

**IMPACT OF WITCHCRAFT ON THE AKAMBA CHRISTIANS IN THE
ANGLICAN CHURCH DIOCESE OF MAKUENI, KENYA**

KIMOLO BENJAMIN KAVIKU

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DECLARATION AND APPROVAL

This Thesis is my original work and has not been presented to any examination body.
No part of this research should be presented without my consent or that of the Mount
Kenya University

Signa..... Date.....

KIMOLO BENJAMIN KAVIKU

MARS/2017/78005

This Thesis has been submitted for examination with our approval as university
supervisors

Sign..... Date.....

Dr. Bernard G. Nyabwari

Department Languages and Humanities

Mount Kenya University

Sign..... Date.....

Prof. Paul Kyalo

Department of Languages and Humanities

Mount Kenya University

DEDICATION

This thesis is dedicated to my Wife Nduku, our children Ngumbau and Mumo, my parents Kimolo and Mukenyi.

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I wish to thank the Almighty God for the opportunity, strength, safety and sound mind during the research period. I acknowledge the people whose valued help facilitated the fruitful preparation of this study. I thank the respondents for their participation and responses. Special thanks to my supervisors Dr Benard Nyambwari and Prof Paul Kyalo for their ardent and scholarly supervision.

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ABSTRACT

Witchcraft is a persistent discourse and a stirring phenomenon among contemporary Christians across the world. Blooming of witchcraft correlated practices perplexes and antagonizes the church with quandaries on how to compact them. Witchcraft is perceived to provide immediate remedies to social, spiritual, economic and moral glitches which Christianity seem not measure. The church is exposed to dingy witchcraft proficiencies hence dejects the practice through a pawn riposte. This study investigated the impact of Witchcraft trepidation on the Akamba Christians in the Anglican Church of Kenya (A.C.K.) in the Diocese of Makueni. Specifically the study established the foundations of biblical and theological basis on witchcraft, examined factors contributing to persistence dread, believe and practices of Witchcraft, establish the effects of Witchcraft flight among the Akamba Christians in the Anglican Church of Kenya, Diocese of Makueni, teachings and responses of the A.C.K on witchcraft consternation in the Diocese of Makueni. The Study engrained on Richard Niebuhr's (1951) Christ and Culture theory. Descriptive research design applied both quantitative and qualitative slants in the methodology. Purposive sampling was utilized to select Makueni, Kibwezi, and Mbitini. Purposive sampling was also used to select the Priests and Lay readers. Random sampling was employed to sample the Akamba Christian church members, whereas snowball sampling sampled the cultural elders of Akamba traditional religion, giving a representative sample size of 286 respondents drawn from a cumulative target population of 5516 using Cochran's (1963) formula. Primary data was obtained using questionnaires, interviews and Focused Group Discussion (F.G.D.s), where secondary data is was obtained from relevant literature. Quantitative data was analyzed using descriptive and inferential statistics. Categorical principal component analysis discriminated explanatory variables facilitated by SPSS version 21 software. The qualitative data was analyzed and organized thematically. The findings indicated that inadequate clear biblical and theological basis understanding on witchcraft trepidation by the Clergy, Lay readers and Christians has led to motley reaction on its approach. The study also found out that the persistence dread of witchcraft has been caused by political, social, economic, spiritual and academic factors. Further, credence of witchcraft among Christians affected their spirituality consequently impacting on flagging of the Church. On the teachings and response of the A.C.K Diocese of Makueni to deal with persistent consternation of witchcraft, the Church had concocted ways which it can use to thwart and reinstate those affected by witchcraft flight though the strategies are yet to vintage to what the church desires. The Study recommended unremitting Christian formation, integrating candid charismatic undertakings to worship, reexamining catechism and Sunday school syllabus content, worship and liturgy enculturation in evangelization. The study recommended further studies on successful ways that can be utilized to gauge down the notoriety of witchcraft dominances, the effects of witchcraft on development trends, the influence of modernization on witchcraft and the relationship of witchcraft to the youth culture metamorphism. The study's findings will be helpful to the Church in forging trails of inculturation the Akamba traditional practices with Christianity for missiological efficacy in A.C.K church, Diocese of Makueni.

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LIST OF ABBREVIATION AND ACRONYMS

A.C.K	:	Anglican Church of Kenya
A.I.M.	:	African Inland Mission
ATR	:	African Tradition Religion
CAPTCHA	:	Categorical Principal Component Analysis
C.S.M.	:	Church of Scotland Mission
F.G.D.	:	Focused group discussion
IHEU	:	International Humanist and Ethical Union
NACOSTI	:	National Commission for Science, Technology and Innovation
S.D.A.	:	Seventh-Day Adventists church
WAWI	:	A type of inherited amoral spiritual life force attached to the individual

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This study investigated the impact of witchcraft on the Akamba Christians in the A.C.K. Diocese of Makueni. The chapter presents the research background information, statement of the problem, objectives, hypothesis, justification, scope, limitation, delimitation and operational definition of critical terms.

1.1. Background to the Study

Witchcraft is a prevalent and pervasive phenomenon not only in Africa but around the world, predominantly among Christians of all walks of life. As a result Witchcraft does not concern only issues of hilarity snoopng dialogue but subject of dire interest which is exhibited in church banter daily across the domain (TerHaar 2007. Asamoah-Gyadu (2015) posits that Witchcraft practices are well-known in the worldviews of many Christians across all social lines and it is no longer a rustic or borough matter, but rather a belief held by people of all eternities, civilizations and religious affiliations. Dovlo (2007) and Frazier (1992) alludes that, witchcraft beliefs are a religio-cultural phenomenon that have functioned as a primary symbol of malevolent throughout history and appears to be a philosophy of misfortune (Nyambwari & Kagema, 2014).

Due to its convoluted cultural scenery, Wambua (2017) argues that the concept of witchcraft is a dense one which can be understood best in its cultural milieu. Indeed, there are as various demarcations of witchcraft as there are cultures on sphere. Witchcraft, according to Cambridge International Dictionary, is the use of necromancy or magics to aid or detriment others (Cambridge dictionary as cited by Levack, 2015). Therefore, "witchcraft" is a intricated concept because it encompasses deleterious, affirmative and at the very least neutral inferences (Bauer, 2017). Witchcraft has been

defined by scholars such as Geschiere (1997), Kittredge (2003) and Kombo (2003) as supernatural interloping in the natural community's behavior and lifestyle. It's a well-known phenomenon with deep pedigrees in community beliefs and human civilization that's best understood in the framework of its cultural setting (Mutua, 2002). In some cultures, people's acuties of witchcraft make them awful, despised and desirous of eliminating suspicions or indicted individuals from society (Jayeola-Omoyeni, Oyetade & Omoyeni, 2015).

According to Nyongesa (2019), the derivation of the power of witchcraft is supernatural in the African perspective which implies that a witch is an individual who is infatuated or crazed of or by supernatural forces to inflict malevolent. However, witchcraft can be acquired either through learning, purchasing or genetically inherited by way of "biological conduction." Witchcraft is believed to have originated from human civilization itself (summers, 2014). Certain witchcraft traditions however, may be traced back to tribal religions in Greek and Semitic cultures. As far as in the 14th, 15th and 17th centuries, studies indicates witchcraft killings in rural areas of various countries (Wambua 2017 & Manala, 2004).

Mildnerová (2016) noted that Witchcraft has been ubiquitous in America, Asia and Europe during 17th, 18th, and 19th centuries where it was practised as part of the people's normal way of life. Witchcraft therefore, remains an emblem of the wicked and a powerful deterrent to evil intentions such as incest, murder and thievery in numerous areas around the world (Cimpric, 2010). Therefore, there are worldwide expansion concerns of witchcraft and executions attributed to those thought to be witches (Federici, 2010).

In Europe, the widespread witchcraft practices between the 15th and 18th centuries lead to the persecution of witches primarily instigated by clerical and state authorities (Harrop, 2012). Witchcraft was widespread in the United Kingdom prompting denunciations from the British government which classified anyone involved in witchcraft as social eccentrics (Austen, 2010). In Malaysia, witchcraft is intensely ingrained thus prompting clerics to enact anti-witchcraft legislation alleging that criminals utilize magic spells. According to Waller (2003) witchcraft has also been reported to have been entrenched in India, East Timor, Nepal, Papua New Guinea and areas of South America including cases of witch-hunting and annihilation of people suspected of practicing witchcraft.

Ndzovu (2001) contents that, witchcraft are a primeval African notion that has coexisted with various civilizations and religions. It coexisted with ancient religious thoughts, rituals and it has continued to do so even as modern religions such as Islam and Christianity have materialized (Wambua, 2017). For instant, ritual murder and other forms of witchcraft are reported to coexist in Liberia alongside Christianity and western education (Lori and Boyle, 2011). According to Adinkrah & Adhikari (2014), witches' villages were reportedly set up particularly to accommodate certified witches in Ghana, resulting in the isolation of suspected witchcraft practices. In Nigeria Jayeola-Omoyeni, Oyetade, and Omoyeni (2015) contents that, communities cuddle witchcraft as a consultative tool for explaining impenetrable phenomena within specialized sectors. Food scarcity, unemployment, and other societal tribulations are frequently attributed to witchcraft (Secker, 2013). Witchcraft is at the epicenter of village affairs and authority in Cameroon posing a constant peril to development attempts (Mavhungu, 2012). Witchcraft is widely practiced throughout South Africa's many communities, whether bucolic or borough (Kgatla, 2013). Witchcraft has a huge impact on Malawi's economic, social, spiritual and political growth prompting the

government to grant local or traditional courts broad criminal powers in order to combat the practice (McCracken, 2008). Witchcraft is so profoundly entrenched in Northern African countries like Morocco, Egypt, Algeria, Tunisia and Libya that any type of prosperity or increased access to resources is often coupled with supernatural beliefs, particularly the fright of being bewitched (Schnoebelen, 2009).

In Tanzania, Mesaki (2010) states that witchcraft transcends native and national culture and are part of way of life in all social settings and in all scenes. It consistently address themes of envy, greed, consumption, get-rich-quick mentality and death. He alludes that although the country has a strong national culture nurtured through Kiswahili language and deliberate policies designed to stifle tribal and religious strife, yet the antiquarian belief in witchcraft continues to be an accepted part of social reality and an established folk tradition, a component of indigenous belief systems and ritual practices". In Uganda Isiko (2019) argued that witchcraft practices are part of each society's cultural phenomena and the belief that there could be a connection between the activities of the healer and the witch is strong among the people.

Nyambwari and Kagema (2014) argue that individuals in Kenya are exhilarated by witchcraft and sorcery. They blame particular people for any foul because they believe iniquities and adversities are fashioned by witchcraft. This has resulted in witch-hunting in many slices of the country which continues to this day. For instance, in the late 1990s and early 2000s, a movement against witchcraft wreaked devastation in Rabai (Kilifi), where a team of witch-finders exposed witchcraft and destroyed poisonous medicines. In the western section of Igorera, at the Bobasi site in Kisii County, fifty-two witch-killings happened in July 1992. A horde of roughly 40 young people carried out these murders by setting fire to the homes of people they accused of

being witches (Nyabwari and Kagema, 2014). Witchcraft manifestations in Kenya indicate that it is a major delinquent that appears to present Christianity with baffling contest that needs to be investigated. From the foregoing, it may be inferred that different pastoral and legal methods to exterminate witchcraft have been implemented.

However, they albeit unsuccessfully for the phenomenon interminable to be a serious disquiet. For instance, in 2012 the government amended the 1981 Witchcraft Act to regulate witchcraft activity, which was an improvement of the Colonial effort Witchcraft Act of 1925 (62) Sections of Act 67. This law imposes harsh penalties, including prison sentences on anybody suspected of practicing witchcraft (Wambua, 2017). Similarly, the church has been proselytization a strong anti-indulgence message, chastising and anathematizing members who engage in witchcraft.

The Akamba people are obstinate on traditional values and the presence of witchcraft (Mbula, 1974). According to Ndisya (2015), the Christian Akamba hamlets are petrified of witchcraft and bad spiritual forces. This alarm affects people of all curricula including the wealthy, poor, the learned, modernized, elderly and the young. Voluminous Kama Christians seek protective charms to ward off witchcraft powers as a result of their dread. Such Christians attend all church programmes but believe in and practice witchcraft in order to alleviate their uncertainties and disquiets. The disquiet and dread in this context stem from their worldview which holds that when evil or misfortune strikes a person it is because there is a human being behind the misadventure (Ndisya, 2015).

Epidemics, infections, illnesses and bad omens such as sterility, drought, insanity, poor harvests and accidents are concomitant with witchcraft among the Akamba people (Mnyadi, 2018). According to Mbiti (1970), witchcraft's power instills fright and

passion in equal measure because it is believed to act from afar, carrying out both good and bad wishes for society. Christians clandestinely spend a lot of money and time on diviners, witchdoctors and defensive mechanisms to safeguard themselves (Ndisya, 2015). The Akamba have idiosyncratic beliefs in witchcraft while remaining devout members of the church. It is against this backdrop therefore, this study sought to investigate on the impact of witchcraft trepidation on Akamba A.C.K. Christians in the Diocese of Makueni.

The A.C.K in principle encourages their cohorts to strictly and sternly adhere to biblical teachings. The Church inculcates believers to rely only on the omnipotent, omniscient, immanent and transcendent God for protection, fortification, shelter and assurance. Witchcraft, fortune-telling, soothsaying, wizardry, magic, divination, forecasting and astrology which according to the A.C.K are unpardonable in the Christian religion and should not be believed or practiced by Christians. To thwart members from clinging to such beliefs and practices the A.C.K. Church Diocese of Makueni invalidates membership of any member found to cling to such beliefs or practices (A.C.K. 2012).

A.C.K Diocese of Makueni has about 90 parishes and about 117 clergy (A.C.K. Makueni staff report, 2020). One of their primary responsibilities is to verify that the Church's instructions against traditional customs do not contradict scriptural tidings. However, witchcraft trepidations persisted and it has become disquiet for the church's rustic pastoral ministry.

Christians, who are frightened by witchcraft practices, cling to them and provide instant elucidations and long-lasting protection, fortification, shelter and assurance. This is what Christianity and pastoral care seem not to offer. The Church has reported and dealt with cases of members in the latter years that were reported to be

horrored by witchcraft and as a result they cling in practice and believe in witchcraft and its related departments which are divergent to church basis of beliefs and practices. The Church disarticulates anyone who has openly turned to provide or trail a solution beyond her laid down pastoral masts.

The concern is that, how many A.C.K. Christians due to trepidation, secretly find elucidation on soothsaying, sorcery, wizardry, fortune-telling, clairvoyance, magic, predicting and astrology and how many incidents have gone unreported. However, this trend will degenerate in the imminent years if the right procedures and pastoral stratagems are not appropriately pragmated. It is against this backdrop that this study sought to examine the impact of witchcraft confiscation on Akamba Christians in the A.C.K. Diocese of Makueni.

1.2. Statement of the Problem

The Anglican Church of Kenya clutches in the fervent truth of the Bible. Seizure of witchcraft which seems to have calamitous deleterious effects and at the same offer instantaneous phenomenological power to protect, shield, armour human beings is not harmonious to the A.C.K Diocese of Makueni teachings. The church pedagogies avow the belief in one God the Father and the creator of the universe. Moreover, ACK Diocese of Makueni adheres to the Apostle's Creed, which obliges Christians to replicate on and submit completely to the supremacy of Christ's tenet over all other things. Though, their faith is grounded on three pillars: Church tradition, scripture and reasoning, their missiological approach right from the missionaries times was against witchcraft. Despite these stout, flawless beliefs and Christianity having been entrenched by missionaries long since the beginning of the 19th century, capacious Christians still are alleged to be repulsed by witchcraft which is divergent to the church's teachings.

Christians due to consequences of awfulness of witchcraft deleterious effects are reported to own paraphernalia related to witchcraft while practicing the Biblical faith. They attend church services every Sunday, read scripture, participate in preaching, tithe, conduct fellowships, prayer meetings, actively engaged in the mission and evangelism of the Church. Yet, they are faulted of dreadfulness of witchcraft practices. Thus, most Christians are claimed to acquiesce to forms of witchcraft, which the Church censures. The A.C.K. Christians in the Diocese of Makueni who due to consternation seek elucidations to their problems outside the Church claim that it bids affirmative mysterious, instant, spontaneous and adventurous solutions which the pastoral rested system has bungled to deliver. This has affected congruence and the tumor of the Church. Thus therefore, prompted the Study to plunge into the impact of witchcraft dread in the A.C.K diocese of Makueni.

1.3. Purpose of the Study

The aim of the study was to investigate the impact of witchcraft fear on Akamba Christians in the Diocese of Makueni under the auspices of the Anglican Church of Kenya.

1.4. Objectives of this Study

- i. To establish the biblical and theological basis of witchcraft fear on Christians in A.C.K., Diocese of Makueni.
- ii. To examine factors contributing to the persistence fear of witchcraft among the Akamba A.C.K. Christians in the Diocese of Makueni.
- iii. To establish the effects of witchcraft fear among the Akamba Christians in A.C.K. Diocese of Makueni.
- iv. To examine teachings and response of the A.C.K. on fear of witchcraft among Christians in the A.C.K. Diocese of Makueni.

1.5. Research hypotheses

- i. H₀: Theological and biblical basis of witchcraft has no effects on Akamba Christians of A.C.K. Diocese of Makueni.
- ii. H₀: Witchcraft fear is not persistent among Akamba Christians in A.C.K. Diocese of Makueni.
- iii. H₀: Witchcraft fear does not affect the Akamba Christians of A.C.K. Diocese of Makueni.
- iv. H₀: There are no teachings or responses on fear of Witchcraft in the A.C.K. Diocese of Makueni.

1.6. Study justification and significance

The findings of the study are important to academicians, policy makers, theologians, church missionaries, members of the community in Ukambani and other areas of Kenya as well as those outside the perimeters of the A.C.K.

On policy the findings of the study may be used by policymakers in the legal sector to provide jurisprudential clarity in the fight against witchcraft and witch-hunting which is an evil activity. Therefore, it will serve as a foundation for both government and church policy evaluation.

The study findings are critical in helping theologians and Christian missionaries develop strategies for combating fear of witchcraft activities in the church. This will be important to enable the churches to bring the Gospel that resonates with their followers and leads them to repudiate allegiance to witchcraft practices, hence encouraging inculturation thus promoting enculturation process. It is hoped that this study will result in a document that will be helpful to church leaders and Christians in the Diocese of Makueni, as well as throughout the more than 40 dioceses of the Anglican Church in Kenya and to an extent across the Christian fraternity. It has brought to the surface the

reasons of fear and why Christians seek Witchcraft as an alternative to Christianity. In effect, the Church will grasp the basis of trepidation of witchcraft and thereby diversify or intensify methods of Evangelization, enculturation instead of condemning and excommunicating them.

Researchers and scholars will benefit considerably from the findings. As part of their literature review it is expected to assist them in filling the knowledge gap and increasing general understanding of how the variables should be linked. It will also serve as a useful reference for future studies as part of their research. Future researchers who resolve to conduct a survey linked to a phenomenon in this field are expected to benefit from the research methodology.

Furthermore, the study helps the general public's indulgent of the impact of the fear of witchcraft phenomena on people's lives. This has contributed to a better understanding of belief systems within Kenyan communities as well as the demystification of religious traditional beliefs which have been misconstrued as the source of most witchcraft activities in the country to date. With ideas for discouraging negative aspects of witchcraft practices the study will benefit communities that are more vulnerable to sorcery, magic and witchcraft by giving useful insight into the role that various stakeholders can play in lowering people's vulnerability to the witchcraft phenomena. The study is beneficial to the general public by providing ideas for dispiriting negative aspects of witchcraft practices that will assist communities that are more susceptible to witchcraft.

In general, the study is important in that it provides a clear representation of the values that Akamba Christians associate with witchcraft and highlights their opposition to the practice. Mbondo (2006) conducted a study on witchcraft intervention beliefs and

practices among Christians in the Machakos district particularly in AIC and recommends that a similar study be conducted in other locale.

1.7. Scope and Limitation of the Study

The thematic scope of this research was the impact of witchcraft fear on the Akamba Christians in the A.C.K. Diocese of Makueni. Specifically it focused on the interfaces of Christian doctrines within the Anglican Church and Witchcraft among the Akamba in the A.C.K. Diocese of Makueni.

The study was faced with several limitations. It was found out that it was not tranquil to get information from Christians who indulge in fear of witchcraft for fear of disclosing their identity. However, the applicability of research philosophy, design and rtools aided and respondents were able to provide information. Church members shied away from giving information concerning the research problem. Therefore, the researcher interrogated those who resolved their fate freely which blended information well. This research strategy helped the researcher to generate reliable data on their understanding, feelings, altitude, experience and views on consternation witchcraft.

1.8. Delimitation of the Study

The scope of the research was limited to the impact of witchcraft fright on the Akamba Christians in the Anglican Church Diocese of Makueni. The research focuses on the biblical and theological basis on witchcraft, factors that contribute to its persistence, the consequences of witchcraft, the teachings and reaction of the A.C.K. against indulgence. The clergy, lay readers, members of the church and traditionalists from the community were engaged. Not a single other group or denomination was included in the research rather; it was conducted exclusively among the Akamba A.C.K Christians

in the Diocese of Makueni. In terms of geography, this research was carried out in the Anglican Diocese of Makueni in three archdeaconries: Makueni, Kibwezi and Mbitini.

1.9. Assumptions of the Study

- i. Theological and biblical basis of witchcraft fear has been clearly understood by Akamba Christians of ACK Diocese of Makueni.
- ii. Witchcraft fear has been caused by many factors in Akamba Christians of ACK Diocese of Makueni.
- iii. Witchcraft fear exists, and it is posing a more significant effect on the faith of the Akamba Christians of A.C.K. Diocese of Makueni.
- iv. There are developed materials and Pastoral strategies that are being used to respond and lessen the fear of Witchcraft in A.C.K. Diocese of Makueni

1.10 Operational Definition of Key Terms

- Christians** : Members of the Akamba congregation of the A.C.K. church Diocese of Makueni.
- Church Council** : Senior leadership of the church typically the elders in charge of administrative issues of the ACK. These leaders make important choices of the church.
- Dismembers** : Removal from the church register of a member who was discovered practicing Akamba traditional beliefs and practices such as witchcraft
- Konzesya** : The name of the spell that causes a person to get sick for an extended period of time.
- Lay reader:** Un ordained church leader tasked with assisting the parish priest in his ministry.
- Priest** : A member of the clergy at the local church. Persons who have been ordained to serve as ministers of the Gospel in the local Church of the A.C.K., Diocese of Makueni.
- Parish** : A unit of the A.C.K. Diocese of Makueni, which is located in Kenya. consists of Christians who are members of the local church.
- Practices** : What individuals consider to be beneficial for social, moral, spiritual and religious life as a matter of opinion..
- Protection** : Preventing strange occurrences brought about by bad energies or forces from occurring in one's life.
- Surreptitious** : Traditional beliefs and traditions of the Akamba people that are kept secret.

- Syncretism** : Practice of both indigenous Akamba traditions and Christian practices in tandem with one another. The practice of religious dualism, especially in this instance, the traditional beliefs of the Akamba in witchcraft and Christian activities is discussed.
- Synod** : The highest level of authority in the Diocese. It is made up of clergy and lay people who have been selected to represent parishes across the whole Diocese.
- Uoi** : The use of evil supernatural power to do damage to others.
- Uwe** : In certain circles, it's referred to as the manifestation of a supernatural force to benefit people.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviewed literature on fright of witchcraft and its influences on Christianity. Mainly the study reviewed the literature on six key extents: an overview of the Anglican Church, an overview of witchcraft among the Akamba, Biblical and theological foundations on witchcraft, factors that led to the fear and practice of Witchcraft in Christianity, effects of fear of Witchcraft among Christians and the ACK church's teachings and response to fear of witchcraft phenomenon. The study was guided by Richard Niebuhr's conceptual framework which proposed five paradigms that drive social transformation.

2.2. Empirical Literature

2.2.1. Overview of the Spread of A.C.K. in the Diocese of Makueni

The history of the Anglican Church of Kenya can be traced back to 1844 when the first missionary from the Church Missionary Society (C.M.S.), Dr Johann Ludwing Krapf, arrived in Mombasa (A.C.K., 2005). Since then, there has been remarkable growth in the size of the Church to over 5 million members scattered across the country (A.C.K., 2019). For over 170 years, the Church has rapidly grown and established more than 40 Dioceses, including the Diocese of Makueni, which came into existence in 2012 after being carved off from the A.C.K. Diocese of Machakos, established in 1985 from the Diocese of Nairobi (A.C.K, 2011). Among the vital traditional practices they preached against is witchcraft. The Church conserves geographical system organized into Dioceses, archdeaconries, deaneries, parishes and local churches.

The Diocese of Makueni is administratively aligned with Makueni County and spans Makueni nine sub-counties. It contains six archdeacons, twenty deaneries, and about 90 parishes, with about 117 clergy and other church workers reaching out to a large

number of demographic throughout the diocese, which has a populace of over 150 thousand people, the majority of whom are Akamba (A.C.K, 2020). The A.C.K. Diocese of Makueni is a member of the Anglican Communion and embedded in the three pillars of the Anglican Church: Church Tradition, knowledge and Scripture (A.C.K, 2002). However, there is a strong correlation between how Christianity in the A.C.K Makueni Diocese interacted with the cultural practices especially the fright of witchcraft. As a result therefore, it is critical to examine how the Anglican Church Diocese of Makueni interacts with belief systems based on biblical teachings about disquiet of witchcraft practice.

2.2.2. Overview of Witchcraft among the Akamba

The Akamba community has a stout belief system in traditional values and Witchcraft's existence (Mbula, 1974). Diviners or magicians, communicate with ancestral spirits through witchcraft. Diseases, epidemics, illnesses and bad omens such as sterility, insanity, drought, poor harvests and accidents are associated with witchcraft by the Akamba people (Ndisya, 2015). According to Mbiti (1970) witchcraft's potency instills trepidation and passion in equal measure because it is thought to act from afar. Its power wielded by witches is used for both good and harm in society. Mbiti (2015) stated that Akamba faithful believed in the power of magic and witchcraft which are recognized as croft the key both to the past and the future. Whatever is done in secret, according to Mbiti (1970) can be disclosed through witchcraft and sorcery.

The centrality of witchcraft to the Akamba is associated stoutly with long-standing well-proven perceptions of Kamba witchcraft as permeating, lethal and efficacious (Luongo, 2011). During the pre and colonial periods in Kenya, witchcraft among the Akamba people has been linked to issues and institutions of law and order (Mbula, 1974). The

phenomenon of witchcraft was a major source of concern for the elders in charge of maintaining law and order (Luongo, 2011).

Mbondi (2006) asserted that Akamba witchcraft piqued the curiosity of British authorities throughout the colonial period and was a persistent subject of British administrative research into native processes of understanding justice. When a misfortune hits the Akamba worldview views the vital force and its requirement for metaphysical explanation as intrinsic. Indeed, every ethnic group in Africa believes in magical powers of some sort, which manifest themselves in various ways (Mutunga, 1994; Mutua, 2004). Despite the fact that witchcraft is a long-standing phenomenon in Africa and among the Akamba these scholars offer no explanations for why it has continued to this day. As a result the elements that contribute to the persistence of witchcraft were investigated in this study.

Mbiti (1970), Mbula (1974) and Mbondi (2006) investigated the mystical capabilities of witchcraft and magic in Akamba society and around the world. The investigations revealed that magic, sorcery, and witchcraft had extensive roots in diverse civilizations. However, these studies were unable to determine whether this mystical capacity was applied to Christians and whether avowed Christians required magical powers to explain adversity. Furthermore, Mbiti (1970) provided a cursory examination of the Akamba people's belief systems fails to explain why witchcraft practices persist in areas that are thought to have fully embraced Christianity. They suggested that even among the Akamba who accepted Christianity majority of them never completely gave up certain components of their traditional lifestyle among them witchcraft beliefs. Their study is pertinent to this study since it failed to explain why the fear of witchcraft

practices survived in communities that were thought to have fully embraced Christianity which this study has investigated.

