eastern Pondoland. The profile discusses the demographics of the area which include population of the area where the sample of participants was chosen and languages spoken. The demographics include religious state, showing the different religions that exist in the area as a context within which the reader will understand trauma experienced by the community. Religious faiths would be seen or expected to play a vital role in lifting up a traumatic atmosphere that prevailed as a result of serial killings

A political factor provides a political climate as it is responsible for service delivery in the area. Also a socio-economic factor of Mbizana is discussed to define the economic inequalities, rate of unemployment, poverty and crime. The second part of the chapter discusses methodology used by the researcher to obtain data. Methodology includes the research design, the research instruments such as questionnaires and respondents. The researcher makes a conclusion.

### **3.2 Demographics State**

According to Eastern Cape Provincial Gazette, Vol. 17, No. 2317, 2010 demographics of the area of Mbizana local Municipality lies in the wild Coast area, this is where the popular Wild Coast Casino Hotel called Mzamba is, and part of the research site. Mzamba is located just before crossing uMtamvuna river to the Provincial borders of Kwa Zulu Natal. It covers about 300 kilometres between the Umthatha River to the south and uMtamvuna River to the north.

The municipality has nine (9) perennial rivers, which flows in a south-easterly direction from the elevated inland plateau to the Indian Ocean. The eastern and western Pondoland are separated by the Umzimvubu River. Mbizana local municipality is on the R61 road from the Province of Kwa Zulu Natal to the N2 road leading from Umthata to Kokstad and being part of the former Transkei which since 1994 has been incorporated within the Eastern Cape Province. Mbizana is about fifty (50) kilometres away from Mzamba. The area is characterized by poorly developed infrastructure and acute poverty.

Mbizana prides itself on cultural diversity which includes a variety of racial make-up such as AmaXhosa, AmaMpondo, BaSotho and other Nguni which make 99.6%, Coloureds are 0, 2%, Indians/Asians are 0.1%, and Whites are 0,1%. The municipality is hundred percent (100%) rural with high rate of 46% illiterate, unemployment rate of 43,6%, youth unemployment is 52,4%. Poverty and crime is very high. There are 19 338 people that are economically active, in other words employed or unemployed but looking for work, and of these 43,6% are unemployed. Of the 19 097 economically active youth between 15 – 35 years in the area, 52,4% are unemployed. Unemployment is a crisis throughout South Africa, and Mbizana still remains affected as a large portion of the population which is still struggling to secure formal employment. First languages spoken are IsiXhosa which is 93.8%, English is 2.0%, isiZulu is 1,5% and other is 2.7%.

However, the region is dominated by the AmaMpondo tribe which has its own unique dialect (isiMpondo) a soft mixture of isiXhosa and isiZulu. The region is a female dominated society, as men only account for 46% of the population, the municipality makes efforts to integrate and incorporate women in key decision making roles within the institution to reflect gender balance in a democratic society.

### **3.3 Religious State**

Although the Constitution of South Africa Chapter 2 Section 15 (1) (2) stipulates that:

(1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.

(2) Religious observances may be conducted at state or state-aided institutions provided that:

- (a) those observances follow rules made by the appropriate public authorities;
- (b) they are conducted on an equitable basis; and
- (c) attendance at them is free and voluntary.

Section 31 (1) of the Constitution stipulates that persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community.

- (a) to enjoy their culture, practice their religion and use their language; and
- (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

At the time of field research, Mbizana local municipality had no data base captured for its organised religious state of affairs. It is alleged that faith-based organisations did not show any interest to organise themselves and participate in politics of Inter-governmental Development Programmes. This include Christians, Hinduism, Islamic, Ba'hai, Buddhism, Judaism, African Traditional Religion (*inkolo yemveli*), and others.

The non- availability of organised data base is argued by African Traditional Religion scholars that the culture of religion in South Africa during apartheid era embraced Christianity only. The indigenous religion of the country which is African Traditional Religion was marginalised. This included adherents of Zionist churches or the Shembe (Nazareth Baptist Church) or Traditional Healers who are under the umbrella of African Traditional Religion. During apartheid era, school curriculums taught on Christianity. Scholars still argue that even after twenty years of democracy, the effectiveness of Chapter 2 Sections 15 and 31 is not visible. Christianity is still seen as a dominant religion. Mbiti (1995); Mndende (2013)

Without a data base captured by any institution for a scientific reliance, it was difficult for the researcher to argue except to say that indeed Christianity is dominant in the region. According the family members of victims, the municipality and the community were supported by some Christian denominations that rendered services of burying the victims and comforted the bereaved.



African Traditional Religion had also been consulted by the community and victims' family members to perform cleansing rituals. It is within the African Traditional Religion's context that the spirits of those who have departed link the world of those who are alive with the world of the Creator. That is why they are believed to be playing the vital role of intermediaries. Through the cleansing rituals, unity and healing are achieved. Ndlovu (1991).

The researcher had consulted the Eastern Cape Provincial Council of Churches for information with regard to denominations serving the community of Mbizana local municipality. The information showed that not all Christian denominations affiliate within the Council of Churches except for denominations whom were known as mainline churches. Pentecostal denominations were not affiliates; this posed some challenges for the researcher to describe the current religious state of affairs adequately.

However, the researcher was grateful to be received by one of the church leader from a Christian denomination, who in the eyes of the researcher represented all those who took part in whatever way during the grieving period. The Church leader shared the difficult times they experienced when they had to bury three or four members of one family in a day. Such services are referred to by Osmer (2008) as 'priestly listening' which requires congregational leaders to enter into the situation of others through personal contact, listening to stories all the times as people share their problems, seek help, are hospitalized, lose their loved ones and pass through the difficult stages of life such as traumatic experiences.

It is also important to view this task of 'priestly listening' in a wider perspective than just gathering information in the face of problematic or crisis situations like trauma experienced by families of victims of serial killing as in the case now. It has to do with the quality of attentiveness that congregational leaders give to people and events in their everyday lives. It then moves upward to God, placing their needs and concerns before God in prayer on their behalf.

Richard Osmer is a Professor of Christian Education at Princeton Theological Seminary, Michigan. His primary purpose is to equip congregational leaders to engage in practical theological interpretation of episodes of life, situations and context that confront them in ministry. A secondary purpose is to equip theological educators to train students in the skills of practical theological reflection. The researcher considered such situations that confront us as Church leaders, are like those traumatic episodes in life caused by the acts of serial killings.

### **3.4 Political History of the Area**

The Local Government Handbook (EC443) 2013/14 provided a multi-party political state that is composed of Council as follows: ANC 54, COPE 2, AIC 1, APC 1, DA 1, NFP 1, UDM 1. The researcher saw it relevant to mention that Mbizana local municipality is the home of the legendary Oliver Reginald Tambo, the former President of the African National Congress (1969 -1991), born in Nkantolo village in ward 27. Callinicos (2004)

The researcher argues this from an ethical point of view, that Mr Tambo was a principled man who would not have loved to see what people were going through, especially after the liberation struggle where people should live good life with freedom of movement. The democracy brought by the liberation struggle meant that localities should be developed and managed according to needs.

During the establishment of local municipalities in 2002 as per chapter 7 Section 155 of Constitution of South Africa (revised 11<sup>th</sup> edition in 2001), in Mbizana local municipality the power struggle led to rise of civic organisations in the rural areas, to such an extent that it created conflicts of interests between elected local government structures and traditional authorities. The African National Congress as the majority party is managing the local municipality.

Villagers who were under the traditional authorities were demarcated to Wards and are now under Councillors. This was evident during the fate of victims of serial killing. Traditional Leaders felt the situation was helpless. It was no longer easy for Traditional Leaders to control influx of people from one area or province to another as it was a norm during the homelands era.

During the years of serial killing 2007/2008 the Government erected flood lights to increase visibility at night. Those lights are no longer there and crime is rife again, people are being mugged by thugs and their possessions are taken away. Women and children are always the easy targets for any criminal activities.

### **3.5 Economic History**

Marsh (1999) argues that although apartheid has come and gone, it has left emotional and physical scars that will take time to heal if they are to heal. A socio-economic climate which is defined by poverty, economic inequalities, high rate of unemployment, and violence against women and children continue to be fertile ground of crime. Poverty, unemployment and crime are related, it is especially noticeable in the developing countries and in countries undergoing social, economic and political change like South Africa.

The gap between the poor and the rich is too obvious, one of the consequences of this divide may be that some people have become involved in corruption and committing crime by making quick cash. The making of quick cash may include targeting victims for human trafficking and selling of human body parts. The economic status provided in Provincial Gazette, Vol 17, No. 2317, 2010 highlights the financial base of the Mbizana local municipality that has its reliance on the equitable share from National Government which makes 87% of its revenue base.

Access roads in the municipality are not tarred, they are in a very poor conditions, very muddy during wet seasons, and public transport generally is still not adequate which has a negative impact on economic state of the municipality. The R61 is very narrow and full of potholes; the area is marked by poorly developed infrastructure. Many people are living below the poverty datum line, low levels of functional literacy and high dependency on social grants.

The community is characterised by the lack of basic services such water and electricity which force women to travel long distances to fetch water from the rivers and wells, fire wood from forests, which are often far from their houses, and may expose them to danger. The community share water with animals from rivers and wells which is a health hazard. Wells dry up especially in winter, this leaves the community with no alternative but seek other means of getting water from other sources. The community opt to use trucks to buy water from Kwa Zulu Natal in order for families to survive.

Another aspect thought to be the motivating factors for the gruesome killings were alleged power, prosperity and protection by ancestral spirits. The exposure of falseness of the philosophies that underpins the practice of inclusion of human tissues in medicine concoctions is necessary for paradigm shift in the Pondoland culture and perception. Instead people need to be encouraged to start small businesses with positive economic effect and successful proper planning, hard work and skills development to save money.

Corruption is an anomaly that needs a sound pastoral response in respect to both community and municipality. In a way, both rich and poor are victims of crime. All the factors mentioned above were an attempt to assist the readers to understand the context in which the act of serial killing took place, and what could possible led or contributed to the act.

### **3.6 Methodology**

According to Babbie (2001) methodology used in any academic study should be explained. Methodology means a specific way the researcher used in testing/probing and evaluating the instruments/tools used in research investigation.

The researcher conducted field research using both qualitative and quantitative methods. Babbie further argues that on the elements of social life which is appropriate for field research is episode of events such as crime. The study searched for the meaning of traumatic experience by family members of victims as a result of crime committed. The term qualitative field research distinguishes this type of observational method from methods designed to produce data appropriate for quantitative (statistical) analysis.

Below, the researcher has explained how the study benefitted on the two methods. Qualitative field research method was more appropriate and effective alternative in such a case as it involved interviews and participants observations. Therefore the role played by the researcher in participating in interviews was guided by both methods and ethical consideration. There were strengths and weakness of qualitative field research that are explained by the researcher. Those strength and weaknesses were experienced by the researcher during field work.

### **3.7 Strengths and Weaknesses of Qualitative Field Research**

Each study design has its own strength and weakness as explained by the researcher. Like all research methods, qualitative field research had its distinctive strength and weakness Babbie (2001). Below, the researcher has explained strengths and weaknesses of field research.

#### **3.7.1 Strengths**

Qualitative field research was flexible in that it allowed the researcher to make partial changes in her project at any given time. Also the method was relatively inexpensive as compared to other social scientific methods that can require costly equipment, or expensive research personnel. Qualitative field research was therefore undertaken by one researcher with a pen, notebook and tape recorder. This is not suggesting that field research is never expensive.

#### **3.7.2 Weakness**

The weakness of field research being qualitative rather than quantitative did not allow the researcher to arrive at statistical description of a large population. For example observing casual group discussions in a hall, would not have yielded reliable and trustworthy estimates of the kind of traumatic experience of the total respondents affected. Therefore, the researcher would not have known the impact of trauma to families of victims.

### **3.8 Quantitative Method**

Quantitative method focuses on the relatively small number of concepts (concise and narrow). Quantitative method began with pre-conceived idea about how the concepts of trauma in psychological concept and pastoral response were inter-related, it used structured procedures and formal instruments such as questionnaires to collect information. Babbie (2001)

It collected information under conditions and controls of Code of Ethics explained in Chapter 1. (1.12). It also emphasized objectively in the collecting and analysis of data, in that questionnaires contained open-ended questions that solicited the respondent's own answer and experience. The researcher was able to capture true stories of traumatic experienced by family members of victims.

