



Extrasensory perception as an instrument for good or Evil a study of Royver's I see things others do not see and the claw, the tail and the cross

Isaac- Agbontai Etunim Catherine

Dennis Osadebay University, Asaba, Delta State, Nigeria.

etunim4u@gmail.com

Received: 18 Jul 2022; Received in revised form: 06 Aug 2022; Accepted: 11 Aug 2022; Available online: 17 Aug 2022

©2022 The Author(s). Published by Infogain Publication. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>).

Abstract— *Man as a generic being has always believed that there was more to the physical world in which he exists. One of the phenomenon that has concretized this belief, is the ability of certain people, regardless of sex or age to manifest powers beyond the ability of the five senses.*

In most primitive societies, these people have always been regarded as special. They are readily used in their communities as mediums between this physical world and the spirit world. However, not all of such power holders were considered beneficial as a result of carrying out unwholesome activities that were considered evil for example, witches. These, were many times, feared and ostracised.

In modern times, these power holders have lost the glitz and attention they enjoyed in the African traditional religion. They have practically gone under. Without the direct scrutiny of the society which would include the Government, religious bodies, or the police, they are now left to themselves to choose whatever they wanted to do with their powers.

In this work, we are able to follow the activities of these power holders as they decide whether to use these powers, to benefit their world, or cause more chaos. We then come to the startling conclusion that it is not the supernatural power or any other kind of power itself that has potential evil but the power holders themselves who driven by power, survival, fear or love can use such uncanny powers for good or evil.

Keywords— *paranormal, parapsychology, supernatural, abilities.*

I. INTRODUCTION

Since the existence of the human race on earth, there has always been the pull towards supernatural. As the word implies, supernatural would mean, 'superseding natural; the natural workings of the five senses which are, sight, taste, touch, smell and hearing. It also describes abilities which appear to exceed that which is possible within the boundaries of law and science (Patridge, 2009). Among these abilities is the extra sensory perception (ESP) which is also referred to as the 6th sense. It is a claimed paranormal ability for being able to access information beyond the five senses.

Psychologist J.B Rhine, was the first that adopted the term to denote psychic abilities such as intuition, telepathy, psychometry, clairvoyance and other trans temporal operation as pre recognition or retro cognition.(Noel et al 2002).

Parapsychology is the study of paranormal psychic phenomena which includes ESP. However there are scientific drawbacks. ESP is considered a pseudoscience (Hines 2003). Pseudoscience consists of statements, beliefs or practises that claim to be both scientific and factual but are incompatible with the scientific method.

Parapsychology has faced criticism for continuing to research even when it has been unable to provide

convincing evidence for the existence of any psychic phenomena after more than 100 years of research. But John Kruth, Executive Director at Rhine Research Centre in Durham says it has only become disorganised, underfunded and largely ignored in the realm of traditional science. (McDonald, 2013)

He says that research has never stopped but the sceptics have only been more strong and vocal and have a greater influence in the media. He agrees that they are fraudulent practitioners but then it is not enough to discredit the field. The problem of sceptics have always been the evidence problem. When other researchers try to replicate experiments of parapsychology researchers, they do not get the same results. Sharma explains this by saying the effects disappear when you tighten the controls or use different statistical methods.

There has been a constant denial of existence of paranormal abilities. Still, there are parapsychology researches taking place at private and public organisations in Europe and the United states.

The African Perception of Extrasensory Perception

Globally, they have been men, women, boys and girls who have been known to possess supernatural abilities or manifested it in some way. Varying from culture to culture, some of these abilities are embraced and celebrated while in some other climes, they are abhorred. In fact, any manifestation of such abilities may result in public execution like the burning at the stake of witches in European in the middle ages.