According to Luongo (2011), Mumo (2012), Magoola (2013), and Magesa (2014), the Akamba are confronted with both abstract and concrete problems while discussing witchcraft, which underscored the portents in the whole experience of humans. Before construing witchcraft as social dynamism in their existence, these literary works argue that the Akamba people must make a conscious exertion to comprehend that witchcraft; belief, empiricism, and skill are all unitary to them. Kombo (2003) and Muthoka (2017) avers that the Akamba's basic terminology for witchcraft and magic are "uoi" and "uwe," respectively. Whereas "uoi" refers to the use of malevolent supernatural power to cause harm to others, "uwe" refers to the use of benevolent supernatural force to benefit others. The Akamba people were and still are petrified of witchcraft, and their main disquiet is how to protect themselves. The most popular reason for the presence of "uoi, Uwe" is to provide community members with cyclical uneasiness while simultaneously answering seemingly irresolvable concerns (Kombo, 2003; Muthoka, 2017). Despite their antagonism to African belief systems, the studies acknowledge the unity of the universe and emphasize the role of witchcraft in protecting humans from losing dynamic power. However, none of the examined studies were able to elicit comparable or opposing viewpoints among Christians, as this study investigated.

Mbiti (2015) argued that traditional Akamba belief systems are so pervasive in the Akamba people's lives and selves that they resurface in Christian manifestations. Conceivably, the Akamba have spread their witchcraft philosophies. Luongo, 2011; Mumo, 2012; Magoola, 2013; and Magesa's, 2014, scholarly discourses affirmed the Christians' prevalence of finding solitude in belief systems, such as traditions and

rituals, which were germane to this study. When they establish that Christianity is unable to explain certain traits of life, it becomes the foundation for this investigation into the Akamba's continued practice of witchcraft fright.

According to Mutunga (1994), witchcraft can generate a communal condition of fear, distrust and a method of co-existing in a world in which to live among others much less succeed is to court a plethora of perils. This is combined with Christianity which has disrupted the Akamba society's social fabric, where the popular culture of salvation deprives the youth, leaving them with an identity crisis. Despite the hostile, negative relationships and emotions that witchcraft generates, it is scarcely a subject of ignominy or even enigma (Mesaki, 1993). Witchcraft is a covert activity that demonstrates an excessive amount of understanding of its parameters, which is considered as hasty. Luongo (2011) asserted that schmoozing about the power people linked with witchcraft among the Akamba is not widespread. Indeed, most Akamba people regard witchcraft as a necessary element of being a true Akamba, and they never argue with outsiders who associate the Akamba people with witchcraft.

According to Mbiti (1970), witchcraft among the Akamba is divided into various sub-types, with the most fundamental distinction between inherited and bought witchcraft. The two types are further broken down along gendered lines and also correspond to multiple levels of professionalization. The witchcraft genres also emanated in different periods. Luongo (2011) said that the two types of Akamba witchcraft, the bought witchcraft, are less elaborate and available from witchdoctors. Luongo argued that, bought witchcraft has historically been available among the local Akamba purveyors and is obtained by visiting the witchdoctors in their rural homes. The Akamba people asserted that bought witchcraft is imbued with magic at the time of purchase and is used

to settle materially-driven conflicts such as land disputes (Luongo, 2011). Mbiti (2015) asserted that the casualness with which he refers to "uoi" stems from a variety of circumstances. The most important aspect is that witchcraft is neither refutable nor contestable among the Akamba people. As a result, if witchcraft occurs among the Akamba but not everywhere one would prefer to be a member of a tribe with a good reputation than one with none.

Mutungi (1977) asserts that inherited witchcraft on the other hand is more complex, where also various terms are used to describe it. According to Kavivya (2004), a sort of witchcraft known as 'ndia' refers to magic that causes deafness, whilst 'konzesya' refers to magic that causes chronic illness. Inherited witchcraft does not often necessitate the use of compounds, but rather the summoning of the witchdoctor's embodied abilities for wrongdoing. In contrast to bought witchcraft, which has a finite use-value, Mutungi (1977) and Kavivya (2004) argues that hereditary witchcraft is a permanent form. Inherited witchcraft is only passed down from mother to daughter, and is thus associated with female witchcraft (Luongo, 2011). At the same time, these studies exhibit that most Akamba are free to dialog about witchcraft in general, but they are typically hesitant to discourse about how they received the witchcraft. Such information could lead to entitlements that the speaker is a witch or has strong draws to witches, instilling distress in Akamba over the matter.

Incongruously, Mbula (1974) eluded to the fact that majority of Akamba people who are involved in witchcraft are Christians who subscribe to conservative evangelical churches such as the Africa Inland Mission, the Catholic Church and the Anglican Church, all of which consider discourse about witchcraft or even acknowledging its existence to be taboo as is acknowledging that it exists. Mbiti (1970, 2015) and Mbula

(1974) investigated witchcraft among the Akamba entirely within a traditional setting and how witchcraft altered social norms.

Mutunga (1994) and Mbondo (2006) investigated the issue of witchcraft among the Akamba entirely within a traditional setting and how witchcraft altered social norms. While their studies attempts to explain how the witchcraft phenomenon affects Christianity, it flops to explain the disconnect between church dogma that secularized Christianity while condemning Akamba customs as heathen, the failure to contextualize witchcraft practices and to establish apt evangelism techniques among the Akamba which this study investigated.

2.2.3. Biblical and Theological basis of witchcraft on Christians

Nyongesa (2019) underscored that Christian worldview on witchcraft ascend from scriptural, theological and historical considerations. In the Bible, there are multiple orientations to witchcraft and unembellished condemnations of the act. Moses for example, used the rod to probe Pharaoh's magicians in the book of Exodus (7:11, 22; 8:7 KJV). According to Lungwili (2014), the Bible, which is the Christians yardstick, expressly vetoes the practice of witchcraft. Nyongesa (2019) and Lungwili (2014) posit that witchcraft is an ancient system of organized religious worship. In many regions of Europe such arguments may be dated back to pre-Christian periods. However, history shows that during the 1400s and 1700s, church officials endeavored to eradicate witchcraft but it was still practiced in many regions of the world (Nyongesa, 2019 and Lungwili, 2014). Thus, this study investigated the foundations of biblical and theological basis on Witchcraft dread in the A.C.K. Diocese of Makueni.

Kibor (2006) asserted that, the Bible acknowledges the existence of witchcraft activities, sorcery and magical powers. Egyptian magicians performed marvels that

were similar to those done by Moses (Ex. 7:11, 22; 8:7, 18, 19; 11 3:8 KJV). The existence of the Babylonian magicians' power is rumored in Daniel's book (Dan 1:20, 2:27; 4:7, 9; 5:11 KJV). In the end times, satanic powers will be present (Rev. 9: 1-20), and the anti-rule of Christ's will be bolstered by sensations and ciphers (II Thes. 2:9-12; Rev. 13:13-18 KJV). The foundations of understanding of biblical texts on witchcraft in the A.C.K. Diocese of Makueni were investigated in this study.

Gispén (1982) and Joseph (1955) suggest that, God's expression for witchcraft was "sorceress" rather than "witch. "They, Gispén and Joseph (1955), also point out the cultural differences in how such people are salted. They claim that "in Mesopotamia, sorcerers and witches were opposed because they harmed people, whereas in Israel, they were threatened with death because they served a different god and thereby competed with God". As a result, God was up against witches, enchanter, soothsayers, and diviners. This study investigated theological basis understanding of witchcraft trepidation in the A.C.K. Diocese of Makueni.

The Old Testament accounts various accounts on matters of witchcraft. However, God's attitude and response is stated in Exodus 22:18 "Do not allow sorcerers to live among you - emphasis mine. "Those who commit all of these sins against the Lord sully themselves by engaging in divination and magic." (NKJV). In addition to causing detriment to others, Old Testament witches offered sacrifices. To perform such an act of worship was then and to do so to a false deity was to deny the Lord. "Giving loyalty to other gods and offering to them "under the theocracy of Israel..." was therefore treason, punishable by death. This study selected and investigates these biblical texts as among the foundational biblical doctrines in the A.C.K. Diocese of Makueni.

Most of Israel's history witches and sorcerers practiced their craft and many Israelites sought assistance and instruction from diviners and mediums (Ndisya, 2015). Even if they did not curtsy to worship the powers, they worshiped their gods rather than Yawhew. People were driven by fear to replace their faith in God with faith in other clouts. Knowing this, Isaiah emphasized "a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord your God and let Him be your fear and let Him be your dread" (Isa 8:12b–13).(See Isa 8:12b–13 KJV) Fear, according to Ndisya (2015), is a negative emotion and undoubtedly one of the qualities associated with witchcraft. The Hebrew word for fear is "yara'. Fear has three different meanings in the Old Testament: dread or horror in Deuteronomy 1:29 and John 1:10, awe in reference to a king in 1 Kings 3:28, and reverence or respect (in reference to parents) in Leviticus 19:3. This means that the right type of terror is one that makes you feel awed, revered and respected. Basing on these arguments therefore, the study examined the foundational biblical view on fear witchcraft emphasized in A.C.K. Diocese of Makueni.

God commanded "A man that hath a familiar spirit or that is a wizard shall surely be put to death; they shall stone them, their blood shall be upon them" (Lev 20:27). This was because God demanded total allegiance. "And ye shall be holy unto me," He continued, "because I, the Lord, am holy, and have separated you from other people that ye might be mine" (Lev 20:26). Because God had divided Israel from the other nations, the Old Testament mandate to eradicate people with evil powers was only conceivable. People today assortment with bearers of debauched spiritual powers in every country. As a result of the rules of the land it is impossible to eliminate them (Wright, 2013). As a result, the study examined whether the A.C.K. Diocese of Makueni has adopted key biblical and theological texts that severely censure witchcraft.

The terror of evil is demonstrated in several epochs in the New Testament. In this case the possessed son revealed why Christians fear evil spiritual powers rather than have the power of Christ to combat them as illustrated in Mark 9:14–29 and Matthew 17:14–22. The Bible articulates the account of Simon the Sorcerer (Acts 8:9–24), but it doesn't demonstrate more about his following life. But there was a man named Simon who, in the past, employed sorcery in the same city and bewitched the people of Samaria, suing to be some great one (Acts 8:9-25). Simon could also represent ordained pastors who preach and baptize but find no problem consulting intuitive diviner's experts in their communities. The Bible however, condemns this kind of spiritual allegiance, which should never be accepted in the Christian Church. Has the A.C.K. Diocese of Makueni taken the same stance that such people have no place in God's kingdom (Acts 8:23)?

For Paul, he did not badge any power to stand in the way of the gospel. He promptly and publicly demonstrated the disparity between the two powers. The apostles did not discourse that witchcraft did not exist but they did elucidate the distinction between the two in public. Instead of expressing the proconsul not to believe in witchcraft, Paul allowed him to decide for himself (Acts 16:6-18) that magicians are prevaricators and that their powers are limited. As a result, once he (Paul) made a decision, he stuck by it. Joseph Parker (2007) makes it clear that, even if the evil spirit is present, "his spirit stains all it comes into contact with, and the divine truth's purity is at risk of detainment if connected by demonic forces." Is the biblical foundations' divinity being sustained or does the theological approach lack vitality?

Lungwili (2015) alluded that, God's attitude towards witchcraft is that it despoils His people and that in the end; God will completely eliminate all traces of iniquity. God derides divination, sorcery, witchcraft and magic according to both the Old and New

Testaments. These are acts of hostility against his sovereign sovereignty and power. It is from this backdrop the study investigated whether the Anglican Christians of the Makueni Diocese understood the biblical and theological stance on witchcraft and whether they abide by the ACK's biblical stand on witchcraft.

2.2.4. Factors Contributing to the Persistence of Witchcraft Among Christians

There are diverse conventions associated with the motivation to practice witchcraft that bumps most African people and is considered as factors that contribute to witchcraft qualms. Unfortunately, African traditional religionists and professed Christians share analogous concepts (Mutungi, 1977). According to Geschiere (1997), the practice of witchcraft in Africa is ingrained on at least seven fundamental assumptions that the belief that nearly every problem that affects individuals is triggered by witchcraft powers that could be used as an excellent premise to ward off sickness and Evil, witches limited enjoyment of life and human development, it influenced personal well-being, personal identity is also closely linked with community and family that it created fear and suspicion that close associates are a source of curses, witchcraft powers are considered absolute due to personal knowledge, experience and individuals can not be trusted as they could be planning to cause harm.

It therefore, understood that witchcraft occupies the highest pedestal among African people among all the spiritual sources of evil and suffering (Onyinah, 2002). Reviewed studies therefore, have not linked these assumptions to Christians. Therefore, this study investigated whether the factors and if more others still hold heft on why apprehension of witchcraft had persistently been practised in the A.C.K. Diocese of Makueni

Onyancha (2014) argued that witchcraft provides an elucidation for the inexplicable and power over the uncontrollable, such as why one person gets sick while their

neighbor does not, why bad people prosper while good people do not and why one neighbor's cow dies while the other lives. As a result, most African civilizations think that witchcraft disrupts, interferes with, and hampers individual and family development and growth (Middleton & Winter, 2013). Subsequent these arguments, therefore, this study investigated whether inexplicability and control over the unexpected are reasons for the persistence nervousness of witchcraft in the A.C.K. Diocese of Makueni that scholars have not addressed.

Among the West Africans, various communities in Ghana believe that witches fiddle with an individual's destiny given at natal by God. This confounds the person's life resulting in social dis-functioning and unadorned immoral behavior (Akrong, 2007). Jayeola-Omoyeni, Oyetade and Omoyeni (2015) observed that, in Nigeria communities adopt witchcraft as a consultative contrivance to explain unexplained phenomena within specialized regions. The causes of diseases and other natural events are unknown to most people.

As a result, people sought descriptions from supernatural clutches such as witches. Families suspected of practicing witchcraft are frightened to such an extent that social relations suffer. The social articulation of magical power as an ambivalent force with both bad and good potential is a source of concern in the Ivory Coast, where it is typically articulated through witchcraft discourse (Newell, 2007). The concept of the 'wawi' or double, a form of inherited a moral spiritual life force tied to the individual, is central to witchcraft beliefs among coastal Ivorian societies. In Ivory Coast, according to Bongmba (2007), witchcraft evildoers gain popularity by actually unquoting the privileges of others.

Ndisya (2015) suggests that, Witchcraft beliefs are grounded on the concept of causation, which remains a guiding principle among Africans in explaining why adversities happen. This inkling proposes that all calamities are caused by an invisible power. There are terms in most African communities that allude to similar notions. When someone becomes ill, the Swahili people of Kenya's coast may exclaim, "kuna mkono wa mtu hapa," which means "there is someone's evil efforts behind this" (Mitchell 1977, also Behringer 2004; Healey & Sybertz, 1996; Kirwen, 2005; Manala, 2004; Mbiti, 1991; Opuku, 2009) clench the same observation.

This phrase implies that someone with a nefarious drive has decided to indignantly someone else. As a result, any tragedy or illness is considered to be caused by ancestral spirits, bad magic, witchcraft or sorcery in the African psyche (Magesa, 1997; Donkor, 2011 & Manala, 2004). This tumultuous problem has sparked a lot of animosity even among family members. Jealousy, envy and hostility are some of the reasons witchcraft is directed at a person (Harries, 2010). It is understandable why witches are the most dreaded members of a community. As a result therefore, this study investigated whether fear contributed to the persistence of witchcraft in A.C.K. Diocese of Makueni.

Sicknesses brought on by witches and sorcerers are considered grave and life-threatening (Moila, 2002). As a upshot, in the African traditional religious setting, witchcraft is regarded as "the worst wrong or destructiveness" (Magesa 1997 & Maimela, 1985). "It's a life-threatening evil," says the raconteur (Manala, 2004). "Witches are thus the most dangerous and dreaded members of any African community (Mbiti, 1991). Nonetheless, Mbiti stated that such dread might be seen positively because it is used to stabilize "relationships among families, neighbors and community members" (Magesa, 1997), resulting in more harmonious living. Though they have

alluded to why witchcraft is widely practised, they fail to clearly show if these are reasons behind the fear of witchcraft beliefs and practices in the society which this study investigated.

According to Parrinder (1969), witchcraft is stated as wicked and has no link with African traditional religion because witchcraft was viewed as an ontological reality. Different African cultures use alternative forms of magic to shield themselves from the evil forces wielded by witchcraft (Parrinder, 1969). As an effect, Manala asserted that "an unguarded farmhouse is referred to as the witches' playing ground, and its residents are in danger of becoming easy prey for witches" in traditional African society (Manala, 2004). He tries to persuade us that witchcraft was so natural in the African worldview that no one was willing to risk not taking the appropriate safeguards for their own safety and that of their families.

The practices of witchcraft in African communities have been highlighted by these reviewed scholars. The investigations however, failed to determine if the characteristics and strong belief in witchcraft are also present among Christians. They also unexploited to link the elements to the persistence flight of witchcraft beliefs and practices. Consequently, this study filled a gap by investigating the variables that led to the Akamba Christians of the A.C.K. Diocese of Makueni dismay hence encirclement witchcraft.

2.2.6. Effects of witchcraft practices among Christians

Witchcraft assertions cause a lot of anxiety in interpersonal interactions in the framework of the family, community and church (Asamoah-Gyadu, 2015 & Schnoebelen, 2009). That to mean families and communities dreads being blamed for the evil that has befallen others in their community. Ashforth (2005) contents that it is a

natural power that is distinct from hypnotism, conjuring tricks or psychological manipulation. One of many Africans' key worldview assumptions particularly among traditional African religionists is that everything is created by someone else either directly or by mystical forces (Magoola, 2013).

Misfortune, barrenness, accidents, snakebites, broken bones, sickness, untimely deaths and practically every other ailment are all blamed on witchcraft (Nyabwari & Kagema, 2014). Every disaster is thought to be caused by humans or spirits. According to Bauer (2017a), personal or familial problems are usually caused by somebody. Witchcraft or sorcery is suspected if the individual or clan cannot identify personal flaws that would merit a correction from the ancestors. This could be an indication of the effects of witchcraft which are the subject of this investigation.

However, because Christian churches have flouted and downplayed the role and effects of witchcraft, many Christians attend church on Sundays but pursue protection from diviners and fetish psychics during the week (Bauer, 2017). In the face of essential Akamba ideals and assumptions, such dual loyalty saps the strength and vigor of Christianity rendering it ineffectual and immobilized in the face of staple Akamba values and suppositions (Bauer, 2017). To argue that witchcraft attitudes are purely psychological and not grounded in reality as some do, is to completely discount the core issue which many Akamba people believe is factual (Mbula, 1974). Therefore, could it be as a result of Christians' stout belief in the remedies of witchcraft?

Witchcraft accusations have caused the execution of witches in some contexts who have been accused in several cases (Kaluga & Dianga, 2000). Around 3,000 people were executed in Tanzania alone after being suspected of being witches. Whoever is able to escape being killed by lynching are displaced through forced exile either by force or by

their own choice, to flee the threat of violence (Schnoebelen, 2009; Mgbako & Glenn, 2011). For instance in Ghana's northern region special villages known as "witch camps" have been built as a safe haven for supposed witches who are being "de-witched." According to accounts, only a tiny proportion of the alleged witches in such camps are males (Dovlo, 2007). As a product, it was necessary to investigate the consequences of seizure of witchcraft among the Akamba A.C.K. Christians of A.CK Diocese of Makueni.

Dovlo (2007) and Cimpric (2010) contents that, witchcrafts resulted in coerced confessions. When a person accused of being a witch, disputes the charge, the witchdoctor gives them a mixture to drink with the warning that if they consume it with the knowledge that they are guilty, they would die. Many people confess to being witches when faced with the prospect of death. When a person is accused of being a witch, he or she is forced to participate in a "de-witching" rituals that includes drinking and bathing in a herbal mixture (Kibuga et al., 2000). This rite is thought to rid suspected witches of their evil powers rendering them impotent indefinitely. The "de-witched" can theoretically return home because they are no longer a menace to civilization (Dovlo, 2007 & Cimpric, 2010). In this light, the persistence effects of witchcraft dread have been a subject of inquiry.

Mgbako and Glenn (2011) assert that witchcraft results in life long stigmatization. The disgrace caused by the witchcraft accusation is not aloofed by an innocent verdict or a ritual swab. People are always assumed to be guilty after they have been suspected (Mgbako & Glenn, 2011). Because allegations of witchcraft pillorize and marginalize a person for the rest of their lives, they are effectively mini-death sentences leaving many accused penniless and reliant on others for survival (Cheng, 2010). Denunciations of

witchcraft are distressing for both the accused and their families particularly in instances where witchcraft is believed to have been handed down through generations' inheritance (Akrong, 2007, Nyabwari and Kagema, 2014 & Quarmyne, 2011). Therefore, when one of the family members is accused of being a witch, this stigmatizes the rest of the family.

The long-term ramifications of a witchcraft allegation on children have negative consequences in many domains. Children who are accused of witchcraft are ostracized and discriminated against for the rest of their lives (Cimpric, 2010). Their ordeal begins with their parents and religious authorities subjecting them to brutal treatment in an attempt to get witchcraft confessions or drive the spirit of witchcraft out of them. They are likely to be denied medical treatment since some medical professionals refuse to treat youngsters who are thought to be witches (Sanou, 2017).

Many parents decline to send their children to a school if they are suspected of being a witch denying them the right to an education. Teachers in some circumstances, refuse to allow youngsters accused of witchcraft to attend their classrooms. They are also denied access to their family and community because they have been precluded or abandoned by both (Sanou, 2017). As a result of their vetoed by their families, churches, communities, and even some government systems, many of these children end up on the streets where they become victims of human trafficking for forced labour or sexual exploitation, drug and alcohol addiction, sexually transmitted illnesses including HIV infection and human trafficking for forced labour or sexual exploitation (Secker, 2012 & Cimpric, 2010). As a result, abandonment may be one of the impacts of witchcraft, robbing people of their social and economic power.

Mutunga (1994) contends that, witchcraft has the potential to create a collective state of dread and mistrust, as well as a method of living in the world in which to live among other people and more importantly to succeed is to court a plethora of perils. This is in addition to Christianity which has disrupted the Akamba society's social fabric, since the popular culture of salvation depraves the youth, leaving them with an identity crisis. Despite the dreadful relationships and emotions that witchcraft produces, it is scarcely a subject of shame or even enigma (Mesaki, 1993). Witchcraft is a secret activity that demonstrates an excessive amount of knowledge of its details, which is considered impolitic.

According to Luongo (2011), conversation about the potent individuals associated with witchcraft among the Akamba is not ubiquitous among them. Majority of Akamba people therefore, consider witchcraft to be an essential component of being a genuine Akamba and they never engage in dialog with interlopers who profile the Akamba people with witchcraft.

Ntloedibe-Kuswani (2007) suggests that indictments of witchcraft disrupt social life as well as the African sense of community and connections. In some cultures, witches are viewed as major threats to other members of a shared society because they are believed to do harm to neighbors or kin rather than strangers (Hutton, 2006, Dovlo, 2007, Nyaga, 2007 & Kgatla, 2007). This supposition creates a high level of fear in interpersonal relationships, even among close friends because "people would normally seek culprits responsible for their misfortune first and foremost in their immediate environment" (Mencej, 2015; see also Asamoah-Gyadu, 2015).

This sort of mindset worse yet, encourages people to see even close family members and those on whom they are completely dependent as potential sources of their misfortune

(Asamoah- Gyadu, 2015). There have been reports of people attacking or even killing their parents because they believed they were to blame for their misfortunes (Dovlo, 2007). Therefore, were these assassinations based on witchcraft as a scapegoat or were they actually the product of witchcraft? This study investigated whether witch-hunt and lynching were effects of witchcraft.

Allegations of witchcraft play a significant role in the breakdown of African households. Because the accused most of whom are women, are driven from their villages when they flee or survive lynching, their husbands may divorce them and then remarry to avoid being mistaken for their accomplices (Sanou, 2017). Even after the claimed witches have been punished, the ramifications of the allegations are known to extend well beyond what happens to them and often include their close families (Sanou, 2017). Children of suspected witches are frequently mistaken for witches or potential witches and are socially stigmatized as a result. Given the central role of African women in parenting, their status as parents is revoked when they are accused of witchcraft and exiled from their communities as they are no longer able to associate with their children (Dovlo, 2007). As a result do the repercussions of witchcraft reverberate through the generations? Our question broadens the scope of this investigation into witchcraft's consequences.

Since older individuals are an important element in many African communities, witchcraft accusations against elderly women, as well as their subsequent marginalization have left many communities without mentors for their younger counterparts or orphan careers (Quarmyne, 2011). Baloyi (2014) and Dovlo (2007) suggested that some Christians' views on witchcraft and witchcraft allegations helped spread not only the belief in the power of witchcraft above that of God, but also the

doctrines of African Traditional Religion (A.T.R.) in general. In their response to witchcraft, African Independent Churches (A.I.C.) and charismatic groups staunchly support the traditional African worldview (M'fundisi-Holloway, 2018).

The ability of preachers and pastoral caretakers to identify and ward- off demons believed to be sent by witches is believed to be measured in several contexts (M'fundisi-Holloway, 2018). Some preachers not only admit the existence of witchcraft, but also argue that its power can be used for good hence it should not be denounced as completely evil (Dovlo, 2007). Therefore, there is a need to determine whether the impacts of fear of witchcraft were caused by church clergy promoting them in order to address certain undiscovered witchcraft effects.

The most alarming practice in the event of suspected witchcraft among Christians is that witchdoctors are occasionally called to assist in the detection of supposed witches in Christian communities (Onongaha, 2014 & Bongimba, 2007). Such practice unquestionably seems to dwindle God's authority and diminishes the Church's position and testimony in contemporary culture. Because some Christian pastors inadvertently emphasize A.T.R. control above the gospel in such situations, weaker members of their congregations "become less dedicated to their Christian faith and instead contemplate traditional African beliefs," according to the report (Magoola, 2012).

Some Christians have given up hope that God's strength alone will protect them from witchcraft attacks (Bolayi, 2014). For this reason, dual loyalties and syncretism continue to be significant barriers to the Christian mission in Africa. Preachers not only recognize the existence of witchcraft but also claim that its power can be used for good and as a result it should not be denounced as completely evil (Dovlo, 2007).The daunting

concern was whether the church ministers were also alive to the effects of terror of witchcraft in the A.C.K. Diocese of Makueni..

Schnoebelen (2009) alludes that the belief in witchcraft is so entrenched in Northern African countries like Egypt, Morocco, Tunisia, Algeria and Libya that any form of success and increased access to resources is often associated with supernatural beliefs, particularly the fear of being bewitched. The belief in witchcraft among the communities inhabiting this region entails essential forces or supernatural powers that might be harnessed by anyone seeking such powers to modify man's behavior. Bastian (2001) stated that some individuals perceive witchcraft as supernatural magic performed by the owner, perpetrated on any victim and dependent on the individual's spiritual beliefs.

As a consequence protective magic, private marabou, strong amulets and frequent meetings with oracles all of which people seek and from whom they expect to get assistance in their everyday efforts can be found across North Africa and the Middle East. Ordinary people in a similar vein used witchcraft as a means of gaining an understanding of events by spreading stories and slander (Geschiere, 1997, Van Binsbergen, 2001 & Ellis, 2007). Is the view the same or does the Diocese of Makueni have a different perspective and the consequences for those who are victims?