### **3.9 Research Design**

A research design here refers to the structural approach followed by researcher to answer a particular research question(s). The choice of study design determined how the researcher had sampled the population and analysed the data. The quantitative method allowed the researcher to collect data and interpret in-depth interviews from the sampling of the population Babbie (2001); Blanche (2002); Mouton (2004). Techniques such as questionnaires and interviews were used by the researcher to collect the data are also explained.



Questionnaires were designed to elicit the information such as gender, age, marital status, highest academic qualification and occupation/income. This was done to determine the level of contribution from participants expected. Statistics are showed below:

Categories of Participants	Gender		Method of collecting data
	Male 9	Female 26	
<b>Age groups :</b> Youth Middle age Elderly	4 3 2	12 5 9	Questionnaires and tape recorder Questionnaires and tape recorder Tape Recorder
<b>Marital status:</b> Married Single Divorced Separated Widowed	4 3 1 0 1	10 4 2 2 8	Questionnaires and tape recorder
<b>Academic status:</b> Primary High School Matric Tertiary Never been to school	3 2 1 0 3	6 8 5 2 5	Questionnaires and tape recorder
Occupation/Income	None	None	
<b>TOTAL</b>	<b>35</b>		

The researcher categorized the sample of participants, male and female according to age groups such as young persons, middle age and elderly people, marital status in each gender as well as academic qualifications. The sketch above reflects the diversity of participants who willingly shared their trauma.

### **3.10 Type of Research**

Case study is an in-depth study of an individual, a group of individuals or an institution. Case studies are frequently used when there is a new phenomenon like traumatic experience by family members of victims as a result of serial killing which not much research was available, or rare events in which very few participants could be found.

The case study provided significant amount of descriptive information, and it also presented explanatory information; in other words it explained the causes of the phenomenon or event in addition to describing it. Huysamen (1994). The researcher chose a case study as a research techniques method for learning about complexity of traumatic experience by families of victims.

### **3.11 Description of the Research Site and Respondents**

According to the Local Government Handbook EC443, 2013/14 the majority of households in Mbizana are a rural nature as close to 95% of the population resides in the surrounding villages. This results in natural resources providing a strong base for basic survival as those living in rural areas turn to subsistence farming for their livelihoods.

Amadiba area was identified as a research site; it is made up of wards 23 and 24 where lives of young women, children, men and older persons were under threat and destroyed by serial killing. The researcher sampled her participants from the population of the two wards.

### **3.12 Sample**

Blanche (2002) describes methods for selecting samples that adequately reflected the whole population that interested the research project. The decision about population and sampling were related to decision about the research methods used by the researcher.

The Local Government Handbook EC443, 2013/14 shared the information that Mbizana local municipality is made up of a main town and surrounding villages, located in the Eastern Cape Province, with a population of approximately 281 905 living in 48 447 households occupying on area of roughly 2 417 km square.

As the researcher conducted a field research, she selected only those respondents who provided a balanced picture of the situation of traumatic experience under study. The researcher wanted to capture the first-hand experience of families of victims and therefore relied on their lived traumatic experience.

The researcher therefore limited her population to those wards 23 and 24 who were eligible and likely to participate. Thirty five (35) respondents (9 males and 26 females) out fifty (50) targeted sample, participated in the research project willingly.

Respondents were immediate family members of victims, their extended family members and neighbours. They were identified by both Community Development Worker and a leader of the Church whom were known by the respondents, as they were very instrumental during time of grief and burial of the deceased. This helped the researcher to gain the trust of the respondents during interviews.

Respondents participated from these wards are marked 'Sample' (A – F). Samples comprised of males and females between the ages of eighteen (18) and sixty (60).

### **3.13 Research Tools/Instruments**

According to Brynard (1997) in any scientific research, tools that were utilized by the researcher must be explained. The nature of research, the data sources in the academic field in which a specific study was conducted are instruments or research tools. Research techniques were methods used by the researcher consisted of interviews, questionnaires. The instruments used to gather data were questionnaires and respondents.

The respondents were used to narrate their traumatic stories. Questionnaires with themes followed a sequence and interacted with each other so that one question could stimulate the occurrence of another in response to the original research problem.

Five questions in English language were explained to participants. Due to the geographic nature of area some of participants were illiterate, therefore questions were translated into IsiXhosa by the Church Leader and Community Development Worker accompanied the researcher. The researcher was more advantaged by the presence of the two people accompanied her.

### **3.14 Interviews**

The interview (telephone or in person) is a special case of social interaction between two persons and as such is subject to some of the same rules and restrictions as other instances of social interaction. Whenever questionnaires contained open-ended questions, those soliciting the respondent's own answer, the researcher recorded those answers exactly as given. Babbie (2001).

A qualitative interview was essentially a conversation and communication that took place between the researcher (interviewer) and participants (interviewees) involved in an act of exchanging stories by re-telling and re-interpretation of what had happened. The researcher visited family members at their homestead at different days and times. The visits were conducted according to their availability and willingness to participate in the study.

The researcher was at all times accompanied and introduced to the respondents by Community Development Worker responsible for wards 23 and 24 and a Church leader assigned by the Eastern Cape Provincial Council of Churches in Mbizana local municipality. Interviews with the respondents were held at their homes, they preferred to be where the incidents of killings took place. Most of those huts or structures where the crimes were committed were still there. The interaction between the respondents and the researcher geared towards encouraging the expression of emotions experienced by family members, signifying that one can only help someone else by genuinely listening to their suffering and understand what is conveyed in a language understood by both participants and the researcher.

As part of qualitative field research it was appropriate for the researcher to ask questions and record their answers. In-depth interviews were a useful technique, along with personal observations and description. By observations the researcher means discoveries that emerged from open-ended, in-depth interviews.

Open-ended questions allowed the respondents to open up their hearts, and with possible solutions toward new life. By new life the researcher means what the respondents thought would be appropriate for them in terms of healing. Mile and Huberman (1994) Describing was writing down field notes, in other words what the researcher saw and heard, captured the exact words and actions of participants, and other records (including tape recording) of what was heard.

The setting, sequence of events, emotions, and other relevant details were also described. A tape recorder was used to standardize data collected and increased the reliability of information gathered. No attempt was made to summarize, paraphrase, or correct bad grammar. Transcript of responses by family members is marked Addendum "D".

The intense experience of confrontation and sharing the suffering of their loss made the researcher realized that pastoral theology as a discipline where theoretical and practical interests intersect make a beneficial difference in people's lives. The interpretation is the activity of seeking Gods guidance amid the circumstances, terrifying events, such as serial killing and decisions of life. Graham (1992)

### **3.15 Data Collection**

The researcher used two instruments to gather data, questionnaires and respondents. The respondents were used to get first-hand traumatic stories experienced by them. The researcher checked questionnaires upon completion by respondents and made sure that all were correctly filled in. Not all questionnaires distributed to respondents were returned.

Some respondents preferred to take questionnaires away to answer them on their own and post them to the researcher. At the time of data analysis the researcher had not yet received them. Therefore, data analysed reflect precise information gathered by the researcher.

### **3.16 Data analysis**

Data analysis involved breaking down the data into manageable themes, patterns, trends and relationships. The intention was to understand the various constitutive elements of data through an inspection of the relationship between concepts and to see whether there are any patterns that can be identified or isolated Mouton (2004) A combination of quantitative and qualitative analysis was done by the researcher.

#### **3.16.1 Quantitative analysis**

Quantitative analysis was the descriptive statistics using Microsoft Excel. This involved capturing of questionnaires information into Microsoft Excel and generating graphs and other statistical tables

### **3.16.2 Qualitative analysis**

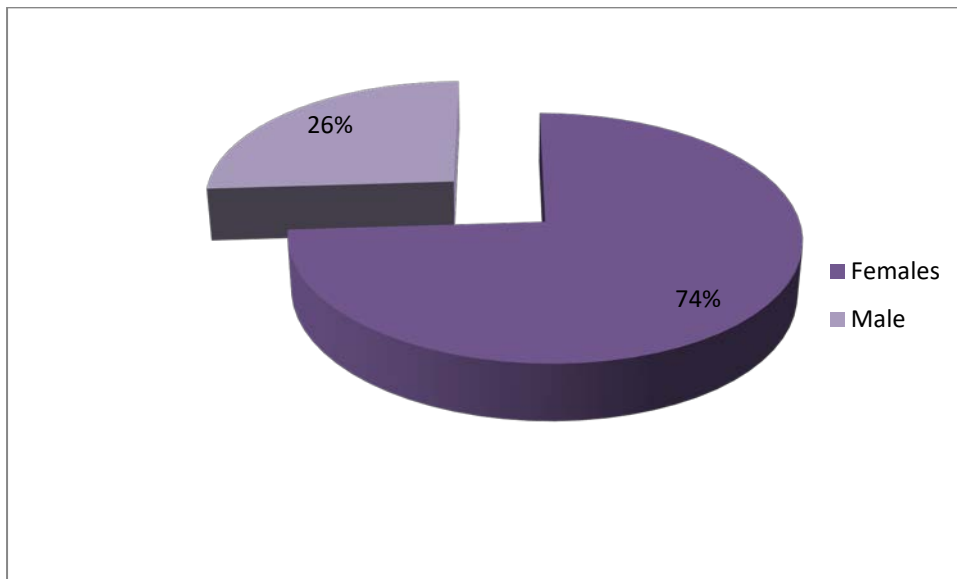
Analysis of qualitative data was done by first transcribing the audio-taped interviews. The transcribed material was then subjected to a content analysis, a technique often used to analyse qualitative data Blanche (2002). The researcher marked each participant's response to keep track of individual's response as there were no names typed in order to protect participant's identity. The demographics details of participants are discussed below

### **3.17 Demographics details of the participants in Mbizana**

The demographics of the participants cover the following details: gender, age, marital status and academic status. None of the participants was formally employed, therefore no diagram reflect occupation/income. The next chapter discusses gender distribution of respondents.

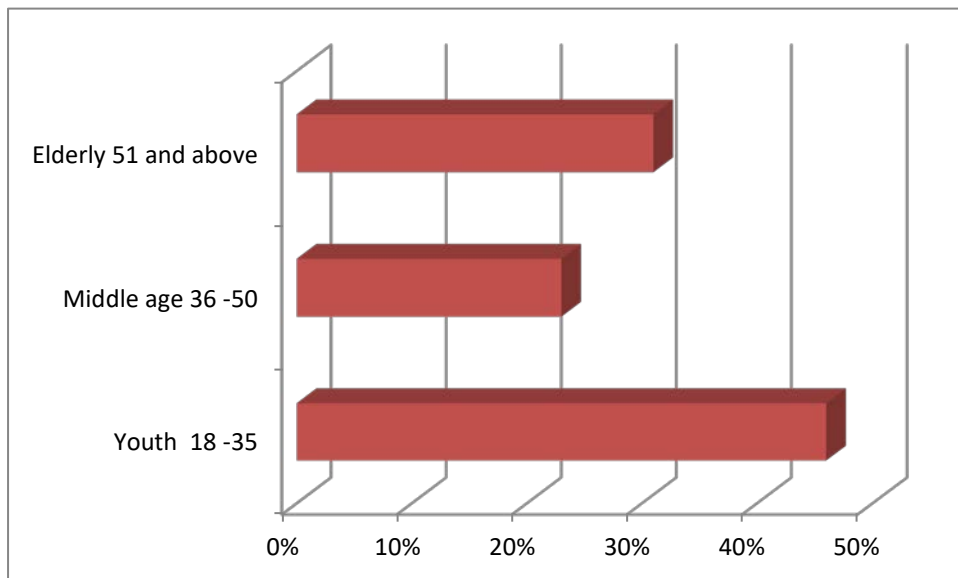


### 3.17.1 Gender distribution



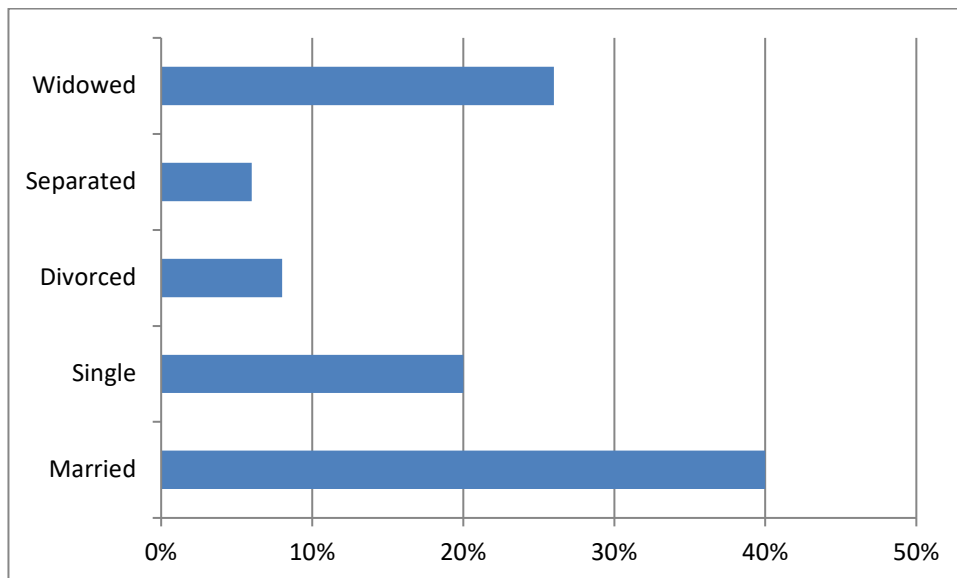
The figure shows that 74% of respondents were females, total number of twenty six, than 26% of male, total number of nine. Females were the majority, the possibility might be caused by the fact that overhaul more female were actual victims of serial killings than males. Another reason might be that women are most vulnerable in that society and wanted to voice their frustration and fear of being next in line. The next charter shows participants' age groupings.

