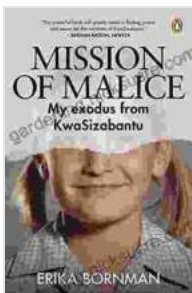


Mission of Malice: My Exodus from Kwasizabantu

In the rolling hills of KwaZulu-Natal, South Africa, lies Kwasizabantu Mission, a Christian community shrouded in controversy. I spent seven years of my life within its confines, and what I witnessed there has left an indelible mark on my soul.



Mission of Malice: My exodus from KwaSizabantu

by Erika Bornman

★★★★☆ 4.3 out of 5

Language : English
File size : 4812 KB
Text-to-Speech : Enabled
Screen Reader : Supported
Enhanced typesetting : Enabled
Word Wise : Enabled
Print length : 256 pages



A Sanctuary of Deception

I first arrived at Kwasizabantu in 2005, seeking a deeper connection with God. The mission presented itself as a haven of spirituality, a place where I could escape the temptations of the outside world and live according to biblical principles. However, the reality I encountered could not have been more different.

From the outset, I was bombarded with a relentless barrage of propaganda that glorified the mission and its enigmatic leader, Erlo Stegen. We were

taught that Kwasizabantu was the only true church, and that all other Christian denominations were destined for hell. We were also encouraged to sever all ties with our families and former lives, as they were seen as obstacles to our spiritual growth.

The mission's teachings were a twisted perversion of Christianity. Stegen preached a doctrine of fear and submission, claiming that God would punish those who questioned his authority. He also taught that women were inferior to men and that they should be subservient to their husbands. This misogynistic ideology created a culture of oppression and abuse within the community.

A Reign of Terror

The abuse at Kwasizabantu was both physical and psychological. Stegen and his followers used violence to maintain control over the mission. Members who disobeyed the rules were subjected to beatings, public humiliation, and even imprisonment. I witnessed firsthand the brutality of the mission's disciplinary system, which left many victims traumatized.

The psychological abuse was even more insidious. Stegen used guilt and shame to manipulate his followers into submission. He constantly reminded us of our sins and imperfections, and he threatened us with eternal damnation if we failed to repent. This relentless psychological pressure created an atmosphere of fear and paranoia within the community.

I lived in constant fear of making a mistake or saying something that would incur Stegen's wrath. The mission's culture of secrecy and isolation made it impossible for me to seek help from the outside world. I felt trapped and alone.

My Exodus

After seven years of living in this oppressive environment, I finally reached my breaking point. I could no longer bear the abuse and manipulation that had become my daily reality. In 2012, I fled Kwasizabantu with nothing but the clothes on my back.

Leaving the mission was one of the most difficult decisions of my life. I had spent so many years isolated from the outside world that I was terrified of what the future held. However, I knew that I could not continue to live in fear and oppression.

Since leaving Kwasizabantu, I have dedicated my life to helping others who have escaped religious extremism. I work with survivors of abuse and manipulation, and I speak out against the dangers of unchecked authority.

My story is a testament to the resilience of the human spirit. Even after experiencing unspeakable horrors, it is possible to heal and overcome. I hope that my words will inspire others who are struggling to escape the clutches of religious extremism.

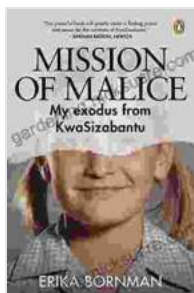
A Call to Action

Kwasizabantu Mission is just one example of the many religious cults and extremist groups that operate around the world. These groups prey on the vulnerable and exploit people's deepest fears and desires. They use manipulation, deception, and violence to control their followers and maintain their power.

It is imperative that we stand up to religious extremism and protect vulnerable individuals from being exploited. We must educate ourselves

about the dangers of these groups and provide support to those who have escaped their clutches.

Together, we can create a world where everyone is free to practice their faith without fear of abuse or oppression.



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