

**A SELF-REPORT SURVEY ON PENTECOSTAL CHRISTIANITY AS A
RESTRAINING FACTOR OF CRIME IN MANKWENG AREA**

by

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DECLARATION

I, Julian Raaphahle Sebake, declare that the dissertation entitled “**A Self-Report Study on Pentecostal Christianity as a Restraining Factor of Crime in Mankweng Area**” submitted to the University of Limpopo, for the degree in Master of Arts in Criminology has not been previously submitted by me or any other person for a degree at this or any other university; it is my own original work and that all the sources I have used have been acknowledged by means of complete references.

.....

J.R Sebake (Ms)



.....

Date

DEDICATION

This research is dedicated to my only son, Theophelus Selaelo Mabutla; my wonderful parents, Maesela Janki Sebake and Matshidiso Mankopodi Sebake; my siblings, Ramatsobane Given Sebake, Lesiba Sheriff Sebake and Forcy Ramphelane Sebake; and my husband, Andries Khukhusela Mabutla.

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ABSTRACT

The purpose of this study was to determine the strength of Pentecostal Christianity and its practices in restraining followers from committing crime focusing on the individuals' criminality prior to, in the different growth stages (before being born again, being born-again and being Spirit-filled) of their spiritual lives and the length of time practising the belief. The present study aimed at determining whether Pentecostal Christianity has a restraining influence on Christians from committing crime. A quantitative, explanatory study was conducted to statistically analyse the strength of Pentecostal Christianity in restraining Christians from committing crime. Data were collected through administration of questionnaires in three Pentecostal churches in the Mankweng Area on different Sundays. Data were further analysed using SPSS statistical program where inferential statistics was used to test hypotheses using the Kruskal-Wallis test in conjunction with Chi-Square test of independence and descriptive statistics were also used to formulate graphs to present findings. The hypotheses tested showed a significant difference in criminality *before being born-again, after being born-again* and baptism in the Holy Spirit with a p value of less than 0,05. The length an individual has practising the faith has no significant difference in reducing criminal behaviour. This study concluded that the Pentecostal Christian faith, to some extent, deters followers from committing crime.

Keywords: Christianity, Pentecostal Christianity, crime

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CHAPTER 1

GENERAL ORIENTATION

1.1 Introduction

The South African government is in a constant fight against crime. Like *White Paper on Safety and Security and the National Crime Prevention Strategy* (2007), Christianity has a set of biblical precepts used as guidance for behaviour. The biblical precepts highlight what is acceptable and what is sinful. However, people interpret the Bible differently and the different interpretations lead to the categorisation of Christianity based on doctrine. This has resulted in different denominations such as Orthodox, Traditional and Pentecostal churches. These divisions could affect the strength of Christianity in restraining criminal behaviour. Irrespective of differences in doctrine, Christian belief motivates acceptable behaviour and condemns antisocial behaviour (Shea, 2008:260).

This study focused on Pentecostal Christianity and its practices as a restraining philosophy to prohibit anti-social behaviour. The research determined the individuals' criminality prior to becoming born-again Christians, and in the different growth stages of their spiritual lives. These stages were, namely, *being born-again* and *being Spirit-filled*. The length of time practising the Christian faith and criminality was also analysed. This study examined how these variables influence behaviour. These levels of Christianity were operationalized and their association with criminality was statistically measured.

1.2 Problem Statement

The study conducted by Roelofse and Sebaake (2014:126) showed that many Christians read the Bible and attempt to live by it. Therefore, they used the Bible as a reference for their behaviour. Van Knippenberg (2007:154) opines that Christians are supposed to act positively. This is because Christians' behaviour is guided by the Bible, which clearly states what is wrong and what is right. Christians are taught to accept God willingly to be saved from sins, and to gradually change their lives through

the influence of scriptures and Holy Spirit (John 3:16, NKJV)¹. Although that is supposed to be the case, there are Christians who are involved in criminal acts that lead to weakening of faith (Shea, 2008:250). This gives rise to the concern about the extent to which Christians obey biblical precepts. Moreover, given that Christians represent 70% of the South African population, the assumption is made that this should have a restraining influence on criminality. However, crime in South Africa remains at unacceptably high levels. According to Jersild and Johnson (1993:xiii), “Churches are not only places to praise the Lord and pray; they are also places to learn morals and solve social issues”. This provides evidence that churches are responsible for teaching acceptable behaviour.

1.3 Operationalisation of Concepts

For the purposes of this study the following concepts will be used:

1.3.1 Born Again

Being born-again refers to both the new birth experienced upon conversion and the regenerating work of the Holy Spirit within a believer, which is related to faith in Christ and the fact that He was crucified (John 3:3-5). In this study, a confession by a potential participant that Jesus Christ is his/her personal Saviour means that the person is considered a born-again Christian.

1.3.2 Spirit-Filled

Pentecostal beliefs and practices centre on their teaching regarding the baptism of the Holy Spirit (Mashao, 2013). This means the filling of a believer with the Holy Spirit results in the ability to operate in the spiritual gifts mentioned in 1Cor 12:1-12, with especially the evidence of speaking in tongues (Combs, 2000:107; and Loder,2000). In this connection, many scriptures in the New Testament provide evidence that baptism in the Holy Spirit is evidenced by speaking in tongues (Mark 16:17; Acts 10:46; and Acts 19:6).

According to Poloma (n.d):

¹ In this study, all references from the Bible were made from the New King James Version (NKJV)

...different groups have emphasized different outward signs of the Spirit-baptism sought by Pentecostal believers, but these diverse Pentecostal sects and denominations are agreed that such baptism will be accompanied by paranormal experiences, including glossolalia (speaking in tongues)

For the purpose of this study, speaking in tongues is taken as evidence of being baptised in the Holy Spirit.

1.3.3 Crime

Crime refers to a conduct that is prohibited by law, that threatens and harms the public safety and welfare, and is punishable (Bezuidenhout, 2011:7). This definition is applied in this study.

1.3.4 Sin

Sin refers to any action, feeling or thought that, according to the Bible, goes against God's standards. It includes breaking God's laws by doing what is wrong or unrighteous in God's sight. Sin then would include committing crime. This interpretation has been used in the present research.

1.3.5 Pentecostal Christianity

Pentecostal Christianity refers to the belief of the concepts in 1.3.1 and 1.3.2 above. Pentecostalism is based on the Day of Pentecost (Acts 2:1), when the Holy Spirit was poured out and those in the upper room with Jesus were filled with the Spirit and spoke in tongues (Acts 2:1-13). In this study, Pentecostal Christianity refers to the belief that practise baptism in the Holy Spirit (Acts 8:17-19; 10:44-48; 19:5). This understanding of Pentecostalism has been adopted in this study.

1.4 Purpose of the Study

1.4.1 Aim of the Study

This study aimed to determine whether Pentecostal Christianity has a restraining influence on Christians from committing crime.

1.4.2 Objectives of the Study

This study aimed to achieve the following objectives:

- To examine the difference in criminal behaviour *before* and *after being born-again*;
- To determine whether there is a difference in criminal behaviour among born-again and Spirit-filled Christians;
- To measure the influence of length of time an individual would have been born-again and the changes in criminal behaviour; and
- To describe the types of crimes committed by those who are born-again and those at the different stages in Christian growth.

1.5 Hypotheses

The dependent variable of criminality was measured against three independent variables, namely: *being born-again*; *being Spirit-filled*; and length of time being a Christian.

The following hypotheses were tested:

1.5.1 First Hypothesis

H₀: There is no significant difference in criminality *before being born-again* and *after being born-again*.

H₁: There is a significant difference in criminality before and *after being born-again*.

1.5.2 Second Hypothesis

H₀: There is no significant difference in criminality of Christians *after being born-again* and those who are Spirit-filled.

H₁: There is a significant difference in criminality of Christians *after being born-again* and those who are Spirit-filled.

1.5.3 Third Hypothesis

H₀: The length of time an individual has been practising the faith has no effect on the chances of committing crime.

H₁: The longer an individual being a born again and Spirit filled the less are the chances of committing crime.

1.6 Research Methodology

1.6.1 Research Design

This study employed a quantitative research method to statistically analyse the strength of different spiritual growth (*before being born-again, after being born-again* and Spirit-filled) that Pentecostal Christians experience throughout their Christian life and the chances of engaging in criminality. These experiences enabled the researcher to measure the significant difference in criminality amongst Christians' in different spiritual growth and the length an individual took practising the belief. This study also employed explanatory research design that was used to explain the effect of spiritual transformation and the length of period an individual took practising the Christian faith vis-à-vis the chances of committing crime.

1.6.2 Target Population

The population of this study was Pentecostal Christians who are born-again and Spirit-filled. The collected data were primary data from Christians who are affiliated to Pentecostal Churches in the Mankweng Area.

1.6.3 Sampling

The sampling method chosen for this study was probability sampling method. Due to the unavailability of a sampling frame, cluster sampling technique was used as a sampling procedure to select participants of this study. A list of Pentecostal churches in the Mankweng Area was compiled each church was randomly selected. To achieve the objectives, the researcher selected those who are Spirit-filled as they passed all stages of spiritual growth in Christianity, namely, *before being born-again, being born-again* and *Spirit-filled* (three stages).

1.6.4 Data Collection

The data of this study were collected through administration of closed-ended questionnaire among participants. Closed-ended questions can easily be analysed statistically, which will enable the researcher to measure the significant differences in criminal experience in different levels of spiritual growth amongst Christians.

1.6.5 Data Analysis

Data were analysed using the Statistical Package for Social Science (SPSS) program through inferential and descriptive stats. The inferential technique selected for analyses is the Kruskal-Wallis Test in conjunction with Chi-Square test of independence which provided the significant differences between independent and dependent variables. An α level of significance will be 0.05% for Chi-Square. Descriptive statistics presented data using tables, graphs and figures.

1.7 Reliability, Validity and Objectivity

The researcher has discussed the data collection and analysis with the University's statistician who approved the instrument and the inferential statistical tools selected to analyse the data. The data-collection instrument has been translated into the local language, viz., Sepedi, to accommodate those who cannot understand the English language to avoid misinterpretation of questions. The researcher is aware of the fact that a self-reporting survey may lead to inaccurate data. Reliability cannot be absolutely guaranteed, but the pilot study with 5 participants found the instrument to be user friendly. The Cronbach Alpha test exceeded a value of 0.70, meaning that the instrument is reliable.

1.8 Bias

A sample that is biased provides results that do not represent the whole population being studied, hence, the results obtained cannot be generalizable.

1.9 Ethical Considerations

1.9.1 Ethical Clearance

The researcher obtained an ethical clearance certificate from the Turfloop Research Ethical Committee before the commencement of this study.

1.9.2 Anonymity

Participants were not asked to indicate their personal information. Participants' data were not associated immediately with the participant's individual identities (Bells et al., 2006:143). It was clearly stated on the questionnaire that participants should not provide their personal details or disclose other people's personal details.

1.9.3 Confidentiality

Participants' identities and personal information will remain protected (Babbie, 2007:135).

1.9.4 Participation is Voluntary

Due to the sensitivity of the information that needed to be provided, participation was voluntary. No pressure was placed on participants to complete the questionnaire. Participants had the right to refuse to participate or withdraw during the course of completion. Not a single participant withdrew from the process once it commenced.

1.9.5 Informed Consent

The researcher disclosed appropriate information, particularly the purpose of the research, to participants to make a voluntary choice, either to accept or reject participation.

1.9.6 Avoidance of Harm

The researcher explicitly explained the purpose of the research, the right of participants, what is expected and the discomfort that may arise while completing the questionnaire. Participants were also provided a Consent Form to sign before beginning to participate, so as to acknowledge that they understood the implications of participation to reduce risk of harm that might arise.

1.10 Significance of the Study

As this kind of study has not been done before, this research will break new grounds and will contribute to new knowledge on restraining crime through the practice of Christianity. The outcomes of this study can provide a new angle of fighting crime; taking into consideration the role Christianity can play in preventing crime. This will give churches an active role in their fight against crime through emphasis on biblical precepts that forbid antisocial behaviour to deter the larger number of the South African population from committing crime.

1.11 Summary

This study focused on Pentecostal Christianity and its practices as a restraining philosophy to prohibit anti-social behaviour amongst Pentecostal Christians. The

research was determined to study the individuals' criminality prior to, and in the different growth stages of their spiritual lives, and the stages were, namely, *being born-again* and *being Spirit-filled*. Reference from the Bible was made from the New King James version. Operationalization of concepts were clearly stipulated. The problem statement shows the extent of criminality. The aim of this study was to determine whether Pentecostal Christianity has a restraining influence on Christianity from committing crime and objectives were derived to achieve the aim. The three hypotheses were derived in respect to independent variables (born again, Spirit filled and length of period being a Christian) that were tested against dependent variable (crime). Reliability, validity and objectivity were measured and bias could not be measured because this research is a self-report. Ethical consideration adopted for this study are clearly explained in this chapter. The significance of this study is clearly explained in this chapter.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter provides the literature review of previous studies and what other authors have written on Christianity and crime, although little has been done on the topic resulting in few scholarly sources. However, none has been done on the effect of spiritual growth and if such growth has a restraining influence on criminality. Hence this study used some theological literature that were interpreted in criminological context to study the relationship between believers and their level of spirituality (Plate & Daniels, 2004; and Kirkpatrick, 1997). For this purpose, the Bible was used as reference for behaviour amongst Christians.

2.2 Religion as a Restraining Factor

Religion is a strong belief system that has a code of conduct, a rule book (in this research, biblical doctrine relating to Pentecostal beliefs) that allows believers to function in a non-primitive or cultured manner (Bergunder, 2014). It plays a vital role in the formation of self-identity and a collective identity of a community, which then shapes attitudes and cultural norms, and influences individual and group behaviour. This view is supported by Laughrey (2009) whose research indicated that individuals with a religious affiliation showed a more positive behaviour than those who were unaffiliated to any religion.

The World Economic Forum (WEF) (2015) is of the opinion that, faith plays a dynamic and an evolving role in society, hence should not be taken for granted as it is an aspect of human existence that has a great effect on individuals, families and communities. It also holds that, in their *global agenda council on the role of faith* “in the present, as innovation races through industries, faith communities can act as a moral bulwark against the corruption that comes with a lack of legal framework....” Faith communities can also serve as an early warning system towards unethical behaviour. This capacity to act as a moral reference point is essential to the conversation about what a global society wants to become. According to Xygalatas (2012), there is a widespread belief

in both scholarly and folk views of religion that religious people are more prosocial, and it has been shown that religious people are perceived as more trustworthy.

However, every religion has elements and ideologies that make them different from each other. Shoeman (2017) points out that the South African religious landscape is diverse and has a profound effect on the role that faith communities and its members. Almost all religions advocate moral behaviour through positive and negative reinforcement by instilling God-fearing elements of scriptures, such as the concept of karma and reincarnation in Hinduism; heaven-hell and salvation in Christianity; paradise and hell in Islamism; peaceful afterlife and reincarnation in indigenous Chinese folk religions; and release from the cycle of reincarnations and reaching enlightenment in Buddhism (*How Religion Influences Behaviour*, 2016; and Shariff, 2015). This is supported by Shariff and Norenzayan's (2011) study wherein they found that individuals are more likely to behave in a moral or honest manner when they believe in fearsome and punishing supernatural agents. This serve as a deterrent on followers to act accordingly. The table below illustrates the religions in South Africa and the number of followers.