### 3.17.2 Age distribution



The figure shows the age distribution of the respondents. The highest percentage is 46% youth who are between ages of 18 – 35 years old, made up of four males and twelve females. The chart reflected youth as the highest respondents, again this is probably because this age group was the most targeted, especially those still in their teenage stage as it was alleged that their body parts were in demand. The youth is followed by the middle age 36 - 50 year old groups with 23%; made up of three males and five females, and then elderly were between 51 and above with 31% made up of two males and nine females. The next chart shows marital status of participants.

### 3.17.3 Marital status

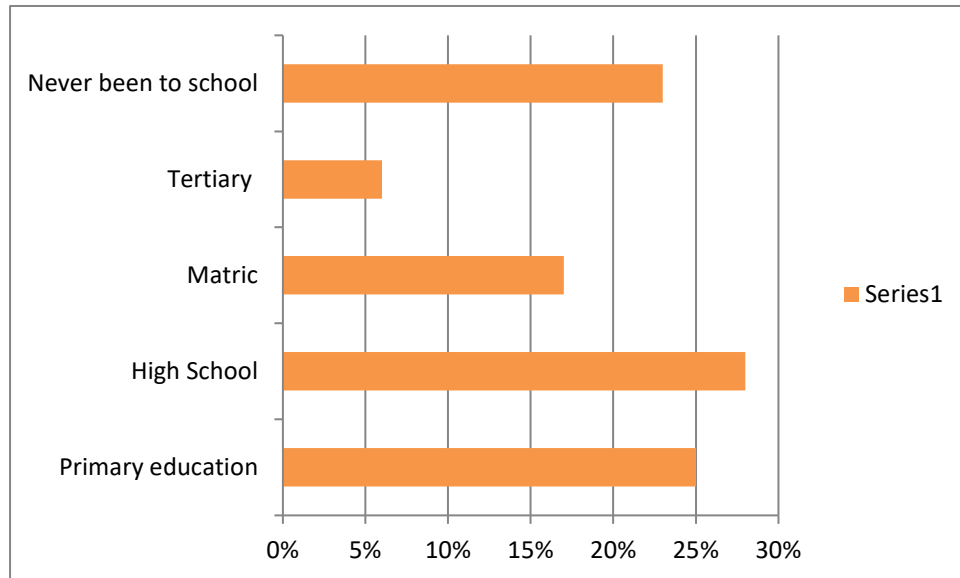


The figure shows that 40% were married participants, four were males and ten females; 20% were single made up of three males and four females; 8% were divorced made up of one male and two females; followed by 6% who were separated, only two females and no male, the last group is 26% of widowed participants made up of one male and eight females.

The researcher saw the necessity to assess family system of respondents. There is no doubt the extent of financial distress experienced by the participants in particular those households who depended solely on income earned by victims worked at Mzamba Wild Coast Cassino Hotel. Family members are now depended on Social Grants to raise children or grandchildren who became orphans.

In the next chapter the researcher analysed participants' academic status as it had impacted positively or negatively in their responses.

#### 3.17.4 Academic status



The above figure shows that 25% of respondents had primary education composed of three males and six females, followed by 28% of respondents who had high school education but below Matric, this is made of two males and eight females. Participants who had passed matric made 17% , one male and five females and just above 6% had tertiary education made by two females and no males. More than 23 % of participants never attended school, three males and five females. Although majority of participants (made up of 51%) attempted to answer questionnaires, they still preferred to be recorded. Their told stories were more detailed than written responses. This brings the demographic details of participants to a conclusion.

### **3.18 Conclusion**

The chapter presented the context of research field work which covered the research site, its populations and language spoken. It also reflected on religious state, political state and socio-economic factor of the municipality. The second phase of the chapter reflected on methodology used in probing and evaluating the tools investigating trauma suffered by victims' family members. Strength and weakness of such methods are explained, the research design detailing the nature of sample chosen by the researcher to answer research questions are all explained, including the demographic nature of participants. The nature or the type of research which is the case study is discussed, and by this a conclusion is made.

The next chapter will reflect on synopsis of what transpired during interviews with participants, responses by various agencies or stakeholders such as governments in the national, provincial and local spheres, Non-Governmental Organisation(s), Traditional leaders and make a conclusion.

## **CHAPTER FOUR: FINDINGS, DATA ANALYSIS AND STAKEHOLDERS REFLECTION**

### **4.1 Introduction**

The previous chapter covered two phases; the first phase dealt with the background of the research context, giving the demographics of Mbizana included religious, political and economic state. The second phase dealt with methodology used to collect data describing the research site and details of demographics of respondents.

This chapter presents to the reader a synopsis of findings during field work, a more detailed transcripts of a true reflection of trauma during interviews is marked Addendum “D”. Responses by different agencies such as Government (national, provincial and local) Non-governmental Organisation (NGO), Traditional Affairs that acted promptly to the act of serial killing and trauma it caused are also covered. The researcher will make conclusion.

### **4.2 Findings of the study**

After interviews with participants, the researcher realized that anybody can be a victim of trauma caused by the effect of crime whether expected or accidental. The traumatic event may be a one-time incident or life-long oppression. Obviously, the details or traumatization were crucial for understanding the impact on identity.

In general terms, we only speak of trauma when the event contains a direct threat to our lives. This may regard the person's physical life, it may regard one's integrity of being or it may take the shape of witnessing a threat to life of another person even a family member as it was the case in Mbizana. Ganzevoort (2008)

Studies show that, we all run a great risk of being victims of domestic violence, and an even greater risk of being victims of other violent crimes and die at the hands of serial killers. Stories shared by families of victims became enchantment because each story was different from each other and therefore gave each participant a chance to enter into his or her 'private world', their spiritual struggles and battles to come to terms with what had happened, their hopes and dreams for future which the researcher calls the promised new founded relationship with Jesus Christ.

Physical scars are visible and people get use to them, and as time goes on, people turn to ignore them and scars sometimes fade away. Spiritual scars are not visible, they do not fade away quickly, such spiritual scars that have been buried in pain for so long caused hurt, rage and they were inexplicable. According to Gerkin (1997) in moments of our thoughts and emotions, the memories are recorded and all are alive and directly affect our concept, our feelings and our relationships deeply. They affect us the way we look at life generally and God, at other people and ourselves.

It is not easy to understand the most dangerous criminals in our society who happen to be our own family members and neighbours. According to Seamands (2000) the family system is an establishment of God and man is socially directed. The cornerstone of all societies or communities is the family which God instituted by Himself. The family is usually the major source of the basic necessities of life. The basic needs such as adequate food, clean water, education, health, shelter, clothing and sanitation are to some extent made possible by socio-economic, cultural and environmental conditions.

In a traditional, rural society like Mbizana, the extended family system which includes several generations plus cousins, uncles and aunts are living in a compound or close to one another and form what we call family system. The possibilities of lack of jobs, poverty and financial instability of man in that community could be one of the influencing or contributing factors to anger and cruelty, leading to physical and violent abuse such as serial killing.

#### **4.3 Analysis of data collected**

Listening very carefully to families of victims pouring their hearts out is suggested by Nouwen (1998) as true ministry of caring in a Christian point of view. To be understood and accepted by another person is a treasured dimension of human living, compassionate and suffering with another person. In its soteriological dimension compassion means not only 'suffering with one another but also 'suffering for another'.



In compassion, one may carry the sins and suffering of others in such a way that they may be restored to wholeness precisely because their sins and sufferings are borne. One's compassionate solidarity with the suffering of another becomes a redemptive solidarity. It is an entry into another's lostness, displacement and separation. Five themes made reflection of what the trauma means and how it affected family members of victims, the researcher made a brief general survey of what transpired during interviews with participants.

The first theme was: ***What was your reaction when you heard that your family member (s) was murdered?***

While family members of victims treasured the opportunity to be heard, their suffering opened them up to the suffering of others. The picture showed that the pain is still affecting them deeply, the manner in which they look at life in general, their relationship with God and others

The second theme was: ***How has your family been affected by the serial killing?***

Family members showed that scars inflicted on their bodies and souls symbolised the end of their former existence. Their wholeness or original perfection was destroyed and the wounds turned into scars that reminded them of the destruction. They felt that their homes which were supposed to provide security and protection were the very places that constant reminded them of what happened, of those who ripped them off their happiness, dignity and human rights.

The third theme was: ***Why is the incident not over?***

Family members were cognizance of the fact that their social changes separated them from the rest of the community who had not experienced serial killing including the families of perpetrators. The act of the killings left orphans, which compels the relatives and or immediate family members to bring up those children under difficult circumstances. Some of family members are elderly persons, they feared they did not have much time to live.

The fourth theme was: ***In the light of the sentencing of the perpetrators how do you feel now?***

Family member expressed the fear and belief that not all perpetrators or people involved in serial killing were arrested, therefore they were personally not satisfied with government systems that were supposed to help alleviated some of their burden.

The fifth theme was: ***What do you suggest is you way forward in terms of healing?***

Family members and friends understood their suffering and that the interviews helped them to guide their new journey. The most important outcome of this study was the recognition of pastoral care that played a role in shaping their experience towards healing.

Some family members still cried hysterically over their loss, it had been a long odyssey; they do not find it easy or expect to experience closure. Some family members expressed concern that finding closure might indicate their acceptance of horror that will haunt them for the rest of live. Acceptance of the act of serial killing would be disloyal to the memory of their loved ones

#### **4.4 Response by various agencies**

The shocking events needed to have the intervention of the highest authorities and powers of government of national, province and local unity. The study recognised the contribution made by the following agencies:

##### **4.4.1 Government intervention**

In response to what happened, on the 22 April 2008, the National Department of Safety led by the then Minister of the Department of Safety Mr Charles Nqakula, together with Eastern Cape Provincial Legislature's Portfolio Committee on Safety and Liaison led by the then Chairperson Mr Mzwandile Mampunye and the multi-party Women's Caucus led by the then Chairperson Ms Pemmy Majodina met and embarked on intense investigation on series of gruesome killings that took place in the Mbizana local municipality.

The Committee delegation met with various stakeholders including the Mzamba Police Station Management, the Commander of the Mt Ayliff cluster, the Community Policing Forum, Mbizana local municipality politicians, the Senior Prosecutor, the Department of Social Development and family members of victims.

All these groups and individuals gathered with the purpose of getting a broader perspective of police operations in the area and to denounce the killings with alleged mutilation of body parts with aim of making *muti* medicines.

The Station Commissioner informed the Committee delegation that, media reports that reflected 18 people being killed were not true. He expressed that according to their records only nine (9) people have been killed thus far in these senseless killings. Also in the report, a case of killings affected Sample B is referred to not relate to serial killings, instead it was just a family feud. The reader will recall that this incident involved a suspect who shared a clan name with the Sample B and was killed by the community in a 'mob justice' practice.

In the report, the Mzamba Station Commissioner confirmed the "mob justice" carried out by the angry community in retaliation as regrettable. This was caused by strenuous relations between community and members of South Africa Police, consequently the community decided to carry out its own patrols without involving police. Allegations that certain members of police were believed to be involved in serial killings could not be confirmed.

The Station Commander however, confirmed the unbecoming and unprofessional behaviour among some members of South African Police Officers, where a cell phone that was going to be used as an exhibit at court hearings was stolen at the police station allegedly by police officers working in the station.

The Mbizana District Office of the Department of Social Development and Council of Churches provided social and pastoral services to families of victims during and after the bereavement.

