

HYPNOTIC APPLICATION AND PSYCHOSOCIAL APPEAL IN CHRISTIAN IN CHRISTIAN RELIGIOUS WORSHIP IN CHURCHES IN YAKURR LOCAL GOVERNMENT AREA, CROSS RIVER STATE, NIGERIA

Fr Hycinth Smart Inyang^a Akpanke Umah Aniashe^b

^a Cross River State College of Education, Akamkpa

¹Department of Christian Religious Studies Cross River State College of Education, Akamkpa

²Department Christian Religious Studies, Cross River State College of Education, Akamkpa

Abstract

This study focused on examination of the practice of hypnotic principle in church worship in the area of study as well as the evaluation of the conscious awareness of this practice by officiating ministers and the adherents of the church faith in their different denominations. Also, the psychosocial benefits of this system forms significant objective of the time of enquiry. The introduction directs attention to the overall perspectives of the current ministration of church worship by the different sects as well as the basis of hypnotic inclusion in religious worship. From the introduction the problem statement was gleaned from the standpoint of the need to unravel the essential basis of hypnotic adoption in religious worship and its significance inherent social and psychological emancipation of members or adherents. The key outline of the study objectives were streamlined on the basis of the problem statement. The literature was reviewed based on clarification on the essence of etymology of hypnosis and its application in religious circle from the standpoint of Emmanuelist movement which took place in the Emmanuel Episcopal Church of Boston, U.S.A in the early part of the 20th century. The movement flourished but later came under repudiation by religious and medical opponents in the later years of the 20th century A.D. The literature also embodies the consideration of the social and psychological benefits of hypnosis. The methodology considered relevant themes such as area of study, population and sampling techniques, instruments for data collection, method or procedure for data collection and data analysis technique. Following statistical analysis of result using One-way analysis of variance the null hypothesis was accepted based on the finding that the F_{cal} value of 0.0368 is less than the critical value of 4.51 at 0.05 degree of significance. This indicates that there is no significant impact of hypnotic application in religious worship in the area of study

Keyword: Hypnotic , Psychosocial , Religion worship

1.1 Introduction

Hypnosis is a state of being removed from the natural state of existence. It connotes being in a transformed state/mode, feeling or belief. Hypnosis is a human condition involving focused attention. It is a state of reduced peripheral awareness and enhanced capacity to respond suggestion.

There are competing theories explaining hypnosis and related phenomena altered state theorists “see hypnosis as an altered state of mind or trance marked by a level of awareness, different from the ordinary state of consciousness. In contrast” non altered the theorist” state see hypnosis variously as a type of placebo effect which means when a person’s physical or moral appears to be improved after taking a placebo or dummy treatment, this means intentional administration of natural psychology treatment which has achieve significant healing effect.

Further on hypnosis has been viewed as an interaction with a therapist or a form of imaginative role enactment. During hypnosis, the person is said to have a heightened focus and concentration. It usually begins with a hypnosis inductions involving a series of preliminary instructions and suggestions.

The use of hypnosis for therapeutic purposes is known as hypnotherapy, while the use as a form entertainment for an audience is known as stage hypnosis’. Thus so far, that is the official explanation of the term as provided by the dictionary definition of its meaning.

Inferring from the above explanation hypnosis is simply an altered state of being. That means losing one’s right sense of judgment thereby submitting to subconscious attendances. That means transformation to a world beyond the ethereal in thinking, belief, action and otherwise. It is akin to what may be called an ecstasy or phantasy or may be called day dreaming. It may also qualify for another accolade such as “brainwashing” There are contending positions as to whether hypnosis is positive or negative or both and also whether it antireligious or religious as the case may be. Plausible answers to those questions will be found expressed in the text of the literature review.

The primordial focus in this study is on the role of hypnosis as a teleological tool for physical and mental social enhancement of the Christian believers in the area of study

1.2 Statement of the problem

It is rightly conceptualized that hypnotism has a taint of brain washing or something akin to mental transfiguration. There is therefore the dire necessity of unravelling the underlying benefits or disadvantages arising from it.