Nyanga (2007) contributing to the consequences of witchcraft on economic development, asserts that because good fortune is commonly associated with protection from witchcraft, some people are petrified of being accused of witchcraft if they excel in their academics or professions (Stabell, 2010 & Amoah, 1986). In other circumstances, people may be frightened to take on difficult activities or improve their economic status for fear of being attacked by witchcraft-assailants if they succeed (Nyaga, 2007, Baloyi,

2014 & Dovlo, 2007). Valued human resources are lost as a result of the forced exile of reputed witches, depriving communities of critical assets that can contribute to growth and development.

The banishment of older women had an impact on productivity since they frequently supplied free babysitting so that younger people could work (Dovlo, 2007 & Quarmyne, 2011). People's productivity and socio-economic growth were plainly harmed by this mindset in response to the dread of witchcraft. People were afraid of building lovely houses, obtaining affordable transportation or even dressing better than the average in some situations. When the younger generation moved to and succeeded in urban centers, several avoided returning to their hometown (Nyaga, 2007). So, is there still a link between witchcraft and economic progress?

Those accused of practicing witchcraft lost their social and economic status as a result of forced exile. When a witch was charged, she was usually compelled to flee her home in such a hurry that she barely had time to pack anything and their homes were frequently burned down and their businesses stolen (Mgbako & Glenn, 2011). People's initiatives in productivity and socio-economic development in Africa were plainly hampered by their fear of witchcraft or of being connected with its practices. "Witchcraft accusations often limit the ability of the economically capable and socially active to reach their full potential (Kohnert, 1996). The weak may use witchcraft charges as a tool to prevent the powerful from widening the development gap between them (Kgatla, 2007).

However, as a result of the fear, trepidation and apprehension surrounding the witchcraft phenomenon, many ambitious young people have enthused moved from their home areas to create businesses elsewhere while outsiders who are generally unaffected by witchcraft take their position and profit from the situation (Mesaki, 1993). It's worth

noting that majority of the communities that allegedly perpetuate the witchcraft phenomenon are Christians of various religions. Therefore, this study is to assess the consequences of witchcraft revulsion among Akamba A.C.K. Christians in the Diocese of Makueni in order to solve the issue of people worrying that witchcraft will prevent them from developing their homelands.

2.2.7. The Church's teachings and response to witchcraft

In diverse areas and eras, Christians' perceptions of practice and accusations of witchcraft vary. The Church is required to respond in specific way on a global scale, but the character of that response is already determined by the individual's fear and suspicion of the practice (Newell, 2007). Ensuing Augustine's observation in 400 AD that measily belief in witchcraft was heresy, Charlemagne instituted the death penalty for those accused of practicing witchcraft in 794 AD and Pope John XXII intervened among Catholic adherents of European Christendom in the mediaeval ages. The Catholic Church in Europe has been characterized as a schismatic movement, allowing the prosecution of witches in 1320 (Oster, 2004). According to Ruickbie (2011), the trials began in earnest and lasted centuries throughout many regions of Europe, including Germany, the United Kingdom, France, Rome and other countries such as Spain, Portugal and Austria.

Behringer (2004) and Terhaar (2007) assert that the effect of modernity and Christian faith has not been able to adequately handgrip the phenomenon of witchcraft. One of the causes, according to Behringer (2004), could be that early missionaries and colonialists made diminutive effort to comprehend African culture and habits. They pigeonholed everything as pagan instead of addressing the underlying worldview assumptions and beliefs that were in direct contrast to the Bible. They outlawed the behaviors without providing a biblically acceptable supernumerary.

As a result, many of the verboten activities were forced underground and practiced in clandestine. The missionaries utilized a technique known as "under contextualization" (Hiebert, 1985), which allowed witchcraft inclinations to persist. When traditional ideas and practices, such as those associated with witchcraft, are not carefully contextualized in gospel presentations, traditional beliefs and practices, such as those associated with witchcraft, often stay embedded in people's worldviews. The earlier literature and contributions from scholars were devoid of information on how the Church responded to fear and practice of witchcraft. As a result, it was important to investigate how Anglican Church in Makueni Diocese had responded to this practice.

Khathide (2007) and Onyinah (2002) posits that Church has two world views and responses to witchcraft: the Pentecostal answer and the Modernist response. Burnett (2003) asserts that the typical approach to witchcraft and other African traditional beliefs by missionaries throughout the colonial period was to see witchcraft as a falsity and so of no concern in the Modernist response. This riposte largely dismissed and trivialized African uncertainties of witchcraft and evil, dismissing supernatural abilities as simple superstition. It was appealed that after well-educated people, it would go away (Onyinah, 2002; Burnett, 2003; Isichei, 2004; & Khathide, 2007). According to Hiebert (1982) many missionaries precluded the reality of evil spirits and sorcery and asserted the authority of Christ over these supernatural beings.

In response to African people's dread of witchcraft, evil spirits, or other wicked supernatural powers, according to Hiebert, many missionaries rejected the reality of evil spirits or magic and asserted the authority of Christ over them (Hebert, 1982). Neither conservative nor liberal Christian missionaries were able to meet the pastoral needs of African Christians who were eager for deliverance from what they saw to be

evil spirits, witchcraft, or curses since they were operating under the same modernist paradigm. As a growing number of people sought assistance from traditional diviners and healers, it became clear that Christianity did not have a solution to the issue of witchcraft in its arsenal (Hiebert, 1982; Khathide, 2007 & Lagerwerf, 1987).

The missionaries who conveyed Christianity to Africa sought to Christianize the inhabitants (Bogonko, 1992). Evangelization and western education were pioneered in Africa by Christian missionaries, who chastised African traditions and behaviors. Schools were the most effective instrument used by Christian missionaries to spread Christianity (Pfeiffer, 2002). In Africa, Christian missionaries used the church and schools to effect societal transformation. As a means of civilizing the Africans, the school offered new forms of literacy.

According to Pulei (2009), the Church of Scotland Mission (C.S.M.), also known as the Presbyterian Church, the Church Missionary Society (C.M.S.) the Seventh-Day Adventist (S.D.A.) Church, the Methodists, the Lutherans, the Friends Africa Industrial Mission (Quakers) and the Methodists, were among the missionary churches that sought and attempted to evangelize the local African natives. These missionary-based churches appear to have a different attitude toward the African tradition.

According to Nyabwari (2010), these missionaries functioned independently in mutually recognized sectors, employing a variety of methods to amply their tasks. The studies, however, do not elucidate if the response increased Christians' understanding of how to deal with the witchcraft situation. Clergy have received theological training from a Western perspective that flouts worldview ideals and assumptions about mystical abilities (Bauer, 2017). As a result, they are unprepared to cope with Akamba converts' anxieties, fears, and phobias about witchcraft.

In spite of advanced education and the continuous growth of the Church in Africa, witchcraft is one of the most surviving and enduring elements parts of African traditional religion visible in the twenty-first century, since its teachings and beliefs are deeply rooted in the traditions of African life (Onyinah, 2002; Isichei, 2004). Against this backdrop, the Akamba Christians of the Anglican Church Diocese of Makueni was investigated to establish if they are still responding to fear of witchcraft, basing their approach as the same as missionaries and colonial approach.

Hackett (2003) contents that, the church has been using charismatic approach as a result of the fact that not all Western missionaries denied the existence of the evil supernatural. In the case of African concerns, Pentecostal missionaries tended to take them seriously identifying spirits as demons and sorcery and witchcraft as being the activities of devils. Demons were expelled in elaborate exorcism rituals, and charms and other paraphernalia were burnt, while individuals who were afflicted by spirits were prayed for and prayed for some more (Hackett, 2003). Rather than persuade Africans that their previous superstitions were harmful and should be abandoned, the spirit filled believed that there was a spiritual reality underneath their fear of spirits. In prayers for exorcism and healing, they taught and displayed Jesus Christ's mighty power (Clark, 2001). From a pastoral stance, the Pentecostal approach was more practical for Africans than the Modernist approach.

However, the common tendency to label practically all African traditional activities as satanic and demonic (Onyinah, 2002) ignores the concerns at the heart of witchcraft and African traditional religion. In the works of C. Peter Wagner and other strategic level spiritual warfare proponents, there was a tendency to denigrate other religions and

cultures, which hampered the legitimate contextualization of the African gospel (Van der Meer, 2009).

Exorcism activities, often known as "deliverance ministries," are now found in practically every religion. If such services are not provided, members will flock to other churches that can benefit them spiritually (Anderson, 2006). Certain scholars (Onyinah, 2002) have referred to this development as the Pentecostalization of Christianity in Africa. As a result, this study investigated whether the A.C.K. Diocese of Makueni adopts a contextual approach in its teaching and response to witchcraft practices.

As Sarró and Blanes (2009) point out, the development of revivalist (Pentecostal) churches in Central Africa and its diaspora groups was seen as a reaction to witchcraft and sorcery among elements of the community, with self-styled pastor-prophets mobilizing against witchcraft and demon possession. In the opinion of Kalu (2008), many of the priests claimed to be specialists in the casting out of evil spirits, and they charged congregations for the service, many of whom had come from Western evangelizing exertions. It appeared that one of the most important responsibilities of Pentecostal churches in the Ivory Coast, as well as other adjoining countries such as Ghana, Nigeria, Cameroon and Togo, was their ability to combat witchcraft forces in contemporary culture, which was the primary source of their growing popularity in the country (Newell, 2007).

As depicted in these cultures, Pentecostalism was seen as transcending materialism, capable of eliminating witches and capable of providing individual prosperity and health via the Holy Spirit's beneficent presence. Although these religions have acknowledged witchcraft as a significant force in society, Onyinah (2012) contends that growing ambivalence of authority over the witchcraft problem has influenced the

public perception of these institutions. Could this be one of the Church's responses to the widespread practice of witchcraft among its members, or something else? Specifically, the aim of this study at this scope was to discover how the church responded to bewilderment of witchcraft in the A.C.K Diocese of Makueni.

Geschiere (1997) notes that witchcraft was embedded within people and communities who ascribed and appealed to have adopted Christianity in nations such as Zambia, Zimbabwe, Lesotho and South Africa (Geschiere, 1997). This was premised on the fact that, despite their acceptance of Christianity, Africans continued to believe in a mysterious power that ruled the universe. Freston (2005) stated that as a result of Christianity's failure to offer a solution to their pressing social, religious and cultural problems in these countries, Christians in these countries turned to witchcraft for guidance.

Ashforth (2005), have found that the majority of South Africans with ties to Christian churches that promote anti-witchcraft preaching believe that witchcraft's power is mysterious and available to spirits, and that it is hidden from a select group of human beings who can control it according to their whims. Indeed, the irony, according to Quayesi-Amakye (2017) exists in the fact that these Christians strongly support witchcraft beliefs, raising the question of dual allegiances among these church members. That is why this study investigated at the Church's teachings and responses to the trepidation of witchcraft phenomena among the Akamba Christians in the A.C.K., Diocese of Makueni.

Western missionaries, such as the Church Missionary Society (C.M.S.) and others, introduced Christianity to Kenya (A.C.K, 2002). All of these were done with the intention of converting Africans to Christianity and more so from native practices

(Mumo, 2012). However, even after over 200 years, the churches appear to be struggling with their mission purpose, putting Christians against other groups who believe in traditions and undecided who dual the Christian message and believe in witchcraft (Mbula, 1974). Due to their belief in existing Kamba religious ideals, ceremonies, symbols and witchcraft, those who shared the duo faiths and those who believed in A.T.R. made it difficult for missionaries to spread the gospel up to date.

On the other hand, scholars' claims ignore the fact that church missionaries broke into Kenya's primarily traditional cultural realm by presenting pure biblical truth that resonated with the reality of a people ready to embrace Christianity. As a result, the study examined the response that the Anglican Church had in place to address consternation of witchcraft among its faithful to eradicate dual allegiance.

2.3. The Theoretical Framework

Various studies have developed philosophies to explain the origins, challenges, consequences, and impacts of witchcraft on human beings among other concepts. The existing theories approached the phenomenon of witchcraft from a variety of perspectives including social, moral, and theological. For instance, Horton (1995) demonstrated conflict theory which was predicated on the premise that society was a stage populated with living struggling and competing actors.

Conflict theory was founded on the hypothesis that society was a stage on which living, striving, and contending players were present and vying for attention. Therefore, disputes are inherent in the very essence of social organization and that witchcraft is a result of social conflicts in the majority of civilizations. However, Horton's theory lacked theological views on witchcraft and its effect on Christians' spirituality, which was a significant limitation. Secondly, Kluckhohn's (1944) based his argument on

functional theory, which provides explanations for occurrences and to use supernatural abilities to intervene in different existential crises. Given the focus on cultural beliefs and witchcraft practices, both theories fell short of appropriately addressing the nexus on theological patronage connection between witchcraft and Christianity.

This study therefore, utilized Richard Niebuhr's (1951) Christ and Culture theoretical framework, which offers five paradigms that are appropriate for informing the objectives and statement of the problem. Christ and culture are at the heart of each of the five theoretical frameworks. According to the theory, every generation of Christians should align their lives with the values of their respective cultures. Social changes such as shifts in demography, technical advances and attitudes toward moral problems, have altered the questions that Christians must answer and the challenges that they must address. Niebuhr offers five approaches in which Christians should engage with culture (Carter, 2006).

Richard Niebuhr (1951) maintains that a basic manner of existence exists inside human beings that manifest itself in a variety of ways. The reason why various cultures have varied perspectives on and manifestations of witchcraft is explained. In Niebuhr's Christ and Culture theoretical model, he proposed five paradigms: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture. So, Jesus Christ became the primary example of purifying human civilizations so that they might be integrated into Christianity (Carter, 2006).

Objective one of the study examined the biblical and theological basis on witchcraft in the A.C.K. Diocese of Makueni. This objective was informed by Niebuhr's view of Christ above culture and Christ and culture in paradox paradigms. Niebuhr maintained that the Christian God is to be understood as the ultimate aspiration and fulfillment of

culture (Niebuhr, 1951 as cited by Carter, 2006). It is possible to acknowledge both God and culture while instantaneously rejecting any kind of antagonism. Furthermore, Niebuhr viewed culture through the lens of Christ emphasizing the aspects of culture that he considered to be the most important in Christian thought.

For its part, the concept of the Christian God via culture which was chosen from the Christian teaching about Jesus seemed to be in agreement with the finest of civilization (Carson, 2012). It was inevitable that the strategy resulted in the accommodation and reconciliation of Christianity with other religious systems such as witchcraft. When applied to this study, the study identified components in witchcraft beliefs that may be cleansed in order to assist Christians in the pursuit of social and moral well-being. On the other hand, witchcraft has a stronger negative connotation than positive one.

Objective two of the study investigated factors contributing to the persistence fear of witchcraft among the Akamba Christians of A.C.K. Diocese of Makueni. This objective was informed by Niebuhr's Christ against Culture paradigm. The Christian God is the only authority over the Christian in this paradigm, which Niebuhr defined as Christ against Culture. Niebuhr, as quoted by Carson (2012), asserts that God and culture are presented in this way as an extreme 'either-or' option and those who follow Christ must renounce all devotion to other cultural ideas. Following this argument all kinds of witchcraft beliefs and practices should be eradicated among the Christians in the ACK Makueni Diocese.

Objective three of this study established the effects of Witchcraft fear among Akamba Christians in the A.C.K. Diocese of Makueni. This objective was informed by Niebuhr's Christ the transformer of the cultural paradigm. Applied to this study, the Paradigm was similar to the preceding paradox except that it was more optimistic about

the ability of Christians to improve culture. It still affirmed the universality of sin including witchcraft and magic but maintains that cultures can be converted (Spickard, 2012). Through Christ the transformer of culture model, witchcraft practices that hindered spiritual development were addressed and discouraged in transforming Christians' wholly physical, mental and emotional components.

Fourth, this study investigated the teachings and responses of the A.C.K on witchcraft fear among Christians in the Diocese of Makueni that could effectively shape the practice of Witchcraft among Christians. In order to achieve this objective, perspectives from Richard Neibhur's theoretical paradigm were integrated in order to aid in the transformation of traditional Akamba beliefs and practices around witchcraft. It also demonstrated how some practices may either influence the Anglican faith or have an impact on people's spiritual well-being. According to the holistic view of Richard Neibhur's theoretical paradigm the church must adopt a comprehensive approach to witchcraft just as it recognizes the need to enculturation of the gospel.

2.4. Conceptual Framework

A conceptual framework is a model of presentation where a researcher represents the relationships between variables in the study and shows their relationship (Orodho, 2013). This study adopted the below diagrammatical framework which explained the relationship of the independent and dependent variables as presented in Figure 1.

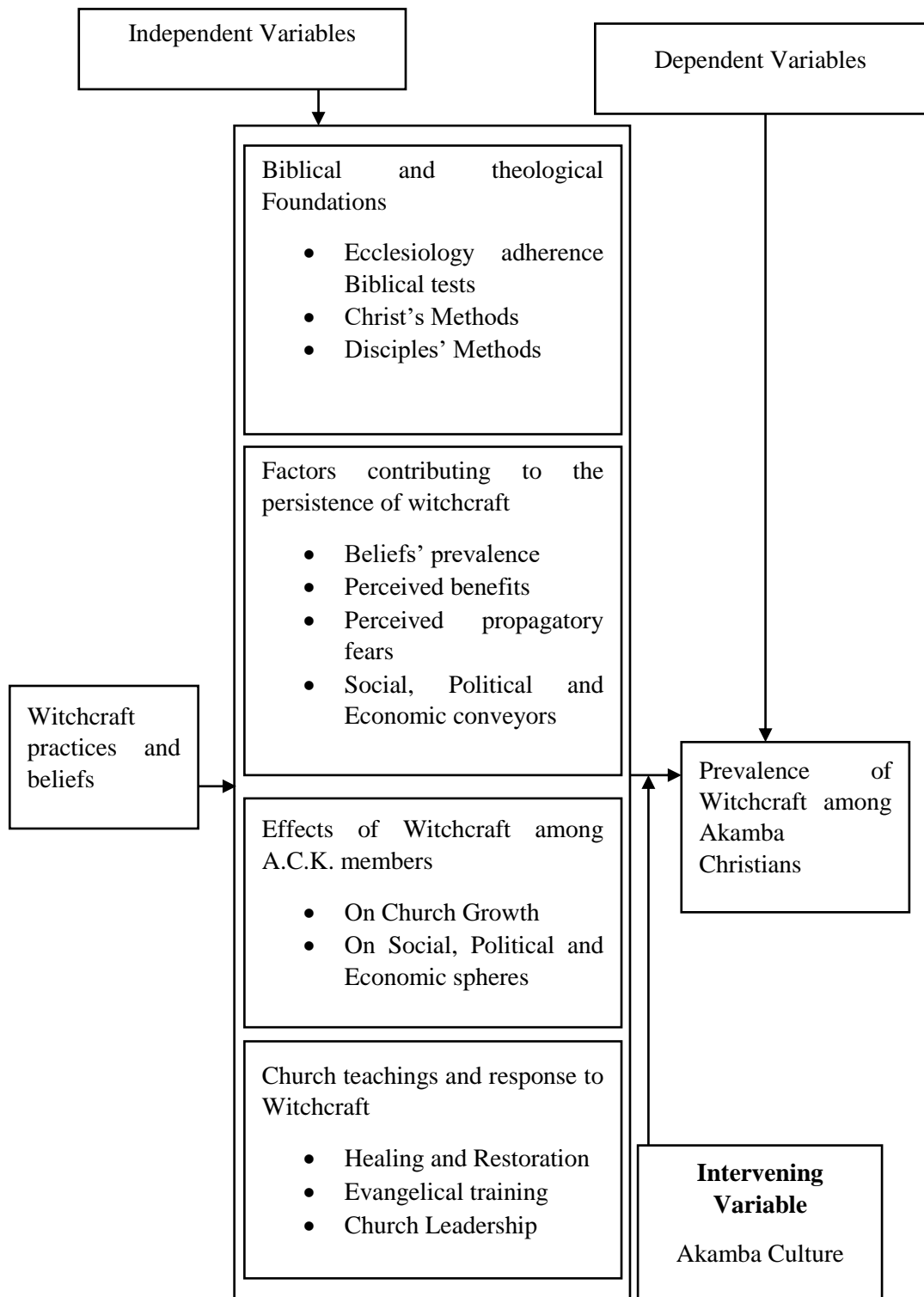


Figure 1: Conceptual Framework

Source: Researcher (2020)

This conceptual framework elucidates the interface between independent variables and dependent variables. The dependent variable being the prevalence of witchcraft

practices and beliefs among A.C.K. Akamba Christians, while the independent variables are :Biblical and theological foundations, the factors contributing to the persistence of witchcraft practices, effects of witchcraft and church teachings, and above response to Witchcraft in the A.C.K. Diocese of Makueni. The indicators in the dependent variable were the increase or reduction of witchcraft practices among Akamba Christians in the A.C.K. Makueni Diocese. The interaction between the independent variables and the dependent variable are influenced by Akamba culture as intervening variables which either catalyze the practices of witchcraft or lower it depending on the existing context.

2.5. Recap of the Literature Review

The Chapter did a review of the literature on witchcraft and its influences on Christianity. The review critically explored: an overview of the Anglican Church, witchcraft among the Akamba, biblical and theological foundations against witchcraft, factors that contributed to the practice of witchcraft in Christianity, the effects of witchcraft on Christians and church teachings and responses to the witchcraft phenomenon were all critically examined in the review.

The review linked the objectives with Richard Neibuhr's (1951) Christ and culture theoretical framework which presented five paradigms that suitably informed the objectives of this study. The primary themes of the five theoretical frameworks were Christ and culture. According to the concept each generation of Christians should streamline their lives in accordance with the culture in which they were raised

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter outlines the methodology of the study. It entails the research design, location of the study, unit of observation and analysis, target population, sample size, sampling techniques, research instruments, data collection techniques, data analysis procedures, and ethical consideration.

3.2. Research design

The study adopted descriptive design which was an empirical investigation of a current phenomenon in its naturalistic setting. It was advantageous because when the precincts between phenomena and context are unclear and many pieces of data are utilized, the descriptive design fits (Yin, 2017). The focus on details offers insightful information about the topic being researched. Additionally, the adaptability of the descriptive design and the focus on comprehending the subject's context foster a greater grasp of the ideas being studied (Kombo & Tromp, 2010).

This design provided the descriptions of the objective and statement of the problem of the study and fitted in generating the desired results. The study was restricted to facts finding. It was involved in measurement, analysis, comparison and interpretation of data. The study aimed at collecting information from respondents on their attitudes, experience and opinions about the impact of witchcraft dread on Akamba Christians in the Anglican Church of Kenya, Diocese of Makueni which this design was applicable.

Though the researcher collected and analyzed both qualitative and quantitative data from Anglican priests and lay readers, Akamba adherents of traditional religion and church members who profess the Anglican faith, a retrospective approach was used to gain a more nuanced and contextual understanding of Christianity versus witchcraft

among the Akamba. The design was deemed suitable since it provided an in-depth knowledge of the persistence of witchcraft, its consequences and the response approach used by the A.C.K. Diocese of Makueni to compact the distress of witchcraft practices among her Christians.

3.3. Unit of Analysis and Observation

The study's evaluation units were the impact of terror of witchcraft on Akamba Christians in the A.C.K. Diocese of Makueni which included: biblical and theological foundations, factors influencing persistence, effects and response, and the A.C.K.'s response to witchcraft among Akamba Christians in the Diocese of Makueni. The observation unit was composed of members of the Anglican Church, priests, lay readers and Akamba traditional religion elders from the A.C.K. Diocese of Makueni. The study extracted data from sampled individuals that were generalized for the entire population for inference.

3.4: Location of the Study

This study focuses on the Anglican Church Diocese of Makueni, particularly on the archdeaconries of Kibwezi, Makueni and Mbitini, all of which are part administrative units of the Anglican Church of Kenya Diocese of Makueni. The choice was influenced by the fact that the Makueni archdeaconry is located in an urban and cosmopolitan region of Makueni town, which serves as the headquarters of the ACK church in the Makueni diocese and the County. Kibwezi archdeaconry sufficed for the study due to the rich history it shares with the A.C.K. owing to the fact that the A.C.K. missionaries in Kamba land first set foot on Kibwezi from Mombasa. They made a center in order to be able to preach the gospel, which included the definitive renunciation of all witchcraft practices. The Archdeaconry of Mbitini was selected to represent rural setting demography and its probability of a higher frequency of awfulness of witchcraft.

The choice of the Anglican Church of Kenya is driven by a widespread perception among church circles is that the Anglican Church of Kenya is "rich in doctrine due to its well-organized structure and theological training of clergy in spreading the gospel," which has served to counter beliefs and practices of witchcraft among the Akamba since the beginning of missionary work among the people of Kenya. Witchcraft, on the other hand, has received little attention or response by the church. Due to the fact that it is both urban and rural in character, as well history of occurrences of witchcraft practices, the Makueni Diocese (ACK) was selected for the study. As a result, the researcher had an easier time gathering relevant data for the study.

3.5. Target Population

Specifically, the researcher focused on Akamba Christians, priests, lay leaders/readers in the church, and cultural elders who practice African Traditional Religion. These respondents were chosen from a variety of parishes across the three archdeaconries of the ACK Diocese of Makueni. The cumulative target population 5516. as shown in table 1 below.

Table 1: Target Population

Archdeaconry	Kibwezi	Makueni	Mbitini	Grand Total
Clergy	22	26	27	128
L/R	40	32	38	216
Christians	1854	1365	2106	7795
Akamba Elders	2	2	2	6
Total	1918	1425	2173	5516

Source: Survey data, 2020

3.6. Sampling Procedures and Technique

Purposive sampling was used to choose three archdeaconries from the current six archdeaconries in the A.C.K. Diocese of Makueni, namely, Makueni, Kibwezi, and Mbitini. Anglican priests and lay readers were also selected as key informants for the

study via the use of a purposive sampling method. The goal of purposive sampling in this study was to permit the researcher the discretion to choose A.C.K. Diocese of Makueni and respondents of the study based on the attributes of knowledgeable nature of the selected respondents within the Anglican Church adherents in Makueni, Kibwezi and Mbitini archdeaconries, and the main objective of the study (Kombo & Tromp, 2010).

In addition, snowball sampling was used to choose local elders who practised Akamba traditional religion. Because of the small number of respondents, the method was appropriate for this sample because it required certain characteristics, such as prior familiarity with Akamba cultural customs and a shared belief in the traditional religion (Milroy & Gordon, 2003). The study acknowledged the bias inherent in snowball sampling, which was used because respondents were picked by other respondents who had already been chosen by the study's researchers. So it was possible that all responders shared a certain set of traits. As a result of the research, the first groups of people were selected from a broad pool of candidates.

The researcher adopted simple random sampling to select Akamba Christians of the Anglican faith for the study. The researcher was able to take into account factors such as socio-economic class, age and gender. Furthermore, simple random selection was employed to account for the differences between the chosen respondents as a result of the diverse character of the research population, as well as to ensure that bias was kept to a minimum.

3.7. Sample size

The researcher employed optimal proportional allocation from random sampling design, giving a 50/50 chance for any respondent within the target population to be

included or excluded in the research (Cochran, 1963). Glenn (1992) recommended that Cochran's formula for proportions, specifically the finite population correction for proportions, be adopted with a 90% level of confidence, as recommended by Kothari (2017). This approach allows an error of 5% to be committed in allocating the included respondents from the expected ones in the target population, and furthermore, to account for the respondents that the researcher may not contact, the sample size will be increased by 10% (Glenn, 1992). This approach for calculating the sample size from the target population in the three archdeaconries helped realize a sample size of 286 respondents for the study.

The sample size was calculated using Cochran's (1963) formula as described by Glenn (1992) as follows;

$$n = \frac{\frac{z^2 \times p(1-p)}{e^2}}{1 + \left(\frac{z^2 \times p(1-p)}{N(e^2)}\right)}$$

Where; **n** is the intended sample size,

z is the z-score associated with 90% confidence level,

p is the 50/50 chance of the target population individuals to be include/excluded in the study,

N is the population size and

e is the margin of error at 5%.

$$n = \frac{\frac{1.65^2 \times 0.5(1-0.5)}{0.05^2}}{1 + \left(\frac{1.65^2 \times 0.5(1-0.5)}{5516(0.05^2)}\right)} = 259.29 \cong 260 \text{ persons}$$

Further, an increment of 10% to the sample size calculated (260 persons) results in the eventual sample size of 286.