The former Premier of the Province of the Eastern Cape, Ms Nosimo Balindlela and the then Executive Mayor Ms Zoleka Capa of the District Municipality were briefed on the investigations made by both the Portfolio Committee and the Women's Caucus. The investigation of both Committees culminated in a march to the Mbizana Magistrate's Court where a petition by stakeholders opposing bail for the suspects was handed over. An open letter written by the then Premier condemning the vicious attacks was also handed over to the Senior Prosecutor.

The investigations did not only help to verify information on the serial killings, but also uncovered other challenges that the community faced on a daily basis such as inaccessible of urgent government services like ambulances and police vans due to bad gravel roads. Another challenge is non-availability of streets lights. The report was later tabled at a plenary session of the House of Eastern Cape Provincial Legislature for debate and adoption.

#### **4.4.2 None-Governmental Organisations (NGO's)**

Mzamba Wild Coast hotel and casino was affected by the serial killings, their workers had been among those killed, the management feared for the lives of the rest of the workers and adopted a pro-active policy, trying to assist police and community in fighting these serial killings.

The intervention came in a number of ways which included:

- Providing accommodation to its staff members so that employees did not travelled at night.
- Offered five (5) cell-phones to the community to enable them to make calls in case of emergency.
- Offered twenty thousand rand (R20 000) reward for information that might lead to the arrest of perpetrators.

Traumatic experience involved children who witnessed the violent murder of their family members but who cannot remember what had happened. One child was hammered, raped but survived the killing with mentally and physically disability.

The researcher is aware of the fact that the focus of the study is not what the children encountered or how they were exposed to the killing of their family members, however, the statistic of children witnessing murder might be less known, yet the violence occurred in their presence is known and consequences over the long-term implications of childhood exposure to murder or domestic violence are substantial.

In this case children witnessed death of their parents and relatives by serial killing, they saw head injuries, naked bodies with private parts mutilated, this led the researcher to ask questions as to how will these children deal with the meaning of death when they come to understand it more during their preadolescence stages? How will they handle aggression, sexuality, and intimacy when they reach adolescence stages? How will they relate to each other significantly? and how will they relate to their own children during adulthood?

Homes are meant to be safe and secured to develop a positive sense of self which is necessary to their growing to healthy, productive, caring adults. Children need to be safe in their communities to be able to explore and develop relationships with other people and God, and children need to be safe at school in order to learn successfully.

Social learning theory offered by Osofsky (1995) inform our understanding of the origins of violent behaviour, children learn and imitate what they see and experience. The theory say that considerable evidence indicate that children who are exposed to domestic violence as well as to traumatic violence in their community, are at much risk of becoming both perpetrators and victims of violence when they grow old.

The theory warns of an intergenerational “transmission” meaning that a learned violent behaviour may be repeated. One of the most dangerous aspects of domestic violence is that it can become part of an intergenerational cycle of violence. Siblings of murdered victims often struggle with the urges and social pressures towards retaliation, thereby putting themselves and others at increased risk for violent death.

Other siblings may be plagued by guilt and shame for “not looking out for” the younger brothers or sisters, and this may in future fuel the impulse towards self-justifying revenge. Children who witness a parent’s murder are seldom given an opportunity by the families, schools, Churches or others to talk about their experience and deal with the trauma they experienced.

The researcher agree with Osofsky’s theory, and say that the Church is one of the institutions that does not talk about parents’ murder or domestic violence to children. In fact there may even be an implicit prohibition against any reference to the violent death, not to mention serial killing and yet serial killers are members of family systems that belong to the Church as a congregation. The researcher will reflect on these challenges when making recommendations on how the Church should respond in the last Chapter.

Children’s Act, 2005 chapter 9, discusses an identification of child in need of care and protection. Section 150 (1) stipulates that: A child is in need of care and protection if, the child.

(f) life in or exposed to circumstances which may seriously harm that child’s physical, mental or social well-beings;

(g) may be at risk if returned to the custody of the parent, guardian or caregiver of the child as there is reason to believe that he or she will live in or be exposed to circumstances which may seriously harm the physical, mental or social well-beings of the child;



Subsection 155 (2) says that before the child is brought before the children's court, a designated social worker must investigate the matter and within 90 days compile a report in the prescribe manner on whether the child is in need of care and protection. The designated social worker must indicate in the report the measures recommended to assist the family, including counselling, mediation, prevention and early intervention services, family reconstruction and rehabilitation, behaviour modification, problem solving and referral to another suitable qualified person or organisation.

The requirement of the NGO is that it must have facilities that are conducive to the victims for therapeutic purposes. The intervention made by the Department of Social Development was the removal and referral of family members (children) to safe places, placement of children to foster care, to a suitable None-Governmental Organisation.

#### **4.4.3 Traditional Affairs (Traditional leaders)**

According to the Portfolio Committee's report, a decision was made for a courtesy call to the King Sigcau at Qaukeni Great Place, and the Provincial House of Traditional Leaders by the Portfolio Committee delegation and Women's Caucus so that all stakeholders had a common understanding the extent of suffering by the community. Stakeholders appreciated the decision to visit the Great Place.

The Mbizana local municipality political leadership was concerned about the absence of tribal authority in the areas affected, as a result there was no proper control of influx of people in the area. The absenteeism of tribal authority leadership made it difficult for the municipality and police to engage traditional leaders.

The committee delegation recommended that the matter should be brought to the attention of the House of Traditional Leaders. It also transpired in the report that the two wards affected had a lot of political infighting between ward councillors and other faction. This political infighting adversely hampered service delivery.

#### **4.5 Conclusion**

The chapter covered a brief overview of findings of the study, analysed data, acknowledged responses and interventions made by various institutions namely government of national, provincial and local, non-governmental organisations and traditional leaders.

The exposure of falseness of the philosophies that underpins the practice of inclusion of human tissues in medicine concoctions is discussed and recommendations that a necessary paradigm shift in the Pondoland culture and perception is needed. Corruption is an anomaly that needs a sound pastoral response in respect to both community and municipality. In a way, both rich and poor are equally become victims of crime.

The next chapter will discuss the pastoral theological response as the theme for the topic and a motivating factor for the researcher to embark on the study. The chapter will cover the concept of healing to victims' family members. The researcher will use theoretical framework that describe healing of body and soul based on theological and psychological perspective or interpretations.

The chapter will also cover application of counselling the wounded society which will be guided by counselling principles and will come up with proposals such as reconciliation and forgiveness. A hermeneutical approach for reconciliation is suggested for victims' families to regain their victorious status. The researcher will make conclusion.

## **CHAPTER FIVE: PASTORAL THEOLOGICAL RESPONSE**

### **5.1 Introduction**

The previous chapter dealt with findings of traumatic experience by participants and responses by various agencies including government, traditional leadership and non-governmental organs.

The researcher is notable of the fact that nothing can restore the emotional or spiritual conditions of victim's family members prior to the act of serial killings, at the same time there had to be therapeutic endeavours made in an attempt to get victims' family members move forward.

This chapter discuss the possible healing of body and soul of victims' family members by using Barth's theory. Barth's perspective theory attends to interpret both disciplines (psychology and theology) that operate with the same object which is human beings, but with different contexts and different paradigm such as mind set, belief system, and philosophical concept. The concept functions as a basic principle that lead the discussions related to psychological issues like neurosis and theological issues like salvation. This perspective, therefore suggest that pastoral theology should operates within a faith paradigm while psychology deals within observational, phenomenological behavioural and empirical paradigm. Hunsinger (1995)

## **5.2 Psychological interpretation of healing**

The researcher understood the suffering and devastation of family members of victims in a psychological context. There was enormous anxiety connected with unspeakable evil deeds that were displayed by serial killers during the violent attacks. The power of torture and mutilation they performed on bodies of their victims, the staging of death scenes by pulling the legs of female victims apart was part of serial killer's signatures they seemed to enjoy.

This inhumane behaviour stripped female victims their dignity, leaving a tremendous psychological damaged and anger to victims' families. The psychological effect contributed to the absence of ability to engage in mental planning and adaptive coping made family members of victims felt they were defeated. This is the psychological interpretation given by the theory of neurosis as a condition of relatively mild mental illness involving symptoms of stress or depression or anxiety.

The stress or depression or anxiety can be interpreted as "suffering" of soul of victims' family members. According to Tisdale (2003) an offender may stage a death scene in order to confuse the authorities. Such staging takes a fair amount of planning and bespeaks a mind that is working along logical and rational lines.

In a language of psychology, when therapeutic processes were applied, it became an essential task for the researcher in helping people of Mbizana to move from being the victimized recipients of power of serial killers to a position in which each individual was able to claim back his or her own dignity.

The concept of neurosis and healing is now discussed and recommended. Seamands (2000) argued forgiveness from psychological perspective, and say it is hard work and it involves both process and decision. The process involves bringing the truth to light, recognizing and acknowledging the wounds as wounds. Yet the process still leaves the decision to be made to forgive and at this point it becomes clear that forgiveness is not just about the deed of serial killing that cause the trauma, but more about the relationship to the on-going effects.

There are three fundamental stages of forgiveness suggested by Seamands, they are:

- a. Rediscover the humanity of the person who hurt us.

This means that while we do not lessen the wrongness of what perpetrators did to us, we take them back into our private world as a people who shares our faulty humanity, bruised like us, faulty like us, still thoroughly blameable for what they did to us, yet human like us. The rediscover of humanity is suggested as the starting point for families of victims.

- b. Surrendering our rights to get even

After we have been wronged and wounded, we want our enemies to suffer. Vengeance is our own pleasure of seeing someone who hurt us getting it back. The pleasure was evident when victims' families shared the story of the alleged perpetrator who was interrogated, tortured and killed by the community. The vengeance was enjoyed as the alleged perpetrator was said to be a 'master mind' of serial murders of innocent victims.

Justice, on the other hand is secured when someone pays a fair penalty for wronging another even if the injured or dead person takes no pleasure in the transaction. Perpetrators of serial killings that took place in Mbizana were sentenced to life imprisonment, but victims' families were still not satisfied, for they feared that there would be others who were involved in these senseless killings and were not apprehended and sentenced. Or they did not understand what it meant to be incarcerated for life, they thought that perpetrators would be paroled one day and kill them.

Therefore, this suggests that vengeance is a personal satisfaction, while justice is moral accounting, and forgiving surrenders the rights to vengeance, it never surrenders to claims of justice.

c.      Revising our feelings

Once we have rediscovered our offender's humanity and given up our rights to enjoy getting even, we begin to feel new feelings toward him personally. We feel him differently after we see him differently. What we felt before was simple hatred and anger.

The three stages of the art of forgiving is restoring humanity to the person who wronged us , surrendering our rights to get even, and beginning to bless the person, if we forgive we are fundamentals of the healing process. No matter who did the wrong or who does the forgiving, we walk this pathway towards healing inside the wounded places of our own body and mind.

### **5.3 Pastoral theological therapeutic perspective**

The meaning of traumatization is open for interpretation and the level or degree in which a victim rejects the spiritual scars or integrates them as stigma, will lie to his or her willingness to transform. Ganzevoort (2008). The theory is considering changing the power from victims' status to that one of survivor which allows members of victims' families to grow knowing the gift of God which is peace.

As the study undertakes to respond to the healing in the context of Christian language and faith, it explicitly requires the interpretation of the relationship between the body and soul. The relationship between the body and soul is therefore, set forth and applied in the study as a back-up proposal of the researcher's argument when applying pastoral counselling practices or skills.

Healing of body and soul has to do with bringing wholeness, restoration and completeness, bringing the perfect health to the "suffering" of soul of victims' family members. The Christian Education programmes are argued by Louw (2004) as include among others salvation. In other words in order for a 'suffering soul' like those of victims' family members to be healed it needs to recognize reconciliation and forgiveness as part of therapeutic processes in pastoral care perspective. If the recognition of reconciliation and forgiveness are considered by the families of victims, then salvation is fulfilled. Therefore, thus a sense in which from the perspective of faith, healing is understood to be the ultimately ordered in relation to salvation.



In the light of ministry to suffering the researcher regards the story of Jesus Christ as a divinely authorized narrative in which the truth concerning human history of trauma and suffering is made evident. Jesus Christ applies to Himself as the suffering Servant. His story has a scope so great that all human stories can find meaning within its framework. Connection of human suffering and Jesus Christ suffering, His resurrection transformed our victimisation to become survivors. The narratives had led to a new found relationship with Jesus Christ which was experienced by both the participants and the researcher.

Speaking about Jesus' full humanity, Barth states that His body is the body of His soul, and not vice versa. The inseparable or complete divine and human nature of Jesus Christ as interpreted in Chalcedonian pattern make us understand that God's identification with human suffering is also evident in the work of Jesus Christ.