Table 2.1: Religious denominations in South Africa South Africa

The table provides all the religious church denominations recorded by Hendrick in 2005 report. There are few groups that hold the doctrine of Baptism in Holy Spirit evidenced by speaking in tongues. Pentecostal Christianity constitutes 5.86% of the total Christian population.

Denomination	Total	%	
		Christian	Total
Reformed	3 232 194	9.04	7.21
Anglican	1 722 076	4.82	3.84
Methodist	3 305 404	9.24	7.37
Lutheran	1 130 986	3.16	2.52
Presbyterian, Baptist	1 687 668	4.72	3.77
Roman Catholic	3 181 336	8.90	7.10
Pentecostal, Charismatic	2 625 830	7.34	5.86
Africa independent	14 598 922	40.82	32.57
Other Christian	4 275 942	11.96	9.54
Total Christian	35 760 358	100.00	79.79
Jew	75 555	-	0.17
Hindu	551 669	-	1.23
Muslim	654 064	-	1.46
Eastern faith	7395	-	0.02
Other faith	417 864	-	0.93
Total other religions	1 706 547	-	3.81
No religion, refused or not specified	7 352 875	-	16.41
Total South African population	44 819 780	-	100.00

Source: Hendriks 2005:30–31

2.3 Christianity

Christianity is complex in history, structure, doctrines and practices. Denominations range from mission churches (mainline churches), Pentecostals (including a whole range of charismatic churches and ministries) to African Independent or Initiated Churches (AICs), which are either more traditional in outlook or Pentecostal or both (Nel, 2015). Common to all is the use of the Bible as a guide to daily living. The Bible reflects what is expected of Christians with regard to unlawful acts, hence, Christians are viewed to be enabled to emanate good behaviour (van Knippenberg, 2000:154). In the instance of Pentecostals, there is an emphasis on being born-again and baptism in the Holy Spirit, which call for repentance, believing and accepting Christ to be saved from sins and to be born-again in spirit (Poloma, n.d).

According to Ras (2010), Jesus of Nazareth came to earth to do the will of God, his Father, and take away the sins of the world, as asserted by the Gospel of John (1:29). All who accept Him as a personal Saviour will be born-again. Jesus, in Mat 28, commanded Christians to wait on the promise of the Holy Spirit and in Act 2 the Spirit

was poured out on the day of Pentecost. A born-again Christian is supposed to do things that are acceptable and hate everything that is wrong and against biblical doctrine (Combs, 2000). This chapter illustrates literature on Pentecostal Christianity and crime by outlining the biblical laws that are against unlawful behaviour. Christians with God concepts have been shown to increase derogation of a range of ethnic, national and religious outgroups, while increasing favour for the religious in group (Shariff, 2015). In summary, it can be stated that believers who are Pentecostal, and as they claim, filled by the Spirit, could be assumed as ones¹ that will stay away from criminal acts.

2.4 Pentecostal Christianity in South Africa

According to *Under the Radar* (2008), the 2001 national census finding that 80 per cent of South Africa's population professes to be Pentecostal Christians of which, Pentecostal Christianity is the fastest growing (Togarasei, 2015; Mashau, 2013: 2009; and Loder, 2000) by 55 per cent between the 1996 and 2001 censuses. The Pentecostal churches are centred on the workings of the Holy Spirit as a powerful force among believers. At its core is post-conversion experience called 'baptism with the Holy Spirit', with reference to the descent of the Holy Spirit upon the first Christians in Jerusalem on the day of Pentecost (Acts 2), which resulted with spiritual episodes including speaking in tongues (Mashau, 2013;). Nevertheless, at the heart of Pentecostal conviction lies the fact that the New Testament records are a blueprint of what should happen throughout the life of a Christian. Mashau (2013) is of the view that one of the basic doctrines with regard to the teachings of the Pentecostals is salvation that is earned by faith in Christ. The belief in Christ is essential in order to receive salvation and inherit eternal life. The emphasis is on being born-again and a call to repent, believe and accept Christ as personal Saviour and Lord, this is critical in their preaching (Chetty, 2009).

The Pentecostals also traditionally emphasised, and, to varying extents, still emphasise on moral rigour; a literal interpretation of the Bible; Scripture alone is the absolute authority for all Christian faith and practice; and a commitment to seeking salvation before Christ's Second Coming (Togarasei, 2015). Thus, the Bible can be used as reference for behaviour as, according to the author above, Pentecostals interpret the Bible as it is. Loder (2000) is of the view that Pentecostals believe that

one receives Spirit-baptism as a second blessing post-conversion and its purpose is to empower the believer for Christian life and service, and this life should, by implication, be sin and crime free (Kostenberger, 1997).

Baptism in the Holy Spirit is seen as an experience of divine grace, following conversion and rebirth, which authorises the individual to bear such witness (Chetty, 2009). It is the focal point of this spirituality. There are numerous traditional forms of teaching that identify speaking in tongues as a visible sign of successful baptism in the Spirit. As the scripture reads, in Gal. 5:16, "So I say, walk by the Spirit and you will not gratify the desires of the flesh". This will also mean, not to commit crime.

2.5 Biblical Laws that are against Crime

Regardless of different doctrine, common to all is the use of the Bible. The Bible reflects what is expected of Christians with regard to unlawful acts. According to Ras (2010), Jesus came to earth to do the Will of God (His Father) and take away the sins of the world, according to the gospel of John. He stated that, an in-depth look at the Gospel of John, it reveals that the followers of Christ did not commit crime because they were born again. Born-again Christians are supposed to hate evil and love what is good. This simply means that a born-again Christian is expected to only do things that are acceptable and hate everything that is wrong and against the law. According to John, what was expected from the followers of Jesus was to exclude themselves from any deeds that were not in line with God's will. Amongst his disciples, regardless of the witness of the miracles He performed, Judas betrayed him. It reflects that the teachings of Christ do not automatically make Christians holy, but a submission to the teachings is essential. Some biblical precepts on unlawful behaviour are discussed hereunder.

2.5.1 According to John

Ras (2010:119) indicated that Christians should walk in the light, meaning not to do evil; but doing right, to obey the truth according to the will of God. The Bible regards crime-related matters as evil. The devil is also described as a murderer and a liar. According to the book of John, Jesus said that, "I tell you the truth, the man does not enter the sheep pen by gate but climb in by other ways is a thief and a robber" (John 10:1). This scripture illustrates that Christ's followers know him and his voice like

sheep and a good shepherd. They are not like thieves and the robbers who are there only to steal, to kill and destroy. All these acts today are also addressed in the field of criminology, criminal law, police science and penology, as crime (Ras, 2010:120). In general, the Bible teaches about being freed from the sin nature and being renewed by internalising the word of God and conforming to it (Rom12:2).

The Gospel of John further explains in John 3:20 that everyone who does evil hates light and will not come into light for fear that his deeds will be exposed. John referred to evil deeds (John 3:19), thieves (John 10:8), robbery (John 10:8), murder (John 8:44), drunkenness (John 2:10), illegal or unethical trade practices and money schemes (John 2:14-15) that do not carry God's approval. Christianity promotes sound human and healthy moral values that may assist to transform existing society into a more peaceful one. Christians are centred with the message of God's love and the new commandment of Jesus, 'love one another' (Ras, 2010:121). Against the backdrop of these prohibitions in the Bible, one should expect Christians to desist from crime. Juxtaposing the increasing rate of crime and the fact that about 70% of South Africans consider themselves as Christians, this may indicate that people do not have a strong bond with God or rather their belief. This study tests the spiritual experiences of Christians and their relationship with desistance from crime. The past history of the Bible reveals that most people who have no sound moral values easily make wrong choices and commit crime.

2.5.2 According to Exodus

Moses was given the laws that he was expected to deliver to the Israelites in the form of Ten Commandments. The Ten Commandments that Moses brought down and presented to the Israelites contained, inter alia, the following:

"You shall not murder" (Exodus 20:13). "You shall not commit adultery" (Exodus 20:14)." You shall not steal" (Exodus 20:15). "You shall not give false testimony against your neighbour". "You shall not covet your neighbour's house" (Exodus 20:16). "You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour" (Exodus 20:17).

Exodus reflects the laws that should govern the behaviour of Christians. The laws written on stones are in the New Testament supposed to be written in the hearts of Christians. The Bible teaches of a spiritual transformation through being born-again.

After this, the Christians have a responsibility to renew the mind by studying and meditating on the scriptures (Rom 12:2). These must be internalised so that they transform thinking and influence behaviour.

2.6 Spiritual Guidance

Christians are concerned about their spiritual well-being and spiritual growth (Shea, 2008:265). However, this can be achieved through attendance of sermon services and retreats (Mat. 5:7); confessions (1John 1:9); and partaking in spiritual exercises (1Tim. 4:8). The emphasis in Pentecostalism is on the conversion experience and the exceptional physical phenomenon accompanying those experiences (Mashau, 2013) such as water baptism and baptism in the Holy Spirit with evidence of speaking in tongues (Act 10:44-48; and Act 19:1-8). It is evident that Christians are supposed to be increasing in the knowledge of the bible and holiness.

Although Christians, like any other people, still come across temptation, the Bible teaches how to overcome such situations (1Cor. 10:13), and it does not mean that God will forsake them or the relationship gets broken. The Bible teaches about the unconditional love of God (John 1:14) that allows people to confess their sins and be purified to obey the word of God, and the laws of countries are inherent to the Christian doctrine (in as far as these laws do not contravene God's laws) (van Dyl, 2010).

According to van Knipenberg (2000:155), pastors are supposed to follow biblical doctrine and, by example and guidance, give direction to parishioners. First Corinthians 11:1 says: "Follow my example as I followed the example of Christ" and Rom. 8:1-2 states that: "There is now no condemnation for those who are in Christ Jesus, for the law of the spirit has set you free in Christ Jesus from the law of sin and death".

When a preacher reads the Bible, people are confronted by the voice and the words spoken (van Dyl, 2010). The audience are confronted to visualise the conversation, to listen to the textual voice, to think and to also make a decision to obey the Scriptures (Ras, 2010:116). The author pointed out that this means that, through the gospel, people are confronted by the Master's voice to make a choice: the right choice, and that is to become a follower, a disciple of Jesus. The deliverers of the message have

the influence on the decision making of the receivers. The preacher has influence on the congregation. A bond between them and the congregation can lead to good relationship (Ras, 2010:116), resulting in strengthened faith, obedience and resisting temptations, which should also include resisting urges to commit crime.

2.7 Spiritual Transformation

According to the Bible, transformation means “change or renewal from a life that no longer conforms to the ways of the world to one that pleases God” (Romans 12:2). This is accomplished by the renewing of the minds, an inward spiritual transformation that will manifest itself in outward actions (Galatians 5:22). The Bible presents the transformed life in Christ as demonstrated through “bearing fruit in every good work and growing in the knowledge of God” (Colossians 1:10). Transformation involves those who were once far from God being ‘drawn near’ to Him through the blood of Christ (Ephesians 2:13). Typical to Pentecostalism is transformation through being born-again and being Spirit-filled and leading a godly life (also free of crime, can be expected).

2.7.1 Being Born-again

Being born-again refers to both the new birth experienced upon conversion and the regenerating work of the Holy Spirit within a believer related to faith in Christ and Him crucified (John 3:3-5). In this present study, a confession by a potential participant that Jesus Christ is his/her personal Saviour will mean the person is considered as a born-again Christian.

Evidence of transformation within Christians is seen in the way they increasingly reflect the likeness and glory of Christ (2Corinthians 3:18). Apostle Paul said, “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ” (Romans 8:9). A born-again Christian is free from the consequences of sins.

2.7.2 Spirit filled

Pentecostal beliefs and practices centre on the teaching regarding the baptism of the Holy Spirit (Mashao, 2013). This means the filling of a believer with the Holy Spirit

results in the ability to operate in the spiritual gifts especially evidenced by the speaking in tongues (Combs, 2000:107; and Kostenberger, 1997). In this connection, many Scriptures in the New Testament provide evidence that baptism in the Holy Spirit is evidenced by speaking in tongues (Mark 16:17; Acts 10:46; and Acts 19:6). Strausis (1997) is of the view that:

The baptism in the Holy Spirit is an experience in which the believer yields control of himself to the Holy Spirit (Matt 3: 1 1; Acts 1; Eph 5:18). Through this he comes to know Christ in a more intimate way (John 16: 13-1 5), and receives power to witness and grow spiritually (2Cor 3: 18; Acts 1 :8). Believe should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ (Luke 24:49; Acts 1:4-8). The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as are Spirit gives utterance (2Cor 3: 18; Acts 1 :8). This experience is distinct from, and subsequent to, the experience of the new birth (Acts 8: 1 2- 1 7; 1 0:44-46).

2.8 Moral Challenges

Biblical scriptures are authoritative in maintaining good behaviour (Nel, 2015). However, as Wells (1997:149) indicates, negative individualism asserts individual moral freedom in total disregard of a community's moral beliefs. Individual freedom creates a situation wherein people inhabit their private universe and are accountable to no one but themselves. This leads to a gradual disregard for the authoritative role of Scripture.

Moral judgments are made not only for individuals, but for the good of the larger community, which is evident in the Bible. For instance, Adam's sin did not only affect him, but all of his descendants (Gen. 3; and Rom. 5:12-21). Also, the blessings of Abraham were blessings for the whole community of believers (Gen.12:1-3; and Gal.3:14). The sins of Achan brought judgement on the whole clan (Josh.7). The sin of the adulterer in 1Cor. 5 reflected greatly on the perception of morality in the church, because the moral failure of one person was a reflection on the entire assembly. A very important reason for individual accountability to a community is that it is the best way to fight against moral decay. Problems and challenges are better fought and won by a community than by an individual. As Kunhiyop (2007:64) asserts, moral challenges faced by communities such as corruption, homosexuality, abortion, witchcraft, just to mention but a few, should be addressed by communities and this supports the views expressed by Wells (1997:149) and the Scriptures above.

2.9 Christians Perspectives on Punishment

In the book of Luke, the consequences of wrong conduct by reflecting to what happened in Abraham's bosom. Lazarus and the rich man died, Lazarus was lifted by the angels to Abraham's bosom and the rich man was buried, sentenced to torment in hades (Luke 16:19-31). This served as a general deterrent to those who read the Bible. It further showed that people know what is expected from them but choose to do evil. The burning rich man begged and said "I beg you therefore, father, that you would send him to my father's house, for I have five brothers that he may testify to them, lest they also come to this place of torment" (Luke 16:27). Abraham's response to this request reflects the severity of sentence and it cannot be reversed. It is of the choices made that bring individuals unpleasant punishments.

Murphy (2003), cited in Chui, Cheng and Wong (2013), argues that Christianity justifies punishment as long as it is based on love and is in the pursuit of the common good. Gouws (1986:31, cited in Hobyane, 2007), asserts that Israel's community members were involved in the question of crime in that they played a prominent role in the punishment of crime where a person convicted of a minor offence would be stoned to death to eliminate further crimes from the realms of Israel. Such punishments are, however, no longer practised owing to Christ's law of love.