The study is aimed at to evaluating the basic tenets of hypnosis as applied consciously or otherwise in religious worship by Christians in the area under investigation. The level of response or subjection to the hypnotist suggesting by the spiritualist is another gray area that forms part of this study.

It is also pertinent to underscore the social, spiritual and psychological credits of the methods applied in the worship. The extent or level of hypnosis adoption by different sects is another domain of concern of the study.

1.3 Statement of objective of study.

The study is substantiated by the following outlines of objectives.

- i. To examine the various ways by which the Christian religious doctrines are applying the principle of hypnosis in their worship.
- ii. To examine the extent of awareness of application of hypnosis in religious worship by adherents of some denominations.
- iii. To explore the level of benefits derived by adherents along spiritual, social and psychological lines in hypnotic applications

1.4 Hypothesis

Ho: there is no significant impact of hypnotic application in the psychosocial appeal of the adherents

Hi: there is a significant impact of hypnotic application in the psychosocial perception of the adherents of religion.

2.1 Literature review

The science of hypnosis is replete with controversy as to whether it is religious or anti religious or none of the above. However in the postulation of Grumph (1959), “religion and hypnosis have been inextricably interwoven from their beginning but neither would dare openly recognise the existence of each other within the fabric of being”.

Going further Grump stated that “This would just be like the warp and the wool of the both each denying that they had any connection ...” But just as the cloth could not exist without the warp and the wool neither can man’s religion without hypnosis. The significant notion here is that hypnosis was well known and practiced during biblical times (Peacock 2009). Instances exist in biblical text where hypnosis may have taken place such as the incidence of the visitation of the angel to Joseph concerning virgin Mary’s conception (Matt. 1:29) there is also the incidence of transfiguration that tantamounted to the hypnosis (Luke 9, 28-33). Today hypnosis is a rampart phenomenon in biblical practices as evident in the incidence of casting out spells by some men of God who cause “falling down” and swooning of members in a crusade or spiritual assembly. Some ministers or “men of God” use the practice in capturing or swaying the minds of their adherents in believing in acts that are practicable or real and so many other acts of mind swaying . This leads to another question concerning whether hypnosis is negative or positive as contended in some circles. This point has been clearly substantiated that hypnosis can be both depending on the direction it is applied. (Anderheggen 2011) Anderheggen said hypnosis has been applied in religion to a very great advantage. He said every clergy man who stands up there is a hypnotist whether he likes it or not. He said a pastor could turn a situation around and create a prayer that help people improve their self esteem.

Another author (Reedbenyie 2014), held that hypnosis is like day-dreaming or driving down a high way and going from one exit to another without knowing what is happening in between or like walking through a forest feeling small and overwhelmed by its beauty. The next question is, what are basic the elements and nature of hypnosis?

On the value nature and perspectives of hypnosis. (Emmanuel movement and its repudiation).

The value of hypnosis is viewed variously by different interest groups leading to conflicts, crises and controversies in certain circles. The fundamental starting point of one of such rift began with opposition to a movement called “Emmanuel movement” by some religious and medical practitioners in Boston USA (Andrick J. M. 1918). This movement was led by Rev. Adward C. Worcester, Rector of the Emmanuel Epiccopal church in Boston and formal Doctoral student in psychology under Williiam Wundt. The movement evolved as an effort to alter medical science by introducing psychotherapeutic principles. This approach involved employment of hypnotism and suggestions treatment which was considered extremely pernicious and dangerous (Hamiltan 1909). This approach was greeted outright by Wintener (1909) the father of school of psychology.