A human being is the soul of his or her body as established by God. He or she is "soul and body totally and simultaneously in dissolute differentiation, inseparable unity and indestructible order" The differentiation and the divine power of forgiveness of sins is understood as conceptually prior to and independent of the act of healing. The divine act of forgiveness is seen as being free and unconditional, while the healing is seen as existing in the service of Jesus's power to forgive sins. The concepts become so orderly that the forgiveness is logically prior and the healing is logically subsequent.

Jesus' service is linked to the fact that He gave his life vicariously for many. Clearly, the servant image of Jesus Christ cannot be separated from His vicarious suffering. From Barth's perspective of faith, healing is understood to be the ultimately order in relation to salvation. It is suggested for the obvious reasons that psychologists, medical doctors, or other healers can process quite competently in their work without necessarily having a concept of salvation.

The kind of definitional or logical priority that we are speaking of, therefore, clearly has to do with the arrangement of therapeutics concepts in relation to theological beliefs. From a Barthian perspective, the significance of healing is logically subsequent to salvation because although salvation does not necessarily point to healing, healing can be defined as ultimately pointing to salvation. Hunsinger (1995) In a more practical application of the pattern, it assisted the study in sorting through the psychological and theological issues at stake which is trauma and or depression.

#### **5.4 The application of counselling to wounded society**

The Church and its theology are the conscious of the society in setting moral and ethical standards. According to Louw (2004) a healing of a wounded society must take a preferential option for the health of the poor, because it is a Church faithfulness to the healing and wholeness which implied by the Latin word *salus*, from which we derive "salvation", or the Greek *soteria* and its Hebrew equivalent *jasha*, which in various meanings that refers to health, safe, or "free from limitation" through deliverance from factors that constrain or confine it. Also cure or restore healing refers to service rendered by one person to another.

Louw further argue that in the New Testament, *soteria* denotes complete freedom, being freed from debt, death and obtain a share in the new life as a gift of God's grace. Another meaning of the word is "deliverance". When Jesus heals in the gospels, He brings salvation. The person is being restored from his/her brokenness and brought back into an organic whole.

Salvation is therefore the most widely used term in Christian theology to describe God's answer to our human plight like confrontation with crime like serial killing that leave us traumatized. In Scripture the noun 'salvation' refers positively to the state of peace and well-being which results from being in the presence of God. It indicates the scriptural understanding of God and of His gracious action towards His people. Therefore, family members of victims needed to be healed from spiritual scars through salvation. The service of counselling was rendered by the researcher after completion of interviews.

#### **5.4.1 Counselling principles**

Although the researcher had gained trust in them (participants) during interviews, healing was not going to come easy. Therefore, the researcher made use of principles which improved understanding of what happened during counselling. Those principles are argued by Louw (2004) as basic skills which form the core of any counselling model and are of great significant when attempting to build a relationship. These principles are:

- The ability to build trust. The researcher had already achieved this principle during interviews when she encountered with participants.

- The ability to accept the other person unconditionally as a unique individual. The researcher had displayed the warmth, love, sympathy, and empathy as they were necessary for a positive atmosphere.
- The ability to serve and promote the other person's interests. The researcher had presented an attitude that had put the interest of the study first and not hers.
- The ability to communicate a clearly formulated message which honestly reflected the intention of the researcher to do counseling, using simple language.
- The ability to listen carefully so that researcher would concentrate on both the content of the words and respondents' emotions and feelings.

During the counselling session processes the researcher worked the same way as suggested in a pastoral care approach, the researcher guided participants towards knowledge and importance of reconciliation and forgiveness as an important elements in healing processes.

The theory of reconciliation as argued by de Gruchy (2002) as attributed to many disciplines, including theology, philosophy, social theory, law, history and psychology. The word itself in English has a rich cultural history that differs somewhat from that of its correlates in other languages. In Christian doctrine, the word 'reconciliation' is used in two ways. The first one is interchangeable with 'salvation', 'redemption' or 'atonement'.

The second is the concept introduced by St Paul, of the human possibility of overcoming alienation from God and achieving a state of grace:

Created 'in the image of God', all of us share a common humanity and are included in the scope of God's love and purpose. As a result of human disobedience, humanity is alienated from God, experience enmity in its own ranks, and is estranged from nature. God, out of love and grace, freely chooses to overcome this alienation and redeem humanity from its bondage to sins and its consequences.

de Gruchy further argue that this idea of reconciliation refers to the messianic tradition of transcending alienation from God, which belongs to the common heritage of Judeo-Christian belief which led to four inter-related senses of reconciliation such as the theological, the interpersonal, the social and the political. The interpersonal may be referred to family members of victims who can decide for the future and become survivors, which means to be able to see that after all there is a life after a traumatic event.

As long as families of victims had not forgiven the perpetrators, they would be still in captive of the past. They had to make their choice of reconciliation. de Gruchy (2002) Participants needed to know that forgiveness had to first start with forgiving themselves because a person can be burdened by the guilt and shame of what happened in the past. Once that was accepted, the researcher discussed salvation as interpreted in terms of human context in the scriptural text.

This requires a hermeneutical approach, as it is consequent from this interpretation of salvation that the effectiveness of the pastoral care should be based on the experience of pastoral encounter of the family members of perpetrators, family members of victims and the society. Browning (1991).

#### **5.4.2 Hermeneutical approach to reconciliation**

Not all who suffered can find or create a narrative to fit them; not all who have experienced trauma can find correct words to tell their story. However, while storytelling Walton (2002) has assumed a position of great importance, there are diverse understandings of the way in which our stories should be told and how they become redemptive for us. In comprehending these differences it is helpful for us to make a broad distinction between canonical and constructive form of narrative theology. Canonical narrative theology, as the name suggests, is based in scriptural accounts of the life of Jesus Christ.

From this knowledge, the interpretation is here emphasizing the importance of the pastoral counsellor keeping all the three aspects of human reality in a kind of creative tension, so that the created goodness, the sinful fallen-ness and the promised new life of human beings are all clearly seen and affirmed as being simultaneously true. The interpretation is the activity of seeking God's guidance and amid the circumstances, events and decisions of life.

The researcher welcome the view, moving of family members of victims from the position of victimization to survivor-hood can help them make choices about how they wanted to live their lives afresh; they would be able to forgive perpetrators rather than to think of retaliation against family members of perpetrators.

Such pastoral encounter was understood by both participants and the researcher as the representation of the presence of God and care in such act. Hence pastoral encounter “indicates the covenantal contact and interaction between God and human beings” The pastoral encounter and salvation should have resulted in true and effective forgiveness of the family members of the serial killers by the victims’ family members and the society, and that the society further embraced the family members of serial killers with love. When families of perpetrators regained their societal status and developed trust, therefore, they could all be reconciled.

The ministry of reconciliation means we are the recipients of divine reconciliation, have the privilege and obligation of being like Paul in a sense, the herald and instruments in God’s hands to minister the message of reconciliation. Louw (2004).

#### **5.4.3 Receiving Forgiveness**

The majority of work by Graham (1992); Walton (2002) and Seamands (2000) focus on the forgiveness processes from the perspective of the victim in psychological context. However, since by its nature, forgiveness involves at least two parties, or individuals, and it was important to begin to understand forgiveness of perpetrators by the victims’ family members in a pastoral healing point of view.

Forgiveness according to God’s Word involves far more than saying “ I am not angry with you anymore”. It includes taking away of an unbearable heavy load from the guilty person, his/her guilt towards God and his fellowman.

Steps of taking away of an unbearable heavy load from a guilty person towards forgiveness is knows a process which is very difficult. It is also not easy to ask for or to grant forgiveness. It is only human to repay good with good and evil with evil. Because of our sinfulness we even repay good with evil. However, what God really wants from the human nature, is to repay the evil done to us with what is good. Browning (1991).

## **5.5 Conclusion**

The chapter discuss the possible response of reconciliation, forgiveness as an endeavour of fulfilment for pastoral care and counselling between victims' family and family members of perpetrators including perpetrators themselves. The researcher is aware that the implementation of this assertion cannot be immediately apparent. It will become effective in their lives as they deal honestly and extensively with the specific details of their traumatic experience and situations they found themselves in. In other words, forgiveness and reconciliation will become a reality in the same way fulfilment becomes a possibility.

The next chapter is the final chapter of the study that discuss the Church's response or contribution to violence crime such as serial killing and family violence affecting congregation. The researcher reflects on a holistic understanding of healing offered by the Church as a congregation, denomination and makes recommendations and conclusion.



## **CHAPTER SIX: THE CALLING OF THE CHURCH DURING SUFFERING**

### **6.1 Introduction**

The previous chapter covered the possible methods of therapy for victim's family members both in psychological and pastoral theological approach. Application of counselling as services rendered by the researcher and its principles are discussed. A need for reconciliation and forgiveness was identified in the process. The two are recommended and suggested as essential tools of healing and humanisation for victims' family members.

The researcher is of the view that Church leaders are faced with challenges of helping a congregation to understand crucial issues like serial killing and family violence that strike when least of us are expecting. Victims' family members always grapple with the question 'why me or us'? The person's uncertainty and sadness focuses on the link between God and suffering. God is always blamed for the desperate situations and He is experienced as being absent and disinterested. If God is experienced as distant and not involved, then His compassion and identification with human suffering is questioned. Mitchell (2004).

Therefore, this chapter is looking at how the Church can respond to the challenges facing communities and make meaningful contribution to the congregation. The researcher makes use of Gerkin's model in discussing the pastoral authority that seeks to capture the role of the Church. The practical suggestion of the role of the Church is through catechism classes, Bible studies material, workshop and seminars.

Also a need for denominations to encourage their ministers to undergo training in the higher learning institutions that offer theology and crime is discussed. In conclusion, the researcher recommend for future study.

## **6.2 Congregation**

The word congregation is defined as a body or crowd of people gathered with the intention of religious worship in public. The worship conducted by a congregation is to be given to the Triune God, the Father, Son and Holy Spirit and Him alone. Church services include praise and worship, Scripture reading, sermon and prayers are all offered up of our desires unto God by the congregation for things agreeable to His will.

The congregation include most vulnerable groups such as children, the youth, people with disabilities and the elderly, all these groups make a network. The network of the congregation is formed by family members, who because of the same clan names and blood relationships address each other as cousins, uncles, nephews, etc. These people create a space and environment of closeness and intimacy.

When the crime like serial killing or family violence occur it destroy that closeness and intimacy, and becomes a challenge to a congregation as the body of Christ whose rules and conduct of behaviour are informed by Biblical vision which seeks to demonstrate a sense of deep faith in Jesus Christ and oneness.

The congregation therefore, has a role of putting emphasis on building a strong sense of community among a diverse membership and on promoting an understanding of faith that is meaningful to its members.

### **6.2.1 Congregation and empowerment**

In chapter four, the researcher discussed a social learning theory that shows evidence indicating the danger of children who were exposed to domestic violence and traumatic events becoming intergenerational “transmission”. This means that learned violence behaviour may be repeated, children may become murderers themselves. This challenge leaves the Church with a huge responsibility of integrate and internalize the act of serial killing and bring hope to communities experiencing trauma. The researcher makes suggestion to congregation when empowering the people to include *inter alia*, awareness, teaching and counselling programmes in the liturgical activities.

One of pastoral theological response suggested by Ward (1993) is to empower families for their function of societal catechesis. Ward argues that Sunday school classes are quite unable to convey adequate and effective Christian instructions by themselves. The Church leaders of local churches are to seek means and ways to equip God’s people in their work of ministry by providing a catechism and other materials such as Christian Education Programmes.

These programmes will serve the purpose of making awareness, teaching and counselling, to obtain the quality of youth ministry. The role of parents in facilitating a dialogue between young people and the normative resources of faith is crucial to change their lives for better.

In that way, that participation can provide reinforcement in the knowledge of act of serial killing and its impact to the society. Furthermore, Ward suggest that if there are no organised classes for Sunday Schools, there is no reason why the Pastor cannot include some explanation of the catechism in a children's address, and the subject of serial killing can form the basis for a sermon series which could be very beneficial to the children ministry.

The use of verbal illustrations from real life issues such as crime and family violence, as well as visual aids is very important in effective learning. Children need to grow in understanding what it means to be affected by crime as they suffer the loss of their loved ones in the process, and experience trauma, therefore they need to be encouraged to express their emotions.