In traditional Africa on the other hand, people who manifest such powers are held in high esteem. For one thing, every traditional medicine man or priest is expected to have one or more supernatural ability. In fact, sometimes it was a sign of being chosen by the gods. These supernatural gifts are necessary in their work as medicine men and mediums between the people and the gods. They employ magical techniques to determine the causes of misfortune illness or death and they sometimes call on spirits to give them knowledge about a life situation or guidance in the execution of an important office. (encyclopaedia.com 2022)

Some supernatural abilities prevalent in the African traditional society are,

- Aeronia -the ability to see and understand all forms of illnesses.
- Precognition -the ability to see the future.
- retrocognition -ability to see events that happened in the past.
- shape shifter- to change shape into anything especially animals (exemplore, 2020)

These gifting or abilities can come through inheritance or divine calling. In traditional Africa, these powers do not work in isolation. They are promptly drafted into the roles of diviners, priests, etc. Typically, Africans believe that for every physical occurrence, there is a spiritual cause. That is where their abilities come in useful, to interpret physical occurrences with the eye of the spiritual. It was a great benefit to the society. No wonder, they maintained high esteem in the society.

The Influence of Christianity

Africa has evolved and is still evolving since the advent of Christianity, modernity, and interactions with other belief systems. The advent of Christianity in West Africa, meant the African traditional religion (ATR) had a serious rival, (Okeke.O et al, 2017). This rivalry was so intense that it formed the team of early Nigerian writers in their works. For example, Chinua Achebe was one writer that had consistently presented the team of culture and religious conflicts. In **Things Fall Apart**, he aptly describes the African situation.

The white man is very clever. He came quietly, peaceably with his religion. We were amused by his foolishness and allowed him to stay. Now he has won our brothers and our clan can no longer act as one.(Achebe, 141)

This shift from our traditional belief echo,

‘But he says our customs are bad and our brothers who have taken up his religion also says that our customs are bad.’

With time, over decades with the growth of radical Pentecostalism most of these supernatural abilities became classified as demonic. Robbins 2004, states that Christianity has demonstrated a unique ability to adapt itself to diverse cultural and religious traditions instead of rejecting a culture’s traditional belief in the existence or power of spirits, Pentecostals demonized these spirits as entirely evil. (Daewon, 2021)

Soon manifestation of supernatural gifts became the exclusive of Christianity. Any other form outside the church was abhorred. With the abuse of supernatural gifts in the modern Church, society has become more wary of such manifestations.

In modern society, those with such supernatural gifts have literally gone underground. Many children, who manifest any form of such powers are either hushed into silence or are made to go through exorcism to expel the ‘evil spirit.’

These are the lucky ones. The unfortunate ones are sometimes tagged witches and are maltreated and sometimes killed. In the 2010 UNICEF report article titled, ‘Children accused of witchcraft’, it is observed that behaviour commonly associated with acquisition of

witchcraft include violence, mistreatment, abuse infanticide, and the abandonment of children. More liberal thinkers would rather believe that such abilities do not exist. It makes for a saner society.

II. THEORETICAL FRAMEWORK

This paper is built on the theory of choice posed by William Glasser; that we make choices that are important to our existence. It states that every individual has the power to control themselves and are limited to controlling others.

Choices that individuals make, are based on the following five needs, survival love, power, freedom and fun, Simpson et al in E. Johnson posits that the comparison of alternatives on attributes is an essential component of choice; this is what ultimately influences the one we choose to act on.

According to this choice theory, the need for love tends to be the most important as it is through the development of a caring relationship, can we find happiness.(apacenter)

Choices built on love will ultimately translate to positive outcomes as we see in Chukwudi the main character in the work. People who tend to make choices based on power, will normally have to use force, and coercing which would produce negative outcomes like conflict, disconnected relationships, and ultimately resulting in frustration as we find in the case of Adams.

The reality therapy is Doctor Glasser's counselling approach to choice where there is emphasis that a person's present behaviour is what he chooses to make certain choices to achieve a better future.

This work seeks to present the principal characters in Royver's work **I See Things Others Do Not See** and **The Claw, the Tail and the Cross** as individuals who have impacted others based on the choices they make for good or evil.

The Author

Royver is a pseudonym used by Roy Ofili, a medical doctor based in the United Kingdom. He started reading at a very early age and was mostly influenced by Enid Blyton' stories on fairies, and magic wands. The Old Testament of the Christian Bible took part in boosting his imaginative skills. His father being a mystic and his mother who had her own roots deep in Christianity formed an early influence on him. A much older Roy Ofili, soon became drawn to Lobsang Rampa, Rudyard Kipling and Steven King's works. Today, he writes novels and short stories on the paranormal. **I See Things Others Do Not See, The Claw, the Tail and the Cross** and **The**

Tarnished Ones form a trilogy establishing Royver as an accomplished paranormal writer.