Snowball sampling determined the allocation of traditional elders, and purposive sampling allocated 64/36% proportions, from the target population proportions to A.C.K Christians and priests/Lay readers, respectively. Where the proportion assigned to priests, lay readers was equally divided among the two groups. The sample size was as shown in table 2.

Table 2: Sample Size

Archdeaconry		Kibwezi	Makueni	Mbitini	Grand Total	Sample size total
	Population	2	2	2	6	
	Area of interest	1	1	1		3
Deaneries	Population	4	3	5	24	
	Area of interest	4	3	3		12
Parishes	Population	18	15	18	99	
	Area of interest	18	15	18		51
Clergy	Population	22	26	27	75	
	Sample size	18	15	18		51
L/R	Population	40	32	38	110	
	Sample size	18	15	18		51
Christians	Population	1854	1365	2106	5325	
	Sample size	62	46	70		178
Akamba Elders	Population	2	2	2		
	Sample size	2	2	2		6
Total					5516	286

Source: (Survey data, 2020)

3.8. Research Instruments

The researcher used questionnaire to collect quantitative information from A.C.K. Akamba church Christians and lay readers. The Akamba Christians who could not fill in the questionnaire themselves were assisted in translating it into their mother tongue. The researcher formulated questionnaires, which were dispatched and later collected

from respondents after two weeks. The researcher then traversed the areas to make sure that all the questionnaires were distributed. The researcher then made follow-ups to ensure that all the questionnaires were collected.

Interview guide was also used to gather qualitative data. It aided gather in-depth information from critical informants, especially the Anglican priests and the A.T.R. elders, who had much information on the practice of witchcraft among the Akamba people. For the focus group discussions, clarity was sought over the contentious questions in the main questionnaire. The distribution of the research instruments followed the sample size, as shown above in table 2.

3.9. Testing for Validity and reliability

Pre-testing of questionnaires, interviews and focused group discussions was done. The purpose of the pretesting procedure was to determine the reliability and validity of the research instrument. The consistency, accuracy, precision, stability, equivalence and homogeneity of a research instrument are all important factors in determining its dependability. As shown by its accuracy in measuring the connection between Christianity and fear of witchcraft practices among the Akamba people in the A.C.K. Diocese of Makueni, the research instrument used in this study was deemed legitimate. Pre-testing of the questionnaire, interview schedule, and F.G.D helped uncover issues with the questionnaire's format, sequencing of questions and recording of answers, all of which were addressed throughout the study. The main objectives was to; identify any weakness(es) in the organization and administering of the research instrument and enable the researcher to make improvements and corrections before undertaking the actual data collection procedure; as well as to authenticate the clarity of instrument items and correct ambiguities in the questions and establish the content validity of the data collection instruments. Content validity was ensured by reviewing empirical and

theoretical literature such as Richard Neibuhr's (1951) Christ and culture to understand the relevant concept based on previous studies. The research instrument for this study was viewed by the supervisors and other experts in research methodology. They examined the research tools individually and provided feedback to the researcher. The main feedback was that the questionnaire was too long, due to which the researcher shortened it accordingly.

3.9.1 Research Instrument Reliability

Internal consistency estimated reliability by grouping questions in a questionnaire that measured the same concept (Ranjit, 2005). The reliability of the instrument during pretesting was tested using Cronbach's alpha reliability coefficient. According to Field (2009) and Cooper and Schindler (2010), a Cronbach's alpha value equal to or greater than 0.5 but less than 0.8 is regarded to be an indication of reliability. Therefore, the researcher considered coefficient alpha more significant than 0.5 to indicate the reliability of the research instrument, which was found that it was reliable as shown in table 3 below

Table 3: Reliability of Research Instrument

Variables	No.of Items	Cronbach's Alpha	Comment
Biblical and Theological teachings	25	0.627	Reliable
Persistence of Witchcraft	18	0.543	Reliable
Factors which lead to Witchcraft	15	0.721	Reliable
Effects of Witchcraft	25	0.735	Reliable
Church's teaching and response to Witchcraft	11	0.759	Reliable
Overall reliability	94	0.785	Reliable

Source: (Survey data, 2021)

From the table above, Biblical and theological teachings, persistence of witchcraft, factors which lead to witchcraft, effects of witchcraft and the church's teaching and response to witchcraft variables are reliable, having alpha values of 0.627, 0.543, 0.721, 0.735 and 0.759, which were greater than the 0.5 threshold value for reliability. In

addition, the overall alpha reliability value of 0.785 is also greater than the 0.5 threshold value, indicating that the variables are reliable and appropriate for use to derive explanatory associations.

3.10. Pilot study

The pilot study comprised 20 questionnaires, 6 interviews and 3 F.G.D was carried in the Archdeaconries of Machakos, Mwala and Kangundo, under the A.C.K. Diocese of Machakos, adjacent to the study site. In total 29 respondents in the pilot study which is within the range of 10% as supported by Mugenda & Mugenda (2003 and Johanson & Brooks (2010).

The choice of the three archdeacons for the piloting was influenced by the fact that the three archdeacons share features, geographic and demographic with the research locations. The three archdeaconries of Machakos, Mwala and Kangundo under the A.C.K. Diocese of Machakos, which was subjected for pre-testing, revealed that 91.89% of the questions were responded to without ambiguity while 8.11%, as represented in figure 3.1, were readjusted to clarify the forms of responses expected from the study subjects. Also, the long questions were rephrased to allow quick understanding from the respondents.

Table 4: Reliability of Research Instrument

Instrument	Ambiguous questions	Non-ambiguous questions	Total number of Questions	Conclusion
Main Questionnaire	2	21	23	92% level of Non-ambiguous questions indicate reliability
Interview	4	29	33	
Focused group discussions	0	18	18	
Total	6 (8.11%)	68 (91.89%)	74 (100%)	

Source: (Survey data, 2021)

The representation of the results are as shown below;

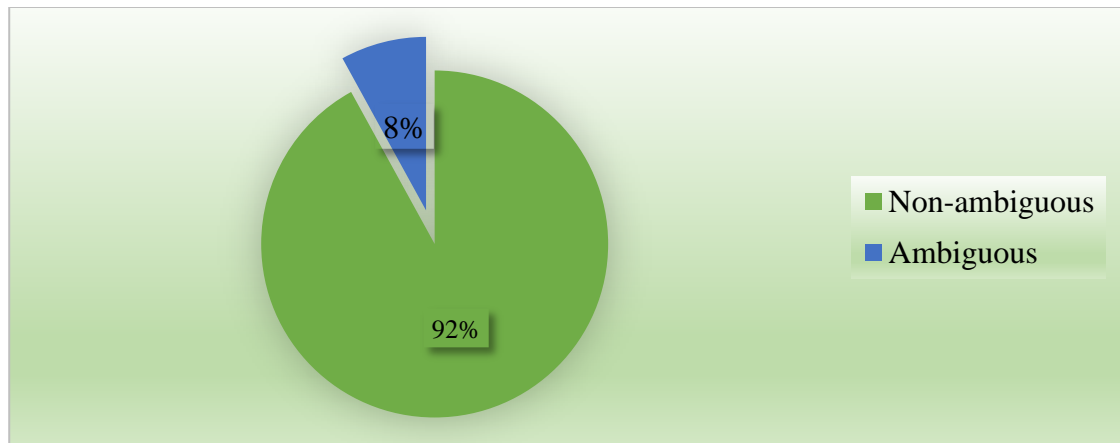


Figure 2: Pilot results - Ambiguity

3.11. Data collection methods and procedures.

The researcher gathered primary data obtained from field research by utilizing questionnaires, interviews and Focused Group Discussion (F.G.D.s). The study engaged three research assistants who were well versed in research methods. They were first trained on how to obtain, collect and record data, especially from in-depth interviews. In each event, a brief explanation of the study, stating the objectives, purposes and significance of the study, was given to the parish priest and their aides to get the full confidence of other priests, Lay readers and Akamba Christians on the research.

On completion, questionnaires were collected after two weeks to ensure high completion and return rates. The in-depth interviews were on a one-on-one basis, and follow-ups were given where necessary. Due to the vastness of the study area and distance between the parishes, the assistants engaged distributed the questionnaires to the target respondents in three random days and collected them after one-week.

3.12 Analyzing and Presenting Data

The researcher used quantitative and qualitative analysis approach. The quantitative analysis addressed the descriptive statistics and the inferential analysis. Qualitative data was contained and thematically analyzed. In examining the cause-effect relationship (inferential analysis), chi-square tests were utilized to inform whether the existence of the relationship was probable or not. The Statistical Package for Social Sciences (SPSS) software version 21 was used to determine the relationship between Christianity and witchcraft practices and beliefs. This was achieved by running a categorical principal component analysis (CATPCA) on the study variables. For the presentation of findings, tables, charts and figures were developed.

3.13 Research Ethical Considerations

The researcher obtained authorization from the appropriate authorities and departments to conduct the study. The first step was to get authorization from Mount Kenya University via the School of Postgraduate Studies, which was done through an introduction letter. The researcher then applied for and received permission to conduct research from NACOSTI. The A.C.K. headquarters in the chosen archdeaconries were visited by the researcher with the help of the NACOSTI permit in order to obtain permission to visit the sampling churches. The responders to the research were guaranteed their privacy and confidentiality. The authors of the works referenced were given appropriate credit.

CHAPTER FOUR

RESEARCH FINDINGS, AND DISCUSSIONS

4.1. Introduction

Beliefs, practices and fear of witchcraft and its impacts are among the traditional practices that have persisted in Africa despite many years of Christianity in the continent. Witchcraft is believed to provide solutions to the uncertainty, fears and misfortunes experienced among Christians. Christians have fretfulness of witchcraft despite the church's sound doctrine and stand against indulgence.

This chapter presents analyzed data from the Akamba Christians, priests, lay readers in the church and cultural elders adherents of African Traditional Religion. Data presented in the chapter were analyzed in view of the Five Paradigm (Missiological) Theory by Niebuhr (1951).

4.2. Demographic Representation

From the previously calculated sample size of 286 drawn from the ACK Diocese of Makueni, The Response rate was at 95.45% as 273 research instruments were duly filled and returned. 172 (63.7%) of them were Christians of A.C.K., 48 (17.78%) were priests, while 50 (18.52%) were Lay leaders and 3 Akamba traditionalists.

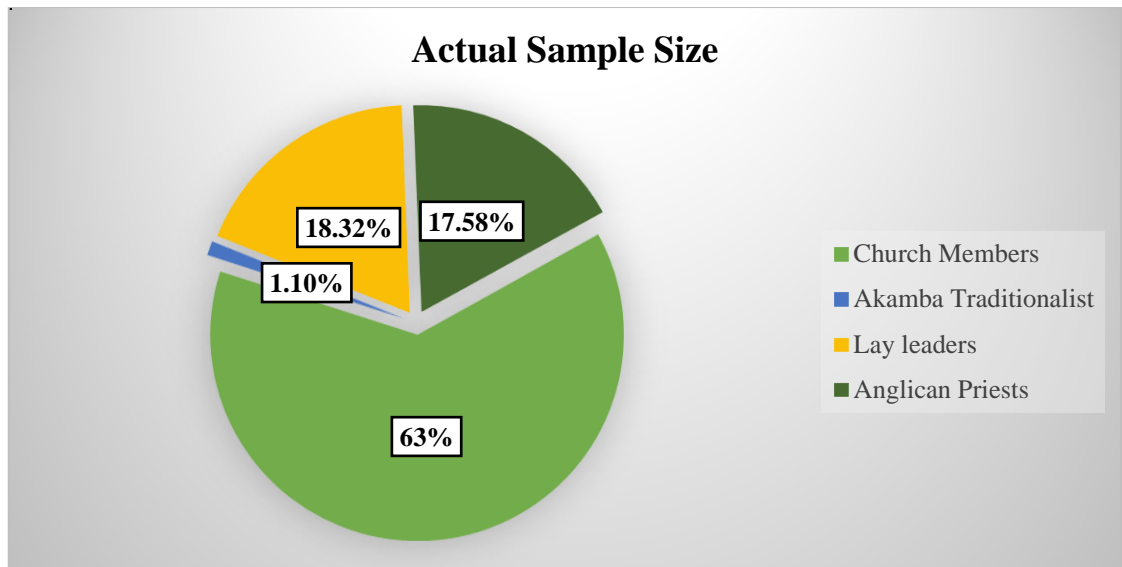


Figure 3: Actual percentage of the respondents who informed this study

As shown in figure 3 above, the study poised data from 63.00% Akamba Christians, 1.10% Akamba traditionalists, 18.32% lay Readers and 17.58% Anglican priests. The distribution is representative of the target population and so further investigation is viable.

Table 5: Overall gender distribution

Questionnaire type	Main Questionnaire	Questionnaire for Priests	Questionnaire for Lay leaders	Questionnaire for ATRs	Total
Female	68	42	42	3	155
Male	104	6	8	0	118
Actual total	172(63%)	48(17.58%)	50(18.32%)	3(1.10%)	273(95.45%)
Expected total	178	102	6		286(100%)

Source: (Survey data, 2021)

In terms of overall gender distribution, 155 were female, and 118 were male, except for the dominantly male Clergies. Therefore, more female respondents were evident since the notion of witchcraft beliefs is largely aligned towards their consumption giving a 95.45% response rate, as portrayed in table 6.

Table 6: Archdeaconry distribution

Questionnaire type	Main Questionnaire Akamba ACK Christians		Questionnaire for Priests and Lay Leaders		Questionnaire for ATRs		Total		
	count	Expected	Count	Expected	count	Expected	Expected	Count	
Arch-deaconry	Makueni	43	46	28	30	1	2	78 (100%)	72(92.31%)
	Kibwezi	61	62	34	36	0	2	100(100%)	95(95%)
	Mbitini	68	70	36	36	2	2	108(100%)	106(98.15%)
Total	172	178	98	102	3	6	286(100%)	273(95.45%)	

Source: (Survey data, 2021)

In terms of the Archdeaconry representation, Mbitini, which had the most significant number of members 2173, had the highest allocated questionnaires. From a membership of 2106, 70 Christians were randomly selected, where 2 declined to respond. In Makueni archdeaconry, with a membership of 1425, 46 members were selected, but 3 declined to respond in failing to return the filled questionnaire. In Kibwezi, with 1918 members, 62 were chosen, and only 1 respondent returned an unfilled questionnaire. The distribution with regards to regions, expected and actual response rate are summarized in table 6.

4.3. Descriptive statistics

During the administration of questionnaires, drop and pick as well as interviews were applied. In the main questionnaire, 59.43% of the Akamba Christians sampled preferred drop and pick later approach, while 38.86% allowed for an interview session, among which 3.43% were from focused group discussion. In relation to their level of education, most of them, 28% and 46.29%, had secondary and college diploma education respectively, 10.29% and 10.86% had primary and Bachelor's degree respectively while 3.43% had no formal certificate at all as shown in table 7

Table 7: Questionnaire administration means

Count		Highest academic and professional qualification					None all	Total at
		Primary school	Secondary school	College Diploma	Bachelor's degree	Masters degree		
	Drop and pick later	13	30	44	12	2	3	104 (59.43%)
Questionnaire administration means	Interview	4	19	37	7	1	1	68 (38.86%)
	F.G.D.	1	0	0	0	0	2	3 (3.43%)
Total		18 (10.29%)	49 (28%)	81 (46.29%)	19 (10.86%)	3 (1.71%)	6 (3.43%)	175 (100%)

Source: (Survey data, 2021)

From the questionnaire for Priests and Lay readers, 59.43% were dropped and picked later, while 38.86% were administered through interview sessions, among which 3.43% were from focused group discussion. The 3 A.T.R.s purely preferred interview sessions as they provided them with an easier understanding of the sort for answers. Table 8 shows the period over which the sampled Akamba Christians had lived in the archdeaconries.

Table 8: Period of Residing in the current place

Count		Period of Residing in the current place				Total
		Less than 2 years	2 - 5 years	6 - 10 years	Over 10 years	
	Makueni	2	7	10	24	43
Archdeaconry	Kibwezi	6	12	16	27	61
	Mbitini	3	22	21	22	68
Total		11(6.4%)	41(23.84%)	47(27.33%)	73(42.44%)	172

Source: (Survey data, 2021)

From the sample of Akamba Christians, 42.44% of the A.C.K. in the study had resided in any of the three Archdeaconries over 10 years. 27.33% of them had resided for a

period of between 6 to 10 years. 23.84% of them had lived in one of the Archdeaconry for between 2 to 5 years, and only 6.4%, which is a small number, had lived for a period less than 2 years. This revelation implied that they lived long enough to observe or experience Christianity, its teachings, and the traditional mitigation measures, including witchcraft.

Table 9: Years served as a priest or Lay reader

Count		Years served								Total
		1 - 5 years		6 - 10 years		11 - 15 years		16 years and above		
Role		Priest	Lay	Priest	Lay	Priest	Lay	Priest	Lay	
	Kibwezi	7	0	5	7	3	10	1	1	34
Archdeaconry	Makueni	5	0	2	6	4	8	3	0	28
	Mbitini	4	3	6	7	6	4	2	4	36
Total		19 (19.39%)		33(33.67%)		35(35.71%)		11(11.22%)		98

Source: (Survey data, 2021)

On the other hand, the distribution of priests and lay readers in the three Archdeaconry regarding the years they have served in their respective capacities indicates that, most (35.71%) of them had either lived or ministered in their stations for between 11 to 15 years. This gave the researcher reliable information on the research problem and so confident in the kind of conclusions to be made. As also revealed Table 4.6 most of these ministers of the gospel stayed in their stations, especially the Lay readers, long enough to observe or even experience the members' challenges and their dependence on witchcraft beliefs and practices.

Therefore, the researcher was confident in the kind of responses to be given as they were the accurate reflections of the state of witchcraft persistence and effects and the teaching and responses of the A.C.K. Diocese of Makueni. It is, therefore, on that basis

of the period over which the respondents had stayed in the Archdeaconry that the following findings are grounded.

4.4 Biblical and Theological basis on fear of Witchcraft

4.5.1.1 Biblical basis of Witchcraft fear on Christians in the ACK diocese of Makueni.

In establishing the basis of Biblical teachings on witchcraft fear in the Anglican Church of Kenya Diocese of Makueni, ten biblical contexts in both the old and new testaments were identified and directed to Akamba A.C.K. Christians sampled in the Diocese of Makueni. Their views were collected, which tested the extent to which they agree or disagree and also understand on how those contexts have been advocated for in the fight against or for witchcraft in the Diocese of Makueni. Table 4.6 below illustrates the cumulative views of Akamba A.C.K. Christians with regard to the Old Testament biblical contexts.

Table 10: Old Testament Biblical Contexts

Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
a) Genesis 7:22 Witchcraft powers possessed by the "magicians" of Egypt and of Babylon were not unlike the powers and the enchanting of some witches today.	4 (2.33%)	29 (16.86%)	9 (5.23%)	96 (55.81%)	34 (19.77%)	172 (100%)
b) Exodus 22:18 God's attitude toward witchcraft is clearly stated: "You shall not suffer a Witch to live".	21 (12.21%)	72 (41.86%)	9 (5.23%)	54 (31.403%)	16 (9.30%)	172 (100%)
c) Deut 18:9-14 Use of fire, divination, observers of times, Enchanters or Witch is forbidden. All who do these things are offensive to the Lord. (Reference to Acts 8:9-25)	20 (11.63%)	105 (61.05%)	10 (5.81%)	21 (12.21%)	16 (9.30%)	172 (100%)
d) 2 Kings 9:22, 30-37 Jezebel is condemned to death as a result of her association with Witchcraft. Those who practice witchcraft are cursed according to 2 Kings 9:22.	14 (8.14%)	29 (16.86%)	14 (8.14%)	94 (54.65%)	21 (12.21%)	172 (100%)
e) 2Kings 9:34; 9:33-35 Witchcraft bring hate and not peace among the people of God. According to Isaiah 47:9, it is not left unpunished.	29 (16.86%)	72 (41.86%)	32 (18.60%)	27 (15.70%)	12 (6.98%)	172 (100%)
f) Micah 5:2-5 Witchcraft will not continue indefinitely when the Messiah, Israel's Prince of Peace, returns. The hope for the destruction of witchcraft is assured.	21 (12.21%)	21 (12.21%)	2 (1.16%)	72 (41.86%)	56 (32.56%)	172 (100%)

Source: (Survey data, 2021)

From table 10 above, 75.58% (55.81% disagreed and 19.77% strongly disagreed) of the Akamba A.C.K. Christians disagreed that the advocacy on Gen 7:22, which outlines a comparison between Witchcraft powers possessed by the "magicians" of Egypt and Babylon with the powers and the enchanting of some witches today, has not been primarily taught. However, despite the difference, God's attitude towards witchcraft was clearly stated that they should not allow a witch to live (Exodus 22:18). 54.07% (12.21% strongly agreed and 41.86% agreed) of the Akamba A.C.K. Christians agreed that God's stand on witchcraft, as highlighted in Exodus 22:18, has primarily been advocated for and so was needless to indulge in it.

Also, the contextual teaching in Deut 18:9-14 has mainly been popularized (72.68% of the Akamba A.C.K. Christians agree) in the A.C.K. Diocese of Makueni. This teaching forbids the use of fire, divination, observers of times, enchanters or witches as they are offensive to the Lord. Due to her over-reliance on witchcraft (2 Kings 9:22, 30-37), Jezebel's condemnation is yet to be advocated mainly for. Since 66.86% (54.65% disagree and 12.21% strongly disagree) of the Akamba A.C.K. church, Christians disagree that Jezebel's story in 2 Kings 9:22, 30-37 has been advocated mainly for in A.C.K. Diocese of Makueni, which paints a sinful picture of witchcraft practices.

Regarding the aftermath of Witchcraft, 2 Kings 9:34 and 9:33-35, which affirms that witchcraft leads to hatred and disunity among the people of God, was largely advocated for 58.72% strongly agree or just agreed) by the A.C.K. Diocese of Makueni. Further, it will not be left unpunished, as ascribed by Isaiah 47:9.

However, 74.42% (41.86% disagreed and 32.56 strongly disagreed) of the Akamba A.C.K. Christians disagreed that the biblical teaching on the indefinite continuity of witchcraft when the Messiah was not subtly advocated for, as recorded in Micah 5:2-5.

On the other hand, focusing on the biblical contexts in the New Testament Table 11

illustrates the extent to which Akamba A.C.K. Christians either agreed or disagreed with the highlighted verses' advocacy level, which utterly discouraging homage to witchcraft.

Table 11: New Testament Biblical Contexts

Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
a) Lk 4:31-37, 41; Mk 1:21-28, 39. The Demoniac in the Synagogue and Jesus. Demons recognize and fear the power of God.	41 (23.84%)	87(50.58%)	7 (4.07%)	21 (12.21%)	16 (9.30%)	172 (100%)
b) Acts 8:9-24 Simon the Sorcerers wanted to buy off the gift of performing miracles, but Philip, the disciple, condemned it. Acts 8:13, Miracles performed in the church are far greater than witchcraft.	24 (13.95%)	118 (68.61%)	0	16 (9.304%)	14 (8.14%)	172 (100%)
c) Acts 13:4-12 Elymas the Sorcerer turns blind for protecting the deputy of the Country of Cyprus from listening to the Gospel from Paul. Acts 13:6-8, Witchcraft opposes missionary work. In Acts 13:10, witchcraft is deceiving, satanic, the opposite of righteousness, and a spiritual perversion.	18 (10.47%)	20 (11.62%)	0	116 (67.44%)	18 (10.47%)	172 (100%)
d) Acts 16:16-18 Damsel possessed with a spirit of divination. Spirits recognize the power of God, and its influence is inferior to that power	37 (21.51%)	105 (61.05%)	12 (6.98%)	9 (5.23%)	9 (5.23%)	172 (100%)
e) Acts 19:13-20 The Sons of Sceva, who called on Jesus and Paul to exorcise demons demonstrated dual allegiance to the power of God and sorceries. Acts 19:19, at Ephesus, many of the Christian converts confessed to having engaged in magical practices.	25 (14.53%)	29 (16.86%)	0	65 (37.79%)	53 (30.82%)	172 (100%)
f) Gal 5:20 Witchcraft is listed as the works of the flesh.	60 (34.88%)	82 (47.67%)	0	14(8.14%)	16 (9.31%)	172 (100%)
g) Rev 18:23 Witchcraft which deceives nations, is punishable at the end of times.	18 (10.47%)	21 (12.21%)	0	71 (41.28%)	62 (36.04%)	172 (100%)
h) Rev 21:8; 22:15. Those who practice witchcraft will have no part in the New Jerusalem, for they will be cast into the lake of fire.	51 (29.65%)	70(40.70%)	8 (4.65%)	25 (14.53%)	18 (10.47%)	172 (100%)

Source: (Survey data, 2021)

From the findings , 74.42% (23.84% strongly agree and 51.58% agreed) of the Akamba A.C.K. Christians generally agreed that the teaching about Demons' recognition and fear of the power of God as described in the story of the Demoniac in the synagogue and Jesus (Lk 4:31-37, 41; Mk 1:21-28, 39) had been largely advocated for in their Diocese. Further, 82.56% (21.51% strongly agree and 61.05% agreed) of them agreed that, with reference to Acts 16:16-18 on the story of the possessed damsel, evil spirits recognize the power of God. So the influence of the evil spirits was inferior to the power of God.

Further, 82.56% (13.95% strongly agreeing and 68.61% agreeing) of them also agreed that the teachings from the story of Simon the sorcerer in Acts 8:9-24 about the tendency to buy off the gift of performing miracles were taught mainly in church. There was frequent mention of the superiority of miracles performed in the early church over the positive connotations attached to witchcraft.

In addition, 82.55% (34.88% strongly agreed and 47.67% agreed) of the Akamba A.C.K. Christians agreed that the advocacy on Galatians 5:20, which classified witchcraft as the works of the flesh, has been largely preached. Revelation 21:8 and 22:15, which paints a picture of the afterlife destinies of those who practice witchcraft, says that they will not have a share in the New Jerusalem, 70.35% of the Akamba A.C.K. Christian agreed (29.65% strongly agreed and 40.70% agreed) that it has mainly been advocated for in their respective churches, which implied that those who fear and practice witchcraft have no share nor place in the New Jerusalem.

However, on Acts 13:4-12 about Elymas the Sorcerer who turned blind for protecting the deputy of the Country of Cyprus from listening to the Gospel from Paul, Acts 13:6-8 that Witchcraft opposes missionary work and Acts 13:10 that witchcraft is deceiving,

satanic, the opposite of righteousness and a spiritual perversion 77.91% (67.44% disagreed and 10.47% strongly disagreed) of the Akamba A.C.K. Christians disagree that they have not yet mainly been preached in the A.C.K. Diocese of Makueni. 68.61% disagreed (37.79% disagreed and 30.82% strongly disagreed) that the biblical teachings from Acts 19:13-20, which portrayed dual allegiance by the Sons of Sceva on Jesus and sorceries to exorcise demons was not primarily advocated for.

Also, on Revelation 18:23, 77.32% of the Akamba A.C.K. Christians (41.28% agreed and 36.04% strongly agreed) affirmed that the teaching on witchcraft which deceives nations and will be punished at the end of times was not well advocated for in their churches. Therefore, indicating that although those who fear witchcraft will be punished at the end of times and that it was deceiving, satanic and a spiritual perversion, these teachings have not been given much emphasis which may be accommodating the dual allegiance nature of the Akamba Christians. Therefore, to classify the foundations of biblical teaching on the distress of witchcraft that is advocated mainly for in the A.C.K. Diocese of Makueni, a categorical principal component dimension reduction technique was deployed.