However, the movement was launch in October 1906 by Worcester and his colleague, the Reverend Samuel M. Comb. (Andrick 1978). Worcester was said to have popularised suggestion hypnotism and the doctrine of subliminal subconsciousness at a time when psychological assumption of dynamic psychiatry was undergoing reconsideration and revision (Andrick 1978)

Emmanuelist method: Emanuelist attempted to distinguish itself from Christian science by healing functionally neurotic patients who had undergone a complete medical examination and had received permission from a cooperating physician to undergo psychical treatment ... Hodgins et al (1909) reported that

the method involved placing the patient in a comfortable Morris chair, before a drowsily burning wood fire, gently stroking his forehead and temples to get him to relax his muscles, fix his attention upon some objects, start rhythmical breathing and after this take charge of the patients mind and lead it away from the material present into the realm of pleasant hopeful idealism. The public then regarded hypnosis with curious fascination. There was a Wednesday evening sessions which involved gathering of people in the Emmanuel church for light hypnosis and auto suggestions. Powell (1909) maintained that often in such sessions minor insomnia do simply disappear. Following this practice Emmanuel movement created opposition in medical and religious circles.

The successful popularization of the Emmanuel movement was due largely to the reception of official hand book on "Religion and medicine in 1908. The book sold like novel and went through several edition in months (Bruce 1908). This book was written by Worcester, McComb and a Boston neurologist, Isador H. Coriat and contained the first therapeutic and theoretical views on hypnosis. Here hypnotism was defined a "an intense form of artificial abstraction brought on by suggestions. This process either narrows or dissociates the conscious and to this splitting of consciousness many of the phenomena and therapeutic effects of hypnotism are done" (Worcester 1908)

According to Worcester, the advocate of hypnotic therapy, the dissociation of the subconscious mind was necessary because its action was far more profound and universal than the conscious mind. According to Worcester, the most important fact about the subconscious mind is that it was suggestible and subject to moral influence and direction (Worcester 1908).

Also by prince (1910) stated that the sub conscious mind is the very foundation of psychopathology. McComb [1908] claimed that the sub conscious regulates the healthy rhythm of the forces life and when those forces of life and when those forces are disordered, it is true vis mediatrix nature.

Rev. Worcester provided the most extreme pronouncement on the nature of the sub conscious mind by heralding its activities as pure and free from evil than the waking consciousness. Worcester [1908]. Thus, he observed in hypnotism, an elevation of the moral faculties, greater refinement of feeling and higher sense of truth and honour, after a delicacy of mind which the waking subject does not possess. Dr Frederick Henry Gerrist commented that the will may be strengthened by hypnotic suggestion and the moral vigour increased in every respect (Frances 1910) so strengthened was moral connection, that the hypnotised subject will frequently refuse suggestions which waking, he accept without scruples (Worcester 1908). Accordingly [prince 1910] cited Dr. Gerrist as glairing that the effect of no other therapeutic remedy was more enduring than those of hypnotic suggestions.

In addition to its permanence state of successful application in numerous neurotic conditions, hypnosis was considered as therapeutically valuable since such large numbers of people were capable of being influenced hypnotically.

Hence, Emmanuel Movement affirmed the value of hypnosis and at the same time categorically denied the dangers which were believed to accompany the medical utilization of hypnotic treatment. Eventually resentment and hostility from the religious and medical profession brought the movement under attack and repudiation.

2.2 Hypnosis and religion

There are several instances where hypnotic assertions have been found featuring in religious experiences or encounters. Beside those mentioned earlier in this text, the experience of John the beloved in the Island of

Patmos in the context of the “Revelation” is a noteworthy example.

Pardue (2009) postulated that Religion is the greatest hypnotizing agent in the world. He further stated that some ministers have been working with hypnotic techniques for many years. That today many clergies are openly using hypnosis in their pastoral ministry. It is also said that from the pulpit the production of heightened trance can more than triple the effectiveness of a sermon. That the technique can be introduced as merely a spiritual exercise. Further on that every individual in the pew should be encouraged to give full cooperation.

That every good preacher can elicit some hypnotic response and that a clear cut use of hypnoidal techniques offers definite control for guiding people into a deeper appreciation of religious faith.