Research (Chui et al., 2013) simply noted that religious affiliation has not found any significant variation between religious groups and their views towards punishment. The most prevalent relationship found between religion and punitive attitudes has been that Christians are more supportive of greater correctional policies (Chui et al., 2013). Respectively, Christians showed to favour restorative justice rather than harsher punishment, especially those who attended churches regularly (Blyth, 2012:74).

According to Chui et al. (2013:4), "A handful of studies have included measures that reflect the loving side of the Christian faith, which have shown correlation with rehabilitative objectives". Applegate, Cullen and Ven (2000) refer to the belief of forgiveness and rehabilitation as a primary goal of prisons in their study. The authors found that those who are more forgiving are more supportive of rehabilitation and, at

the same time, less enthusiastic about punishment. Although Applegate et al., (2000) expanded on the previous narrow measurements of religion and punitive attitudes, the notion of forgiveness is still a measure mainly restricted to Christianity. Christianity directs its followers to be more compassionate (Batson et al., 2001).

2.10 The Role of Church Denominations

According to Jersild and Johnson (1993:xiii), "Churches are not only places to praise the Lord and pray; they are also places to learn morals and solve social issues". Churches play a vital role as they serve as a place of worship. Chui et al., (2013) in their study have found that the more salient religion is to someone and the more they participate in religious activities, the less punitive they are. According to Ellis and Peterson (1996), in Eshuys and Smallbone (2006), more religious societies, measured by church membership and attendance, tend to have lower rates of crime than do less religious societies

The findings in a study conducted by Hobyane (2007) show that church rarely assists ex-offenders, although, some participants indicated that they chose this answer because, even if they did not involve themselves fully, they did pray for prisoners. Hobyane (2007) concluded that little is done by churches on integration of criminals or taking responsibility of eliminating re-offending. The main concern is on deterrence not rehabilitation. Nonetheless, Miller-Perrin and Perrin (2017) emphasis that, if indeed the Bible overtakes science for many Christians, it is important to address biblical understandings and it is also important to address the role of conservative Protestant affiliation and fundamentalist religious beliefs in an attempt to further understand how these affiliations and beliefs affect intervention outcomes. One cannot but come to the conclusion that every effort should be made by churches to join hands with Non-Governmental Organisations (NGO) and Community-Based Organisations (CBOs) in the battle against crime (Hobyane, 2007).

2.11 Summary

Few studies have been done in relation to the topic. The researcher is aware of the use of the Bible for academic writing, hence it was used due to limitation of academic studies that were done in relation to this study. The literature available is limited and does not provide the researcher with either similarities or contradictions to this study.

Thus, the researcher identified a huge gap in this field. None has been done on the relationship between regular church attendance, *being born-again* and *being Spirit-filled*; and the length of being a Christian and the response to criminal activities. Available literature is on the interpretation of the Bible. The lack of knowledge on the involvement of Pentecostal spirituality on crime prevention led to the researcher to conduct this study.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 Introduction

Christians cover approximately 72.6% of the whole population (Statistics SA, 2001). In that percentage, there are Christians who committed crime, although, the Bible reflects scriptures that are against wrong doing according to God. Christians are overly viewed to act more positively compared to other religious groups (Knippenberg, 2000:154). However, van der Merwe (2017) is of the opinion, Christians cannot say they do not have sins. Like any other people, Christians face life with challenges and temptations that result in, either continue being lawful or choose to be unlawful as a result of.

Both the Rational Choice Theory and Social Bonding Theory have been selected as criminological theories to guide this study. In this chapter the role of theory will be discussed and integrated. The Rational Choice Theory holds that human beings are rational actors whose behaviour is guided towards maximising pleasure and avoiding pain (Pratt, 2018; and McCarthy, 2002:423). According to this theory, offenders are not acting irrationally but rather are endeavouring to satisfy their needs. Social Bonding Theory is a control theory built on the assumption that people are inherently self-interested. It seeks to explain the reason some people refrain from crime. The theory posits that people engage in criminal behaviour because of a weakened or broken social bonds with law-abiding people and institutions (Hartwell, 2000).

3.2 Rational Choice Theory

Christianity does not compel individuals to be conforming and law abiding. Being a Christian means that people are changed in the inside, not controlled from the outside. Hence Christians are not free of sin. However, according to John 3:4-9 no true Christian will have a lifestyle of sin, and the lifestyle of a believer who keeps God's commands will be obedience and not sin (van der Merwe, 2017). It does not mean that Christians are required to go to church, pay tithes, be good, and do anything in order to stay a Christian. However, Christians are faced with a choice to either accept God and conform to Biblical teachings or not. The Rational Choice Theory developed

by Cornish and Clark (1986) holds that offenders seek to benefit themselves by their criminal behaviour; that this involves the making of decisions and choices (Ronald, 1991). However simple on occasion these processes might be; and that these processes exhibit a measure of rationality, although constrained by limited time and ability, and the availability of relevant information (Akers, 1991). It sees human action as based on rational decisions that is, they are informed by the probable consequences of that action (Gull, 2009). It posits that one takes those actions, criminal or lawful, which maximize payoff and minimize costs. The theory is embedded on the two main dimensions.

3.2.1 Offenders as Individuals

The Rational Choice Theory is based on the assumption that offenders see themselves as individuals who commit crime to benefit them regardless of the impact it may have on victims (Ronald, 1991). Crime is a purposive behaviour designed to meet the offender's needs for such things as money, status, sex and excitement, and that meeting these needs involves making decisions and choices, constrained as these are by limits, ability, and the availability of relevant information (Akers, 1991). Thus, offenders make deliberate calculations of crime benefits by choosing freely to commit crime and maximising individual pleasure (McCarthy, 2002:423). Choice can be controlled through potential pain and punishment that follows anti-social behaviour. The theory assumes that the speed, severity and certainty of punishment are the key to control human behaviour to be law abiding (Pratt, 2018). An image of God that is judgmental with scripture, directing that sinful behaviour be reprimanded quickly has led believers to uphold these punitive doctrines (Chui et al., 2013).

3.2.2 Self Interest

Offenders do not consider the cost of crime. No matter the impact on victims, criminals still choose to commit crime. They focus on themselves and the benefit of the crime. The consequences of the crime they committed are not their concern. Sometimes emotional arousal at the moment of a crime can be acute, therefore, offenders find themselves out of control, and rational considerations are far less salient (Hayward, 2007).

Since the punishment of sin is not immediate and visual, Christians have a rational choice to conform with Scripture. The Bible reflects the restriction of behaviour and the results of failure to conform. However, Christians are not programmed to do what is right but rather to grow spiritually through attending church, bible study and prayer. The Rational Choice Theory was selected to guide this study because Christians are viewed as rational beings that can act against their belief or conform to Biblical laws.

3.3 Social Bonding Theory

The Social Bonding Theory was coined by Travis Hirschi in 1969 on the notion that crime is committed due to the weakened bond from the society. People who have formed many relationships with family members and peers over the course of their lives and have unofficially accepted the social conditions and expectations that come with being part of a society, they are unlikely to commit crimes (McQuillan, Berdahl & Chapple, 2005). According to the Social Bonding Theory, this is because people recognize that they are dependent on others for whom they have empathy and because they have accepted that such acts have negative consequences, like going to prison.

Social Bonding Theory consist of four elements (viz., attachment, commitment, involvement and belief) and the presence of each element facilitates law-abiding behaviour. These four elements tend to overlap and influence the others. The four elements are discussed below.

3.3.1 Attachment

The first and most important element of Social Bonding Theory is attachment, which refers not only to interpersonal relationships but also to social and cultural standards (Hirschi, 1969). Through this attachment, people learn what to expect from others in our culture and what is expected of them in return. Overtime, individuals come to internalize these cultural norms as a part of an individual and collective identities, which establishes a kind of shared understanding of social boundaries that keep them from focusing entirely on themselves or whatever it is that they want at any given moment (Huebner and Betts, 2002). A person that does not form strong attachments to others, however, may come to feel like an outsider and, therefore, will be less likely to internalize or recognize the importance of these social boundaries.

3.3.2 Commitment

The second element of the Social Bonding Theory is commitment. It can be defined as the investment or stakes that an individual has in conventional society (Hirschi, 1969). It has been explained as one's personal stake in conformity, or the things that are at risk of being lost if a person gets caught committing a crime. These stakes in conformity or commodities include, but are not limited to, education, employment and a good reputation within the society. Burton, Cullen, Evans, Dunaway, Kethineni and Gary (1995) described commitment as the level of commitment that an individual has to abide by legal behaviour.

Commitment also involves a person's rational thought and careful evaluation of his or her conventional stakes before engaging in delinquent behaviours. Individuals may underestimate the risks of getting caught and they can also be unaware of the factors that might increase their likelihood of getting caught. Hence engaging in delinquent behaviours (e.g., cyber bullying) may be the result of lack of commitment (Hass, 2001). If most individuals feel like they have too much to lose by committing a crime, they will likely refrain from it.

3.3.3 Involvement

This element pertains to the time an individual spends in conventional activities. It was assumed that the time a person spends in constructive activities will decrease the time devoted to criminal behaviours (Huebner and Betts, 2002). Involvement correlates with the saying that 'idle hands are the devil's workshop'. Hirschi also assumed that if a person is immersed in conventional activities such as sports, the person will not have time to engage in delinquent activities. Chui et al., (2013) found that the more salient religion is to someone and the more they participate in religious activities, the less punitive they are.

3.3.4 Belief

Belief has generally been interpreted as moral beliefs concerning the law and rules of society (Hartwell, 2000). It is one of the most examined and supported element of the social bond. Belief refers to the extent to which individuals feel that they should or should not obey the rules of the society (Hass, 2001). Laughrey's (2009) study

indicated that individuals with a religious affiliation showed a more positive behaviour than those who were unaffiliated that individual with religious affiliation showed positive behaviour than those that were unaffiliated in any religion.

People who lack a strong belief in the conventional value system are more likely to engage in criminal behaviour. When some individuals felt that their actions are against their moral beliefs are much less likely to not pursue it (Huebner and Betts, 2002). Thus, this study meant to study religion as restraining factor of crime. Those who lack belief do not necessarily possess values that are contrary to the society's value system, or neither feel the need to neutralize deviant behaviours, they just believe they are not obligated to obey values of the society (Hartwell, 2000).

Although, Christianity views individual Christians as rational beings that are not either forced to do as the belief expects of them or are automatically changed by the presence of the Holy Spirit in a believer, but that they rationally make a choice to believe in a supernatural being and uphold what is expected of them. It also requires a strong belief and a strong bond between the individual believer and the belief. There was a need to use the two theories to guide this study. However, the Social Bond Theory best suits this study.

3.4 Summary

This chapter presented the theoretical framework of this study, which is Rational Choice Theory and Social Bonding Theory were selected as criminological theories to base this study. The Rational Choice Theory holds that human beings are rational actors whose behaviour is guided towards maximising pleasure and avoiding pain. The theory has two dimensions: offender as an individual and self-interest. Offenders see themselves as individuals who commit crime to benefit themselves regardless of the impact it may have on victims and crime is a purposive behaviour designed to meet the offender's needs for such things as money, status, sex and excitement, and that meeting these needs involves making decisions and choices, constrained as these are by limits, ability, and the availability of relevant information. Christianity teaches that one should love one's neighbours and even one's enemies. To exploit others for self-indulgence or financial gain is contrary to biblical doctrine. Moreover, the Social Bonding Theory is of the notion that people do not commit crime as a result of tight

social bonds with conventional society and others. It has four elements that are used to better present the theory which are, namely, *attachment* (which refers not only to interpersonal relationships but also to social and cultural standards), *commitment* (which refers to one's personal stake in conformity, or the things that are risk of being lost if a person gets caught committing a crime), *involvement* (which refers to the time a person spends in constructive activities will decrease the time devoted to criminal behaviours) and *belief* (the time a person spends in constructive activities will decrease the time devoted to criminal behaviours). All these theories fit this study as Christianity regards Christians as rational beings able to create a strong bond with God and live up to the belief.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

This chapter provides information regarding research design and methodology employed in collecting and analysing data for this study. The success of a research project is dependent on relevant methodology followed. The purpose of this chapter is to justify the reasons for using particular methodologies and designs as against the choice of others. This chapter therefore presents information on research designs selected, population and sampling, and data collection and analysis instruments.

4.2 Research Method

The present study adopted a quantitative research method to statistically analyse the strength of Pentecostal Christianity in restraining Christians from committing crime. Babbie (2010) asserted that quantitative research focuses on gathering numerical data and generalising it across groups of people or to explain a particular phenomenon. This enabled the researcher to better explain the crime phenomenon with reference to Christian belief, and measured whether it assists with desistence from crime and, when crime has been committed by Christians, if there are significant differences in criminality amongst Christians at different spiritual stages. The quantitative research approach was considered as best suiting this study as it seeks to explain associations between variables through statistical techniques. It was applied in this study in line with the aims, objectives and hypotheses.

4.3 Research Design

Research design answers the questions regarding the “how” of the research. According to Balnave and Caputi (2001:66), research design is a plan of procedure for data collection and analysis. The present study employed explanatory research design to explain the effect of spiritual transformation and the length of period an individual took practising the Christian faith vis-à-vis the chances of committing crime. The hypotheses were tested and presented by data analysed that described the phenomenon studied through interpretation of data.

4.3.1 Sampling

4.3.1.1 Population

Population is generally a large collection of individuals or objects. It is for the benefit of the population that research is one. However, due to the large sizes of populations, researchers often cannot test every individual in the population because it is too expensive and time consuming, in this sense researchers rely on sampling techniques (Balnave & Caputi, 2001:60). The population of the present study was Christians who are born-again and Spirit-filled. The population from which data were collected comprised of primary collected information from Christians who are affiliated to Pentecostal Churches in the Mankweng Area in Polokwane, Limpopo.

4.3.1.2 Sampling

This study employed probability sampling method where every unit of the population stood an equal chance of participating in this study. Due to the number of Christians going to church on any specific Sundays could never be fixed, a cluster sampling technique was adopted. According to Alvi (2016), cluster sampling technique is used when the elements of a population are spread over a wide area. Pentecostal Christian Churches in Mankweng were identified and a list of eight churches was compiled. A random sample was used to select three churches.

4.3.1.3 Sample

Due to the fact that church attendance is not constant, and participants could best be reached after church services. The following samples were drawn: Pentecostal Holiness Church (36); Holy Ghost Baptist Church (20); and Assemblies of God (94), totalling 150 respondents. The difference in sample size is attributed to the size of the congregations and the number of parishioners that attended on the particular day the data were collected. As the research is not destined for generalisation beyond this study area, the researcher opted to select randomly.

4.3.2 Data Collection

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes.

4.3.2.1 Data Collection Approach and Method

The data were collected using a closed-ended questionnaire that was distributed among participants. Closed-ended questions are easily analysed statistically, which enabled the researcher to measure the significant differences in criminal experience in different levels of spiritual growth amongst Christians. The instrument was administered to church members to test the association between variables. Closed-ended questionnaire provided participants with multiple answers where they chose an answer that best suits them.

4.3.2.2 Development and Testing of the Data Collection Instrument

The research did a pilot study consisting of five people to test the user-friendliness of the questionnaire. The participants did not encounter problems understanding the questions or feel offended by the question asked. A Cronbach Alpha test was used to determine the reliability of the data collection instrument. The value of 0.70 was exceeded which means that the instrument was user friendly.