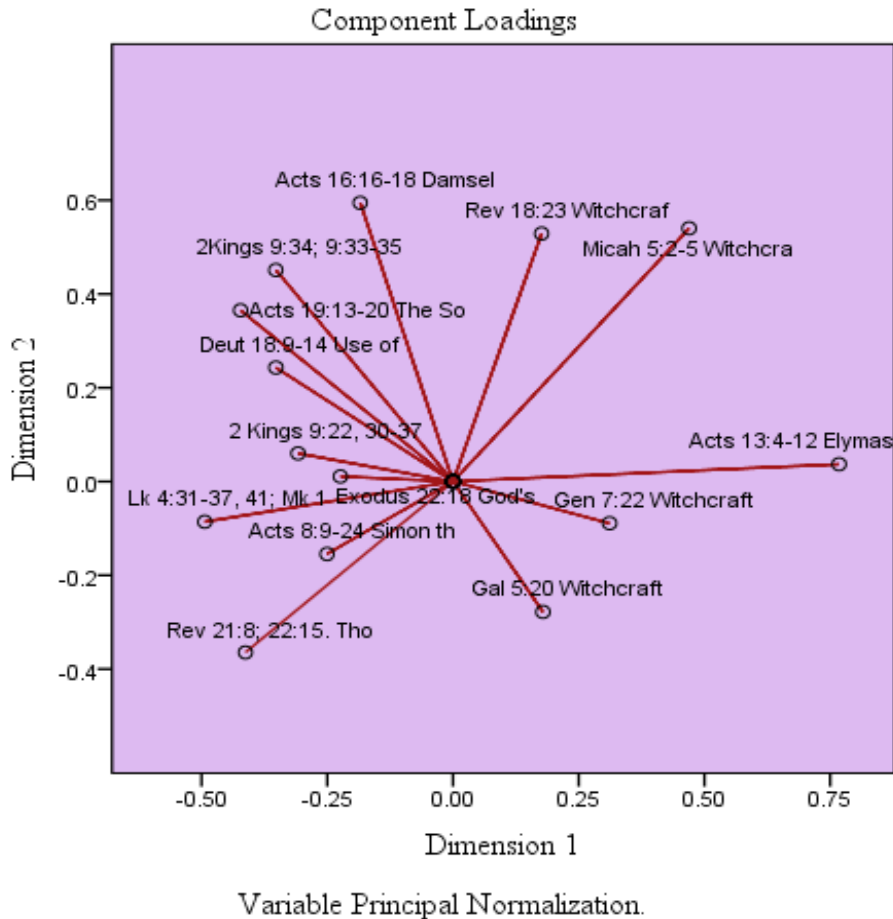


Figure 4: Component Loadings for the foundation of Biblical teachings

Source: (Survey data, 2021)

The following foundations of biblical teachings were not advocated mainly for in the fight against witchcraft, as revealed by figure 4.

1. Micah 5:2-5 that witchcraft will not continue indefinitely when the Messiah, Israel's Prince of Peace, returns. That hope for destruction of witchcraft was assured.
2. Acts 13:4-12 Where Elymas the Sorcerer turns blind for protecting the deputy of the Country of Cyprus from listening to the Gospel from Paul. Acts 13:6-8, Witchcraft opposes missionary work and Acts 13:10 that witchcraft is deceiving, satanic, the opposite of righteousness and a spiritual perversion.

3. Rev 18:23 that Witchcraft which deceives nations is punishable at the end of times.

Moreover, those foundations of biblical teaching against witchcraft that were moderately advocated for were;

- i. Genesis 7:22, where witchcraft powers possessed by the "magicians" of Egypt and Babylon were not unlike the powers and the enchanting of some witches today.
- ii. Deut 18:9-14 that the use of fire, divination, observers of times, Enchanters or Witch was forbidden. Such that all who do those things are offensive to the Lord. (Reference to Acts 8:9-25).
- iii. 2 Kings 9:22, 30-37 where Jezebel was condemned to death as a result of her association with Witchcraft. Those who practice witchcraft were cursed according to 2 Kings 9:22.
- iv. 2Kings 9:34 and 9:33-35 that witchcraft brings hatred and no peace among the people of God. According to Isaiah 47:9, it is not left unpunished.
- v. Acts 16:16-18 A certain Damsel was possessed with a spirit of divination. That Spirits recognize the power of God and its influence is inferior to that power.
- vi. Acts 19:13-20 The Sons of Sceva, who called on Jesus and Paul to exorcise demons demonstrated dual allegiance to the power of God and sorceries. Acts 19:19, at Ephesus, many of the Christian converts confessed to having engaged in magical practices.
- vii. Gal 5:20, where witchcraft is listed as the works of the flesh.

Those foundations of Biblical teachings that the A.C.K. Diocese of Makueni successfully advocated for were;

1. Exodus 22:18 where God's attitude towards witchcraft was candidly stated that “You shall not suffer a Witch to live”,
2. Luke 4:31-37, 41 and Mark 1:21-28, 39. The Demoniac in the Synagogue and Jesus. Demons recognize and fear the power of God and
3. Acts 8:9-24, where Simon the Sorcerers wanted to buy off the gift of performing miracles, but Philip the disciple condemned it. Acts 8:13, miracles performed in the church were far more significant than witchcraft.

As represented in Table 12, CATPCA reliability statistic is presented.

Table 12: CATPCA Reliability Statistic

Dimension	Cronbach's Alpha	Variance Accounted For	
		Total (Eigenvalue)	% of Variance
1	.552	2.052	14.659
2	.394	1.576	11.257
Total	.780 ^a	3.628	25.916

a. Total Cronbach's Alpha is based on the total Eigenvalue.

Source: (Survey data, 2021)

The CAPTCA reliability was at Cronbach's Alpha of 0.780. Thus, the classification as portrayed by figure 4 above has an accuracy prediction rate of up to 78%, as displayed in Table 12 above, CATPCA Reliability Statistic.

4.4.1.2. Theological basis of Witchcraft fear on Christians in ACK diocese of Makueni.

In the identification of theological teachings on fear of witchcraft, Christ's and disciples' methods were considered. Among the methods used by Christ were;

1. Prayer and Fasting - Mark 9:14-19 (Jesus heals a possessed boy).
2. Deliverance at all costs – Luke 8:26-39 (Demons cast into Pigs) .
3. Total reliance on the power of God and His Providence – Mark 1:12-28 (the Devil tempts Jesus).

From figure 5 and 6, the pie charts represent the proportion of the Akamba A.C.K. Christians who affirmed or disaffirmed the adoption of Christ's methods in their respective churches.

Christ's methods: Mark 9:14-29 Jesus healing a boy possessed with an evil spirit which could only be removed by Prayers and Fasting. Prayer and fasting is emphasized in order to remove evil spirits.

■ Yes
■ No

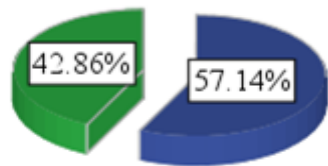


Figure 5: Mark 9:14-29

Christ's methods: Mark 1:12-28 Jesus faces temptations from the devil, overcomes it and condemns the evil spirits. Total self reliance on the power of God and His providence is emphasized for human existence.

■ Yes
■ No

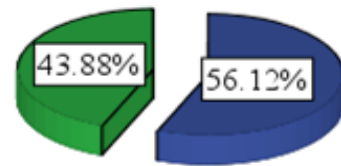


Figure 6: Mark 1:12-2

On Prayer and fasting, 57.14% of the religious leaders agreed. On total reliance on the power of God and His providence, 56.12% agreed that it was adopted in A.C.K. Diocese of Makueni. However, on deliverance at all costs, most of them (72.45%) disagreed on the method. This raises a concern about their level of faith in God.

The charts below illustrate the proportion of adoption by the A.C.K. Diocese of Makueni Christians.

Disciples' methods: Acts 8:9-24 Phillip condemned the intent from Simon a sorcerer, of buying the power of the Holy Spirit from the disciples, for personal material gains. The gift of healing should be freely used to alleviate human suffering to the glory

Disciples' methods: Acts 5:1-16 Ananias and his wife lied to Peter about the price of wealth sold. They grieved the Holy Spirit and were condemned to death. Many healing miracles from Peter brought many to salvation. Faith in God is demonstrated.

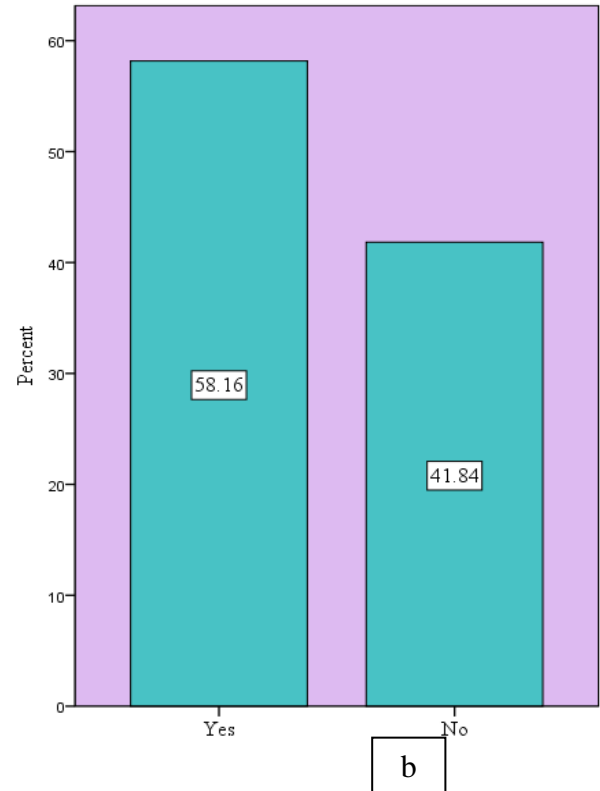
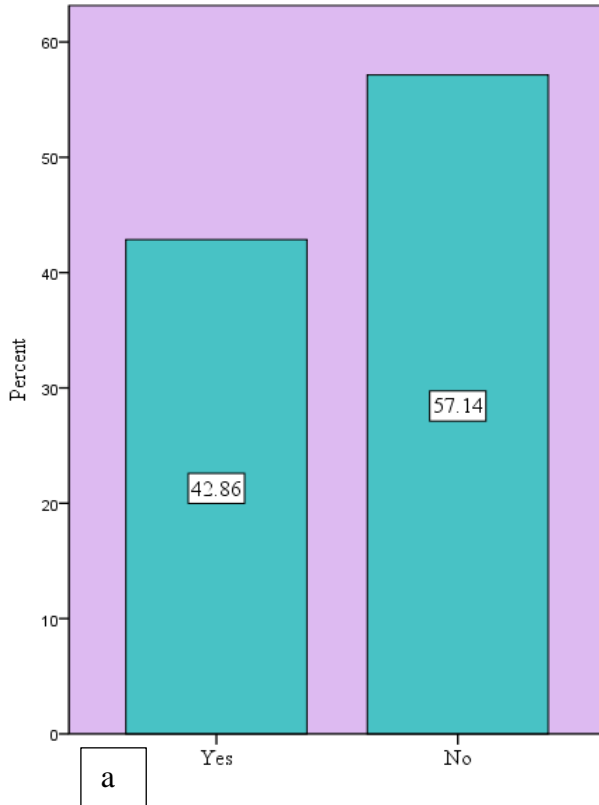


Figure 7: Acts 5 and 8

On the other hand, the methods used by the disciples to teach on total reliance on God included;

1. Miracles that were to alleviate human suffering to the Glory of God – Acts 8:9-24 (Simon the Sorcerer),
2. Faith in God that does not grieve the Holy Spirit through lies – Acts 5:1-16 (Paul, Ananias and Saphira),
3. Destruction of obstacles that hinders salvation for others – Acts 13:8-12 (Paul and Elymas the sorcerer),
4. The power of Prayers and Praise – Acts 16:16-40 (Paul and Silas in Prison) and
5. The promise of a helper in the form of the Holy Spirit – Acts 12 (Jesus promises the Holy Spirit to disciples during ascension).

Concerning method one in Figure 8 (a) of performing miracles with the sole reason to alleviate human suffering to the glory of God, as demonstrated by Philip, a majority (57.14%) of the Priests and Lay readers disaffirmed the use of that method. Also 58.16% of them affirmed the incorporation of faith in God and the actions that do not grieve the Holy Spirit in their theological teachings, as shown in figure 8(b).

With regards to method three, as illustrated in figure 8 (a) and method four illustrated in figure 8 (b), 62.24% and 77.55% affirmed the intent of destroying obstacles that hinder salvation to all, including witchcraft and the use of prayers and praise to overcome challenges respectively. On the other hand, 37.76% and 22.45% did not affirm the use of the two methods.

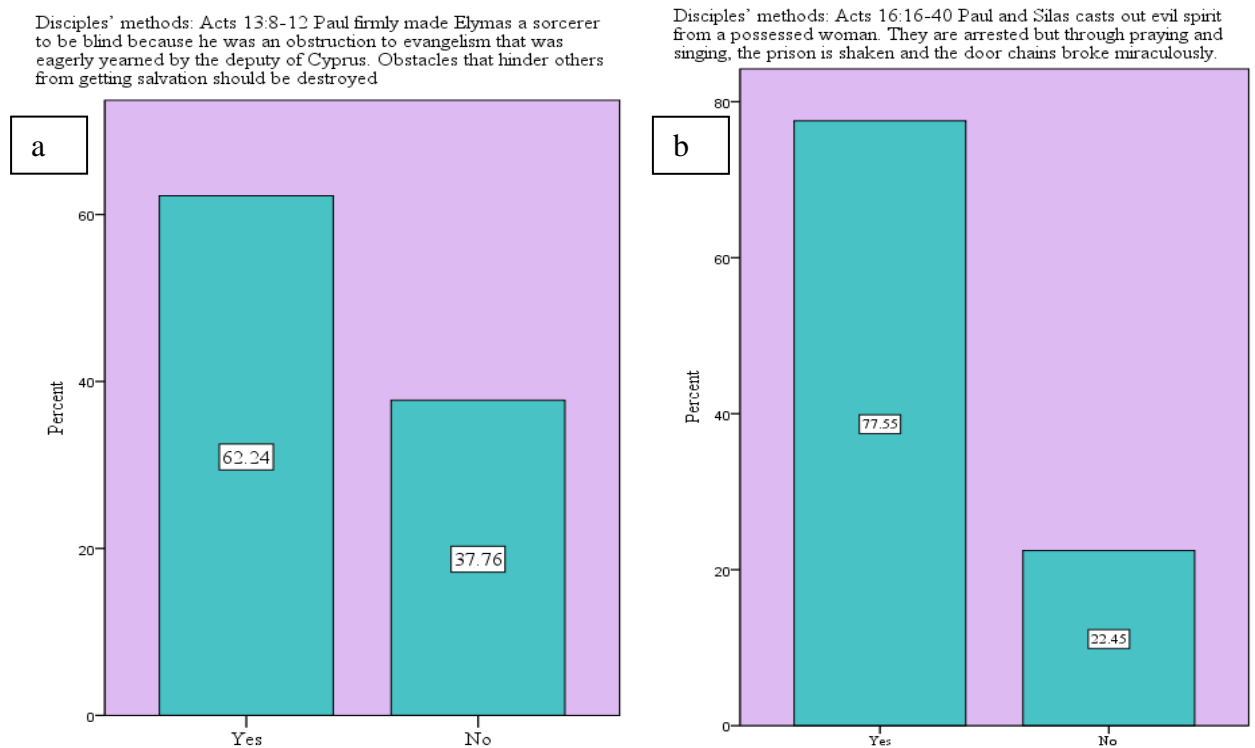


Figure 8: Acts 13 and 16

With regards to method three, as illustrated in figure 8 (a) and method four illustrated in figure 8 (b), 62.24% and 77.55% affirmed the intent of destroying obstacles that hinder salvation to all, including witchcraft and the use of prayers and praise to overcome challenges respectively. On the other hand, 37.76% and 22.45% did not affirm the use of the two methods.

Lastly, regarding the promise of a helper in the form of the Holy Spirit, 66.33% of the Priests and lay readers affirmed the theological teaching. While 33.67% expressed doubts in the descent of the Holy Spirit in the current times as portrayed by and figure 12.

Disciples' methods: Acts 12 Disciples are promised the Holy Spirit to enable them to be witnesses to the whole world. Jesus ascends to Heaven with a promise that he will come again in the same manner He ascended. A promise of the help of the Holy Spirit.

Table 13: Acts 12

Akamba church members	A.C.K.	Frequency	Percent	Cumulative Percent
Valid	Yes	65	66.3	66.3
	No	33	33.7	100.0
Total		98	100.0	

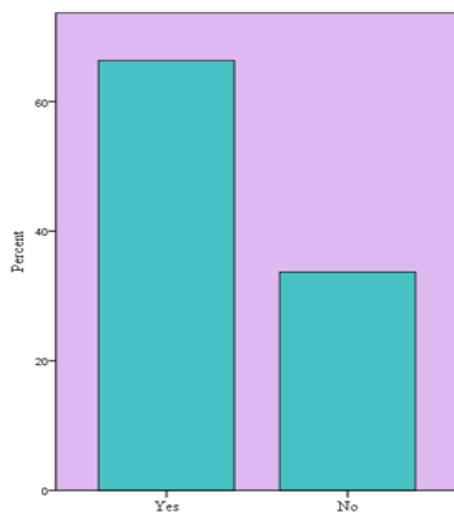


Figure 9: Acts 12

Overly, the nature of witchcraft was cross-examined as presented in Table 14 below.

Table 14: Nature of Witchcraft

Statement on the Nature of Witchcraft	Do you agree with the nature of Witchcraft?		
	YES	NO	Conclusion
a) Deceitful	76 (77.6%)	22 (22.4%)	Yes
b) Deteriorating and destructive	55 (56.1%)	43 (43.9%)	Yes
c) Doomed	52 (53.1%)	46 (46.9%)	Yes
d) Demonic	54 (55.1%)	44 (44.9%)	Yes
e) Is works of the flesh	74 (75.5%)	24 (24.5%)	Yes

Source: (Survey data, 2021)

From the findings 77.6% of the Akamba A.C.K Christians considered witchcraft as deceitful, 56.1% considered it deteriorating and destructive, 53.1% viewed it as doomed, 55.1% considered it demonic and 75.5% approved it to be the works of the flesh.

Table 15: Theological advances

Do you agree with the following statements on Theological advances?	YES	NO
a) There is a need for a theological solution to deal with witchcraft?	82 (83.7%)	16 (16.3%)
b) Does witchcraft pose a significant danger to society?	81 (82.7%)	17 (17.3%)
c) No need for the church to be involved in matters of witchcraft?	12 (12.2%)	86 (87.8%)
d) Do you believe witchcraft is a big problem known to society?	80 (81.6%)	18 (18.4%)
e) Need an all-inclusive theological training to be better equipped to handle the issue of witchcraft?	78 (79.6%)	20 (20.4%)
f) No need for the church to be involved in dealing with issues on witchcraft?	78 (79.6%)	20 (20.4%)

Source: (Survey data, 2021)

Additionally, 83.7% of the Akamba A.C.K. Christians saw the need for theological solutions to dealing with witchcraft anxiety, 82.7% considered that witchcraft poses a

great danger to the society, 87.85% acknowledged the need for the church to be involved in matters to rescue her members from witchcraft panic, 81.6% viewed witchcraft as a big problem known to the society and 79.65% proposed the need for an all-inclusive theological training to be better equipped to handle the issues surrounding witchcraft. However, 20.4% of them were skeptical in involving the church on issues relating to witchcraft, as displayed in table 15.

4.5.1.3. F.G.D.'s responses on the basis of Biblical and Theological teachings

From the three F.G.D.'s conducted in the three Archdeaconries in the A.C.K. Diocese of Makueni, in Makueni, Kibwezi and Mbitini, the following main findings in terms of the foundations of biblical and theological teachings on witchcraft in the A.C.K. Diocese of Makueni were presented.

The F.G.D.'s were asked what the Bible teaches about those who fear and believe in witchcraft. The Akamba A.C.K. Christians accepted that the Bible strongly condemns witchcraft and the use of magic. Witchcraft is a sin against the first commandment in Exodus 20, even though Jesus condemned witchcraft as the healing Acts bought with money since they were gifts of the Holy Spirit. In addition, the F.G.D.s affirmed the teaching that evil spirits recognize the power of Jesus over them and that witchcraft is the works of the flesh which will, in the end, be punished as indicated in Gal 5:20 and Rev 22:15. The study by Gispén (1982), Joseph (1955) and Kibor (2006) resonates with the F.G.D.s' conclusions that the Bible recognizes and condemns Witchcraft both in the Old and New testaments in the books of Ex. 7:11, 22:18-19, 1 Thes. 2:9-12 and Rev. 13:13-18 among other Bible books.

4.4.2.1. Overall persistence of witchcraft Among the Akamba A.C.K. Christians

This is presented in figure 10 and figure 11 below.

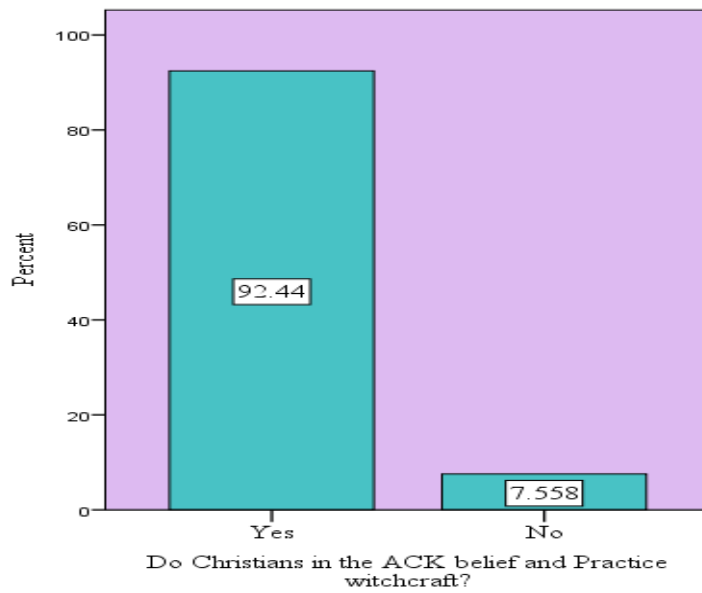


Figure 10: A.C.K. Church members' response

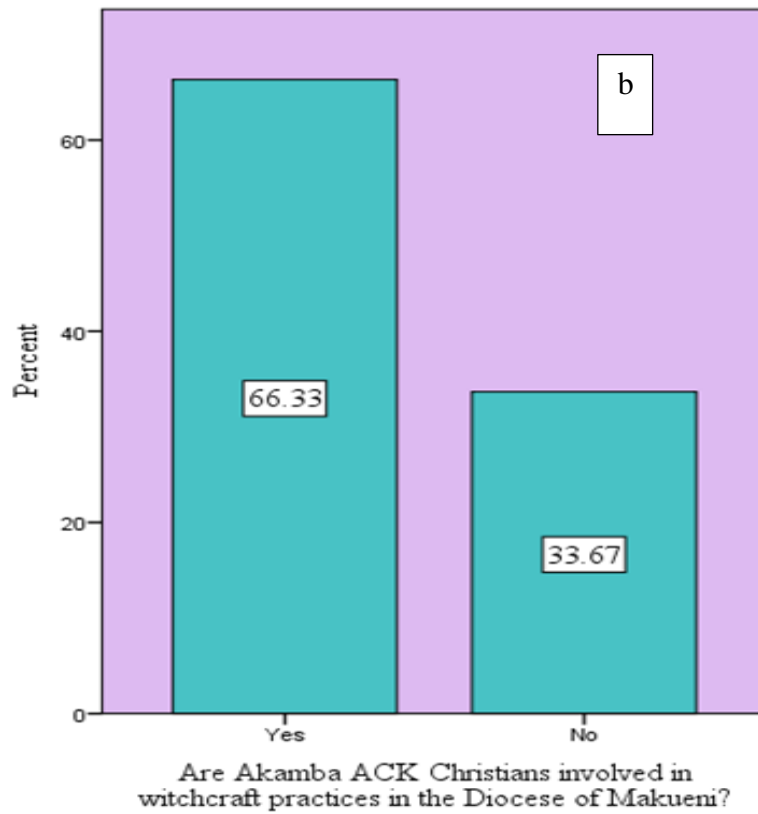


Figure 11: A.C.K. Priests and lay readers

4.4.2.2. Factors for Persistence fear of Witchcraft among the Akamba A.C.K. Christians in the Diocese of Makueni

Objective two investigated factors contributing to the persistence repulsion of witchcraft among the A.C.K. Christians Diocese of Makueni. 92.44% of the Akamba A.C.K. Christians were of the view that the persistence fright of witchcraft among the people of Makueni reveals the positive elements in practice; it was primarily observed that Christianity is not able to solve the social, economic, physical, political and academic issues which witchcraft seems to solve. The study found out that despite the presence of the A.C.K. in Ukambani for over 100 years, panic, beliefs and practices of witchcraft still persist (66.33% agreed).

The concern was why the continued alarm, belief and practice in witchcraft provisions for a modern-day A.C.K. Christian? In reliably addressing the question and objective two of the study, an intrinsic relationship was evaluated between the responses given on reasons why the Christians continue to practice witchcraft and their affirmation on the indulgence. Although most of their responses (more than 90%) were generally agreeing with those suggested reasons, a dimension reduction, which narrows down to the specific reasons that most Christians have, was adopted. Figure 12 below represents component loadings of the opinions of the sampled members on the extent to which they agree on the suggested reasons for the persistence direness of witchcraft among the Akamba.