On the psychosocial benefits of hypnosis

Since hypnosis is a sincequanon aspect of all lives and religion it has much to contribute to the psychosocial essence of mankind either positively or otherwise. From the positive standpoint the benefits are multifaceted. Primarily, there serve as the essence of mental equanimity which stems from the sub-conscious tranquilization of the individual (Okafor 1987) Neurotic cases have been treated successfully leading to whosale regeneration of mental states of individuals.

Ingrained in religious therapy it promotes psychological and physical well being and may motivate people to work for positive social change (Moberg 2008). It fosters self worth, self control and magnification of ones potential. Hypnosis has a life enhancing potential whereby one can derive maximum respect and maximum satisfaction.

On the dark side of hypnosis is the emergence of religious fundamentalism. That means becoming a zealot or religious fanatics. Fundamentalism presents on extreme position to the explanation of reality about self and others (Swed 2018) Fundamentalism is the root cause of all religious conflicts in the society. Early in history, Saul (later Paul) championed the crusade against Christians. After the death of Christ. Various social conflicts in families – communities, and politics and work place environment have explanation in one form of religious segregation or the other. However, by and large, the psychosocial benefits of hypnotism can properly be revealed by the findings of the results of this envisage study.

3.0 Mythology of the study

3.1 Area of study;

Yakkur is one of the eighteen geopolitical units of the state, cross River state of Nigeria. It was carved out of the former Obubra country council in Yakuur comprises of large settlements with sprawling population to include Ugep, Idomi, Ekor, Nkpani, Nko, Agoi, Inyimal and Asiga.

The name of the LGA is Christened after the language spoken by the people which is Yakkur language a variant of the Negro Bantiu language. Yakkur LGA has Ugep as the capital or administrative headquarters. Ugep is the second largest native urban settlement after Ibadan in Oyo state Nigeria.

The native religion of the people was traditional African religion with sectarian variants based on atheism/animism. Atheism is the belief in several gods such as the god of thunder, god of fertility etc where animism is based on veneration of in animal or animate objects such as water bodes, hills, forests, trees etc. Today there are still vestiges of the traditional African beliefs so come of which are creeping into the new currents of faith Christianity. Christianity today, is the overriding, faith practies by over 80% of the people as it is anywhere in South-South Nigeria.

3.2 Study population

This population of the study comprises the worshipping communities in the various church congregations but limited to the adult worshippers as well as the officiating ministers all who are literate to be able to appreciate the perspective of hypnosis.

3.4 Technique of population sampling

The sampling was done in stages as follows:

- Area or cluster sampling will be employed in selecting domains of worship centers such as Ugep area, Ekor Area, Nkpani Area, Agoi Area, and Idomi Area respectively.
- Systematic sampling was carried out in choosing specific number of churches.
- Purposive sampling: Here a stipulated number of respondents will be interviewed by administering a given number of questionnaire per each church, possibly, 20 members drawn from each congregation.

That will put the sample size two hundred respondents the estimation of the simple size is moderate based on the consideration that some of those churches are made of a handful of members.

3.5 Instruments for data collection

The questionnaire is the primary instrument for data collection.

3.6 Method of data collection

Data was collected through a system of questionnaire administration with the aid of field research assistants and research team members.

3.7 Technique of data analysis

Data was analysed using one way analysis of variance (ANNOVA) and/or the chi-square distribution statistics

3.8 Data presentation and analysis

Presentation: field data collected was presented in table below.