It is a common practice in an African culture to discourage children expressing their emotions especially boys. They are always told that (*indoda ayilili okanye ayikhali*) meaning that 'tigers do not cry' or man do not cry. Their emotional experience is argued by Boule (2010) as congruent with the events and it is important not to suppress these emotions, deny them, minimise them or intellectualise them away. If one wants to heal emotional from traumatic events, one must go through towards these emotions that have been triggered by the traumatic situation.

Boule further argues another important element where parents are overwhelmed and overburden by their own inner emotional pains and therefore not able to focus on the children's needs like in the case of victim's family members in Mbizana, children will feel emotions in response to that situation.

The congregation as a Church need to embrace the needs of children experiencing trauma and see the importance of counselling in treating trauma. Therefore, children can be made to participate in counselling by asking the key questions to get them think about the truth being taught. Children should be allowed to write out the answers with the Scripture text in full.

### **6.2.2 Developing Bible Study materials**

One of the Church tools in empowering her members of congregation is through Bible studies. This is in line with Jesus Christ ministry where in His teaching and healing known in the whole world He read the Scriptures. The Church is expected to practice Jesus ministry by integrate into its programmes the Bible studies to encourage love and peace among its members.

The Bible study guides should be developed in such a way that it caters for illiterate groups, in a simple language so that victims' family members, individuals and groups in the Church understand in order to overcome the trauma. Bible studies must allow members of congregation to ask questions related to crime and trauma. Pastors must provide with answers in the discussions that give assurance of Jesus Christ involvement in our suffering. The congregation involved in Bible study should pray together at the end of the programme. That will give everyone spiritual and emotional upliftment and satisfaction.

### **6.2.3 Workshops and Seminars**

Knowledge is one of the most powerful tools that make a difference in one's life. Churches do not hold or organise workshop and seminars in their programmes, yet when individuals join in a congregation they become part of a community of interpretation that embodies a particular understanding of the Christian tradition in its ritual actions or practices and belief.

The individual join the Church with different skills and knowledge; it is the opportunity for the Church to utilize such skills to train other members of congregation. The workshops and seminars should be structured to raise awareness and educate congregation about family violence and serial killing.

### **6.2.4 Offering counselling**

Counselling is defined as professional act or process of assisting and guiding a person or client who has a personal, social or psychological problem. One of the pastors' tasks argued by Gerkin (1991) is guiding the congregation as a community by facilitating counselling services between the affected victim's family members of crime and counsellors. The Church activities in offering counselling are suggested to be the one that are generated by Scripture, prayers, and other sources of Christian faith. The interpretive guide must attend very carefully to the social issues that shape victims' families in their day to day life.

It is common for a congregation to include people with special expertise such as in medicine, education, law and social workers. Such social expertise can be great resources in the congregation's reflection *koinonia* (the acts of a faith community) on its life and mission, contributing well to the practical theology and wisdom of the entire community.

The researcher therefore, recommends strongly that the Church leaders should utilize these services and beyond Church boundaries. The Church should forge partnership with other stakeholders such as the Department of Social Development and Women's organisations to empower God's people. The next aspect to be discussed is the question of upgrading skills and knowledge for Church leaders through Theological Institutions.

### **6.3 Theological Institutions**

Theological Institutions are places where students from different denominations get trained in different aspects of theology for a meaningful ministry. According to Osmer (2008) it is important for congregation leaders or ministers of religion to continue to grow intellectually, understanding tasks of practical theology and pastoral care of our ministry. Such leadership requires competence in ministerial tasks like preaching, teaching, administration and pastoral counselling.

Unless we first learn to attend to interpretation of particular situation and context in our midst, we cannot lead. Student ministers should be empowered so that after training they are confident to confront heinous crimes such as serial killing and family violence.

Subject like these should not become taboo in our Church agendas and pulpits. Serial killers are members of families and congregation of our Churches. Instead it should open up strategic lines of thinking, preaching and teaching the stories of Scripture in which God's people recall His actions in the past to guide them in times of change and crisis. Denominations can make recommendations to theological institutions to consider including modules that deals with crime and how the congregation as a Church should respond to the prevalence of crime and the trauma it caused.

#### **6.4 Summary and conclusion**

Being part of participatory journey in telling the re-authored stories of traumatic experience of victims' family members, exploring their faith, finding healing and restoration was a personal journey in faith in itself. The role played by media in exposing such a horrific crime is acknowledged by the researcher. This conclusion is made by the researcher in a better position and understanding than when she first read the article in Daily Dispatch of March 12, 2008.

The divine confirmation and a guarantee of promise for Life is the truth we are living by and is related to the entire fulfilled promise of God. In Him we have already received everything we need to live meaningfully. We inherited the same power which raised Christ from the dead. For our theological discussion on pain and suffering through serial killing and family violence, the latter perspective is extremely important. It reveals the fact that resurrection theology is the only proof of the fact that the "sting" within suffering is, in principle finally deleted by God.



## **6.5 Recommendations**

The researcher still feels strongly, and recommends that theology and pastoral care should empower believers about realities of crime especially serial killing as it touches us all and not a myths. The researcher hopes that there shall be other brave men and women of God who would venture into this subject of trauma as a result of a serial killing in order to reveal more undisclosed issues caused by the act of serial killing.

One psychologist who profiled serial killers said “if there is someone in this world who says he/she understands a serial killer’s mind, it means there is something wrong with that person’s mind too, he/she is one of them”. The researcher regards that statement as interesting and serious; we cannot fold our arms and turn a blind eye on issues like the act of serial killing.

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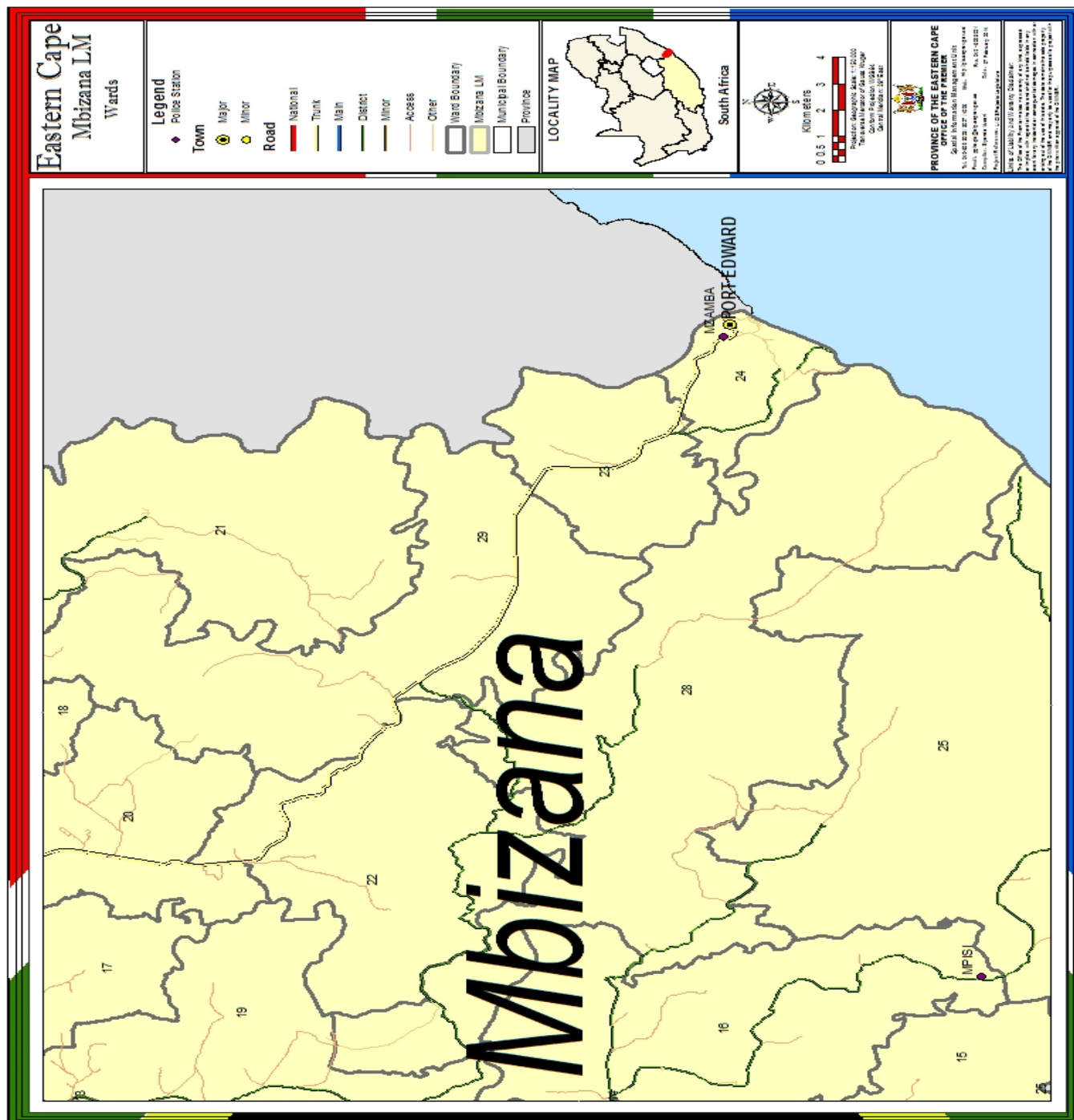
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## Addendum A: Locality Map of Mbizana Local Municipality



Source: Office of the Premier, Eastern Cape



## **Addendum B: Research Instruments used to collect data**

### **INFORMATION SHEET**

I am Nomonde Patience Ncama, a Master of Theology (Practical Theology) degree student at the University of Fort Hare by dissertation title is: **A Pastoral Theological Response to Post-Traumatic Experiences of Family Members of Murdered Victims: A Case Study of Mbizana Local Municipality in the Eastern Cape.** In order to ensure that all relevant information is gathered, it will be necessary to ask specific questions pertaining to the post-trauma experience during the serial killing that took place in 2007/2008 in Wards 23 and 24 in Mbizana Local Municipality in the Eastern Cape.

Your participation in this study is very important. This will further assist me in investigating the suffering of family members during the loss of their loved ones. Should you feel stressed or traumatized during the interview process, feel free to stop me immediately. Also after our interview should you feel stressed or traumatized feel free to contact me immediately. Your telephone call will assist me in activating Pastoral Caregiver(s) who will render any assistance.

Kindly keep this information sheet in case you need assistance.

Yours sincerely

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Rev. NP Ncama

Tel: 040 6080087 during office hours or

Cell: 082 562 4530 at any time.

## Addendum C: Research Instruments used to collect data

### Research Instruments

#### **A Pastoral Theological Response to Post-Traumatic Experiences of Family Members of Murdered Victims: A Case Study of Mbizana Local Municipality in the Eastern Cape.**

This is a Master of Theology (Practical Theology) degree student at the University of Fort Hare probing effects with respect to personal experience encountered by victims' family members of serial killing that took place in 2007/08.

Your participation in this study is very important which will further assist me in investigating a holistic healing.

Particulars of respondent

#### **1. Gender**

Male	Female

#### **2. Age**

18 – 29	30 – 39	40 – 49	50 – 59	60

#### **3. Marital Status**

Married	Single	Divorced	Separated	Widow	Other

#### **4. Highest academic qualification**

Primary School	High School	Matric	Tertiary	Other

## 5. Occupation/Income

Councillor	Community Development Worker(s)	Social Worker	Chiefs	Pastor/ Reverend	Other

## 6. Describe what happened to your family member(s)

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## 7. What was your reaction when you heard that your loved one(s) has been brutally murdered?

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## 8. How has your family member(s) been affected by the serial killing?

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**9. Why is the incident not over?**

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**10. In the light of the sentencing of the perpetrators how do you feel now?**

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**11. What do you suggest is your way forward in terms of healing?**

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**Your participation in this study is highly appreciated. In case after this meeting you feel traumatised or stressed, feel free to contact me for assistance at 040-6080087 during office hours from Monday to Friday between 08h00 and 16h30, or 082 562 4530 at any time.**

**I thank you.**

## **Addendum D: Transcript of responses by victims 'family members**

### **Sample A.**

#### ***Theme 1: Describe what happened to your family member(s)***

Response: a female, a mother to the 13 year old girl who was the first victim said " I was not at home during the incident, I was in Durban to take care of the school needs of my other child. I was summoned by a relative to come home immediately because my house has been broken into.

When I got home I was taken to the Mzamba Police Station where I was told that my daughter had been murdered on the 27 October 2007. She was found by members of the community the following morning in an open field with head injuries, her legs wide opened and her private parts removed. I was given her shoes and socks which were full of blood stains as proof that indeed she was murdered. I was told by police that my daughter's body was taken to Mbizana State mortuary.