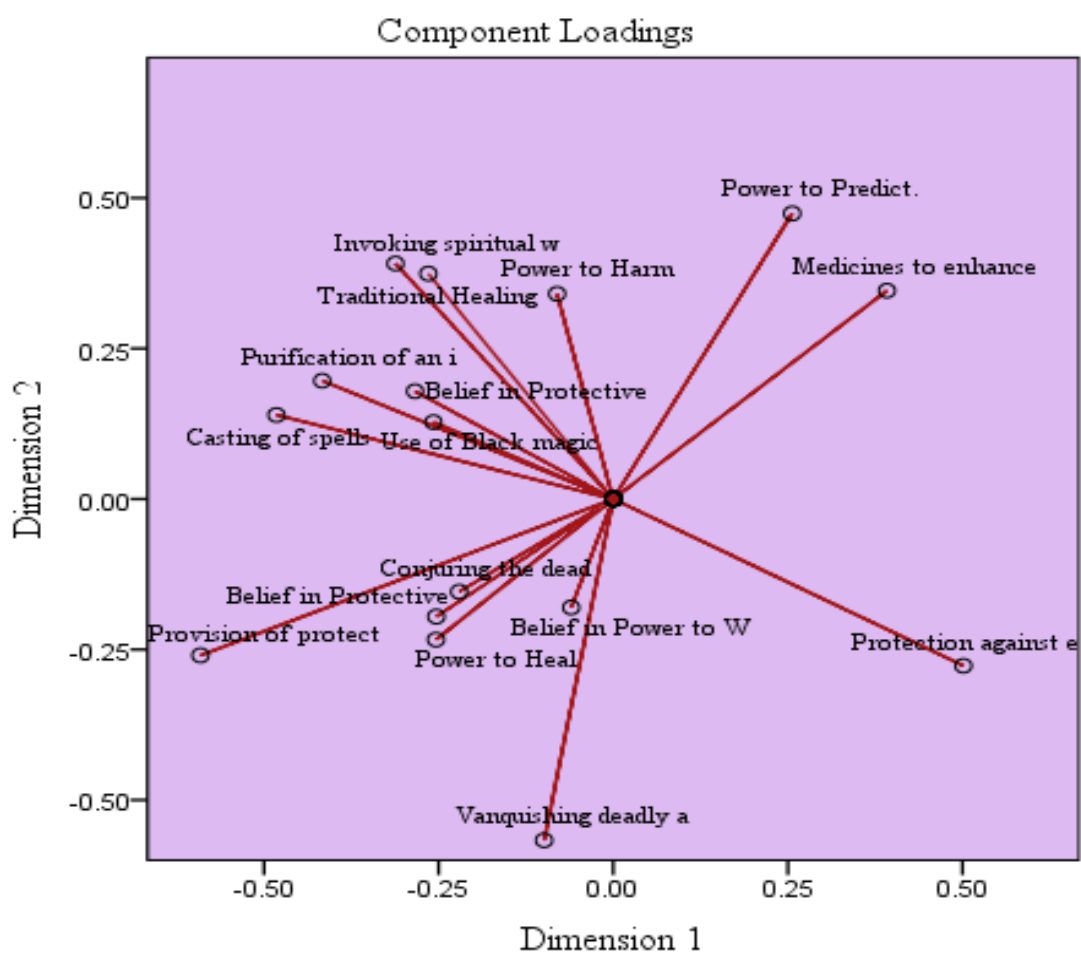


Figure 12: Visual representation of component loadings

Table 16: Component Loadings on the persistence fear of witchcraft

Component Loadings	Dimension	
	1	2
Power to Predict.	.329	-.466
Power to Harm	-.042	-.089
Belief in Protective Ceremonies.	-.263	.068
Belief in Protective Devices	-.234	-.378
Belief in Power to Ward Off Sorcerers	-.040	-.051
Power to Heal	-.247	-.084
Use of Black magic	-.237	-.120
Casting of spells	-.473	-.111
Conjuring the dead	-.220	-.012
Protection against evil spirits	.483	.219
Invoking spiritual world's favor	-.249	-.547
Vanquishing deadly areas of spiritual forces	-.176	.461
Purification of an individual when harm or impurities have been contracted	-.383	-.136
Provision of protective medicine	-.608	.345
Medicines to enhance fertility to land, livestock and people	.437	-.309
Traditional Healing	-.195	-.532

Source: (Survey data, 2021)

From table 16 and Figure 12 most Christians persistently sort for fear of witchcraft powers for the following six reasons in both dimensions;

- i. Power to Predict.
- ii. Protection against evil spirits.
- iii. Belief in Protective Ceremonies.
- iv. Vanquishing deadly areas of spiritual forces.
- v. Provision of protective medicine.
- vi. Medicines to enhance fertility to land, livestock and people.

Table 17: Model Summary on Persistence of Witchcraft fear

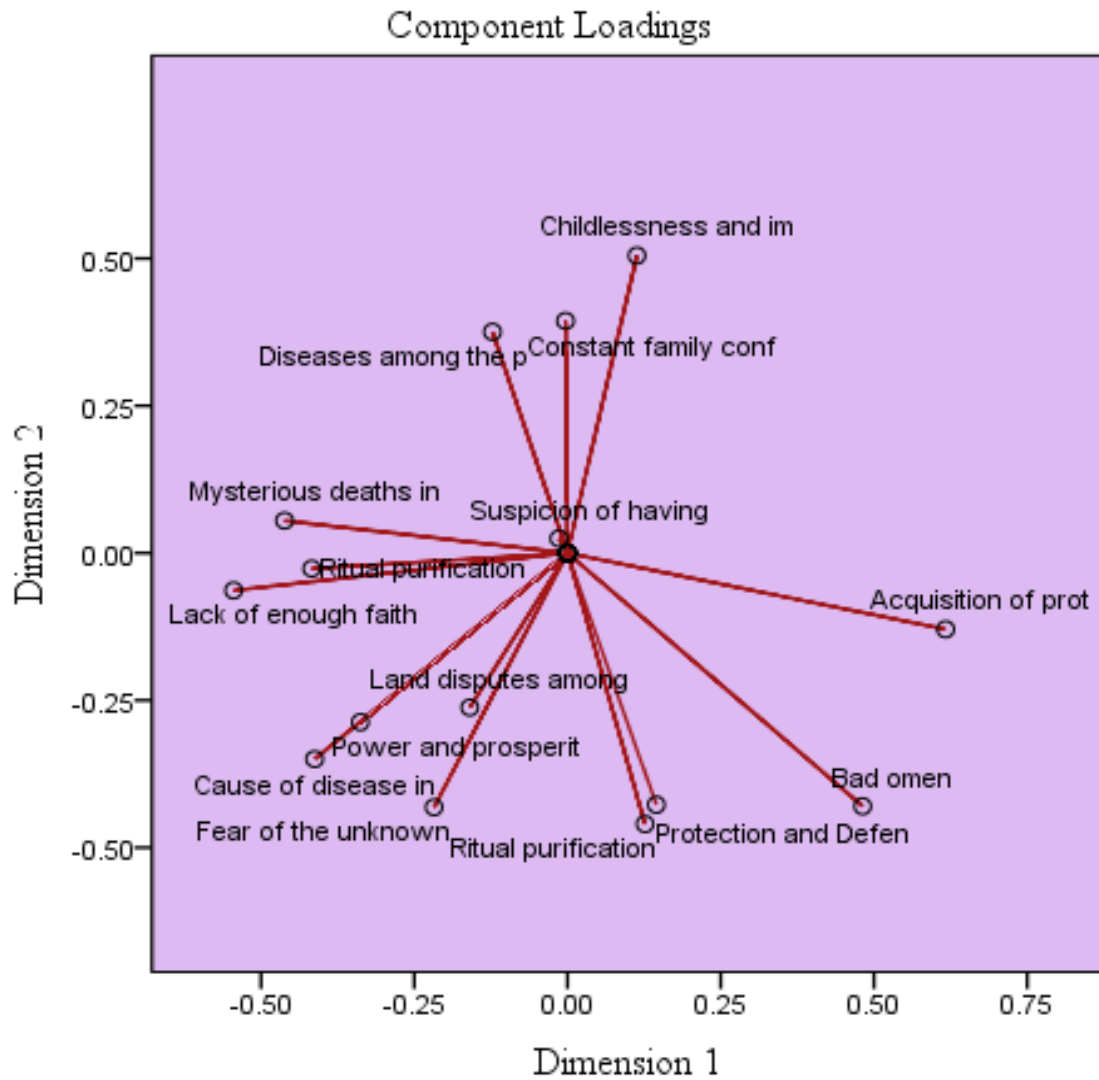
Dimension	Cronbach's Alpha	Variance Accounted For	
		Total (Eigenvalue)	% of Variance
1	.438	1.696	10.600
2	.349	1.486	9.286
Total	.731 ^a	3.182	19.887

a. Total Cronbach's Alpha is based on the total Eigenvalue.

Source: (Survey data, 2021)

The reduction of the reasons for their persistence horror from 16 to only 6 resulted in an accuracy level of 73.1% (from Cronbach's Alpha). That is, 73.1% of the variations in the affirmation responses by the sampled Akamba A.C.K. Christians on witchcraft are accounted for by the 6 reasons.

Despite the fact that the Christians reasons for persisting anxiety on witchcraft beliefs, several other factors contribute to their present believes. Of interest was that, although they professed Christ as their personal savior and advocated for the same, they still lacked faith in Christian teachings. Figure 4.12 and table 4.15 below illustrates the visual and tabular component loadings that reduce the factors from 15 to 13, which account for much of their belief in witchcraft. Therefore, leading to a 13-factor conclusion consideration.



Variable Principal Normalization.

Figure 13: Visual representation of Component loadings

Table 18: Component loadings on factors for witchcraft fear

	Dimension	
	1	2
Ritual purification protects a person or family from ritual impurities	-.030	.469
Ritual purification used to re-admit into regular society the cleansed person or persons	.376	-.106
Diseases among the people	.061	-.434
Constant family conflicts	-.142	-.391
Land disputes among neighbors	.208	.206
Childlessness and impotence	-.232	-.459
Power and prosperity	.491	.257
Acquisition of protective charms	-.583	.298
Lack of enough faith in Christian teachings	.531	-.057
Mysterious deaths in families	.421	-.206
Suspicion of having been bewitched	.321	.092
Bad omen	-.296	.550
Cause of disease in humans and animals	.440	.234
Fear of the unknown	.225	.276
Protection and Defense	.018	.464

Source: (Survey data, 2021)

These factors are as listed below;

- i. Ritual purification protects a person or family from ritual impurities,
- ii. Ritual purification used to re-admit into regular society the cleansed person or persons,
- iii. Diseases among the people,
- iv. Land disputes among neighbors,
- v. Power and prosperity,
- vi. Acquisition of protective charms,
- vii. Lack of enough faith in Christian teachings,
- viii. Mysterious deaths in families,
- ix. Bad omen,

- x. Suspicion of having been bewitched,
- xi. Cause of disease in humans and animals,
- xii. Fear of the unknown and
- xiii. Protection and Defense
- xiv. Academic excellence

The above factors were merged into spiritual, social, economic, physical, political and academic. This because it was observed that the respondents were of the view that persistence of witchcraft among the people Makueni revealed the positive elements in practice and was largely (more than 90% agreed) not able to solve the spiritual, social-economic, physical, political and academic issues which witchcraft seemed to solve.

4.4.2.2.1. Social factor

Human beings are social beings and are therefore faced with social challenges which sometimes threaten their coexistence (Levi & Davis, 2008). Day-to-day interactions as church members observed helped members to share their experiences, joy and beliefs. It was observed that the belief and practice of witchcraft among the Akamba Christians were influenced by jealousy, anger, revenge and struggle to live long. Elderly members of the church held the view that some people practised magic and witchcraft to guarantee the protection of their homes against evil men and women. Young people contemplating marriage also hold that the use of witchcraft helped them secure love and ensure that marital faithfulness to those engaged in court cases and disputes resorted to witchcraft

with views to win them or get justice. Those engaged in court cases and disputes resorted to witchcraft with views to win them or get justice. Figure 14 below shows the rate of social factors that influenced witchcraft's belief and practice among the Akamba Christians.

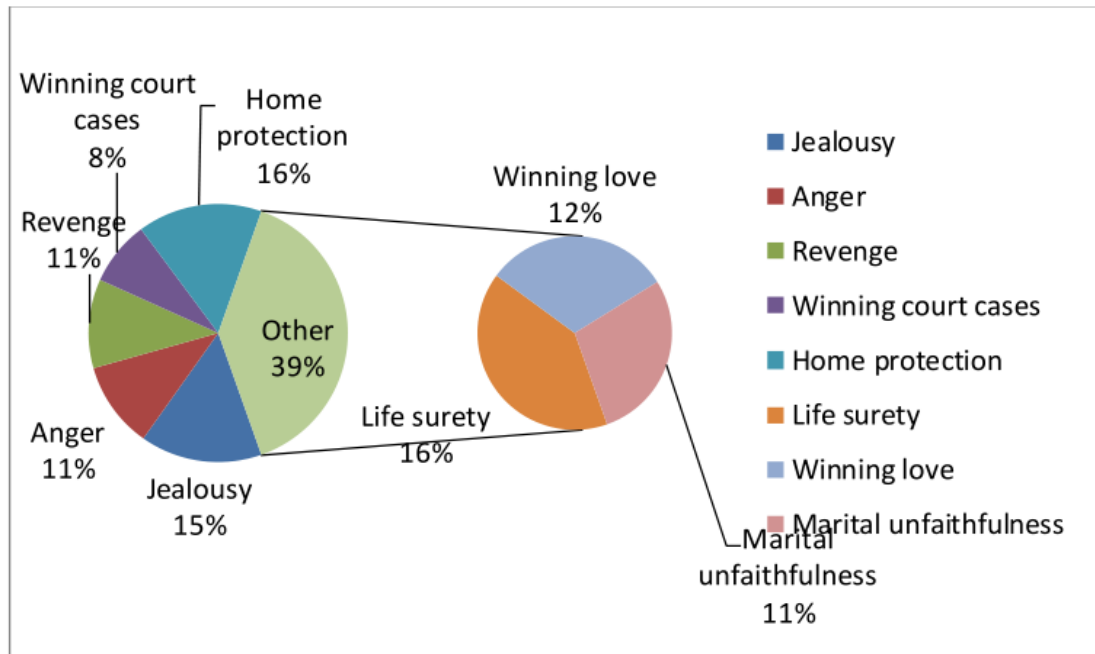


Figure 14: Social factors: Source: Researcher,2021

Source: (Survey data, 2021)

From the qualitative analysis, *“jealousy was vital among the social factors that influenced witchcraft among the Akamba”* (IP-Q047).

The community has people who are competitive in economic, political and social activities. Through these activities, people supported their livelihoods. Depending on people’s talents, opportunities and other factors, some were well endowed while others had little investments (Arneson, 1989). It was also believed businesses that succeeded in their activities used witchcraft to enhance their businesses and generate income. It was deduced that due to diverse opportunities and exposure of the people, there existed a social gap between the haves and the have-nots. The social gap was widening to the extent that beliefs and practice of witchcraft escalated, particularly for the rich who viewed that it protected their wealth and maintained their social identity (Arneson, 1989).

“Due to the social gap and the diverse investment and social-economic status, jealousy tensions were widespread, especially among the competing members. Jealousy made other members practice witchcraft to affect the wealth of their

fellows. The application of witchcraft was the cause of the collapse of businesses, death of livestock, deaths, accidents, and deterioration of businesses” (IP-Q047).

IP-Q021 reported that

“Witchcraft was also a practice for revenge against each other. Whenever people contended or differed, they ran to the witches who gave paraphernalia which they applied to threaten, deter and malign. Paying evil for evil was done through witchcraft”.

For instance, if someone suspected that the neighbour was involved in theft, killing or failure, revenge witchcraft was involved. Revenge made the people source for different forms of witchcraft with different effective rates (Arneson, 1989).

Court cases and disputes were believed to be influenced by witchcraft. About (67.83%) believed that the use of witchcraft enabled the judge to make a ruling in favour of whoever used the magic spells. Further, (74.44%) also revealed that some people went to court with some paraphernalia hidden in their clothes or applied on their bodies. That made the judge makes a ruling in their favour, making the judge delay the case or make the accuser not attend the court proceedings.

Witchcraft as it was observed by IP-Q019

“that it helped to protect the homes from evil people whose intentions were to spoil or affect the harmony of the families”.

Respondents believed that evil people cast spells on people, and that is the reason why most families lacked peace and tranquility. About 56.74% indicated that the use of witchcraft protected such people.

“The witches provided protective paraphernalia, which was sprinkled or spread on the entrance gates in that whenever the evil people came in could not be able to throw in any stuff that caused family wrangles and disputes which would bring disharmony among the members. The witches sprinkled special water, ash and materials provided by the witches to protect their families against death, diseases, and general luck” (IP-Q047).

As reported by ILR-(Q088)

“the use of witchcraft protected marriages from infidelity, which is the sole source of the spread of the HIV/AIDS pandemic”

The use of witchcraft was to protect, influence and keep love and lovers. The rate of immorality has escalated these days, unlike in traditional days, supported by 63.8%. To stop couples from multiple sexual engagements, witchcraft was fundamental. Further, without the use of witchcraft, there were risks of men and women getting involved in illicit lover making, which would lead to unwanted pregnancies and spread of HIV/AIDS in Makueni, as supported by 16.86% and 22.67%, respectively. It was, therefore, said that the use of witchcraft had to a larger extent, benefited the community from wrangles related to extramarital sexual practices in the society.

Figure 15 below shows data collected from 270 respondents on the benefits of the use of witchcraft in keeping families and marriage.

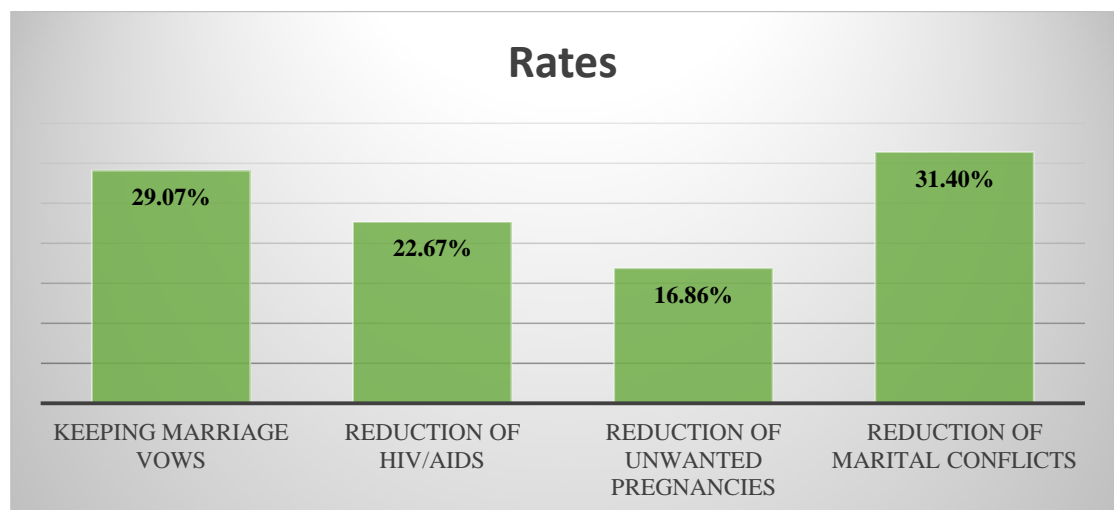


Figure 15: Benefits associated with witchcraft in marriages

Source: (Survey data, 2021)

Figure 4.14 above shows that the use of witchcraft help in the reduction of marital conflicts (31.40%), usually related to multiple sexual practices among young couples. It also helps in keeping marriage vows (29.07%), reduces H.I.V spread (22.67%) as

well as reduces unwanted pregnancies among the unmarried youth (16.86%). Respondents observed that mothers apply witchcraft paraphernalia (43.56%) on their girls to protect them from getting involved in fornication and adultery practices which lead to unwanted pregnancies.

4.4.2.2. Economic Factors

The A.C.K. insists on self-reliance and hard work among the Christians. The church discourages members from laziness, idleness and sluggishness, which lead to economic dependence and want. Teachings of Apostle Paul (in the book of Act) about the relevance and value of work formed the basis of the church's position on hard work among the members. Consequent to the church's motivation for members' economic and hard-work consciousness, the research established that people had economic disparities, which resulted in the diversity of factors that affected Christians directly or indirectly.

The persistence of witchcraft, as the study found out, had a relationship with the economic ability and involvement of the individuals. It was observed that some church member persisted in witchcraft to influence or maintain their economic status. In addition, church members persisted in witchcraft to protect property (18.02%), win business opportunities (19.19%), attain wealth supremacy (16.86%), obtain wealth (20.35%) and influence good farming harvests (11.63%) and protect the land (13.95%). Figure 16 below showed how 172 respondents observed the economic factors which contributed to the persistence of fear of witchcraft among the Akamba A.C.K. Christians in Diocese of Makueni.

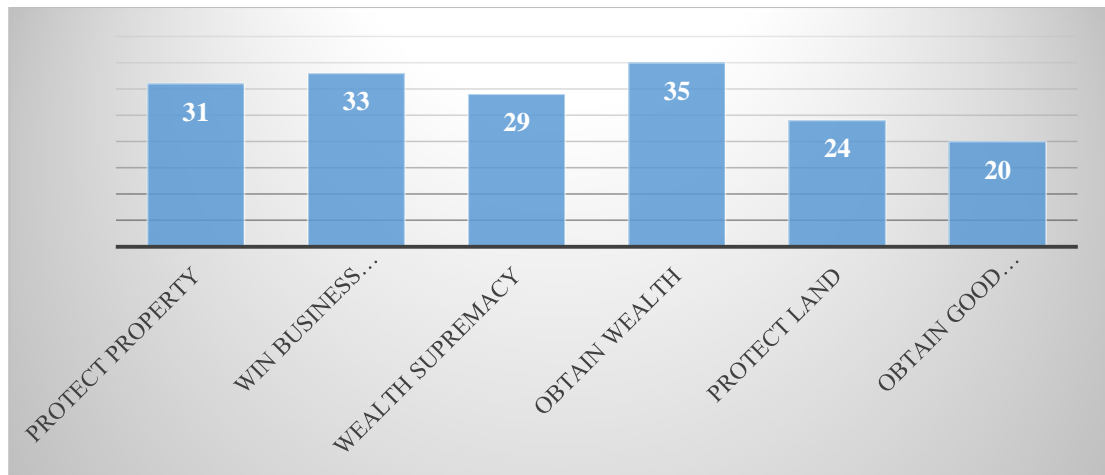


Figure 16: Economic factors and persistence fear of witchcraft among the A.C.K. Christians

Source: (Survey data, 2021)

The study shows that 35 out of the 172 Akamba Christians were of the opinion that the persistence of dismay of witchcraft resulted from feelings that people needed to protect their wealth. Those who engaged in witchcraft to maintain wealth viewed that the church did not have proper mechanisms to guarantee that their wealth and property were well guarded. They alluded that the witches provided the stuff that they put in their businesses which scared away evil-minded people. Winning business opportunities, as 33 out of the 172 participants said, also contributed persistence of witchcraft. Those who thrived in business were believed to possess witchcraft which drew customers to their premises-the church as the respondents revealed, did not have ways to teach business people how to attract and maintain good business opportunities.

“Wealth supremacy and obtaining good harvest were cherished among the people” (IP-Q021).

It was the belief that without witchcraft, farmers did not expect a good harvest. The witches provided paraphernalia that was put around the farms to generate bountiful harvests (33.56%). Those who were rich maintained their supremacy through witchcraft which provided assurance of maintaining the public view and respect.

4.4.2.2.3. Political Factors

During the study, it was deduced that Christians were not exempted in civil politics (54.07%). Respondents observed that during the political and civic electioneering period, the aspirants frequented church services and identified themselves with Christians (Chacha, 2007). They request to be elected to their preferred positions. The politicians promised members to offer God-fearing leadership, which ensured fairness, justice and commitment (Chacha, 2007).

The researcher wanted to know the position on whether it was important that the church members got directly involved in politics as elected members. Figure 17 below shows the percentage of whose opinion was weighed.

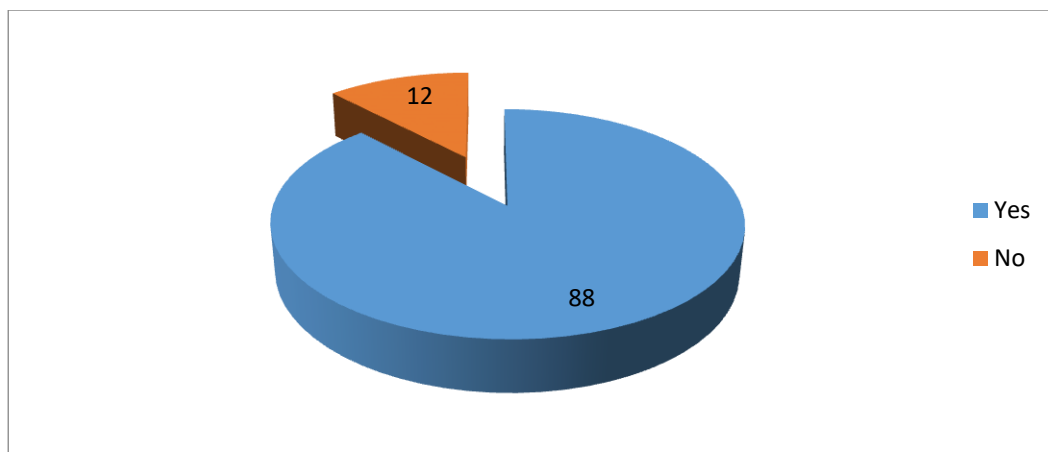


Figure 17: Akamba A.C.K. Christians and Politics

Source: (Survey data, 2021)

As can be inferred from Figure 4.16 above, 88% of the interviewed agreed that members get involved in the political affairs of the country. Alluding to this, the respondents said that majority of elected Members of Parliament, Members of the County assembly and those working in the county government of Makueni have a close relationship with the A.C.K. church (54% agreed). The priests and elderly members

were of the view that having elected leaders by the society for political positions helps the government in fair, spiritual and God-fearing leadership (41.32%) also (Chacha , 2007).

However, Political appointments and elections are very competitive ventures. The study found out that some politicians, despite their affiliation and identification with the church, also got involved with witches to help them win political elections (26.4%). They visit the witches who give them paraphernalia, charms, amulets and other stuff, which they believed enabled them to successfully win political position (Luongo, 2011). As discovered from F.G.D. and A.T.R., descriptive analysis asserts that many politicians are Christians; however, they may visit witchdoctors before, during and after the election.

Analysis of political factors which made witchcraft persist, members observed that political leadership positions (28.49%), community leadership (16.86%), winning political contests (22.67%) and influencing voters (at 31.98%) were top among others. Figure 18 below shows the frequency of the political factors which made witchcraft fright to persist.

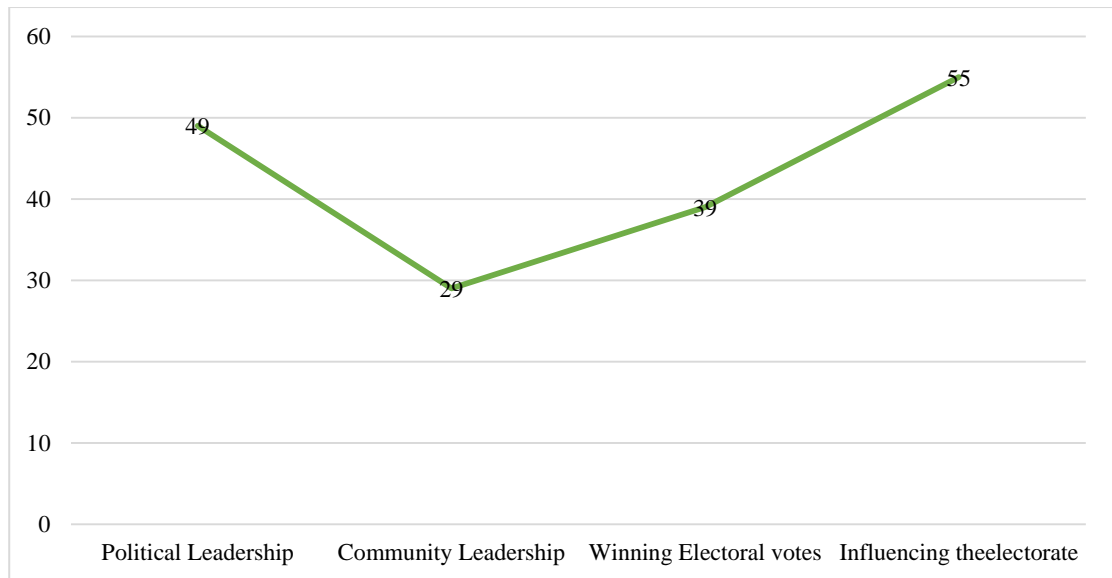


Figure 18: Political factors which made fear of witchcraft persist

Source: (Survey data, 2021)

As observed in Figure 18 above, charms and amulets provided by witches gave the aspiring Christians acceptance to the electorate to help them win the votes. Luongo (2011) revealed that the aspirants were given magic powder, sticks, sooth or some sort of concoction to apply appropriately.

About 31.98% respondents argued that witchcraft influenced voters, helped politicians to maintain or win political seats (28.49%). This made Christian politicians believe that without more powers would lose their political aspirations (Luongo, 2011). They claim

“the church did not have ways of making people attain political positions as magic and witchcraft would do” (IP-Q021).

4.4.2.2.4. Physical Factors

Body health is fundamental to the spiritual and intellectual, moral, spiritual and social competencies of a person (Dhar, Chaturvedi & Nandan, 2011). The A.C.K. Diocese of Makueni has invested in human health to help its members to attain physical health and well-being (A.C.K. report, 2019). The church provided services to the members, useful information and teachings to the public (A.C.K. report, 2019). However, More than

70.12% of the A.C.K. church members observed that, the church does not provide health credible services.