The Use of Extrasensory Perception as an instrument

Royver as a paranormal writer does not just thrust us into the supernatural world we have no grasp of. He makes a very gracious introduction in **I See Things Others Do Not See**. From the very first chapter, we are introduced to Chukwudi the main character, who we journey with, in this study. Chukwudi introduces himself and the entire work in these words. 'My name is Chukwudi. And I have the Sight.'

This sets the framework of the work. Chukwudi, explains how this phenomenon came to be. His guardian Angel Pachios reveals to him that he did not relinquish his spiritual eyes before birth in the earth realm.

Therefore Chukwudi falls into the class of those who are born with this gifting. The first expression of this Sight, is the description of Pachios, a tall and muscularly built entity. Of course, Chukwudi expresses regret that we cannot 'see' him. Chukwudi from childhood, is positioned to be a good boy. He tilts towards the side of good; protecting and guiding.

On page 6, we are presented with his encounter of a new maid. She is introduced to us appearing all smiles and innocent but little Chukwudi saw differently.

'She had barely gotten her bags unpacked before I chased after her giggling; a fresh twig in my hand and gave that witch the flogging of her life.'

Three days was enough for the treatment and she moved out. Chukwudi saves the day establishing himself as a saviour of sorts.

Royver develops the character of Chukwudi to being not just reactionary to visions but deliberately choosing to do good or not. Chukwudi as a character had earlier begun to ignore pop up visions which he believed were too personal to divulge to potential victims.

... I stopped using my gift a lot during the time I was growing up and lost a lot of ... skills-but I did it so I could appear normal. (Royver, pp 99)

In the church incident, he had to make a decision to turn the blind eye or make a move to correct an anomaly. In his unwillingness, Pachios comes to the rescue.

'Help him'. I ignored the voice of Pachios in my mind... she will be his downfall if you don't help him'

The character referred to here, is the choir mistress of the Church who is also the wife of the cleric. She had acquired evil charms for him to grow his church. She was motivated

by survival and power and chose to achieve this by all means. The prompting of Pachios gave Chukwudi the necessary push towards the right decision. The cleric was saved as he immediately abandoned his instruments of manipulation when he was approached by Chukwudi. This singular action saved hundreds of worshippers who were blind followers of the cleric.

Chukwudi however is not the only one with the gift of the Sight. Mr Adams who manifests as a 'chief' relishes his power of the sight. He uses this power to keep his victims under, in the quest for power. He had crippled his son, used hypnotism, and insanity to acquire more power which he ultimately intended to use for evil. At the end of the work, Adams ends up at a sanatorium.

Chukwudi and Mr Adams stand as two extremes of what a person can do when he has an advantage over others. Possessing a sixth sense gives one an edge over those with the limitations of the five senses. So in a sense, anyone can be a victim of those who can obtain this power.

In the first sequel, **the Claw, the Tail and the Cross**, we meet a more confident and adventurous Chukwudi on a job assignment to the riverside city of Asaba which brings him close to more complex and dangerous encounters with people possessing supernatural abilities especially shape shifters. These characters represented by the claw and the tail, have one thing in common; the desire to have power and more power. The man leopard thrived by feeding on the blood and essence of his victims even when he was given the choice of seeking help for his condition he bluntly refused.

'I do not need help. I am power. I am splendour and I will devour my enemies.' (page 345)

In the end, he loses his life. E. Johnson in his article, 'The consequences of evil doing', puts it this way,

This order is inevitable. He who has ordained the laws of nature, fixed, calm, indestructible, has also ordained that the doer of evil shall reap the fruit of his ill doing. (biblehub.com) Jenny the mermaid begins the novel on the path of destruction riding on the flames of lust as an instrument to achieve her aim which is reaping the pure powers of Chukwudi. With time, she began to align towards the positive especially at the point where she could not subdue and reap his powers.

Chioma, Jenny's colleague manifests the symbol of the cross. As the symbol implies there is nothing beguiling about her person. Jenny the mermaid, reluctantly describes her character.