***Theme 2:*** What was your reaction when you heard that your loved one(s) has been brutally murdered?

The mother said "I still blame myself up to this day; if I did not go to Durban she would be still alive. She was a virgin testing girl (*intombi yenkciyo*). She was the pride of the family, we expected a lot from her. I'll never get over the hopes that we had, that she never got to come home. We were so devastated and angry to know that she was so dehumanized by being exposed her mutilated private parts to the public.

**Theme 3:** How has your family members been affected by the serial killing?

The mother said “I wanted to identify her body and expected courtesy from police at Mzamba to accompany me to Mbizana. None of them was prepared to accompany me to identify my daughter’s body at the mortuary. I felt neglected and rejected as I travelled alone to Mbizana, I was confused, angry and devastated. The police officer who received me at Mbizana police station cried, he said that in his entire life he has never seen such a horrible sight. The police officer tried to discouraged me identify my daughter’s body until a member of the family arrived.

I saw a lifeless body of my daughter with head injuries, it was further reported that indeed she was raped. I cried so bitterly I will never forget the horrible sight in my entire life. I cannot explain in words the kind of trauma we have suffered as a family.

**Theme 4: *Why is the incident not over?***

The male who was a father to the young victim said “perpetrators are from our village, my daughter was raped, killed and had her private parts mutilated by people she knew and trusted.

The perpetrators are protected by their family members, they denied that theirs sons had committed the crime, yet blood stains on weapons they used and their clothes which were confiscated confirmed the crime was committed by them. People were no longer trustworthy. Their family members did not show any remorse, they did not understand why their sons were convicted to life imprisonment. We felt betrayed as a family of victim because our trust in the benevolence of others was broken.”

***Theme 5: In the light of the sentencing of the perpetrators how do you feel now?***

The male said “we were relieved a bit, though we believe that there are still many who belonged to the group who will one day continue where their brothers in crime left. We feel helpless we cannot protect our own families. We hope that they do not get parole one day.

***Theme 6: What do you suggest is your way forward in terms of healing?***

The female said “healing is not something that will happen over-night. We keep seeing the rock where our daughter’s body was dumped. We live in same vicinity with the families of perpetrators we see each other in any community gatherings, such as ceremonies, funerals, weddings etc. There is just no peace, they cannot imagine what we have gone through”.

**Sample B**

***Theme 1: Describe what happened to your family member(s)***

A young female said “I was working in Durban and my uncle called to say I must come home with immediate effect my grandfather is not well. My grandfather was a sick person I suspected something was wrong.

I requested a friend to call my uncle and my uncle confessed that my grandfather, another uncle and his two kids – a girl and a sons were brutally murdered while they were asleep. The friend did not have the guts to tell me the bad news instead she left me.

I called my uncle crying and he told me that my grandfather and my two cousins died. When I arrived I saw at a distance, that villagers were gathering at my home and Police vans. When I entered the house I was told that one of grand-children who was at the same hut with the deceased woke up in morning of 15 November 2007 and saw my grandfather and other three siblings in a pool of blood. He tried to wake them up but they could not respond. He then ran out crying for help from elderly people in the neighbourhood.

Grandfather and one of his grand- daughter were still alive but could not talk, they were rushed to local clinic. The grand daughter was transferred to Nelson Mandela Academic Hospital in Umthatha where she died two days later. My grandfather died in clinic hours later. The other two siblings were confirmed dead in the same morning.

***Theme 2: What was your reaction when you heard that your loved one(s) has been brutally murdered?***

A male said “as a family we were shocked to lose four members in one night in senseless killing just nineteen days after the first killings. The whole village was devastated and feeling unprotected. Police were not assisting in apprehending suspect(s)



***Theme 3: How has your family members been affected by the serial killing?***

A female said “It affected us badly so badly that I was admitted at hospital for two week with cardiac problems. My aunt (grandfather’s daughter) did not live long after the incident, she died five months later. The sad part of it is that one of perpetrators who was said to be the ring-leader of all these serial killings lived in the neighbourhood and was related to this family.

He was killed by the community in what is called “mob justice”. That created enmity between the two families, his family claimed that he was innocent.

***Theme 4: Why is the incident not over?***

A female said “the Department of Human Settlement has built a two-bed roomed house within the premises on my name as someone who stayed with my grandfather. The Department has done this in memory of the deceased. One of my uncles claimed the house to be his son’s. It caused a dispute among us as family members.

The house in which my grandfather and other family members were killed has not been demolished, it still haunt us and brings bad memories”.

***Theme 5: In the light of the sentencing of the perpetrators how do you feel now?***

A female said “we could not believe it, for a change it was easy for us to fall asleep at night. I guess it was a relief to know that they got life imprisonment, although I cannot forgive them because they are just enjoying life in prison through tax-payers money, they just do not understand the kind of pain we endure.

***Theme 6: What do you suggest is your way forward in terms of healing?***

A female said “after my grandfather's death, we were under my uncle's care. Things did not go well, our uncle ill-treated us, and chased us out of the house. I had to get my own piece of land and build my own house. Trauma caused by serial killing turned my uncle into some cruel somebody. Whenever there is misunderstanding among family members I always think of our grandfather he was the pillar of the household.

He was a peace-maker. It breaks my heart to know that his life was taken so brutally for nothing. Healing will take time nothing can replace grandfather's love. Life will never be the same again.

## **Sample C**

### ***Theme 1: Describe what happened to your family member(s)***

A female who lost a daughter, and grandson said “ it was on the 1st December 2007, one of family member was very sick and lived alone. I went to his house to look after him. He lived not very far from my house.

In the morning I came back to cook something for him. During the night my daughter, grand-daughter and grand-son were sleeping in one hut when the perpetrator(s) gained entrance through a window.

The perpetrators hammered their heads opened; they raped my daughter and my grand-daughter. They hacked and killed my daughter and my grand-son, mutilated my daughter’s private parts left her with her legs wide opened. There was blood all over the house. My daughter’s head was hanging over a washing basin full of blood. My grand-daughter survived death with head injuries.

### ***Theme 2: What was your reaction when you heard that your loved one(s) has been brutally murdered?***

A female said “When I arrived in the morning I knocked and there was no response, I peeped through the window I saw my grand-daughter sleeping on a bed with her head hanging. I called her to open the door. She managed to crawl and opened the door.

At first I thought someone slaughtered my chickens, there was blood spurt all over the house. I asked what had happened then I opened another door leading to bedroom and I saw my daughter with her legs wide opened her private parts were removed. I then move two steps backwards and collapsed.

After few minutes I gained consciousness and came back to the house for the second time. I saw my other grandson with severe head injuries, I called his name I realized he was dead; perpetrators had smeared blood all over his body after killing him. I fell and collapsed again. Neighbours came and called police, people cried bitterly until midday. The whole community was devastated”.

***Theme 3: How has your family members been affected by the serial killing?***

A female said “we cannot recall as to when the deceased were taken to mortuary. We felt numb from the shock. We have never seen such a horrible sight in our entire lives. All of us were admitted into various hospitals including Nelson Mandela Academic Hospital in Mthatha. The survived granddaughter was confirmed by the doctors that she was raped repeatedly, she could not talk sense for a long time, she could not eat without vomiting. She was infected with Sexual Transmitted Diseases and HIV/Aids virus. She suffered bladder infection that led her to bedwetting. This is a lifetime situation and suffering.

**Theme 4: *Why is the incident not over?***

A male said “we lost our right to control our standing in the community. We also felt this type of murder brought bad luck to the family, the owner of the land where we had built our house denied us the right to bury our beloved ones, they believed what happened to us was a bad omen. Obviously the owner of the land did not share our grief.

Police intervened and we were able to lay to rest our loved ones with dignity. We felt re-traumatized because we had to look for another piece of land and build another house. Leaving behind those graves is another traumatizing situation.

My survived grandchild is still not over and not well health wise. She is not doing well at school either, when we talk about the incident she would go outside and cry but she cannot share her pain.

**Theme 5: *In the light of the sentencing of the perpetrators how do you feel now?***

The male said “when they were convicted we are happy, they humiliated us during court hearings making some nasty remarks, threatening us to revenge once they were out. A suspect who was later identified by my survived granddaughter was acquitted. According to police there was lack of evidence. He then left the village and stayed in the city of Johannesburg. We do not know if he will come back one day and continue where he left”.

**Theme 6: *What do you suggest is your way forward in terms of healing?***

A male said “Pastor and church members do pay us visit now and then, we do feel better spiritually although we still avoid the company of many people. We do forgive perpetrators after all there is nothing we can do. God is the one who has answers”

**Sample D**

***Theme 1: Describe what happened to your family member(s)***

A female said “In the morning of I think it was on the 9 January 2008, I was outside doing my washing, and victims were my sister’s children who had passed on together with her husband years before the incident. One of my grand-child called me and said that I must come and see their mothers (two victims) are not waking up and are full of blood.

Three females and a girl child were sleeping in one hut, when the perpetrator gained access through a window, they raped all three females and hacked them with hammers .Two female victims died, their breasts and private parts were removed, a third young girl escaped death. A three year old girl was lying on top of her bloody mother’s body”.

A female said “one of young man who stayed in one of huts kicked the door opened and asked me to go and cover their bodies because they were raped and legs were left wide open. It was an unbearable sight. Breasts were removed. It took us time to discover the third one; the house was just a mess”.

***Theme 2: What was your reaction when you heard that your loved one(s) has been brutally murdered?***

A female said “It was difficult to talk about it, it still is. The manner in which they were killed was severely aggravating. There was evidence that the girls were still alive when their womb and breast were cut out. We suffered post traumatic distress, we were hospitalized for months. We waited for pain to pass, but it never did”.

***Theme 3: How has your family members been affected by the serial killing?***

A female said “the one who survived suffered hearing problem due to head injuries. She cannot recall what had happened nor believe that her mother died. This is not a good sign when one has gone through such a traumatic experience. We do not know what the future holds for her”.

***Theme 4: Why is the incident not over?***

A female said “everybody who needed information about my sister’s children and about others always came to me, I had to narrate the stories over and over again. We were thrust into the limelight by the media who claimed that the public had a right to information.

When we buried our loved ones perpetrators used to attend funerals, this made us feel marked as an object lesson in the whole community about what can possible go wrong in someone’s live. The situation was made worse during trial hearings, perpetrators mocked at us.”

***Theme 5: In the light of the sentencing of the perpetrators how do you feel now?***

A male said “we were relieved, especially when the investigator promised that they are still investigating those suspects that were involved and not arrested. It is in the interest of us as affected families and community at large. Criminals who preyed on women and children have no place in our societies, they must be removed for their own safety and the safety of others”.

***Theme 6: What do you suggest is your way forward in terms of healing?***

A female said “The Department of Human settlement has built houses in memory of our loved ones, but not all of us were compensated during funerals. The family of victims from Kwa Zulu Natal did not benefit from any of these houses. Changes in their status happened overnight. This does not make us feel better, their loss is our loss. Healing is still not easy, my house was where my sister’s children were murdered is still there. As families of victims, we would never have closure until we are told by the authorities of the whereabouts of other perpetrators”.

**Sample E.**

***Theme 1: Describe what happened to your family member(s)***

A female who is a neighbour to the victim said “the victim was to take day off where she was working at Mzamba Wild Coast Hotel. She had requested me to organized firewood for her. I was waiting for her to come back from work, instead I saw people arriving at her place.



People from Casino and Ministers of Religion came and I was requested to come because my neighbour was admitted to hospital. I just had a feeling that something terrible had happened. The house was locked, fortunately the lady who was helping her (the victim) had left the key at my house as neighbour. We quickly got the key and opened the house. They announced the bad news in a prayer that my neighbour was killed on the 19 February 2008, as she came from work at the Wild Coast Casino. She was transported from the place of work to a nearby flat she rented at about 23h00. She was found by local people the next morning in an open field, already dead, with head injuries, completely undressed, signs of rape and private parts removed”

***Theme 2: What was your reaction when you heard that your loved one(s) has been brutally murdered?***

A male said “It was difficult and very sad for a mother who was a breadwinner to her two children to just die and leave them all by themselves. It was difficult to make them understand that their mother has been murdered”.

***Theme 3: How has your family members been affected by the serial killing?***

A female said “the children of the deceased did not take it well; they were shocked because their mother did not get sick she was brutally killed. The eldest called everyone to tell them that their mother died in a brutal manner. They were taken to hospitals and received counselling”.

***Theme 4: Why is the incident not over?***

A female said “perpetrators families failed to show any remorse throughout the trial, despite their sons making a number of confessions about the murder their families insisted they were innocent.