Much as the church sponsored health institutions provided health services to the members, there were Akamba A.C.K. Christians who still believed that

“Mission Hospitals did not fully help in providing services that addressed the physical well-being of the people as the cause of any ill is associated with an evil cause” ((IP-Q020)).

Further, 63.70% of the interviewed Akamba A.C.K. Christians observed that to protect life (37.79%), prevent attacks by diseases (32.56%) and preserve human fertility (29.65%), the practice of witchcraft was necessary. Figure 4.18 below shows the frequency of physical health issues which made fear of witchcraft persist in the A.C.K. Diocese of Makueni.



Figure 19: Frequency of physical health issues which made fear of witchcraft persist

Source: (Survey data, 2021)

Figure 4.18 above shows the frequency of the physical factors which made witchcraft fear persistent among the Akamba A.C.K. Christians in the Diocese of Makueni. The

highest number of (37.79%) viewed that the provision of witchcraft stuff from the witches helped people to protect their bodies from spells and charms from evil people. The people believed that in society, there existed evil people who affected the physical health of others (Luongo, 2011).

Therefore, this made them seek alternative measures through witchcraft to protect themselves (37.79%). Others believed that sickness was caused by evil people (32.56%). To stop attacks of disease and maladies, it was necessary for the people to apply witchcraft to increase the chances of stopping unnecessary diseases and sicknesses. Finally, (23.65%) were of the view that impotence and infertility were caused by evil people. To correct infertility and impotence, the witches provided the stuff that helped out (Luongo, 2011).

4.4.2.2.5. Academic and Intellectual Factors

The A.C.K. Diocese of Makueni sponsor, own, and managed schools, both private and public (A.C.K. report, 2019). The management of the church targeted the development of a holistic human being; heart, mind and soul. The sponsored and own managed schools offer academic as well as delivery of church teachings which are meant to ground learners in the Christian faith (A.C.K. report, 2019).

After independence, the country needed people to work in informal government jobs (Arneson, 1989). Those who had received missionary education got advantaged - they got formal jobs in government (Bauer, 2017). That is how the elderly members observed formal education got prominence in the region. People discovered the value of education, and the community aggressively took up formal education as a necessary venture (Levi, 2008).

As years progressed, the education system got advanced, toughened and job opportunities got more scarce (Levi, 2008). Competition for survival became the norm. This was how the practice of witchcraft got into academic competition and attainment of jobs among those who had already got educated (Mbiti, 2015).

“It was impossible without the use of more supernatural powers to perform well in national examinations as well as get good jobs” (ILL-Q071).

The belief was shared by 30% of the interviewed young people who said that some students openly used witchcraft during examinations, although they were non-committal that those who used witchcraft performed well in national examinations. Figure 20 below shows the rate of the academic factors which contributed to the persistence consternation of witchcraft among the A.C.K. Christians in the Diocese of Makueni.

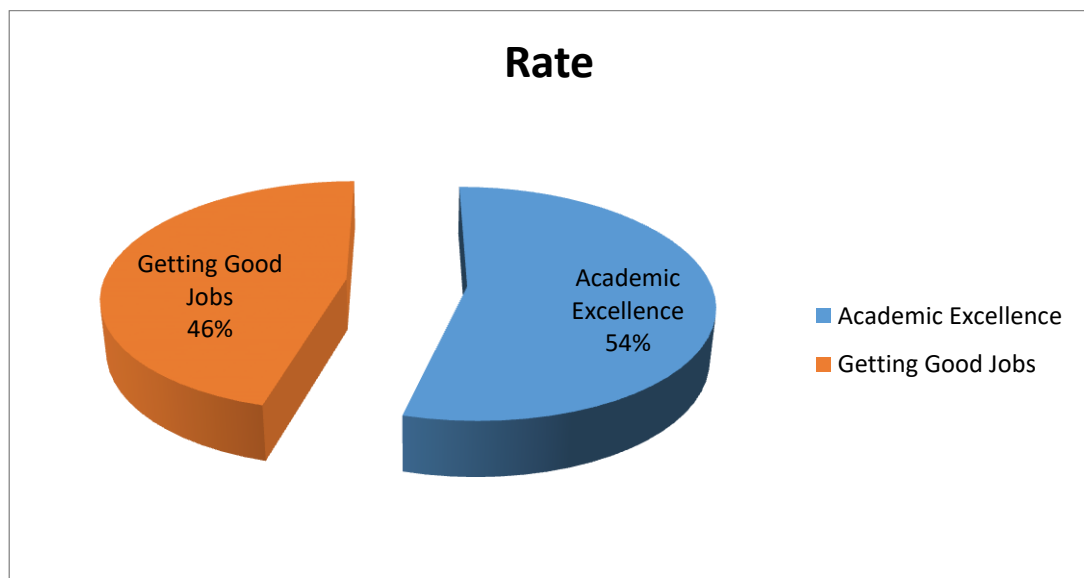


Figure 20: Academic factors which contributed to the persistence fear of witchcraft

Source: (Survey data, 2021)

The use of witchcraft for academic excellence received 54% of the respondents during the study. It was believed that the use of witchcraft enabled candidates to do well in

examinations (Mbiti, 2015). The charms that are given are believed to influence examiners in favour of the candidates as well as helped them to develop confidence and boosted their memory (Mbiti, 2015). Witchcraft is also used to help job applicants secure their job opportunities.

The magic stuff which is given helps the applicants influence favour of the job interviewers as well as helps those who got the jobs to maintain them (Mbiti, 2015). The charms are also used according to the respondents to secure promotions at places of work. The use of witchcraft to attain academic excellence (54%), make others slow in their career, as well as access job opportunities (46%) make dread, belief and practice of witchcraft persist.

4.4.2.3. F.G.D.'s responses on the Factors for Persistence fear of Witchcraft among the Akamba A.C.K. Christians

In terms of the factors that led to the persistence fear of witchcraft and why it is still a distinguish among Akamba A.C.K. Christians, several reasons were outlined. Among the widely accepted reasons were that witchcraft was a form of traditional healing that protects individuals against evil, purifies an individual when they are befallen with harm or contracted impurities, that witchcraft had the power to scare away Sorcerers and conjure the dead. This revelation resonates with Onyancha's (2014) findings that people sought witchcraft in order to counter any harm that the future may present on them.

Moreover, few individuals within the F.G.D.s claimed that witchcraft was a belief in the past with disregard to the freely given salvation for all that is anchored in Faith. However, with even the doctrine of salvation through faith in the cleansing blood of Jesus and total surrender or reliance on Him, Akamba A.C.K. Christians were characterized by dual fear and allegiance to witchcraft and Church faith in that the faith is limited to solve economic, political, spiritual and academic challenges. This dual

allegiance, as also mentioned by Mbiti (1970), continues to be practised among the Christians.

4.4.3.1. Effects of Witchcraft fear among Akamba Christians

Objective three of the study examined the effects of witchcraft fear among the A.C.K. Christians in the Diocese of Makueni. It was found that persistence fear of witchcraft had spiritual, social, economic, moral, physical and political effects as supported by 64.53%. There were both positive and negative effects of witchcraft among the Christians.

“The church stoutly campaigned against the belief and practice of witchcraft, but Christians surreptitiously fear and as result practice it” (IP-Q034).

Has witchcraft had an effect among the Akamba Christians?

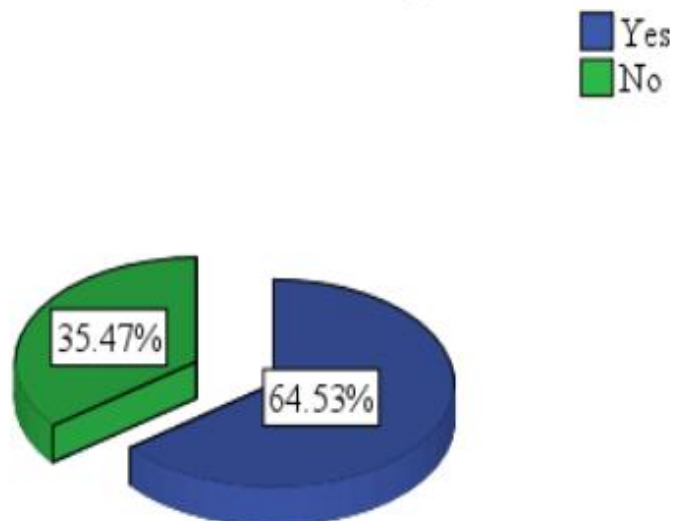


Figure 21: Proportion of A.C.K.

Source: (Survey data, 2021)

Christians relative to effects of fear of witchcraft

Witchcraft is not merely legendary; it was, and is real?

■ Yes
■ No

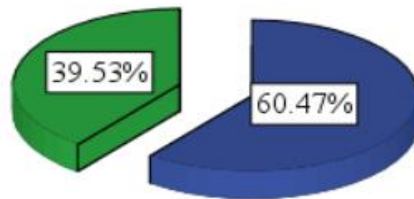


Figure 22: Reality of fear of Witchcraft

Source: (Survey data, 2021)

Indeed many have felt the effects of witchcraft distress amongst themselves. About 65.53% of them affirming that in reality, there exists an effect as compared to 35.47% of them who denied the existence of those effects amongst themselves. In fact, the majority of the Christians (60.47%) view witchcraft as very real as compared to it just being legendary. In regards to whether they have ever been bewitched, seen someone who has been bewitched or observed any practicing witchcraft and still goes to church. Table 4.16 showed the proportion of who agreed or disagreed with the parameters. In addition, their opinion on the practice is summarized in tabular form.

Table 19: Akamba A.C.K. Christians' perspective on fear of Witchcraft phenomenon

	YES	NO
a) Have you ever been concerned with fear of witchcraft?	93.6%	6.4%
b) Do you know someone who has been fearing to be bewitched?	80.2%	19.8%
c) Do you know someone who fears and practices witchcraft and still goes to church?	63.4%	36.6%
d) Witches have come out into the open and be recognized for what they are.	9.3%	90.7%
e) Witchcraft is a religion that is significantly more current than the great majority of official churches?	33.1%	66.9%
f) Witchcraft fear cause conflict, envy, and mistrust, among other evils, causing people to be superstitious against each other?	72.1%	27.9%
g) Witchcraft fear, beliefs, accusations and imaginations have diverse and sometimes hazardous effects on those who perpetrate them?	74.4%	25.5%
h) Does witchcraft fear cause fear among Christians?	47.1%	52.9%
i) Does witchcraft fear prevent investment and development?	25.6%	74.4%
j) Does witchcraft fear affect the spirituality of members?	76.7%	23.3%

Source: Survey data, 2021

In table 19 above, almost all (93.6% and 80.2%) accepted having been fearing to be bewitched in the past or witnessed someone who had been bewitched. Similarly, 63.4% of them knew someone who either fear or practices witchcraft and still goes to church. The relevance of witchcraft in current times was still prominent as a substantial proportion of (33.1%) acknowledged its relevance as compared to a majority of established churches. On one hand, 72.1% agreed that witchcraft causes conflict, envy and mistrust, among other evils, causing people to be superstitious against each other.

Further, 74.4% agreed that Witchcraft fear, beliefs, accusations and imaginations have diverse and sometimes hazardous effects on those who perpetrate them. On the other hand, more than half (52.9% and 74.4%) agreed that witchcraft causes fear among Christians and prevents investment and development respectively. In general, 76.7%

concluded that witchcraft affects the spirituality of Christians. From the various phenomena on effects of witchcraft Table 20 reduces the effectual factors to only two, which were significant at $\alpha=0.05$ level of significance.

Table 20: Component loadings on effects of witchcraft fear

	Component Loadings	
	Dimension 1	Dimension 2
Witchcraft exists	.328	-.201
I fear witchcraft?	.186	-.517
Witchcraft fear has affected the church growth	-.472	.197
Witchcraft fear is directly associated with misfortunes.	-.019	.575
It causes Barrenness	.545	-.069
It causes accidents	.677	-.149
It causes brake failures	-.354	-.588
It causes sickness	.234	-.057
It causes untimely deaths	-.123	-.045
It causes the disintegration of African families.	-.261	-.432
The suspected witches live in fear of being attacked and denied access to essential services like medical services.	-.529	-.349
It causes life-long stigmatization of the suspected witches.	.338	-.275

Source: Survey data, 2021

The two effects were that witchcraft is directly associated with misfortunes and causes untimely death. However, there is evidence to support the notions that it affected church growth, caused barrenness, was responsible for accidents, brake failures, sickness and causes the disintegration of African families.

4.4.3.2. F.G.D.'s responses on the effects of Witchcraft fear among Akamba Christians

In terms of the effects of fear of witchcraft among the Christians, the F.G.Ds constantly emphasized that witchcraft has nurtured fear among the Christians, which predisposes them to manipulation, exploitation and money extortion by the witches on promises of

handling their fears through the interventions of the ancestors whose powers understand both the present and the future. In retrospect, the fear leads to mistrust, envy and conflict among close Akamba neighbours or their immediate relatives.

Another effect was suspicion to those who were believed to be using witchcraft to harm others. On suspicion, the victims were usually chased or excommunicated from the community together with their entire family to an unknown destination. Whether the accusation was true or false, the excommunicated members are forced to seek refuge elsewhere, which means starting life all over again as their belongings are usually burnt down.

The fresh start mostly led to despair, homelessness, hopelessness and poverty that may be accompanied by stigmatization from the new neighbours if they learn of the reason for the families' migration. On spiritual effects, those suspected witches, due to abandonment by their close friends, neighbours plus the inhumane treatment, usually denounce the church as they also feel secluded by the church, even in schools, medical centers and most communal facilities around them.

As explained earlier by Schnoebelen (2009), Mgbako and Glenn (2011), witchcraft lead to the killings and ex-communication of those suspected witches, life-long stigmatization for those forced to confess and mini life sentences that are traumatizing to those suspected witches. Therefore, as such, victims occasionally commit or are saved from committing suicide as they find no meaning in life and living.

4.5. Priests and Lay readers' perspective

The priests and lay Readers appeared to have divergent opinions on the vulnerability of the Diocese of Makueni to the seizure of, fera, beliefs and practices of witchcraft and the influence of traditional customs thereof.

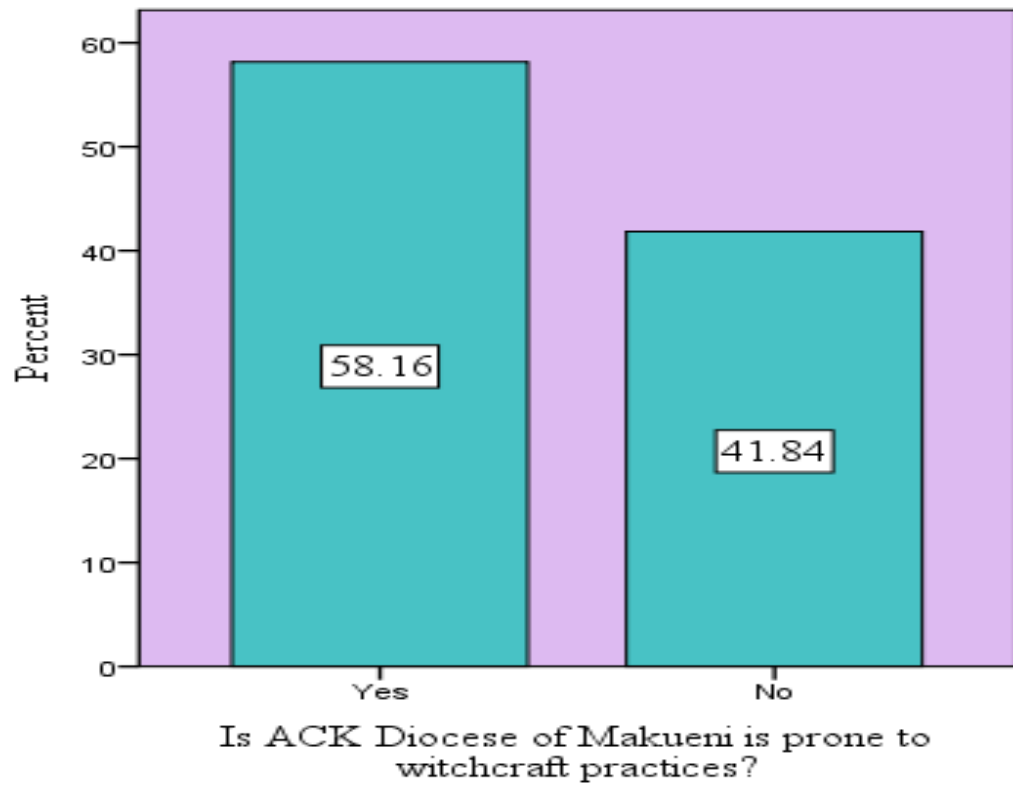


Figure 23: Prevalence of fear of Witchcraft practices

Source: (Survey data, 2021)

In particular, 58.16% of them acknowledged that the Diocese is prone to fear of witchcraft practices, while 41.84% deny it.

Does customs play a role in persistence of witchcraft among Akamba Christians?

■ Yes
■ No

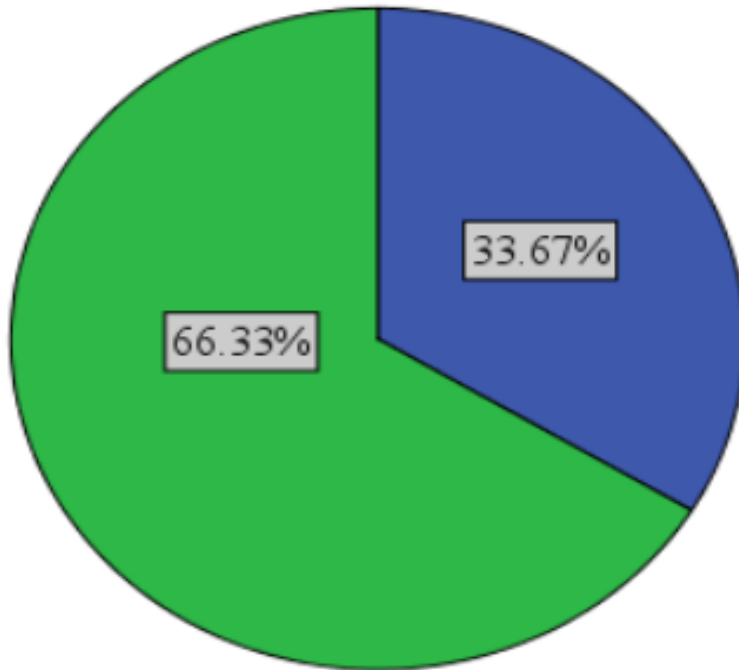


Figure 24: Role of customs

Source: (Survey data, 2021)

Below average at 33.67% of the priests and lay leaders agreed that customs had a role in the practice of witchcraft while a majority disagreed that indeed it had an influence. Figure 24 illustrate the prevalence of witchcraft Makeni Anglican Diocese and the role of customs in influencing the persistence of witchcraft among the Akamba Christians, respectively.

Associating the reasons why Akamba Christians fear witchcraft, most (42.87%) of the Christians, according to the priests and lay leaders, adhere to cultural norms, while 39.8% resort to witchcraft as an alternative remedy for unrealized blessing or

misfortune. About 17.35% of them view church leaders as role models are misdirected to continue believing in witchcraft.

Table 21: Reasons for Christian involvement in fear of witchcraft

	Role		Total
	Priest	Lay Leader/ Reader	
Main reasons for Adherence to cultural norms	27	15	42 (42.87%)
Akamba Christians' Alternative remedy for involvement in fear unrealized blessing or of witchcraft in misfortune	12	27	39 (39.8%)
A.C.K. Diocese of Makeni? Some church leaders also practice witchcraft	9	8	17 (17.35%)
Total	48	50	98

Source: Survey data, (2021)

In the Priests and lay readers' own view, Christianity belief systems and witchcraft practices are conflicting with each other. Further 71.43% view the conflicting interest in practicing the two beliefs. In comparison, 28.57% of the Priests and lay leaders/readers do not see any cross interaction between the two beliefs. Fundamentally, they both acclaim observance of their ordinances promptly.

Table 22: Christianity and Belief systems at cross purposes

		Role		Total
		Priest	Lay leader/Reader	
Do you think that witchcraft and Christianity are belief systems working at cross purposes?	Yes	33	37	70
	No	15	13	28
Total		48	50	98

Source: Survey data, (2021)

From the study, it was found that the persistence fear of witchcraft had spiritual, social, economic, moral, physical and political effects. There were both positive and negative effects of witchcraft fear among the Christians. The church strongly crusaded against

the fear, belief and practice of witchcraft, but some (34.88%) Christians surreptitiously practised it. Figure 25 below shows the frequency of the effects of fear of witchcraft among the A.C.K. Christians in the Diocese of Makueni.

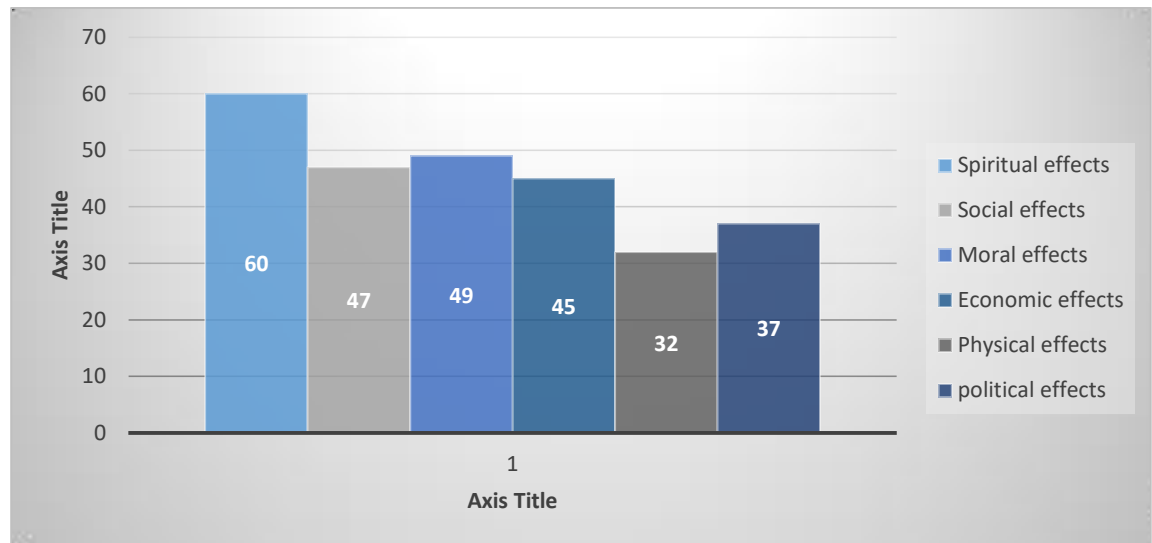


Figure 25: Effects of witchcraft fear

Source (Survey data, 2021)

Figure 25 above shows that fear of witchcraft affected the spiritual life of Christians. It interfered with the social well-being of the people and the moral living of the people. It also shows that the economic life of the people was also affected in similar ways as was the physical and political situation of the people. Therefore, witchcraft as an indulgence needs to be addressed spiritually.

4.6.1 Spiritual Effects of Witchcraft fear

The A.C.K. Diocese of Makueni treasures the Bible as the authoritative word of God whose teachings are infallible and should be adhered to without question (A.C.K. Constitution, 2002). Witchcraft is among the practices which are condemned in the Bible in both the Old and New Testaments. Belief and practice of witchcraft directly affected the spiritual development of the Christians (A.C.K. Constitution, 2002). The

Bible, as the clergy observed from descriptive analysis, had several teachings against the indulgence in witchcraft.

The people's beliefs that witchcraft protected life, influenced fertility, promoted social cohesion as well as influencing political affluence were condemned by clergy and lay readers (Luongo, 2011). The figure below shows the percentage of the respondents who believed that witchcraft affected the spirituality of the people against those of the contrary opinion. The respondents were asked, "Does witchcraft affect people's spirituality?" (IP-Q034).

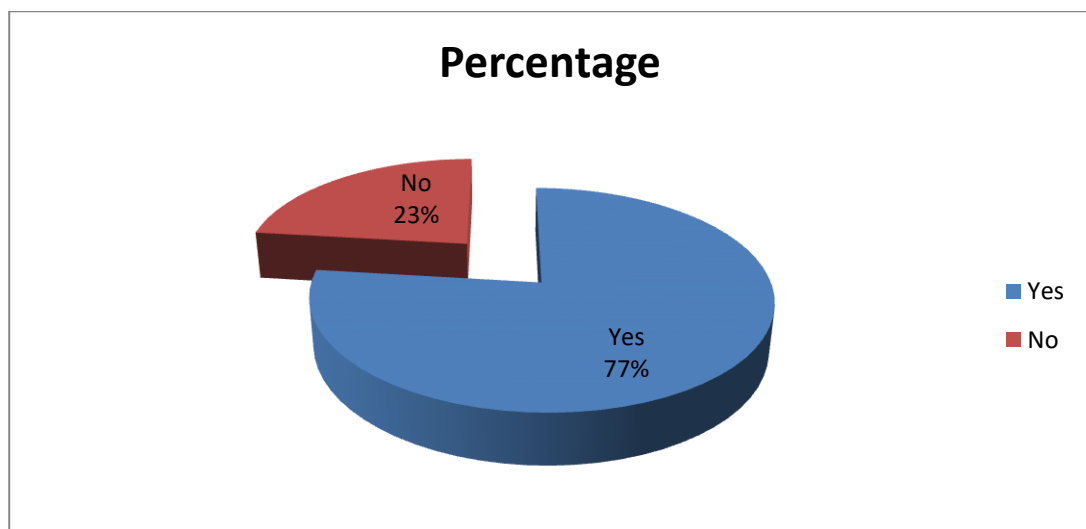


Figure 26: Witchcraft and people's spirituality,

Source (Survey data, 2021)

From the figure above, 77% of the people viewed that witchcraft affected the spirituality of the people. This was supported by biblical evidence that believes in traditional practices which antagonized scripture separated one inclination to God (Exodus 20.2-5). Anxiety, belief and practice of witchcraft consequently make people guilty of insubordination of the authority of scripture, as indicated by 35.6%. The priests (100%) observed that the Bible puts clearly that once a Christian is the guilt of biblical teaching, the same is guilty of all. The Bible, from FGD, as the clergy and

elderly members of the church further argued, had unity which resonated with the A.C.K. church's principles.

4.5.1.2. The Social Effect

Human beings are social beings. They are socially bound together by their religion, culture and amenities. There is no human being who is solely independent that cannot depend on the being of others (Mbiti, 1969). It is because of the social fabric that people share certain characteristics which are dictated by the environment, culture, religion, science and technology. Mbiti (1969) annotates that “I am because we are, and since we are therefore I am”. Mbiti’s argument is summarized by the African *Ubuntu* philosophy, which states that a person is a person because other persons exist. That means no human being exists alone without the being of others.

Analysis of data revealed that the people of the A.C.K. church in the Diocese of Makueni shared socially. It came out clearly from the study that whenever people practised witchcraft in the community, their social fabric was affected. The study considered elements such as social tranquility, home-based visitation, working together, home partying, talking together and worshipping together. These elements were then investigated by the researcher to determine the extent to which they were affected by witchcraft. The figure below shows the rate of the aforementioned social sharing and how they were affected by witchcraft fear.