'She's a nice quiet girl, too nice. She is truthful, helpful and loyal to the company. She's the one that does the work like she really wants to.'

Chioma as a person does not manifest the Sight like Chukwudi but does have a way of knowing things and enjoy supernatural protection. She also possesses the power of healing which she is not aware of. She was able to restore Chukwudi's power of sight when it was subdued. She was also able to walk through a crowd of angry protesters undetected. She was able to sense the evil in Jenny, so it comes as expected that she saves the day in the work.

Though oblivious of the power she possesses, Chioma chooses to use her abilities for the good of everyone around her, not corrupting herself with shortcuts, favours, or bribery to get to the pinnacle of her career.

Chukwudi is as he has always been, putting himself there for others just like a Christ. Kevin is saved from being involved in fraud because Chukwudi chose in one of those rare times, to reveal information from the spirit realm.

III. CONCLUSION

Supernatural abilities are manifested by men, women and children albeit secretly, which have always given them an edge in dealing with affairs of life. However because of this arduous advantage, it can be a tool for carrying out evil or good deeds. We have journeyed with Royver's Chukwudi, met other characters who have paranormal abilities and come to the conclusion that the powers in themselves are not inherently evil but the welders of such powers determine whether to use them in perpetuating treating evil or use them as instruments of uplifting the individual and the society.

Since, it has remained a shrouded secret among a few, the Government, society or western religion have no way of influencing how these power holders choose to use their powers. Until deliberate studies of this phenomenon and its potential is encouraged, much of dynamics will remain a mystery.

REFERENCES

- [1] --- *African Traditional Religion: Functionaries*.Cenage.<https://www.encyclopedia.com/history/news-wires-white-papers-and-books/african-traditional-religions-functionaries>.
- [2] --- *Choice Theory/ Reality Therapy*. (2013,July 13) Journal of Consumer psychology https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2293099
- [3] Achebe, Chinua.(1958) *Things Fall Apart*. Hinnemann.
- [4] Aleksandra Cimpric. (2010, April), *Children Accused of Witchcraft: An Anthropological Study of Contemporary Practices in Africa*.

- <https://www.unicef.org/nigeria/reports/children-accused-witchcraft-unicef>,
- [5] Chloe. (2020, July 8). *35 types of supernatural powers and abilities*. Exemplore.
<https://exemplore.com/paranormal/Magic-Powers-at-a-Glance> . .
- [6] Chukwuma.O Okeke et al.(2017, June 3) (June, *Conflicts between African traditional religion and Christianity in Eastern Nigeria: The Igbo Example*.
<https://journals.sagepub.com/doi/10.1177/2158244017709322>
- [7] Cover J.A, Curd M (Eds). (1998).*Philosophy of Science: the Central Issues*. pp 1-82
- [8] Daewon Moon. (January,2001).*Pentecostalism in African Christianity: The formation and scope of a distinctive spirituality*. Lousanne Global Analysis. Vol 10, issue 7.
<https://www.jstor.org/stable/25064848>
- [9] E.Johnson. (2010). *The consequences of evil doing*.
https://biblehub.com/sermons/auth/johnson/the_consequences_of_evil-doing.htm
- [10] Eric Johnson. 'Choice Theories: what are they good for?' *Journal of Consumer Psychology: the official Journal of the Society for Consumer Psychology*.
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2293099
- [11] Hines, Terence.(2003) *Pseudoscience and the Paranormal*. Prometheus Books. pp 117-145.
- [12] Macdonald Glenn. *Remember Parapsychology? It's still being studied- despite the scion*. www.nbcnews.com. June 23, 2013.
- [13] Noel Shaheey, et al. (2002).*Biographical Dictionary of Psychology*. Taylor and Francis.pp 409.
- [14] Patridge, Kenneth. (2009) *The Paranormal*. H.W Wilson Company.
- [15] Robbins,J. (2004, October,21) *The Globalisation of Pentecostal and Charismatic Christianity*. Vol 33,117-143.
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2293099
- [16] Royver. (2018) *I See Things Others Do Not See*. Gospelware House.
- [17] Royver. (2020) *The Claw, The Tail and The Cross*. Gospelware House.