4.3.2.3 Characteristics of the Data Collection Instrument

A good questionnaire consists of questions that are simply, clearly not ambiguous or vague, and are objective (De Vos, 2005). Technical terms are avoided in most questionnaires. Questions should not contain words that are not clearly understood. A questionnaire should not contain leading, embarrassing, sensitive or hypothetical questions, and the questions should not contain double negatives (Creswell, 2009). Questions should be presented in a psychologically organized order and should be capable of having a specific answer. The language used should be simple and easily understood.

A good questionnaire addresses a particular and relevant topic, and is short, as long questionnaires often are discarded (McMillan & Schumacher, 2010). The questionnaire is attractive, with questions neatly arranged, and directions are clear and complete. The questions are uncluttered and easy to be complete. The researcher attempted to comply with these directives.

4.3.2.4 Data Collection Process

The data were collected from different churches in the Mankweng Area that adhere to Pentecostal doctrine. The researcher distributed the questionnaires to members of the congregation that were present during the service on the day of collecting data. One church was visited at a time. Data were collected from those churches on a normal church day after the service. The researcher informed the participants about this study and what achievements were to be obtained. Participants were made aware that participation is voluntary and they can withdraw from this study at any time without giving reasons.

4.3.2.5 Ethical Considerations Related to Data Collection

The purpose of this study was explained to the participants before distribution of questionnaire so that those who might be uncomfortable with study could withdraw. Participants were not asked to indicate their personal details such as name and contact details. It was made clear to them that participation is strictly voluntary; no one was compelled to take part in this study.

4.3.3 Data Analysis

According to Balnave and Caputi (2001:68), quantitative data analysis is a systematic approach to investigations during which numerical data is collected and the researcher transforms what is collected or observed into numerical data. Data were analysed using SPSS program version 25. Quantitative research approach was used to conduct statistical analyses to measure the strength of Christianity in restraining Pentecostal Christians from committing crime. Inferential statistic was used to analyse data. Inferential statistics is a technique that will allowed the researcher to use the data collected to test association between the variables. The inferential technique selected for analyses is the Kruskal- Wallis Test:

Kruskal-Wallis is a rank-based nonparametric test that can be used to determine if there are statistically significant differences between two or more groups of an independent variable on a continuous or ordinal dependent variable. (Mehotcheva, 2008:1)

The data collection instrument provided data on three groups, namely, before born again, born again and Spirit-filled. The categories were independent as one cannot be born again and Spirit-filled unless one speaks in tongues. The participants have,

thus, spiritually moved from one group to another in their Christian faith. This adaptation was necessary as the research seeks to establish whether Christians in their different stages of spiritual growth have been deterred from crime. Thus, this have enabled the researcher to test the hypothesis using Kruskal-Wallis in conjunction with Chi-Square. An α level of significance will be 0.05% for Chi-Square.

4.4 Internal and External Validity of the Study

Validity refers to the extent to which an empirical measure, for example: self-report instrument or questionnaire reflects the real meaning of the concept under consideration (Babbie, 1990:133).

4.4.1 Internal Validity of the Study

Internal validity refers to the extent to which it is possible to make an inference or causal claim that the independent variable is truly influencing the dependent variable. True experiments have a high degree of internal validity because of the use of randomization and control groups that control for extraneous variables, thereby ruling out most alternative explanations. The researcher ensured internal validity by conducting a strong and thorough literature review. Relevant sources were consulted and the Bible was used as reference to Christian practice. A Cronbach Alpha test was used to determine the reliability of the data collection instrument. The value of 0.70 was exceeded which means that the instrument was user friendly.

4.4.2 External Validity of the Study

External validity refers to possible problems of generalisability of this study's findings to the population. External validity questions under what conditions and with what types of subjects the same results can be expected to occur. The researcher does not seek to generalise to large population but rather to determine if Pentecostal Christianity has a restraining factor to crime on the selected population of Christians and not ball Christians. External validity cannot be determined at this point.

4.5 Summary

This chapter was on research methodology. Quantitative research method was used to statically analyse the strength of Pentecostal Christianity in restraining its follower from committing crime. The significant difference in criminal experiences amongst

Christians at different spiritual stages was measured. The present study employed explanatory research design to explain the effect of spiritual transformation and the length of period an individual took practising the Christian faith vis-à-vis the chances of committing crime. Due to the unavailability of a sample frame, the researcher used cluster probability sampling technique for this study to identify Pentecostal Christian churches in the Mankweng Area. Inferential statistics was used to measure the strength of Christianity and the chances of relapse into criminal behaviour amongst Pentecostal Christians SPSS. Thus, this have enabled the researcher to test the hypothesis using Kruskal-Wallis in conjunction with Chi-Square. An α level of significance of 0.05% for Chi-Square.

CHAPTER 5

DISCUSSION, PRESENTATION AND INTERPRETATION OF DATA AND FINDINGS

5.1 Introduction

This chapter presents the data, analysis and interpretations of the results and research findings, acquired from the study area. This study was conducted in the Mankweng Area, Limpopo Province. The purpose of this study was to investigate Pentecostal Christianity as a restraining factor of crime in the Mankweng Area. The results of this study are presented using table of frequencies, histograms and pie charts.

5.2 Data Management and Analysis

Participants were initially given questionnaires after church services to complete at their own time, unfortunately, the return rate was very poor. They were then given questionnaires after church service with the request to complete them before they leave. Data collected in each church denomination was captured into excel until saturation was met. Three churches refused to participate in this study. Data collected were collected at the Pentecostal Holiness Church (36), Holy Ghost Baptist Church (20) and Assemblies of God (94). All the data collected were captured on one spreadsheet. After data collection, the captured data were imported to SPSS Statistics program.

All analyses were conducted in SPSS Statistics version 25. After data cleaning, descriptive and inferential statistics for all measures were then examined. Internal consistency and reliability for dependent variables were examined using Cronbach-alpha test. The Kruskal Wallis test and Chi-Square tests of independence were conducted to examine the relationship between the different variables, namely, *prior being born-again*, *being born-again*, *Spirit-filled* and the duration of practising the faith against criminality. Frequency tables, histograms and pie charts were also used to present some data.

5.3 Research Results

5.3.1 Section A: Demographic Information

Demographic information gives a clear picture of the type of participants the researcher is dealing with. In establishing the demographic information of participants in this regard, the researcher studied only gender and age.

5.3.1.1 Gender

The analysis of gender distribution in research is substantial to ensure that the results obtained from studies are not gender biased. The phenomenon at study is not a gender specific focus, but rather issues that affect all gender groups in the society, hence was not a variable of this study. To a certain extent, females are believed to be attending church more than male (StatsSA, 2014; Isichel, 2013; and Walter, 1990). The gender participation in this study indicated as follows:

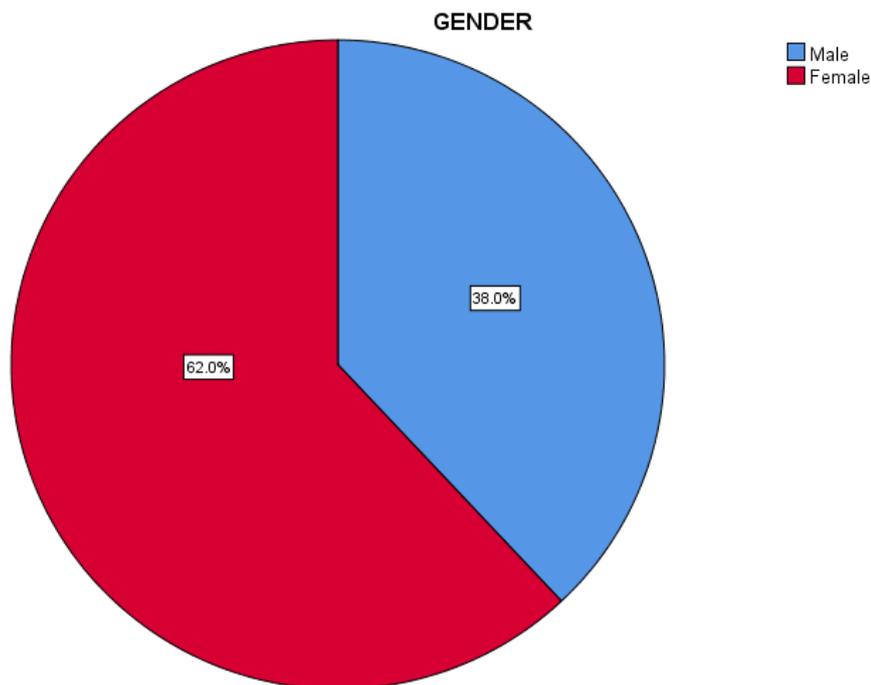


Figure 5.1. Gender of Participants

The majority of participants were females with 62% and males with 38%. The researcher observed that females attended in larger numbers on days on which data were collected. The results are inline the assumption made that woman go to church more than men.

5.3.1.2 Age

The age group of the participants often determines the response they will provide to the interviewer. Again, the age group of the participants is significant, depending on the information required by the researcher. The age group of the participants – are presented in the graph below. The distribution is not normal, indicating a skewed distribution.

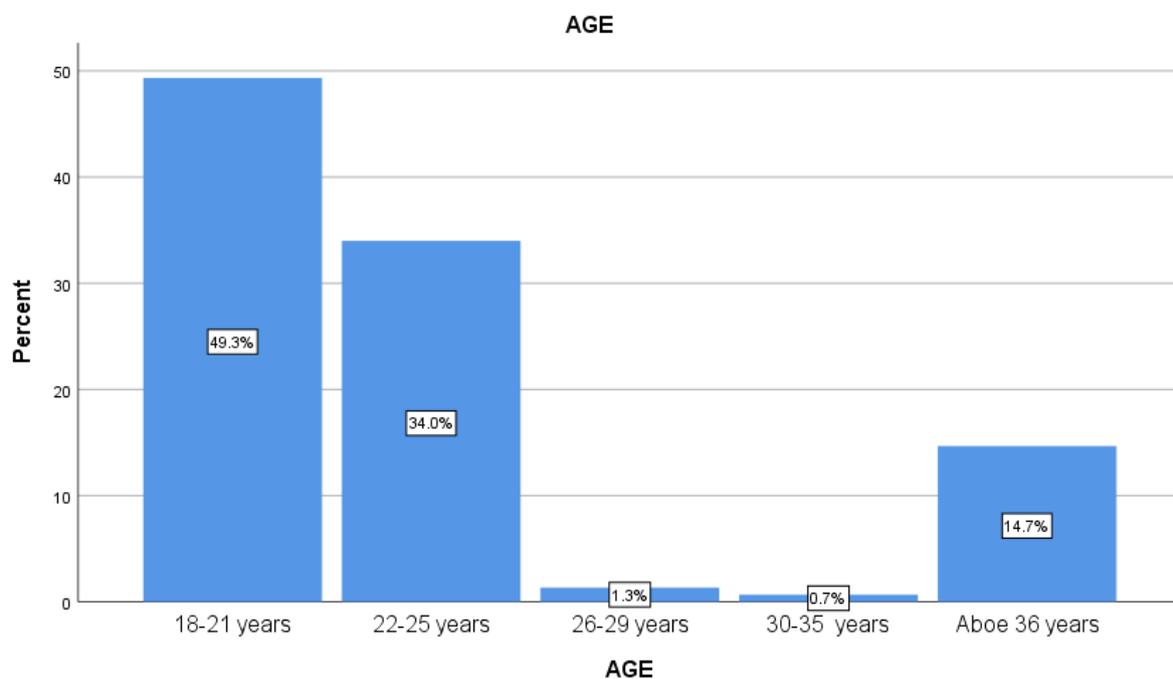


Figure 5.2. Age Distribution of Participants

The majority of participants were young, with 49,3% in the interval 18-21 years of age, followed by 22-25 year olds (at 34%), then those above 36 years of age (at 14.7%), then the 26-29 year olds (at 1.3%), and, lastly, at 0.7%, those between 30-35 years of age. The churches are dominated by people within 18-21 years of age. According to General Household Survey 2013 and religious affiliation (Statistics South Africa, 2014), the majority of people aged between 0-15 years (at 30.9%) and 15-24 years of age (at 20.4%) attend church regularly as compared to other age groups.

5.3.2 Section B: Before Being Born-Again

5.3.2.1 Crime Committed before Being Born-Again

Table 5.1: Crime Committed before Being Born-Again

Did You Commit Crime Before You Were Born-Again?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	22	14.7	14.7	14.7
	No	128	85.3	85.3	100.0
	Total	150	100.0	100.0	

Amongst the participants 85.3% did not commit crime *before being born-again* and 14.7% committed crime before they were born again. It is important to Christians to go through spiritual transformation as, in Schwartz (2000), individuals who experience a spiritual transformation feel in touch with this sacred spiritual force that changes one’s worldview, range of emotions, and behaviours that is supported by the passage in 2Corinthians 5:17 that reflects that the change is indeed a spiritual ‘rebirth. According Crabtree (2015), God does not hold past sins that are committed before salvation; if confessed, people are freed from their sins.

5.3.2.2 Specificity of Crime Committed before Being Born-Again

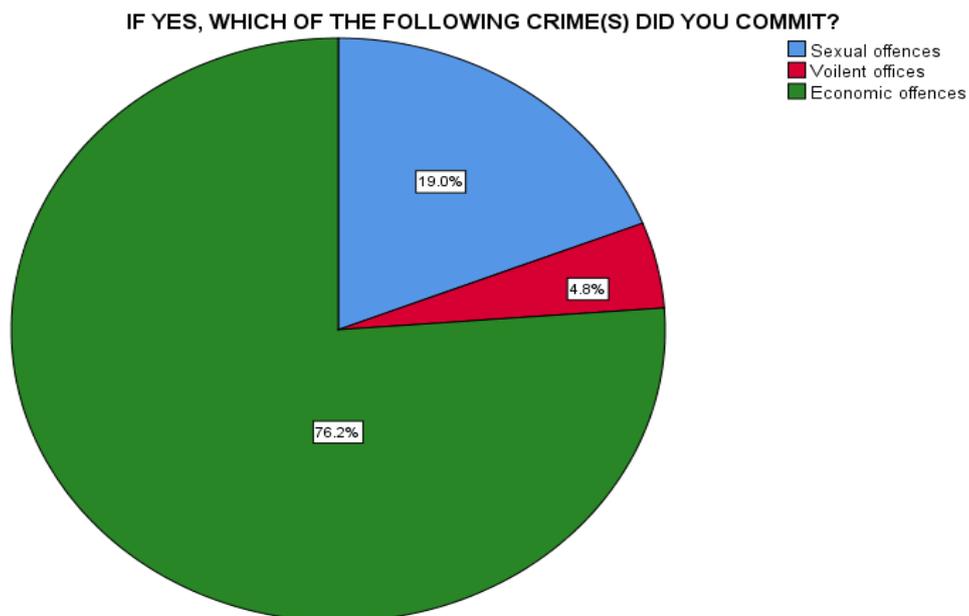


Figure 5.3: Crimes Committed before Being Born-Again

The majority of participants who committed crime *before being born-again* were involved in economic offences with 76.2%, sexual offences with 19% and violent offence with 4.8%. A study conducted by Shingange (2013) on “*Mission to and with the poor of Mankweng in Polokwane: A post development perspective*” found that Mankweng has an extraordinary level of poverty as most of the sections are under developed and were regarded as poor communities. The results of this study show a high rate of participants that committed economic crime, *before being born-again*, owing to the area’s economic state.