It is still not easy when we see her grave every day and always think about her, the manner in which she was killed. The second victim who was a co-worker was killed the same night, her naked body was found not far from the body of my neighbour. She belonged to Kwa Zulu Natal at Umzimkhulu local municipality. She was transported from place of work Wild Coast Casino at about 24h00. She was found dead by local people the next day 300 metres away from her co-worker. She had also head injuries, signs of rape and her private parts removed”.

***Theme 5: In the light of the sentencing of the perpetrators how do you feel now?***

A female said “I was there when they were convicted and I must say that we felt so relieved, we strongly believe that not all of them were convicted because when we attended a funeral where four members of one family were killed (Sample B) we heard that another family discovered their daughter’s body placed on a rock with her legs wide opened and had her private parts mutilated. Those perpetrators were not part of the three convicted”.

***Theme 6: What do you suggest is your way forward in terms of healing?***

A female said “healing is not quick especially when one encountered some challenges regarding foster grant for the children. They are still young and attend school. It is difficult to take care of them without aid. Social Workers are not helping much to alleviate the situation.

It is still difficult to forgive perpetrators, the incident left orphans for no reason except for greed and evil deeds”.

**Sample F**

***Theme 1: Describe what happened to your family member(s)***

A female who lost three members (2 females and 1 male) said

“In March 2008 I just reported on duty at the Mzamba Wild Coast Casino Hotel at about 8h00. I saw a family member having a conversation with my Manager who then called me to his office and summoned me to go home because something happened. I refused to go home because I had just left home and there was nothing wrong. My Manager insisted, I then left accompanied by a co-worker who is also a family member.

On my way she told me that something terrible happened at my brother’s place. As I was coming closer I noticed that the whole villagers were gathered outside, police vans and cars were there, police had cordon off my brother’s house. I got out of a moving vehicle and cried.

I asked what had happened no one told me anything, I tried to make my way but police would not allow me to enter the house as it was a crime scene. I saw bodies carried out, my brother and his two daughters were hacked to death. I screamed a lot people who came first told me that the girls were mutilated their wombs, perpetrators left them with their legs wide open, one of the daughters had one eye gorged. My brother had lost his right little finger. I think he might have lost the little finger through a fight not because they wanted his little finger; they targeted females for their private parts or breasts.

One of my brother's daughters was not at home during the night of the incident. She visited my brother's girlfriend in another village and was told by my brother not to come home because it was getting dark and dangerous. The following morning when she got home it was locked with loud volume of music and she knocked at the door with no response.

She then rushed to get a spare key from the other house, when she opened the house she made some gruesome discoveries and screamed. When neighbours came, they claimed to have heard some commotions during the evening such as screams and loud volume of radio with music. They were confused and thought that my brother was disciplining his children. When I arrived around 9h00 the radio was still high. Perpetrators left the volume of the radio high just to confuse villagers.

My brother had two huts, during that evening they were having dinner in one of the huts and later went to sleep in other hut. One perpetrator entered the other hut which was not locked in the evening and hid inside under the bed and waited for them [victims] to come and sleep in that hut. When they eventually came to sleep, the perpetrator called those who were waiting inside the kraal. It looked like they knew that there were three females because they ran-sacked the house looking for the third one. When they finished with their evil deeds they left locked the house and took with the key with them.

Rumours went around that there was medicine man promising people wealth if they bring human tissues such as private parts of virgin females. Perpetrators sold private parts of our loved ones for mere R50 to R100.

***Theme 2: What was the reaction of your family when you heard that your loved one(s) has been brutally murdered?***

A female who is as Community Development Worker in the affected Wards and related to the family said “we were terrified as women because we learned that we were on the list of targeted (fatty women). The act of killings went on for months without police apprehending a single person. We just did not trust any men even our own brothers or husbands.

The thought of perpetrators hammered them first, raped them and cut and extract womb/private parts while victims were still alive scares us to death”.

***Theme 3: How has your family members been affected by the serial killing?***

A female said “my brother lost his wife long time ago; he was struggling to bring up his 3 young girls as a single parent. The two deceased daughters were in Grade 12 when they were killed. Their lives were cut short for nothing.

We were very close and looking up to him as the eldest brother; we lost our parents long time ago. In the morning of his death I tried to call him but his cell was on voice mail. There was no proper closure, and that is what is bothering me all the time I never got a chance to tell him that I love him or say goodbye”

***Theme 4 : Why is the incident not over?***

A female said “ this type of killing is unusual and not accepted. When we looked at the house where they were killed, it brings back bad memories, we cannot forget blood spurt which was all over the house, it was a terrible sight.

We had to clean the house and thought that our brother was a brave man he fought to the bitter end and died with his two daughters.

When I speak about it, it hurt a lot I always imagined the type of pains they endured before they died perhaps we would feel better if they were sick. It’s like a dream one would like to wake up. Forster grant for the one who survived has lapsed because she is over 21 years. She is depended upon me and it is financially heavy because I have my own children. I always feel guilt when I cannot manage to provide her with something”

***Theme 5: In the light of the sentencing of the perpetrators how do you feel now?***

A female said “perpetrators threatened to come back because they claimed to be innocent. We felt relieved somehow when the three were convicted and sentenced to life imprisonment. However, we suspect that a lot of them are still at large. After we buried our loved ones community members claimed to have heard screams and shouts in some houses but perpetrators ran away”.

***Theme 6: What do you suggest is your way forward in terms of healing?***

A male “It’s not easy to heal because we see perpetrators’ families now and then. When we attended court hearings as families of victims, they (families of perpetrators) never showed any remorse. How does that make us feel? it is not easy to forgive. We received counselling when the incident happened. Few years later no one ever bothered. It is hurting, healing will take its course.





# Daily D

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## Schoolboy remanded on muti-killings

### Mob justice sees another man lynched

By LUBABALO NGCUKANA  
Mthatha Bureau

A MAN was lynched yesterday within hours of a high school pupil appearing in court in connection with the 18 muti-murders in a small Transkei village.

Police last night confirmed the lynching at Madiba near Bizana but could not give further details.

Earlier, police arrested 19-year-old Vusi Sixikixa in Mzamba, a small village near Bizana, where the 18 people – all but one of them women – have been butchered since last October.

All the women had their genitals removed, giving authorities strong reason to believe that they were linked to a traditional medicine collector.

Sixikixa appeared in the Bizana Magistrate's Court looking like a fresh-faced schoolboy.

Hours later came the mob justice.

Fearful community members from the nearby Madiba suspected another man of being connected to the crimes – and killed him.

Police spokesperson Superintendent Mzukisi Fatyela confirmed the lynching but said details were still sketchy.

Sixikixa, a Grade 10 pupil at Nombuso Senior Secondary School in the KwaZulu-Natal coastal hamlet of Port Edward, just across the provincial border from Bizana, is facing four charges of murder, attempted murder and rape.

The murder charges relate to last Saturday's slaying of Madodibunga Yalo, 50, and his daughters, Nandipha, 22, and Nobuhle, 20.

Their bodies were discovered by a family member the next day. The two women had been raped and their genitals hacked off.

The fourth murder count relates to the killing of a 37-year-old woman last month.

The baby-faced teenager locked his eyes on the courtroom floor while a packed gallery stared on from behind.

His case was postponed to March 18 for further investigation and a formal bail application.

He was remanded in custody.

Fatyela said Sixikixa, who lives in Bizana, had been co-operating with police. He said they had found a hammer and two bush knives with blood stains in his home.

It is understood that the police investigation is focusing on the muti market and the possibility that the genitals cut out of the female victims had been sold in Bizana

for R300 each time.

Police have also questioned a 24-year-old man and are looking for another to assist them with their investigations.

Women in the area are naturally terrified that they could be next.

"Our lives are in danger," said one woman who had gathered with friends outside the court. "We can't even trust our own men."

Another woman, who works at a restaurant at the Wild Coast Sun casino, said she made sure she only worked day shifts to avoid being an easy target.

"It's better during the day, even though we are still not safe, but when the sun sets, we panic even more because we know death is imminent," said the 25-year-old woman.

Only one woman outside the court had words of support for Sixikixa – his 68-year-old mother, Manjoni. She said she did not want to believe her son could be involved in such horrific and inhumane crimes.

"I cannot say that he did it or that he is not guilty, because I am not always with him," she said.

She felt sorry for the 18 victims, but still hoped her son could get bail.

"I pray that we get a lawyer so that he gets bail," she said. "He is a school boy and he must go to school."



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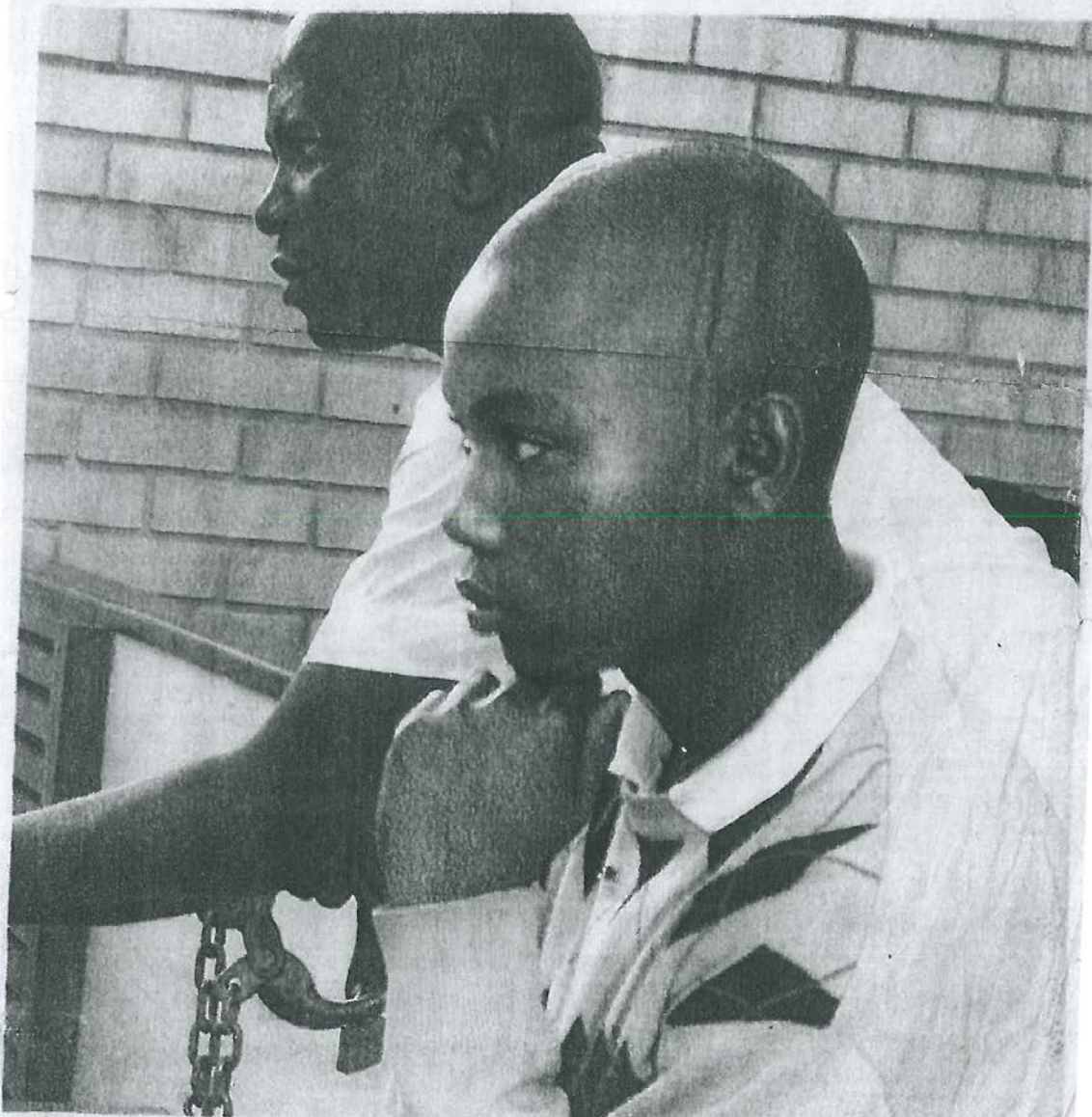
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**DEEP IN THOUGHT:** Vusi Sixikixa, the 19-year-old high school pupil facing horrific murder charges, looks pensive as he sits next to his guard in Bizana Magistrate's Court yesterday. A man was lynched within hours of Sixikixa's court appearance yesterday, and police say they want to interview another man in connection with 18 deaths.

Picture: LULAMILE FENT