A ten item parameters was included in the questionnaire which was used in selecting responses from respondents

Presentation of data

Table 1

Hypnotic application and psychosocial appeal in religion worship in churches in Yakurr Local Government Area of Cross River State

S/N	PARAMETERS OF CULTURAL LOSS ELICITED	RESPONDENTS				
		A	SA	D	SD	TOTAL
1.	Assurance of poverty alleviation	40	32	68	58	198
2.	Safety from enemies through constant prayers	64	62	48	44	196
3.	Healing through ministration	60	75	38	16	197
4.	Dispelling enemies through ministration	48	46	75	80	249
5.	Presence of indigenous knowledge	36	32	86	82	236
	Youths ability in fluently speak that their languages	25	28	87	84	224
6.	Presentation of ancestral worship	10	28	91	95	224
7.	Youths appreciation of native costumes	25	48	79	87	239
8.	Preservation for native food and diets by youths	40	49	75	81	245
9.	Recognition of the importance of social capital (joint affairs)	18	29	99	95	241
	Total	402	497	725	753	2377

One-Way ANOVA of hypnotic application in the psychosocial appeal of the adherents

Variable source	Df	SS	MS	F-ratio
Treatment	3	100.475	33.4912	
Error	36	32750.5	909.736	0.0368
Total	39	32850.975		

*Significant at .05

Reject H_0 if $F_{cal} - \text{ratio} > F_{\alpha}$ otherwise do not reject

Comparing both value with accept H_0 because $F_{cal} - \text{ratio} = 0.09464 > F_{(3,36)} = 4.51$ at 0.05 level of significant and we concluded that there is no significant impact of hypnotic application in the psychosocial appeal of the adherents

Result/Discussion Of Findings

Following the hypothesis testing using one-way analysis variance (ANOVA) techniques it was recognised that $F_{cal} - \text{ratio}$ of $0.368 < (3,36)$ critical value which 4.51 at 0.005 level of significance. Following this decision rule, we accept the hypothesis in a null form, indicating that the H_0 is accepted. This indicates that the respondents affirmation are convergent on the fact that hypnotic application is relevant in the psychological appeal of residents in the study are. This means there is homogeneity in their affirmation that hypnotic application is practices in churches in Yakurr and that has significant psychosocial appeals. This affirmation is confirmed to existing literature in the field some of which gave been explored in this study.

This follows from the postulation by Grumph (1995) that religion and hypnosis have been in exoterically interwoven from the beginning but that neither would dare openly recognised each other within the fabric of being trailing this point was AnderHegen (2012) who sited hypnosis has been applied in religion to a very great advantage.

He went further to say that every clergy man who stands there is a hypnotist whether he likes it or not. He Ander Hegen (2011) conclude that a pastor could tune situation around and create a prayer that would help people improve their self esteem

The points so far raised have buttressed some salient issues about the nature and value of hypnosis. Naturally it has been proven by Grump (1959) that hypnosis and religion are related. Ander Hegen advocacy (2011) points to the fact of the goodness and in availability of the practice in religions worship.

The convergence in the response by the adherents further supports the essence of the value of hypnosis in results while in others it was debunked. This support the point that hypnotic application is controversial as could be witness by the crises or reprobation that trailed Emmanuel movement of Emmanuel Episcopal church of Boston, USA in the early years of the 20th century as reported by Andich (1918).

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RELIGIOUS WORSHIP IN CHURCHES IN YAKURR LOCAL GOVERNMENT AREA, CROSS
RIVER STATE, NIGERIA.**

BY FR. HYCINTH SMART INYANG

PART II (HYPNOTIC PARAMETERS)

Respondents are to choosing any option of their choice as provided here on 4 point scale as follows:

[] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree

1. Do you agree or disagree with your minister injunction your present condition will change if you pray and fast very well? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
2. Are you convinced that your enemies will disarmed through the divine injunction of your pastor/mister? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
3. Do you agree with claim that your destiny is slapped by your ancestral spirit or family covenant? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
4. Do you affirm with the doctrine that laying of hands on the head by your minister can serve as a source of healing? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
5. Do you agree with the belief that it mostly through charismatic mode of prayer that a devoter can be rewards? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
6. Do you agree with the doctrine of oraculism or fortune telling adopted in some spiritual; churches? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree
7. Do you believe absolutely in the power of faith moving a mountain? [] A= agree, [] SA= strongly agree, [] D Disagree, [] SD= Strongly Disagree