5.3.3 Section C: After Being Born-Again

5.3.3.1 Age of Being Born-Again

Table 5.2: Age of Being Born-Again

How Old Were You When You Were Born Again?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 18 years	122	81.3	81.3	81.3
	19-21 years	14	9.3	9.3	90.7
	22-25 years	6	4.0	4.0	94.7
	26-29 years	3	2.0	2.0	96.7
	Above 30 years	5	3.3	3.3	100.0
	Total	150	100.0	100.0	

Eighty-one point three (81.3%) of participants were born again when they were below 18 years of age which constitute the majority of participants whereas 2% of participants were born again when they within 26-29 years of age, which is the minority. Nine point three percent (9.3%) became born again when they were within 22-25 year of age and 3.3% when they were above 30 years old. The Bible reflects that all have sinned and are in need of the Saviour Lord Jesus (Romans 3:23), and that sins separates people from God (Isaiah 59:2). It is only by the work of Christ that there is a way for people to be saved from sins. Participants identified themselves with God and receive Jesus Christ as their Lord and Saviour in their early life. The spiritual rebirth among Christians necessary as it is believed that unless one is born again they will not see the kingdom of God (Sproul, 2010). The findings of this study are supported by Schwartz (2000) in his article ‘*The Nature of Spiritual Transformation:*

Literature review which asserts that spiritual transformation is more likely to occur during adolescence.

5.3.3.2 Period of Being Born-Again

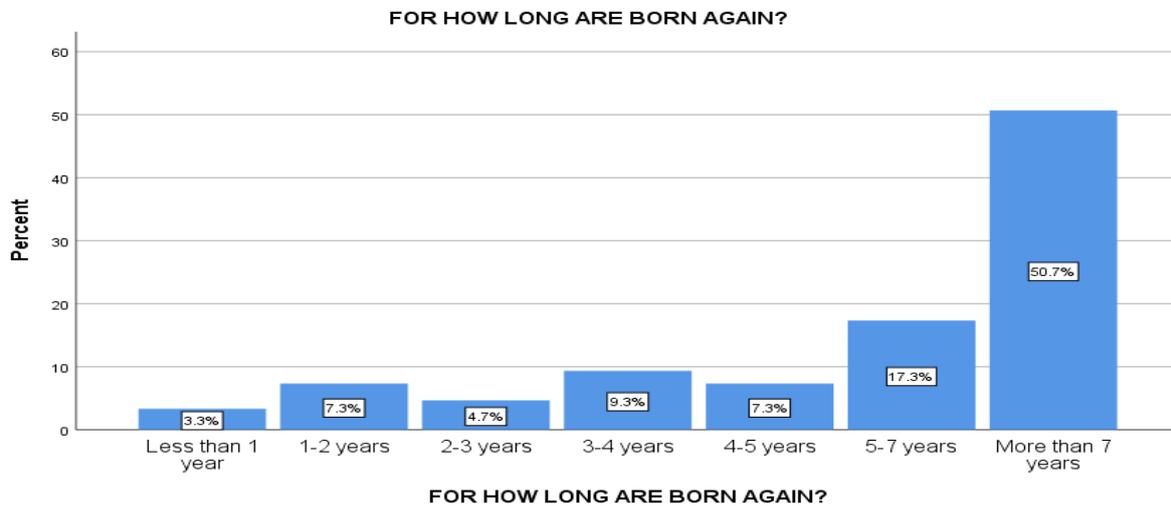


Figure 5.4: Period of Being Born-Again

The majority of participants have more than 7 years being born-again with 50.7% of the population. Other participants were born again for 5-7 years (17.3%), 4-5 years (7.3%), 3-4 years (9.3%), 2-3 years (4.7%), 1-2 years (7.3) and less than a year (3.3).

5.3.3.3 Relapse into Crime after Being Born-Again

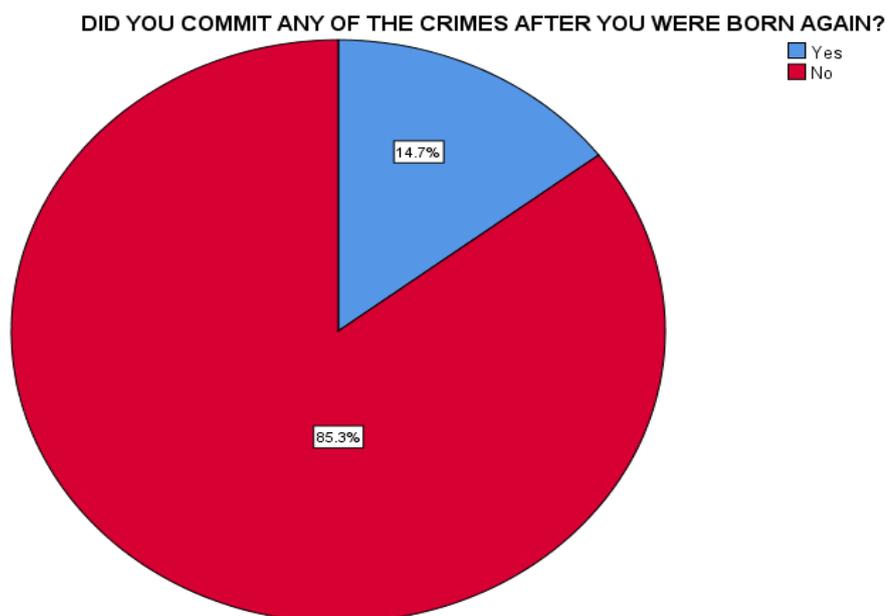


Figure 5.5: Crime Committed After Being Born-Again

There are still traces of crime after individuals have been born again with 14.7% and majority of the participants did not commit crime after they were born again with 85.3%. Although being born-again meant that an individual receives God and be saved from sins, the results show of Christians who committed crime after being born-again which is in line with vik san Diego (2017) view that no Christian is free from sin but should sustain a lifestyle of no sin. According to Chui et al. (2013), in his study titled '*An exploratory study that surveys a group of Christians, Buddhists, and those claiming to be non-religious in Hong Kong and measures their attitudes towards crime and their level of spirituality*', a series of studies have found that the more salient religion is to someone and the more they participate in religious activities, the less punitive they are. WEF (2015) is also of the view that religion influences individual and group's behaviour.

5.3.3.4 Types of Crime Committed after Being Born-Again

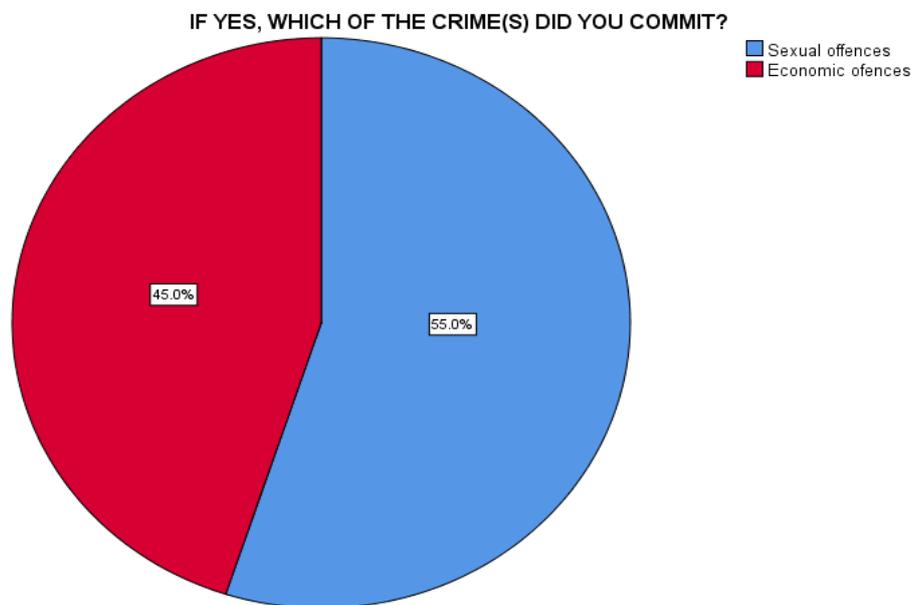


Figure 5.6: Type of Crime

Fifty-five percent (55%) of participants committed sexual offences and 45% committed economic crimes. It has been found that sexual offences are prevalent amongst Christians. They are either victims or offenders of sexual offences. A study that used ANCOVAs statistical test found that individuals who maintained religious involvement from childhood to adulthood had more sexual-offense convictions, more victims, and

younger victims, than other groups (Eshuys & Smallbone, 2006). However, Baier and Wright (2001) found support for the deterrent effects of religion on severe behaviours such as gambling, premarital sexual intercourse, and illicit drug use. It is not a new phenomenon for Christians to be involved in mostly sexual offences. A study by Firestone, Moulden and Welxer (n.d) has shown a vast number of sexual abuses of teenage boys by religious leaders. The results of the study found that out of the thirty-three clerics, 39% had multiple victims, resulting in a total of 101 offenders. This serves as a complimentary to the results of this study, sexual offences amongst Christians has always been a struggle.

5.3.3.5 The Years Took to Commit Crime after Being Born-Again

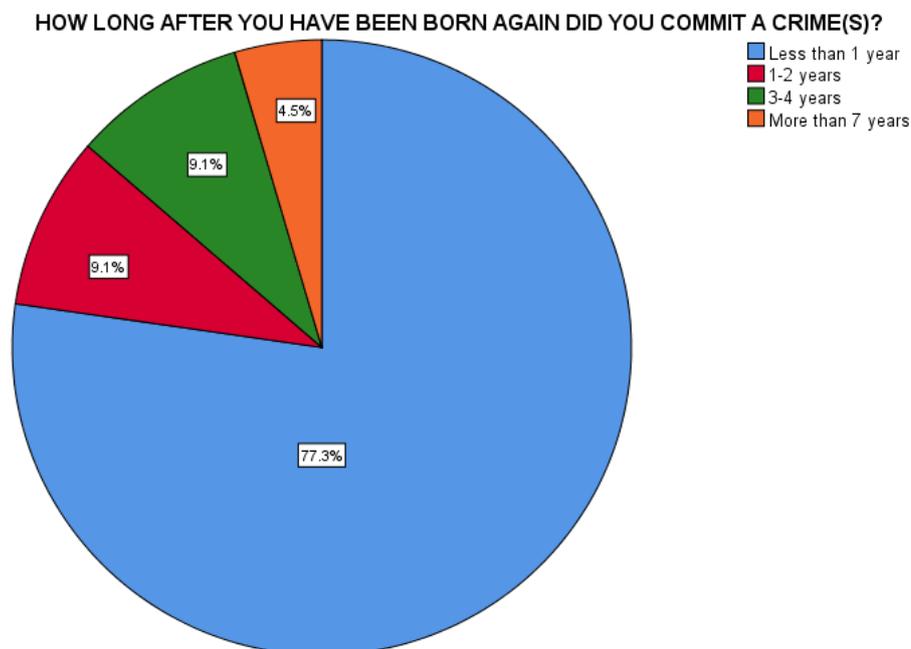


Figure 5.7: Numbers of Years after Born Again and Relapse into Crime

The majority of participants committed crime in less than a year (at 77.3%) *after being born-again*. Fewer individuals committed crime after more than 7 years (at 4.5%). Some of the participants committed crime 1-2 years (at 9.1%) of *being born-again*. Equally, individuals who committed crime after 3-4 years. Participants relapse into crime in just a year after they were born again can be ascribed to the fact that the growth process as a Christian is still in its infancy a clearly indicates that the longer participants were born again the fewer committed crime.

5.3.4 Section D: Spirit-filled

5.3.4.1 Age of baptism in the Holy Spirit

In the age groups indicated below, 60% of participants became baptised in the Holy Spirit when they were below 18 years, 20% when they were within 18-21 years, 10% when they were 22-25% and 8.7% when they were above 30 years of age. This conversation among Christians is necessary as a Christians is born in the Holy Spirit as a result is gifted in spiritual gift that mostly includes speaking in tongue (Loder, 2000).

Table 5.3: Age of Baptism in the Holy Spirit

How Old Were You When You Were Baptised In The Holy Spirit?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 18 years	90	60.0	60.4	60.4
	19-21 years	31	20.7	20.8	81.2
	22-25 yeas	15	10.0	10.1	91.3
	Above 30 years	13	8.7	8.7	100.0
	Total	149	99.3	100.0	
Missing	System	1	.7		
Total		150	100.0		

The majority of participants were baptised in the Holy Spirit when they were below 18 years of age. Typical to Pentecostal Christianity is spirit-baptism that is believed to have been recorded in Acts (Acts 8:4-19; 10:44-46; 11:15-17; and 19:1-7) that describes the normative pattern whereby all Christians should be empowered for life and service (Loder,2000).

5.3.4.2 Transition from Being Born to Spirit Filled

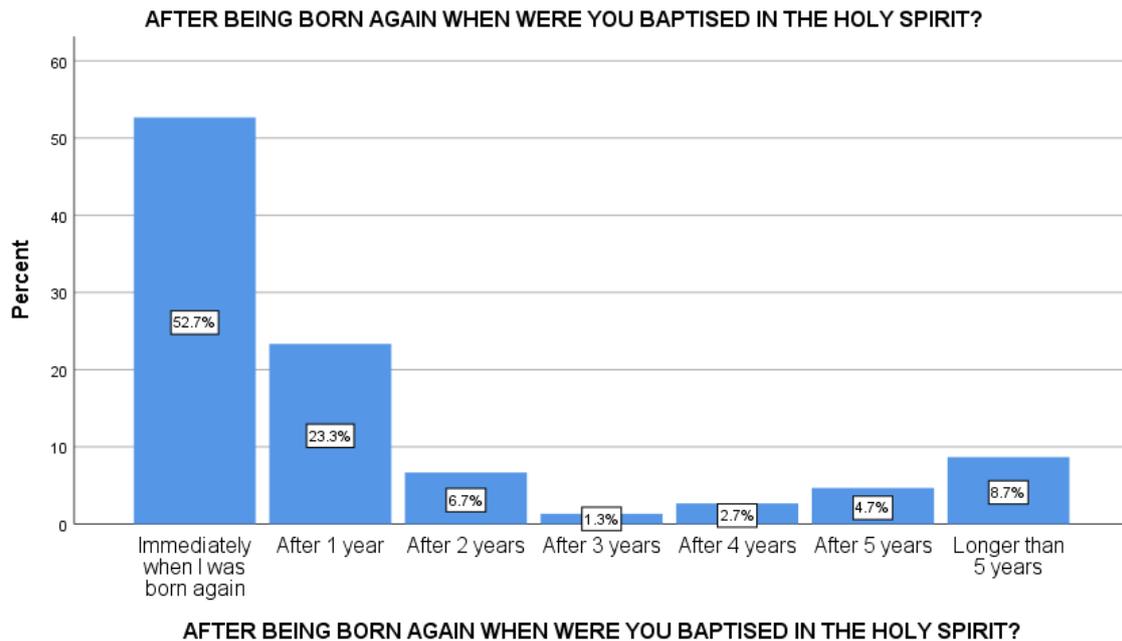


Figure 5.8: Baptism in the Holy Spirit

The majority of participants were baptised in the Holy Spirit immediately when they were born again (52.7%), followed by 23.3% after a year, 8.7% took longer than 5 years, 6.7% after 2 years, 2.7% after 4 years and, lastly, 1.3% were baptised in the Holy Spirit after 3 years. According to Loder (2000), the understanding of this reception of power from on high not as conversion initiation, but as a dimension of power that is *added* to the Christian life.

5.3.4.3 Crimes Committed in the Period of Being Born-Again and Spirit-Filled

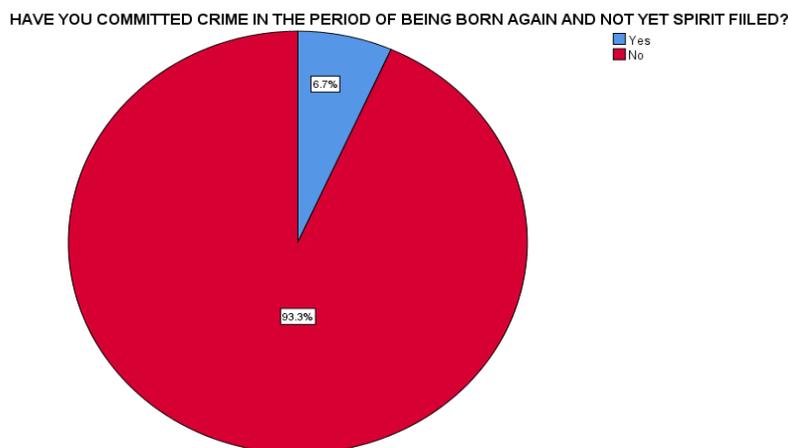


Figure 5.9: Crime Committed in the Period of Being Born-Again and Not Yet Spirit-Filled

The majority of the participants did not commit crime in the period of *being born-again* and *not yet Spirit-filled*, which constituted 93.3% of the sample of this study. Only 6.7% committed crime. Relapse into crime reduces within this period.

5.3.4.4 Relapse into Crime after Baptism in the Holy Spirit

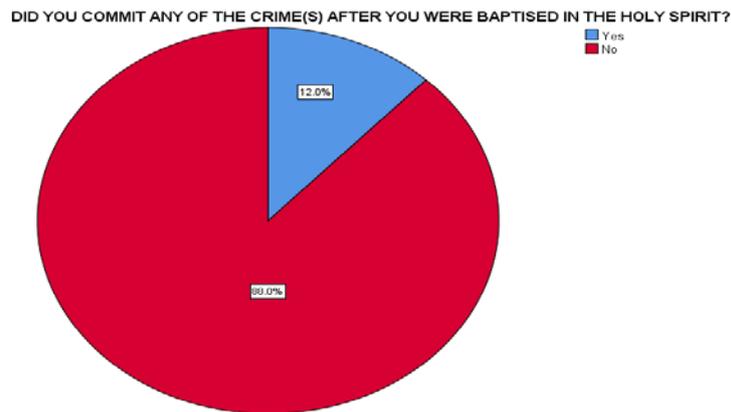


Figure 5.10: Crime Committed Baptism in the Holy Spirit

Eighty-eight percent (88%) of participants did not committed crime after baptised in the Holy Spirit and 12% committed crime after baptism in the Holy Spirit. The number of participants that committed crime after the baptism in the Holy Spirit reduced with 2% from *being born-again*. The spiritual transformation yields better acceptable behaviour as Christians gradually move from one spiritual level to the other. The extent of deterrence increased.

5.3.4.5 Types of Crime Committed after Being Spirit-Filled

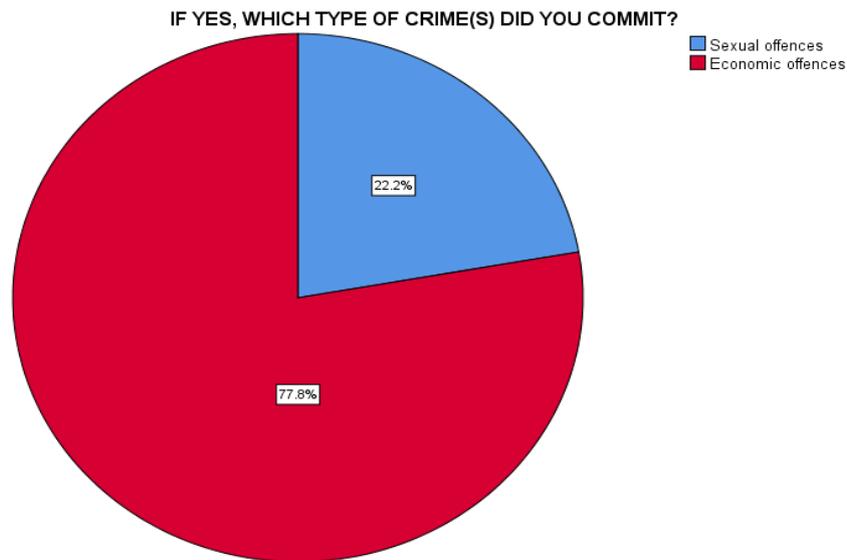


Figure 5.11: Types of Crime Committed after Being Spirit-Filled

The majority of participants committed economic offences, with 77.8% and 22.2% committing sexual offences. Sexual offences were always a propounding crisis amongst Christians in general (Denney, Kerley & Gross, 2018). However, participants in this study showed a change in behaviour after baptism in the Holy Spirit, lesser were involved in sexual offences and more in economic offence. There was a reduction of sexual offences from being born-again. Participants, after being Spirit filled, were never involved in violent crimes. Although this study did not consider confounding factors but studied Christians on common ground, a study by Shingange (2013) on the same geographical area found that many Christians were involved in economic crimes due to poverty.

5.3.4.6 Years Took to Commit Crime after Being Spirit-Filled

IF YES, HOW LONG AFTER YOU HAVE BEEN FILLED WITH THE SPIRIT DID YOU COMMIT THE CRIME(S)

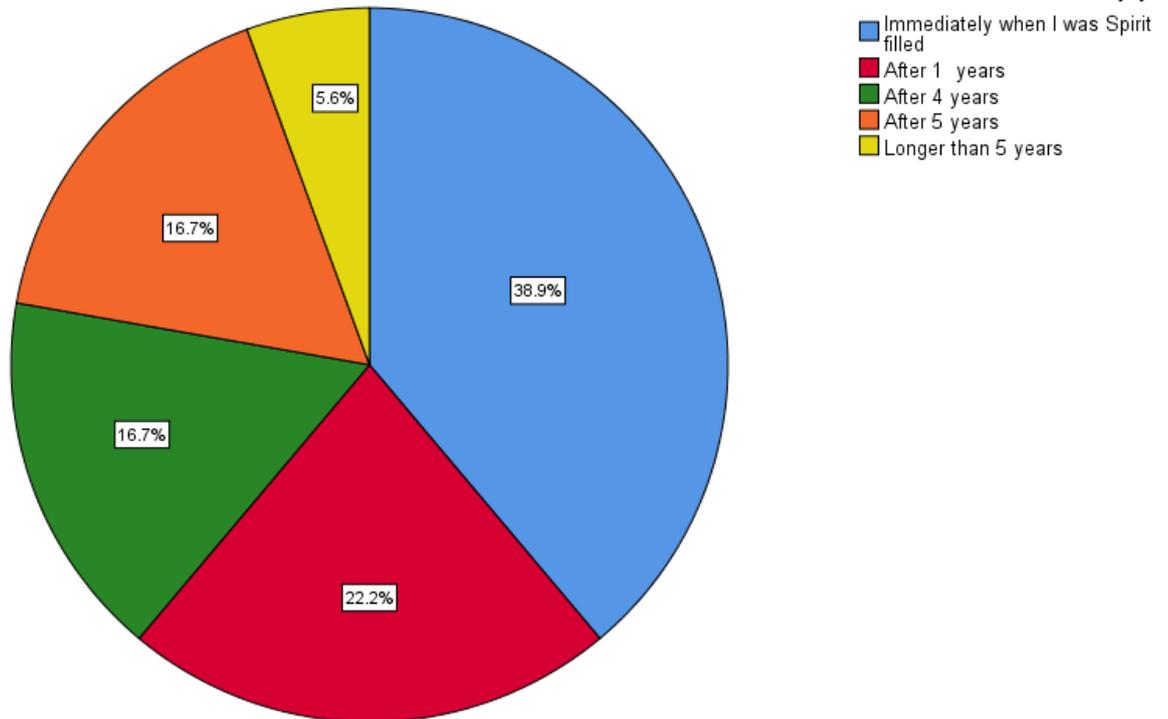


Figure 5.12: Years Took to Commit Crime after Being Spirit-Filled

In the research population, 38.9% committed crime immediately after they were Spirit filled, 22.2% after a year, 16.7% after 4 years, 16.7% after 5 years and 5.6% took longer than 5 years. According to Hardcroff (in Loder, 2000), when a Christians is baptised in the Holy Spirit, it is not the end of spiritual growth and that Christian's life is forever filled with the spirit that overwhelms and fill them with power to serve, but that the spirit need to be revived as there are mysterious risings and fallings of the spiritual and mental barometer due to the storms of life. Since life in the spirit means a total yielding of oneself to God, the benefits of spirit-baptism may be diminished due to one's disobedience or neglect of spiritual matters (Freeman, 2016). Participants' criminality decreased as the years increased, it might be due to the continuous seeking of fresh infillings of the Holy Spirit.

5.3.5 Hypotheses Testing through Inferential statistics

The dependent variable of criminality was measured against three independent variables, namely: *being born-again*; *being Spirit-filled*; and length of being Christian. The following hypotheses were tested and the results are as follows:

5.3.5.1 First hypothesis

H₀: There is no significant difference in criminality *before* and *after being born-again*

H₁: There is a significant difference in criminality *before* and *after being born-again*.

Kruskal-Wallis Test

Table 5.4: Mean Ranks of 1st Hypothesis

Did You Commit Any of the Crimes after You Were Born Again?

		N	Mean Rank
Did you commit crime before you were born again?	Yes	22	42.18
	No	128	81.23
	Total	150	

The Kruskal Wallis test shows mean rank of 42.18 for participants who were requested to provide their criminality *before being born-again* and *after being born-again*, with a mean rank of 81.23. There is a difference in mean ranks, with level of significance shown in the table below.

Table 5.5. Chi Square Value of 1st Hypothesis

Test Statistics^{a,b}	Did you commit crime before you were born again?
Kruskal-Wallis H	40.382
df	1
Asymp. Sig.	.000

^a. Kruskal Wallis Test

^b. Grouping Variable: Did You Commit Any of the Crimes after You Were Born Again?

Chi-Square test of independence indicates significant difference in criminality amongst Christians who are not yet born again and Christians who are born again with ($p = .000$). The level of significance (reflected in the table as asymp. significance) is less than .05, which rejects the null hypothesis in favour of the alternative hypothesis that there is a significant difference in criminality *before being born-again* and *after being born-again*. However, a study by Eshuys and Small (2006) on '*Religious affiliations*

among adult sexual offenders found that religious affiliation' found that religious affiliations does not have a significant deterrent effect on unlawful behaviour. However, their study did not specify the spiritual experiences of *being born-again and Spirit-filled*. Other religions, apart from Christianity, were included.

5.3.5.2 Second Hypothesis

The second hypothesis of this study was as follows:

H₀: There is no significant difference in criminality of Christians *after being born-again* and Spirit-filled.

H₁: There is a significant difference in criminality of Christians *after being born-again* and those who are Spirit-filled.

Table 5.6: Mean Ranks of 2nd Hypothesis

Did you commit any of the crime(s) after you were baptised in the Holy Spirit?

	Ranks	N	Mean Rank
Did you commit any of the crimes after you were born again?	Yes	18	19.83
	No	132	83.09
	Total	150	

Table 5.7: Chi Square Value of 2nd Hypothesis

Test Statistics ^{a,b}	Did you commit any of the crimes after you were born again?
Kruskal-Wallis H	89.434
df	1
Asymp. Sig.	.000

^a. Kruskal Wallis Test

^b. Grouping Variable: Did you commit any of the crime(s) after you were baptised in the Holy Spirit?

The p value of the mean ranks (19.83 for Christians who committed crime *after being born-again* and 83.09 for Christians who committed crime after they were Spirit-filled) is .000. The Chi-Square test of independence demonstrates a significant difference the likelihood of Christians to commit crime when they are born again and when they are Spirit filled. The α level of significance is less than .05, hence, the null hypothesis

is rejected in favour of the alternative hypothesis that there is a significant difference in criminality *after being born-again* and Spirit-filled.

5.3.5.3 Third Hypothesis

H₀: The length of time an individual has been practising the faith has no effect on the chances of committing crime.

H₁: The longer an individual *being a born again and Spirit filled*, the less are the chances of committing crime.

Table 5.8: Mean Ranks of 3rd Hypothesis

Ranks	If yes, how long after you have been filled with the spirit did you commit the crime(s)?	N	Mean Rank
Did you commit any of the crime(s) after you were baptised in the Holy Spirit?	Immediately when I was Spirit filled	7	9.50
	After 1 years	4	9.50
	After 4 years	3	9.50
	After 5 years	3	9.50
	Longer than 5 years	1	9.50
	Total	18	

The effect of the length of period a Christian has been practising them indicates equal mean ranks with n=18 of participants who answered 'yes' to 'committed crime after they were Spirit filled'. The Chi-Square test of independence is presented in the table below.

Table 5.9: Chi-Square Value of 3rd Hypothesis

Test Statistics^{a,b}	Did you commit any of the crime(s) after you were baptised in the Holy Spirit?
Kruskal-Wallis H	.000
Df	4
Asymp. Sig.	1.000

^a. Kruskal Wallis Test

^b. Grouping Variable: If yes, how long after you have been filled with the Spirit did you commit the crime(s)?

Chi-Square tests of independence indicate a no significant difference in the chances of committing crime based on the number of years practising the Christian faith, with the Chi-Square value of .000, degree of freedom of 4 and an α level of significance of 1.000. The p value is greater than .05, therefore the null hypothesis is accepted that there is no significant difference. It is shown that chances of committing crime do not depend on the period of practising the Christian faith.

5.4 Overview of Research Findings

This study was dominated by females who were aged between 18-21 years. Since data were collected on different Sundays in different churches, it can be assumed that all the churches in this study have a majority of young female parishioners. These findings are supported by Isichel (2013) and Walter (1990) who are of the view that females are more church going than males. The older participants constituted 14.7% of this study and also 14.7% of the participants committed crime before they were born again and *after being born-again*. It cannot be assumed that the individual that answers “yes” to committing crime *before being born-again* are the same individuals that committed crime *after being born-again*, but that the number of participants that committed crime did not decrease with the acceptance of Jesus as the Lord and Saviour, it remained the same.

The assumption and findings of authors (Schwartz, 2000; Crabtree, 2015 and WEF,2015) that after Christians become born again will result in change in behaviour are not in line with the findings of this study. The spiritual transformation from *before being born-again* and *after being born-again* did not result in decrease in other categories crimes except for crimes of violence.

It can be misinterpreted that being born-again does not deter individual Christians from crime. However, the Kruskal Wallis test on the first hypothesis showed that there is a difference in mean ranks with a Chi Square value of 40.382 and the α level of significance of .000 which is less than .05, thus, rejecting the null hypothesis in favour of the alternative that there is a significant difference in criminality before and *after being born-again* owing its reliability to *after being born-again* with a value of 27% ($\frac{\text{Chi Square}}{n-1} = \frac{40.382}{149} = 0.271$). Furthermore, Kruskal Wallis test showed a change in

criminality after being Spirit-filled ($p < .05$) owing the reliability to after being Spirit-filled with a value of 60% ($\frac{\text{Chi Square}}{n-1}$; $89.434/149=0.600$). However, the third hypothesis accepted the null hypothesis that the chances of criminality does not depend on the length of period practising the faith. This is particularly due to the spiritual change and desistence from violent crime.

The questionnaire stated that crimes mentioned are both reported and not-reported crimes. Participants of this study become born again when they were below 18 years old. They were involved in mostly economic crimes when they were minors. It can be due to the economic state of the area that Shingage (2013) found to have an extraordinary level of poverty and the author regarded Mankweng as a poor community.

After salvation and rebirth, Christians know what constitutes acceptable and forbidden behaviour in their belief. Although that is the case, 14.7% of the participants committed crime after being born again. *Being born-again* does not mean an individual will never sin but that they are consciously aware of their behaviour and are expected to uphold what is expected of them. vik san Diego (2017) is also of the view that no Christian is free from sin but all should sustain a lifestyle of no sin. Chui et al., (2013) mentioned in their study that a series of studies have found that the more salient religion is to someone and the more they participate in religious activities, the less punitive they are. Even though Christians have traces of crime committed *after being born-again*, the majority are deterred. This was also evident in the fact that the longer participants were born again, the fewer committed crime refer to Tables 5.4 and 5.5.

Pentecostal Christians go through spiritual transformation. After participants being Spirit-filled had a change of behaviour, with 12% of participants that committed crime *after being born-again*. From *being born-again*, there was a reduction of 2% of participants who committed crime and none committed violent offences. It is evident that spiritual transformation has a change in behaviour amongst participants. It is important to note that violent crime was not reported *after being born-again and Spirit-filled*, thus indicating that self-control and aggression seem to be affected. Committed crimes are of a more basic-needs oriented nature of survival and physical needs as

reflected in the fact that about 14% of participants reported sexual and economic crimes.

5.5 Summary

The chapter provided findings of this study. The three hypotheses formulated were tested using Kruskal-Wallis test in conjunction with Chi Square test, where in, two rejected the null hypotheses (there is no significant difference in criminality before being and after born again, and there is no significant difference in criminality of Christians *after being born-again* and Spirit-filled) in favour of the alternative hypothesis that there is a significant difference in criminality amongst participants *after being born-again* and after being Spirit-filled, particularly based on the absence of violent crimes. The length of period participants practised their faith did not have any effect on the chances of relapsing in crime. However, descriptive statistics showed a decrease in crime the longer an individual took practising their belief. Other variables of this study were presented using tables of frequencies, histograms and pie charts. The majority of the participants were female and the age group that dominated this study was between 18-21 years old. A probing number of participants did not commit crime *before being born-again*. Few participants had a criminal history and were mostly involved in economic offences. *After being born-again*, participants who committed crime were involved in sexual and economic offences with a difference of 5%. None were involved in violent crimes. After being Spirit-filled, the number of participants who committed crime decreased with 2% from *after being born-again*. Participants that committed crime were involved in mostly economic than sexual offences. To a larger extent, spiritual transformation deters Christians from committing crime.

CHAPTER 6

SUMMARY, RECOMMENDATION AND CONCLUSION

6.1 Introduction

This chapter provides the summary of the research study and recommendations adopted from this study on what can be done to reduce the crime rate in South Africa. Conclusion of the entire research study will also be given in this chapter.

6.2 Research Design and Methods

Quantitative research approach was used to assess the relationship between Pentecostal Christianity and the extent to which it deters them from committing crime. Explanatory research design was used to explain the effect of spiritual transformation and the length of period an individual took practising the Christian faith vis-à-vis the possibilities of committing crime. Participants of this study were sampled from Pentecostal Christian churches in the Mankweng Area. This study employed probability sampling method. The churches were selected using cluster sampling techniques whereby a list of Pentecostal churches was compiled and churches were selected randomly. Participants above 18 years of age present on the day of data collection were given questionnaire to complete.

This study was carried out in the Mankweng Area, Capricorn District of the Limpopo Province. Unit of analysis consisted of Christians that are above 18-year-old, born again, Spirit-filled and affiliated with a Pentecostal Church. Participants in the churches were given questionnaires that consisted of closed-ended questions, which was divided into four sections. The data-collection instrument provided data on three groups, namely, *before being born-again*, *being born-again* and *being Spirit-filled*. The categories were independent, namely, *before being born-again*, *being born again* and *being Spirit-filled*. The participants who qualified to form part of this study have spiritually moved from one group to another in their Christian faith. This adaptation was necessary as the research wanted to establish whether Christians in their different stages of spiritual growth have been deterred from crime.

Data were analysed using SPSS program version. Inferential and descriptive stats were used to present findings of this study. The hypotheses were tested using the Kruskal-Wallis test in conjunction with Chi-Square. An α level of significance was 0.05% for Chi-Square. Internal consistency reliability for dependent variables was examined using Cronbach's alpha.

6.3 Summary and Interpretation of Research Findings

This study aimed at determining whether Pentecostal Christianity has a restraining influence on Christians from committing crime, to achieve the aim the following objectives were developed: to examine the difference in criminal behaviour before and *after being born-again*; to determine whether there is a difference in criminal behaviour among born-again and Spirit-filled Christians; to measure the influence of length of period an individual would have been born-again and the changes in criminal behaviour; and to describe the types of crimes committed by those who are born-again and those at the different stages in Christian growth.

The Hypothesis were developed from the objectives and the data collection instrument addressed the hypotheses respectively. Due to the limitation of scholarly sources, especially in the field of criminology and criminal justice, this study relayed on the Bible and other theological paper that were interpreted in a criminological context. The literature review showed that it is believed that Christians are supposed to uphold acceptable behaviour, although one author pointed out that Christians will always be challenged by sins or rather crimes and, to say they do not sin, they will be deceiving themselves.

This study was based on the Rational Choice Theory that emphasized that individuals are rational beings that weigh alternatives before acting and always opt from what will yield benefits and avoid punishment. The choice of the theory was due to evidence that Christianity views its followers as individuals who accepts God willingly even though it does not promise automatic change in behaviour, but that they have to behave in an acceptable manner for their faith. The punishment of unlawful actions is not immediate but after given a chance to repent, and failure will result in consequences after life.

After data cleaning, descriptive and inferential statistics for all variables were then examined. In inferential statistics, the Kruskal-Wallis test in conjunction with Chi Square test revealed that there is a significance difference in criminality *before being born-again* and *after being born-again* ($p=.000$), and after baptism in the Holy Spirit ($p=.000$). Pentecostal Christianity has a restraining effect on its followers from committing crimes as they graduate in their spiritual level, particularly crimes of violence. Spiritual transformation has an effect on the behaviour of a believer. The period an individual took practising their faith, however, does not determine if an individual will commit crime or not ($p=1.000$).

The descriptive statistics presented finding through histogram, frequency table and pie charts. This study was dominated by woman, individuals between the age of 18-21 years. Eighty-five percent (85%) of the participants did not commit crime before they were born again. The majority of the participants did not have criminal history. Participants that committed crime before being born were below 18 years and committed economic offences. The same percentage did not commit crime *after being born-again*. The Kruskal Wallis showed no change in criminal behaviour *after being born-again* in the period of more than 7 years of majority of participants *after being born-again*, however, descriptive statistics showed change in criminality. There were in economic offences (at 55%) and sexual offences (at 45%) that were committed in less than a year of *being born-again*. Although the scope of this study did not include the specific type of the offences committed, there are a lot of sources that show that sexual offences are high in Christianity.

The majority of participants became baptised in the Holy Spirit immediately after they were born again. Criminality reduced after baptism in the Holy Spirit as compared to *after being born-again*. Sexual offences reduced when participants where Spirit-filled but economic offences increased. The types of crime committed fluctuated by participants moved from one spiritual level to the other. Pentecostal Christians were deterred more from violent offence as the results showed lesser involvement in violent offences. Sexual and economic crimes interchangeably increased in different stages of Christianity.

6.4 Conclusion

The aim of this study was to determine whether Pentecostal Christianity has a restraining influence on Christians from committing crime. The research problem was provided that clearly stated the problem identified that led to this study. This study focused on individuals' criminality prior to *being born-again*, the different spiritual growth and the length of time practising the Christian faith which constituted the variables of this study that were measured against crime. The spiritual growth under study were *before being born-again*, *being born-again* and *being Spirit-filled*. These levels of Christianity were further operationalized and their association with criminality was statistically measured. Chapter One provided the general orientation of the entire study. It stated the intentions and importance of this study. The purpose of this study was laid out in the form of an aim, objectives and hypotheses. The chapter also included the reliability, objectivity and subjectivity, bias and ethical consideration that were taken into consideration. Chapter One enables the reader to acquire information regarding the justification or need to undertake this study.

Christianity is complex in history, structure, doctrines and practices. Common to all is the use of the Bible that stipulate what is expected of Christians. The Bible, together with other sources, were consulted to compile the literature review related to the topic. The literature review concentrated on the impact of religion on the daily functioning of human beings and also sustaining the spiritual life and living by their belief. It was narrowed to Christianity and its practices and further to Pentecostal Christianity as it is the main focus of this study. Fewer studies were done on Christianity and crime in the field of Criminology, but none has been done on the effect of spiritual transformation in specific religious belief and how they can deter criminality.

Some authors (Shoeman, 2017; Bergunder, 2014; 2012; Shariff & Norenzayan, 2011; and Norenzayan, 2011), *albeit* in different views, acknowledged the important role played by religion in the formation of self-identity and a collective identity of a community, which then shapes attitudes, cultural norms and influences individual and group behaviour. It has been found that individuals are more likely to behave in a moral or honest manner when they believe in fearsome and punishing supernatural agents to some extent serves as a deterring factor. Christianity also motivated acceptable behaviour through its practices and the use of a Bible that is believed to

be an authoritative source of behaviours. The Biblical precepts that forbid unlawful behaviour that are, to some extent, recognised by the State as crime, are outlined in the chapter. Christianity emphasizes on the need for rebirth in the spirit and baptism in the Holy Spirit for believers to be saved from sins and receive salvation which results in both physical and spiritual evidence of the presence on the Holy Spirit within a person. Pentecostal Christianity is also of the same emphasis. In relation to my topic, less academic papers have been written which limited the scholarly views in this report. Most reference on Christian behaviour has been made using the Bible.

The theory used to base this study was Rational Choice Theory that puts emphasis on human beings as rational actors whose behaviour is guided towards maximising pleasure and avoiding pain. Christian belief see people as beings that choose whether to believe in the existence of God, accept His teaching and live by them. It does not automatically change a believer and program them to be law abiding but rather provide laws that are supposed to be accepted willingly and live by. The theory articulates that crime is a purposive behaviour designed to meet the offender's needs. Like natural law, Christianity has a set of biblical precepts used as guidance for behaviour that highlights what is acceptable and what is sinful. The choice of the theory was based on how Christianity views believers as rational beings that have a choice to believe and abide or to disobey. Individual Christians are seen as human beings that God gave free will to make choices.

In order to commence with this study, there are methods that were used that reflect how this study was executed. Chapter Four of study was on the methodologies adopted in this study. This study followed quantitative research approach and an explanatory research design. This study intended to explain associations between variables through statistical techniques. The population of this study consisted of 18 years old and above born again and Spirit-filled Christians who affiliated in Pentecostal Church in the Mankweng Area. This chapter enabled the reader to have a clear understanding of whether this study conducted by the researcher was in accordance with the methodologies in Chapter One. Two hundred and fifty (250) questionnaires were distributed to participants in given Sundays. Only 150 were returned. The Kruskal Wallis test was used to test the three hypotheses stated in Chapter One to examine the significant difference *prior being born-again, being born-again, being*

Spirit-filled and the duration of practising the faith against criminality. Frequency tables, histograms and pie charts were also used.

Chapter Five of this study presented the research findings, analysis and interpretations of the study. The results from descriptive and inferential statistics that were presented through Kruskal Wallis test, histogram, pie charts and frequency table were presented and interpreted. The first and the second hypothesis rejected (level of significance were less than .05) the null hypothesis in favour of the alternative hypothesis. It can be concluded that Pentecostal Christianity has a restraining influence on followers *after being born-again* and Spirit-filled. The third hypothesis accepted the null hypothesis that the length of practicing faith does not determine the chances of committing crime. Since this study is a self-report, finding cannot be generalised to the whole population but to show a picture of criminality and spiritual transformation amongst Pentecostal Christian Churches in the Mankweng Area.

Chapter Six provides the recommendations and conclusion from the findings adopted in this study. The recommendations and conclusions drawn from this study are informed by the findings of this study. In recommending solutions to this study, the researcher ensures that there is a correct link of the recommended solutions to the objectives as anticipated in this study.

6.5 Recommendations

The research made the following recommendations:

6.5.1 For Future Researches

For future research the following recommendations are made thus:

Similar studies should be conducted on other categories of Christianity and measure to which extent can different categories of Christianity deter their followers from committing crime. Studies should also be conducted on Christians who were found guilty and apprehended to measure the relationship of an individual and their faith as a deterring factor. Future researches should consider third party factors when doing studies on this topic. Studies should also be conducted on ex-offenders who became Christians in prison to assess behaviours and chances or reoffending.

Researchers should identify whether there is an existence of a universal principle common to all spiritually transforming experiences, regardless of denomination or a particular religious' faith and to which extent can they be used to deter criminality across of all religions. This should be compared to samples of born-again and Spirit-filled Christians to determine whether there are significant differences amongst these and other religions, not having these phenomena as part of their faith.

Since the nature of this study limit generalisation but can provide bases of knowledge, future research should consider conducting similar studies on a larger scale that can provide conclusions that can be generalised.

6.5.2 Crime Prevention Agencies

Crime prevention agencies should acknowledge Christianity as a restraining factor of crime as the practice includes condemning behaviours are also regarded as crime. There are some biblical precepts that forbid crime such as the book of Exodus (specifically the ten commandments) which is in line with the law of the country of which Christians are expected to adhere to. Crime prevention agencies should engage churches in the fight against crime as, according to StatsSA (2014), the majority of the South African population are Christians.

6.5.3 Bishops and Pastors

Bishops and pastors should not only be concerned with the spiritual beings of individuals and spread the Gospel of God. They serve as leader and role models for followers. Emphasis on acceptable behaviour and prevention of crime should be included in delivering of sermons. The Bible does not take for granted the behaviour of individuals but points out the need to deter people from being antisocial and teaches laws.

Congregations look up to their leader. An example of such is the case Prophet TB Joshua who inspires South African Christians to fly to Nigeria to praise the Lord, which shows to what extent Christians follower can follow a leader. Hence Leaders can play a vital role in the fight against crime.

6.5.4 Churches

According to Jersild and Johnson (1993:xiii), “Churches are not only places to praise the Lord and pray; they are also places to learn morals and solve social issues”. This provides evidence that Christianity should not only be about praying but upholding what churches are responsible for teaching acceptable behaviour. Scholars are of the view that churches can assist in reducing crime and assist in re-integration of ex-offenders (Chui et al., 2013; Ellis & Peterson, 1996; Hobyane, 2007; and Miller-Perrin & Perrin, 2017).

6.6 Contributions of the Study

In the field of Criminology, the relationship between spiritual transformation and the changes of reduction in criminality has never been done before, this research can break new grounds and contribute to new knowledge on restraining crime through the use of Christianity. The findings of this study provided a new angle of fighting crime; taking into consideration the role of Christianity in crime prevention. Churches can assume an active role in their fight against crime through emphasis on biblical precepts that forbid antisocial behaviour so as to deter the larger number of the South African population from committing crime.

The number of Christians following pastors across the country, and the evidence of the sacrifices cannot be taken for granted. Religion is part of many aspects that constitute the lives of human beings, hence it should not only be studied in a theological discipline but should be acknowledged on how it overlaps with other disciplines (for example, health sciences, Anthropology, Sociology and Criminology). It has shown to an extent that it can drive people to change behaviour, hence religion should be incorporated in the social sciences. The results can assist in future research and further crime prevention strategies in taking into consideration the growing religions.

6.7 Limitation of the Study

To fulfil the purpose of this study, the research was limited to Pentecostal Christians who are born again and Spirit filled. The findings of this study cannot be generalised to the whole population of Pentecostal Christians since it is a self-report study.

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APPENDICES

Appendix A: Biblical Books and Their Abbreviations

Old Testament

<i>Book Name</i>	<i>Abbreviation</i>
Genesis	Gen.
Joshua	Josh.
1 Chronicles	1 Chro.
2 Chronicles	2 Chro.

The New Testament

<i>Book Name</i>	<i>Abbreviation</i>
Matthew	Mat.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Mark	Mark.
John	John.
Acts	Acts.
Romans	Rom.
1 Corinthians	1Cor.
2 Corinthians	2Cor.
Galatians	Gal.
1 John	1John
Ephesians	Eph.
Revelation	Rev.

Appendix B: Data Collection Instrument

QUESTIONNAIRE (*English Version*)

Dear respondents

My name is Julian Raaphahle Sebake. I am undertaking a *self-report study on Pentecostal Christianity as a Restraining Factor of Crime in Mankweng Area* in fulfilment of Masters of Arts in Criminology and Criminal Justice. I am kindly requesting you to complete the following questionnaire regarding your experiences as Christians. It should take no longer than 15 minutes and your responses will be of outmost important.

For your participation in this study, please note the following:

- There is no strict response that you are obliged to select. Please select the response that fits you most;
- You are allowed to withdraw from this study at any time if you do not wish to continue;
- The information provided will be confidential and your name should not be written anywhere in the questionnaire;
- Please cross in the appropriate box next to the answer you selected; and
- Please answer the following questions completely.

Thank you for participating in this study.

Yours faithfully

.....
Sebake JR (201006452)

SECTION A: BIOGRAPHICAL INFORMATION

1. Gender

Male	1
female	2

2. Age

18-21 years	1
22-25 years	2
26-29 years	3
30-35 years	4
Above 36 years	5

SECTION B: BEFORE BORN AGAIN

The crimes mentioned below include those that have been reported, crimes those that were not reported and any crimes that are forbidden by the Holy Bible which fall in the category made.

3. Did you commit crime before you were born-again?

Yes	No
1	2

4. If yes, which type of crime(s) did you commit? (*You can select more than one type of crime*)

Sexual offences	1
Violent offences	2
Economic offences	3

SECTION C: AFTER BEING BORN-AGAIN

5. How old were you when you were born-again?

Below 18 years	1
19-21 years	2
22-25 years	3
26-29 years	4
Above 30 years	5

6. For how long are you born-again?

Less than 1 year	1
1 – 2 years	2
2 -3 years	3
3 – 4 years	4
4 -5 years	5
5 -7 years	6
More than 7 years	7

7. Did you commit any of the crimes after you were born-again?

Yes	No
1	2

8. If yes, which type of crime(s) did you commit? *(You can select more than one type of crime)*

Sexual offences	1
Violent offences	2
Economic offences	3

9. How long after you were born-again did you commit a crime(s)

Less than 1 year	1
1 – 2 years	2
2 -3 years	3
3 – 4 years	4
4 -5 years	5
5 -7 years	6
More than 7 years	7

SECTION D: SPIRIT FILLED

10. How old were you when you were baptised in the Holy Spirit?

Below 18 years	1
19-21 years	2
22-25 years	3
26-29 years	4
Above 30 years	5

11. After being born-again when were you baptised in the Holy Spirit?

Immediately when I was Spirit filled	1
After 1 year	2
After 2 years	3
After 3 years	4
After 4 years	5
After 5 years	6
Longer than 5 years	7

12. Have you committed crime in the period of being born-again and not yet Spirit filled?

Yes	No
1	2

13. Did you commit any of the crime(s) after u were baptised in the Holy Spirit?

Yes	No
1	2

14. If yes, which type of crime(s) did you commit? (*You can select more than one type of crime*)

Sexual offences	1
Violent offences	2
Economic offences	3

15. If yes, how long after you have been filled with the Spirit did you commit the crime(s)

Immediately when I was Spirit filled	1
After 1 year	2
After 2 years	3
After 3 years	4
After 4 years	5
After 5 years	6
Longer than 5 years	7

Thank you for your participation in this study.

Appendix C: Translated Data Collection Instrument

QUESTIONNAIRE (*Sepedi Version*)

Dumela!

Ke nna Julian Raaphahle Sebake. Ke dira dinyakišišo ka tša bosenyi le toka bosenyeng. Ke nyakišiša ka tumelo ya Sekeresete yeo e dumelago go mpho ya Moya wo Mokgethwa wo o fodišago bjalo ka lepheko la go thibela bosenyi nageng ya Mankweng (*Pentecostal Christianity as a Restraining Factor of Crime in Mankweng*).

Dinyakišišo tše ke di dira bjalo ka seripa sa thuto ya **Master's of Arts in Criminology and Criminal Justice**. Ke kgopela le nkarabeleng dipotšišo tše di latelago mabapi le tsebo ya lena ya Sekeresete. Se ga se sa swanela go tšea metsotso ya go feta ye lesomehlano.

Ge o kgathatema mo thutong ye, o ele tlhoko go dilo tše di latelago:

- Ga go na karabo ye o gapeletšegago go e kgetha go tšeo o tlabeng o kgetha gare ga tšona. O kgethe karabo ye o kwanago nayo;
- A dumelelwa go emiša ge o ekwa ekare ga o sa duma go tšwela pele;
- Tshedimošo ye o efang mo, e ka se fiwe mang le mang, ebile ga se wa swanela go ngwala leina la gago go gongwe le go gongwe mo letlakaleng le la dipotšišo;
- Thalela ka gare ga lepokisi la maleba leo le bego kgauswi le karabo ye o e kgethilego; gape
- Araba dipotšišo tše di latelago ka moka.

Ke leboga go kgathatema ga gago dinyakišišong tše.

Wa gago

.....
Sebake JR (201006452)

SERIPA SA A: TSHEDIMOŠO KA BAFETODI

1. Bong

Bonna	1
Bosadi	2

2. Ngwaga

Gare ga mengwaga ye: 18-21	1
Gare ga mengwaga ye: 22-25	2
Gare ga mengwaga ye: 26-29	3
Gare ga mengwaga ye 30-35	4
Ka godimo ga 36 ya mengwaga	5

SERIPA SA B: PELE GA GO PHOLOŠWA

Bosenyi bjo bo tšwelelago ka mo fase bo akaretša bjo bo begilwego, bjo bo sego bja begwa le bjo bongwe le bongwe bjo bo ganetšwago ke Puku ye Kgethwa (Bibele).

1. O dirile bosenyi pele o phološwa?

Ee	Aowa
1	2

2. Ge e le gore karabo ya gago ke “Ee”, ke mohuta ofe wa bosenyi bjo o bodirileng?
(O ka kgetha mohuta wa go feta o tee)

Go kata goba maiteko a go kata	1
Dikgaruru	2
Bosenyi bja tšhalete	3

SERIPA SA C: MORAGO GA GO PHOLOŠWA

1. O be o na le mengwaga ye mekae ge o phološwa?

Ka fase ga 18	1
Gare ga mengwaga ye: 19-21	2
Gare ga mengwaga ye: 22-25	3
Gare ga mengwaga ye: 26-29	4
Ka godimo ga 30	5

2. O na le mengwaga ye mekae o pholositšwe?

Ka fase ga ngwaga.	1
Gare ga mengwaga ye: 1 – 2	2
Gare ga mengwaga ye: 2 -3	3
Gare ga mengwaga ye: 3 – 4	4
Gare ga mengwaga ye: 4 -5	5
Gare ga mengwaga ye: 5 -7	6
Mengwaga ya go feta 7	7

3. O ile wa dira bosenyi morago ga go phološwa?

Ee	Aowa
1	2

4. Ge e le gore karabo ya gogo ke “Ee”, ke mohuta ofe wa bosenyi bjo o bodirileng?
(O ka kgetha mehuta ya go feta o tee wa bosenyi).

Go kata goba maiteko a go kata	1
Dikgaruru	2
Bosenyi bja tšhalete	3

5. Ke ka morago ga lebaka le le kaakang o dirile bosenyi morago ga go phološwa?

Ka fase ga ngwaga	1
Gare ga mengwaga ye: 1 – 2	2
Gare ga mengwaga ye: 2 -3	3
Gare ga mengwaga ye: 3 – 4	4
Gare ga mengwaga ye: 4 -5	5
Gare ga mengwaga ye: 5 -7	6
Mengwaga ya go feta 7	7

SERIPA SA D: SPIRIT FILLED

1. O be o na le mengwaga ye mekae ge o kolobetšwa ka Moya o Mokgethwa?

Ka fase ga mengwaga ye 18	1
Gare ga mengwaga ye: 19-21	2
Gare ga mengwaga ye: 22-25	3
Gare ga mengwaga ye: 26-29	4
Ka godimo ga 18	5

2. O kolobeditšwe ka Moya o Mokgethwa neng morago ga go ba modumedi?

Kapotlako ga ge ke tladitšwe ka Moya	1
Ka morago ga ngwaga	2
Ka morago ga mengwaga ye mebedi	3
Ka morago ga mengwaga ye meraro	4
Ka morago ga mengwaga ye mene	5
Ka morago ga mengwaga ye mehlano	6
Ka morago ga mengwaga ya go feta ye mehlano	7

3. O dirile bosenyi nakong yeo o be go o le modumedi eupša o se wa apanelwa ke Moya o Mokgethwa.

Ee	Aowa
1	2

4. O dirile bosenyi morago ga go kolobetšwa ka Moya o Mokgethwa.

Ee	Aowa
1	2

5. Ge e le gore karabo ya gogo ke “Ee”, ke mohuta ofe wa bosenyi wo o odirileng?
(O ka kgetha mohuta wa go feta o tee wa bosenyi)

Go kata goba maiteko a go kata	1
Dikgaruru	2
Bosenyi bja tšhalete	3

6. Ge e le gore karabo ya gogo ke “Ee”, ke nako ye kaakang o dirile bosenyi morago ga go aparelwa ke Moya o Mokgethwa?

Ka morago ga go aparelwa ke moya o mokgethwa (<i>lesemetseng</i>)	1
Morago ga ngwaga o tee	2
Morago ga mengwaga ye mebedi	3
Morago ga mengwaga ye meraro	4
Morago ga mengwaga ye mene	5
Morago ga mengwaga ye mehlano	6
Go feta mengwaga ye mehlano	7

Ke leboga go kgatha tema ga gago dinyakišišong tše.

Appendix D: Letter of Request for Participation

P.O BOX 806
Mphahlele
0736

The Pastor
Sovenga
0727

Dear: Sir/ Madam

REQUEST FOR PARTICIPATION

I am a current registered Master's student in the University of Limpopo, doing a survey on Pentecostal Christianity as a restraining factor of crime in Mankweng Area, with the Department of Criminology and Criminal Justice in the fulfilment of a Master's degree. The purpose of this study is to determine the individuals' criminality prior to, and in the different growth stages of their spiritual lives (being born-again and being Spirit-filled), with the aim of measuring the extent of Christianity in preventing crime. This study is more interested on Christians that have at least a year affiliated in the church so that the researcher will be able to measure the influence of the length of period an individual has been born again and the changes in behaviour.

I hereby humbly request your assistance in your church participating in this survey. .I can be conducted on cell: 0796880284/0729562304 or email: immaculate631@gmail.com.

Yours sincerely

Sebake Julian Raaphahle

Appendix E: Informed Consent Form

I, _____ hereby voluntarily consent to participate in the study titled: **A Self-Report Study on Pentecostal Christianity as a Restraining Factor of Crime in Mankweng Area**, carried out by Ms Sebake, Julian Raaphahle for the purpose of fulfilment of a Master's degree in Criminology and Criminal Justice.

I am aware that:

- This study deals with the strength of Christian faith on Christians and the likelihood of a Christian to relapse into criminal (sinful) behaving *after being born-again*. Spiritual growth and the chances of committing crime that a Christian has undergone in their spiritual path will be assessed.
- The information needed might arise discomfort as it requires self-introspection with regard to my faith and sustaining a behaviour that might be against my faith's teachings
- This study might have held some other risk that could not be foreseen at an earlier stage.
- This study has sets out the risks that can be reasonably expected as well as possible discomfort for participation in the research.
- The purpose, aims and methods of the research, has been laid out to me.
- The Ethics Committee has approved that individuals may be approached to participate in this study.
- The information provided will only be accessed by the researcher and it will not be divulged to me only be generalised in data analysis
- Any questions that I may have regarding the research, or any confusion that might arise will be attend to by the researcher.
- Participation in this research is strictly voluntary and I can withdraw my participation at any stage.

- I will not hold the University of Limpopo and the researcher any liability that may arise from my participation in this study or that may be related to it

Signature of Participants

Signed at _____ this ____ day of _____ 20__

Appendix F: Ethical Clearance Certificate



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 4029, Fax: (015) 268 2306, Email: Abdul.Maluleke@ul.ac.za

**TURFLOOP RESEARCH ETHICS
COMMITTEE CLEARANCE CERTIFICATE**

MEETING: 02 November 2017

PROJECT NUMBER: TREC/417/2017: PG

PROJECT:

Title: A self-report survey on Pentecostal Christianity as a restraining factor of crime in Mankweng area
Researcher: JR Sebake
Supervisor: Prof CJ Roelofse
Co-Supervisors: N/A
School: School of Social Sciences
Degree: Masters in Criminology and Criminal Justice


PROF J.B. MASHEGO

CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
- ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa.

Appendix G: Editorial Letter

Mr MM Mohlake
University of Limpopo
Turfloop Campus
Private Bag x 1106
Sovenga
0727

19 September 2018

To Whom It May Concern

EDITING CONFIRMATION: Ms JR SEBAKE'S DISSERTATION

This letter is meant to acknowledge that I, MM Mohlake, as a professional editor, have meticulously edited the dissertation of Ms Julian Raaphahle Sebake (Student Number: 201006452) entitled "A Self-Report Survey on Pentecostal Christianity as a Restraining Factor of Crime in Mankweng Area".

Thus I confirm that the readability of the work in question is of a high standard.

For any enquiries please contact me.

Regards



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Disclaimer: Subsequent alterations on the document remain the responsibility of the author.