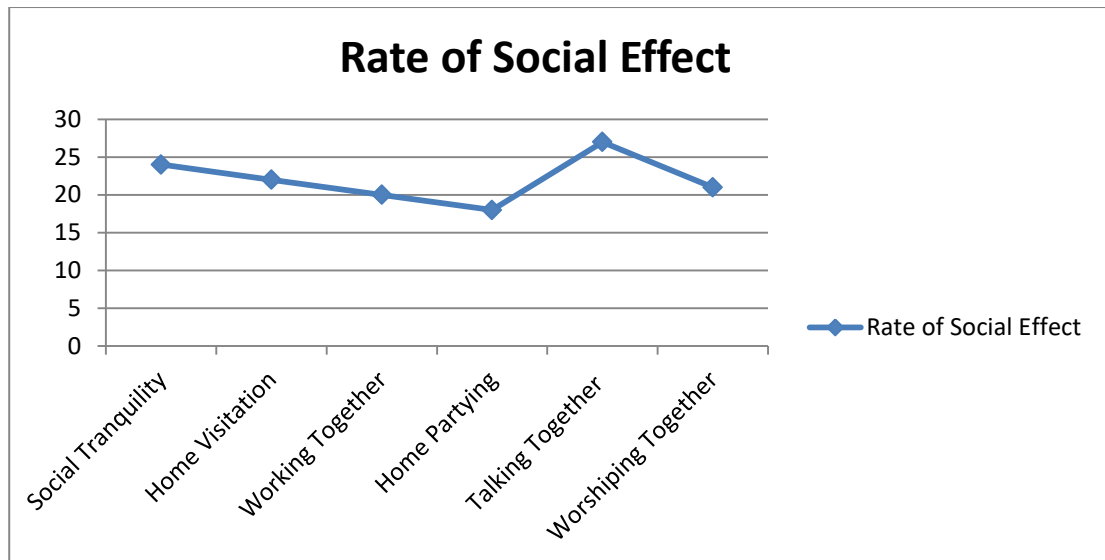


Figure 27: Social factors and fear of witchcraft

Source (Survey data, 2021)

Figure 4.26 above shows the selected social practices which were affected by persistence fear of witchcraft. Witchcraft affected social tranquility (25%) of the people in that people feared each other, especially those suspected of practicing witchcraft. It affected the home visitations (23%), which were the church's approach to evangelism. People could no longer have social parties (19%), which brought them together for acquaintances and socializations. Further, working together (20%) was a thing of the past since it was believed that witches dismissed their stuff through talks, hand greetings and sharing of goods and services.

Conclusively the researcher established that fear of witchcraft affected the social well-being of the people in the Diocese of Makueni (supported by 52.8%). The A.C.K. Diocese of Makueni promotes social harmony, togetherness and development of brotherly love and companionship (A.C.K. Constitution, 2002). These values promoted by the church to enhance social steadfastness were undermined by the belief and practice of magic and witchcraft.

4.5.1.3 The Moral Effects

The moral welfare of society is the backbone of all forms of development (Mbiti, 1970). Social morality, sexual morality, economic morality and political morality were the main elements this study sought to investigate. The study found out that fear of witchcraft contributed positively to the moral formations of the people of Makueni (supported by 44.6%). It brought social order that the church would not bring (30.81%). Consequently, people sought moral order through the practice of witchcraft to protect their marriages, property and life (Mbiti, 1970). To determine the extent to which the moral well-being of the people was ordered by witchcraft, the result of the study is represented in figure 28 below.

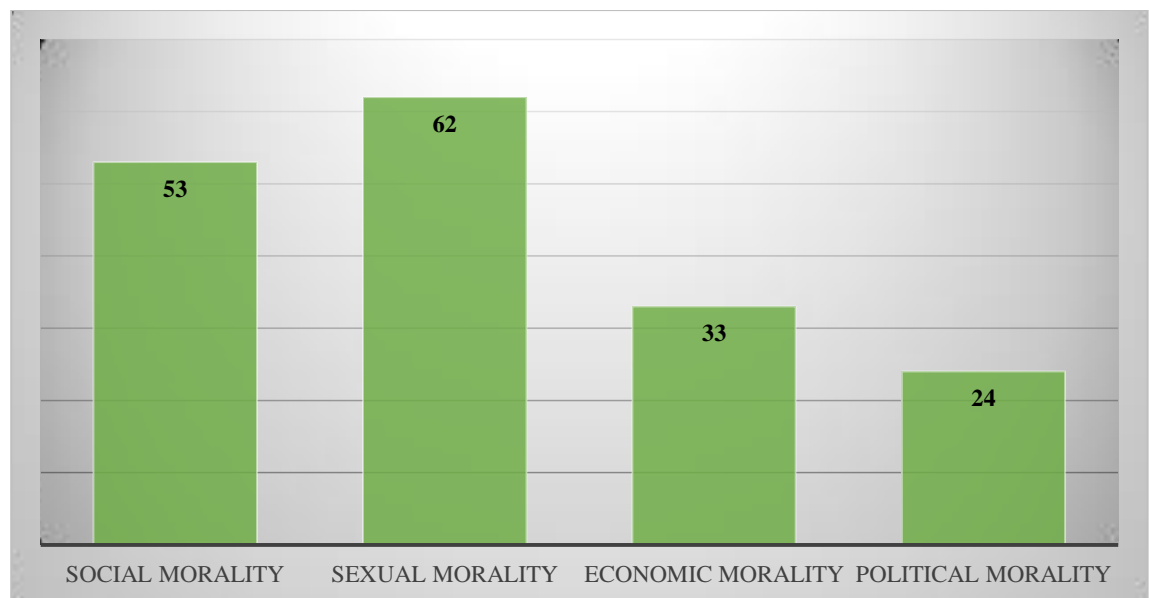


Figure 28: Moral well-being of the people

Source (Survey data, 2021)

Sexual morality, as shown in the figure above, was the most preferred morality among the people of Makueni (36.05%). It was alleged that most men and women in the church engaged in illicit sexual relationships, which led to family separation or divorces (Mbiti, 2015). To bring social order, some people resorted to the use of

witchcraft which stopped extramarital affairs among the people (Luongo, 2011). The respondents noted that due to that they were able to restrict their spouses from being involved in sexual relationships (36.05%).

Social morality was also an element that the study investigated. It was observed by 30.81% that, witchcraft brought about social morality. In this case, people kept social boundaries because of witchcraft. The people who were known to believe and practice witchcraft were feared, and people never went to their homes without cause (Mbiti, 2015). People kept their distance, consequently undermining the biblical principle of social sharing and friendship (Levi, 2008). This affected home visitations and family counseling whenever it was needed (Mbiti, 2015). Similarly, it was also reflected in economic (19.19%) and political morality (13.95%). The haves and the have-nots maintained distance, creating social classes among the people of the A.C.K. in the Diocese of Makueni.

4.5.1.4 The Economic Effect

Self-reliance, hard work and financial autonomy were the main emphasis of the A.C.K. church in the Diocese of Makueni (A.C.K. report, 2019). Akamba A.C.K. Christians were encouraged to search for economic activities which supported their livelihoods. The clergy took the initiative to discourage Akamba A.C.K. Christians from the mentality of relying on financial grants from the government and other charitable organizations (A.C.K. report, 2019). The clergy and elderly members of the church were quick to refer to Apostle Paul's counsels for the church on self-reliance and work (A.C.K. report, 2019). Above 41% of the priests and lay readers who were interviewed indicated that self-reliance, as well as hard work (24.67%), were promoted. However, reliance on grants was still dominant (supported by 34.33%).

However, the struggle for survival makes some people seek alternative solutions to attracting and maintaining wealth, as shown in figure 29 below.

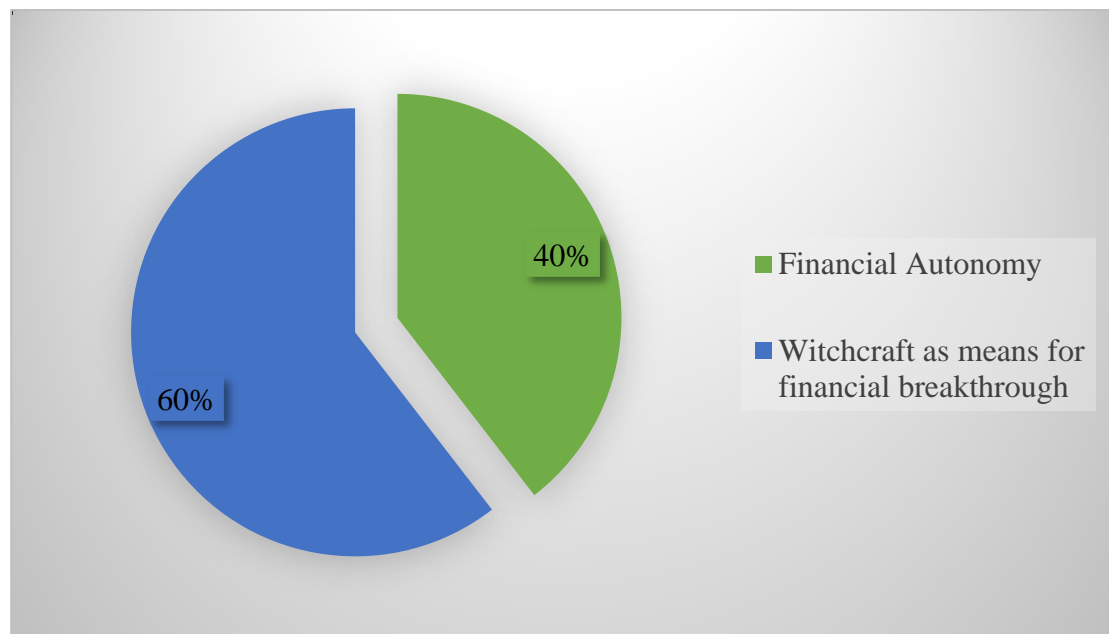


Figure 29: Economic well-being of the people

Source (Survey data, 2021)

The struggle for survival makes some people seek alternative solutions to attracting and maintaining wealth. From the analysis, it was found out that those who believed that witchcraft could give an upper hand in getting and maintaining wealth were at 60%. Some people visit the witches to provide them with stuff that was believed to boost their financial stability (Luongo, 2011). There is a belief that those who never practised witchcraft believe that they would not make it to financial stability since they never got involved in witchcraft (Mbiti, 1970).

Beliefs that witchcraft helps in economic stability makes most Christians poor and vulnerable (A.C.K. report, 2019). It, for instance, makes young people and young couples not to venture into economic activities to support them financially (A.C.K. report, 2019). Fera and Believe of the people that without witchcraft they could not

have a financial breakthrough made most young people poor and unproductive hence dependence rates among the people of Makueni is on the rise (A.C.K. report, 2019).

4.6. Church’s Teachings and Response to witchcraft fear among the Akamba Christians

4.6.1. Anglican church teachings against fear of witchcraft

Objective four of the study investigated the teachings and response of the A.C.K. on fear of witchcraft among Christians in the Diocese of Makueni. The A.C.K. church maintains that the members of the church are not expected to believe or practice witchcraft (supported by 78.54%). Witchcraft in the church is believed to be an Akamba traditional practice that was overcome by the events and times (54.33%). The church takes serious policy measures against the members who are found to practice witchcraft either openly or secretly (67.51%). In acknowledgement of the indulgence in witchcraft among the Akamba A.C.K. Christian community, the following teachings had been adopted in order to reduce and ultimately eliminate it.

Table 23: Adopted Teachings

Statement on Teachings	Priests	L/R	Total
It causes confusion, suspicion and hatred among relatives and communities.	29	32	61(59.8%)
It brings limitation on individuals because of fear of being bewitched; it retards social change and economic development	12	17	29(28.43%)
As a result of the repressive influences of witchcraft, some people fall into poverty.	1	0	1(0.98%)
It is a threat to life and a form of psychological problem	27	28	55(53.92%)
People are not taking responsibility for their actions as they blame witchcraft for their problems	18	21	39(38.24%)
It is a barrier to spiritual growth	32	33	65(63.73%)
It is a subtle denial of the existence and power of God on the whole world	11	18	29(28.43%)

Source (Survey data, 2021)

Evidently, from the study, there is much to do on the teachings in order to realize effectiveness.

On whether to dismember any congregant from the church, they were against that approach. A.C.K. Christians in the Diocese of Makueni were reluctant to de-registering any member who practices witchcraft because they believe in true changing Gospel of Christ. The findings revealed that 57.56% did not agree, while 42.44% were for de-registering, the members found to fear and practice witchcraft. On the other hand, those Christians who classified themselves as professing African traditional religion, 9 out of 11, were not of the opinion to dismember any church member on the grounds of practicing witchcraft. Therefore, dismembering was not among the A.C.K. Christian options on disciplining a member. However proposed continued proclaiming the gospel of Christ.

Table 24: Disciplinary opinion

Statement on disciplinary		Christian	Religion African Traditional Religion (A.T.R.)	Total
Should the church take any disciplinary cases against Christians who fear and practice witchcraft?	Yes	62	2	64
	No	99	9	108
Total		161	11	172

Source (Survey data, 2021)

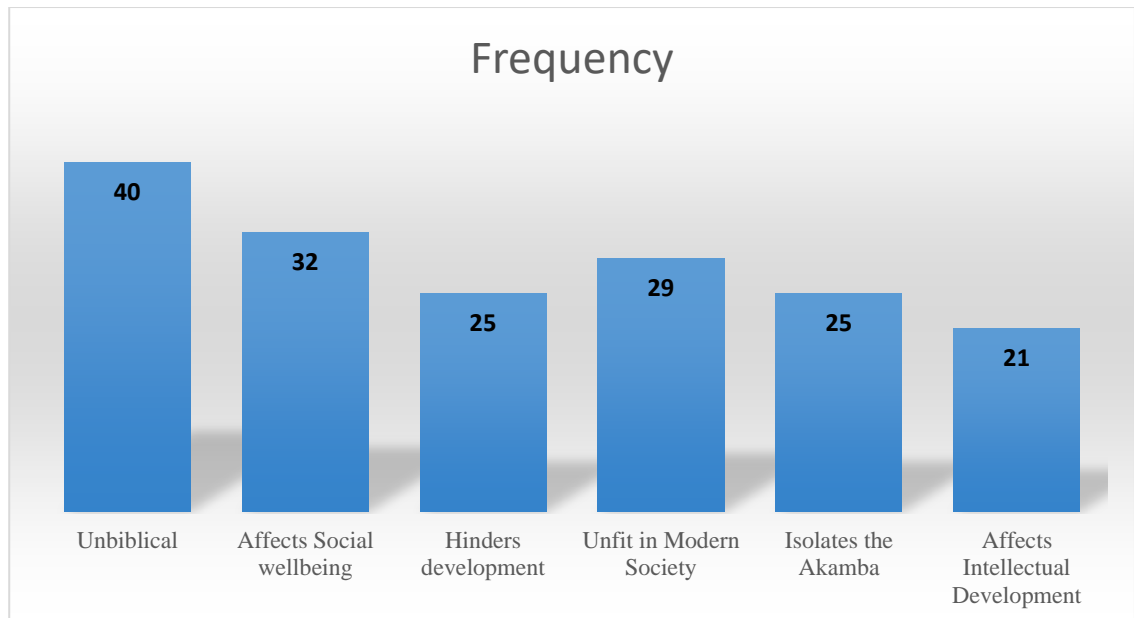


Figure 30: The frequency of the A.C.K. teachings against witchcraft fear in the Diocese of Makueni

Source (Survey data, 2021)

Figure 30 shows the frequency of the respondent's views on the A.C.K. teachings against fear of witchcraft in the Diocese. A higher number of respondents cited fear, belief and practice of witchcraft as unbiblical (23.26%), affected social well-being (18.60%), hindered development (14.53%), was unfit in the modern society (16.86%), isolated the Akamba (14.53%) and affected intellectual development (12.21%) were used by the church to discourage members from the practice of witchcraft.

The Bible, according to the clergy and lay readers in the A.C.K. church, discourages all forms and manner of witchcraft. It was argued by the clergy that witchcraft does not offer any solutions to any social, economic, moral and political issues of the society (as supported by the A.C.K Constitution, 2002). The Bible discourages witchcraft, and those who practice it risk being excommunicated from the church (A.C.K. Constitution, 2002).

“The practice of witchcraft made church members unspiritual, and that made the church lose its objective of strengthening the spiritual well-being of the people” (IP-Q073).

Human beings are, by nature, social beings (Mbiti, 2015). The A.C.K. church promotes peaceful coexistence among all Christians (A.C.K. Constitution, 2002). Witchcraft interrupts peaceful coexistence among Christians (Luongo, 2011). It affects the social well-being of the people, therefore, making people fear associating with each other freely. Those practising witchcraft therefore are feared and hardly makes friendship with people, a critical element in Christianity (Mbiti, 2015).

Witchcraft fear hinders development (42.32% agreed). It is believed that witchcraft affects the growth of businesses, especially in regions where many people practice it. Church members who have businesses claim that they could be well advanced if it were not for witchcraft sometimes secretly applied in their business premises (Mbiti, 2015). Such fear has made people either to quit or fail to explore business opportunities (Luongo, 2011). They alleged that through witchcraft, businesses were involved in accidental happenings, theft, loss of customers and failure to make a profit (Luongo, 2011).

The A.C.K. churches condemned fear, belief and practice of witchcraft because it made people continue in poverty (IP-Q073)

The A.C.K. teachings are that trepidations believe and practice witchcraft as a traditional practice that does not fit in modern times. The church has sponsored schools in the county whose main agenda is to bring up holistic learners. The church holds that times have changed and believe and the practice of magic, witchcraft, sorcery and other Akamba traditional practices (A.C.K. report, 2019). The world is advancing in science and technology through the utilization of local people's participation in all sectors. Witchcraft did not have any elements which would help in any form of development. It

is one of the traditional practices which do not offer any solutions to human problems. The church uses that fact to let the people know that persistence of witchcraft in the area amounts to an increase in ignorance and backwardness.

Kenya has about 42 ethnic communities, each with diverse beliefs and practices which are unique (Makoloo & Ghai, 2005). Analysis of oral data revealed that the Akamba are greatly feared by other ethnic communities in Kenya because of the belief that the Akamba practice witchcraft, which affects the social, moral and religious well-being of the people (Anderson, 2006). The Akamba are believed to possess witchcraft paraphernalia which people apply to each other to affect them negatively. Such fear against the Akamba people seems to isolate the Akamba from other Kenya communities, consequently making them lose business opportunities and sometimes makes them lose or not get jobs offered to other Kenyans (Anderson, 2006).

Witchcraft fear has negative effects on intellectual development. It makes people believe that for someone to excel intellectually or academically, some witchcraft must be involved (Mbiti, 1970). Above 60% of the respondents were of the view that people who had mental sicknesses were bewitched. That makes learners in whichever level of learning to be either lazy or uncommitted to learning (Mbiti, 2015). This has made the community not have as many people in academic endeavors as it would have been if witchcraft was not believed and practised (Luongo, 2011). The A.C.K. church taught against the fear, belief and practice of witchcraft because its effects on intellectual development have made the community lack experts in intellectual fields which should help the people utilize local people in all sectors (A.C.K. report, 2019).

4.6.1.2. Effectiveness of the Anglican church teachings on fear of witchcraft

In assessing the effectiveness of the teaching on the A.C.K. Christians, the priests and Lay readers, were divided.

Table 25: Effectiveness of the A.C.K. teachings on fear of witchcraft in the Diocese of Makueni

		Role		Total
		Priest	Lay Reader	
Has the teachings of the Anglican Church Diocese of Makueni against fear of witchcraft has been effective?	Yes	23	28	51 (52.04%)
	No	25	22	47 (46.96%)
Total		48	50	98

Source (Survey data, 2021)

More than half (52.04%) of them see those teachings to be effective, while the other half (46.96%) see that much still needs to be improved on the teachings offered by the A.C.K. Diocese of Makueni.

4.6. 2. F.G.D.'s responses on the teachings and responses of A.C.K. on fear of Witchcraft

In terms of the teachings and responses of the A.C.K. Diocese of Makueni on fear of Witchcraft, the F.G.D.s were inquired on what the church was doing to sensitize members on fear of witchcraft, whether the current approach and advocacy was enough to respond to witchcraft, what A.C.K. Diocese of Makueni should do to those who fear, believe and practice witchcraft and what the A.C.K. Diocese of Makueni could do in order to restore Akamba A.C.K. Christians from the fear, beliefs and practices of witchcraft. On the question of what the church was doing to sensitize members against witchcraft, IP-(Q073) affirmed

“that fear of witchcraft, as a matter of concern, is taken by the church seriously. However, witchcraft has a far-reaching effect on the spiritual growth of members”

The area has in the past associated it to poverty due to the continuous manipulation and money extortion from time to time for those individuals seeking help from Witches, through well assorted and packaged lies that inculcate fear among the individuals if they were not going to abide by the conditions set forth with by witches. The A.C.K.

Diocese of Makueni has also sensitized its congregants on total reliance on the protection and providence from Almighty God. In addition, the A.C.K. Diocese of Makueni has advocated for the abandonment of witchcraft, which is a great step towards spiritual growth, and those practicing witchcraft out rightly deny the existence and power of God.

As to whether the current approach and advocacy was enough to respond to witchcraft, all the F.G.D.s considered the endeavor as not yet attained its efficacy. Hence in order to control and even rid the Diocese of witchcraft indulgence, Ex-communication of members would not be enough, but teaching programs or sessions for Akamba A.C.K. Christians who have been found in fear believe and practicing witchcraft be organized from time to time to educate them on how to overcome witchcraft and believe in God. Further, on what the A.C.K. Diocese of Makueni could do in order to restore Akamba A.C.K. Christians from the beliefs and practices of witchcraft, the F.G.Ds suggested that training to Priests and Lay readers on the most effective way to handle witchcraft and advocate against its indulgence. The A.C.K. Diocese of Makueni, to avoid condemnation on purported members but instead, offer discipleship classes to them and the younger generations of A.C.K. church members. Lastly, if possible that Catechism is revised to include African Traditional Religion.

4.7. Priests and lay readers Propositions on the approach against fear of witchcraft

In mitigating the influence of witchcraft on the beliefs of the A.C.K. Christians in the Diocese of Makueni, the below propositions from priests and Lay leaders were suggested.

Table 26: Priests and lay readers Propositions on the approach against fear of witchcraft

Statement on Proposition	Priests	L/R	Total
Sound Evangelism	32	30	62(63.27%)
Enculturation Liturgy	22	30	52(53.06%)
The catechism to include teachings on A.T.R.	38	41	79(80.61%)
Charismatic gifts to be encouraged	36	35	71(72.45%)
Provide healing services	35	34	69(70.41%)
Training of clergy to include witchcraft in the broader topic on A.T.R.	35	42	77(78.57%)
Revise Catechism presentation and its content	22	25	47(47.96%)
Integrate Charismatic renewals	35	32	67(68.37%)
Incorporate discipleship classes	21	23	44(44.9%)
Adopt a new method of doing mission, not condemnation	31	25	56(57.14%)

Source: Survey data, 2021

From their propositions, Catechism to include teachings on A.T.R. (80.61%), training of clergy to include witchcraft in the broader topic on A.T.R. (78.57%), encouraging charismatic gifts (72.45%), provision of healing services (70.41%), integration of Charismatic renewals (68.37%) and Sound Evangelism (63.27%) are among those interventions that require urgent attention and adoption in order to curb the dominance of witchcraft beliefs and practices.

4.9. Test of Hypothesis

Table 27: Hypothesis test using Chi-square test

Null Hypotheses	P _{value}	Verdict
i. Foundations of Theological and biblical teachings against witchcraft has no effects on Akamba A.C.K. Christians in A.C.K. Diocese of Makueni.	0.010	H ₀ Rejected
ii. Witchcraft fear is not persistent among Akamba A.C.K. Christians in A.C.K. Diocese of Makueni.	0.012	H ₀ Rejected
iii. Witchcraft fear has no effect on the Akamba A.C.K. Christians of A.C.K. Diocese of Makueni.	0.030	H ₀ Rejected
iv. There are no teachings/responses of A.C.K. on witchcraft fear in the Diocese of Makueni.	0.019	H ₀ Rejected

Source :Survey data, 2021

From table 27 above, there was evidence against the null hypotheses since all their ^{values} were greater than $\alpha=0.05$.

4.9. Summary of findings

This study incorporated the Anglican Archdeaconries of Makueni, Kibwezi and Mbitini, Akamba A.C.K. Christians, priests, lay readers and A.T.R.s. Most (93.61%) of them had resided or served the church for a longer period of time, which presumably allowed them to very well get acquainted with the beliefs and practices of the Christians in relation to witchcraft.

The statistics on the influence of witchcraft on the Anglican Church of Kenya Christians, Diocese of Makueni, was presented in this chapter. Data were collected from the Akamba A.C.K. Christians, Akamba traditionalists, lay readers and the A.C.K. priests. Persistence fear, belief and practice of witchcraft was resulting from beliefs that it promoted social well-being, economic affluence, physical well-being and academic excellence.

Contrarily to the beliefs that fear of witchcraft had positive effects on society, data from the field exposed negative effects of belief and practice of witchcraft. It was largely observed that fear of witchcraft affected people socially, spiritually, morally, economically, physically and politically. Due to its negative effects, the church dismissed it as unbiblical. The A.C.K. church further termed fright, belief and practice of witchcraft as a hindrance to social, economic and intellectual developments. Because of fear appended to, it was also seen to be unfit in the modern society geared towards innovation and science.

4.9.1. Basis of Biblical and Theological teachings on Witchcraft fear

Those among the least successful biblical and theological foundational teachings included;

1. Micah 5:2-5 that When the Messiah, Israel's Prince of Peace, returns, witchcraft will no longer be tolerated. That hope for the destruction of witchcraft was assured.
2. Acts 13:4-12 Elymas the Sorcerer turns blind for protecting the deputy of the Country of Cyprus from listening to the Gospel from Paul. Acts 13:6-8, witchcraft opposes missionary work, and in Acts 13:10 Witchcraft is a spiritual aberration that is deceitful, diabolical and the polar opposite of righteousness and
3. Rev 18:23 that witchcraft which deceives nations is punishable at the end of times.

4.9.2. Factors contributing to Persistence fear of Witchcraft

In addition, those Akamba A.C.K. Christians who resorted to fear of witchcraft lacked enough faith in Christian teachings. All the various categories sampled agree that the Christians, fear and as a result believe and practice witchcraft. Further, among the reasons for their persistence in paying homage to witchcraft ordinances were as outlined below;

- i. Its power to Predict,
- ii. Offers protection against evil spirits,
- iii. Guarantees the belief in Protective Ceremonies,
- iv. It vanquishes deadly areas of spiritual forces,
- v. It Provides protective medicine and
- vi. Provides medicine to enhance land's fertility, livestock and people

4.9.3. Effects of Witchcraft fear in A.C.K. Diocese of Makueni

Further, the majority of Christians view fear of witchcraft as very real, having known someone who practises witchcraft and still goes to church. They affirmed that witchcraft causes conflict, envy, mistrust, causing people to be superstitious against each other and sometimes has hazardous effects on those who perpetrate them. Moreover, witchcraft causes fear among Akamba A.C.K. Christians preventing

investment and development and affect the spirituality of A.C.K. members. They believe that it is responsible for misfortunes and untimely death.

4.9.4. Teachings and Response of the A.C.K. Diocese of Makueni on fear of Witchcraft

Christian members and priests and lay readers agree that much is to be done in order to comprehend another level of faith on those foundational biblical beliefs. Therefore, as culture continues to play an influential role in witchcraft, there is an urgent need to revisit the Christian teachings currently being advocated for by incorporating the whole topic of traditional magic and witchcraft into those teaching. Dismembering alone may not eliminate indulgence, but such programs like provision of healing services, the integration of charismatic renewals and introducing a new methodology of doing missions that are free from condemnation.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

The chapter comprises a synopsis of the entire study's content. First, it presents a summary of the major findings; second, it gives recommendations based on the study's objectives. Then it proposes areas for further research concerning witchcraft on and beyond the Anglican Church of Kenya Christians.

5.2: Summary of the Study

The study sought to investigate the impact of witchcraft fear on the Anglican Church of Kenya, Akamba, and A.C.K. Christians in the Diocese of Makueni. It examined: the biblical and theological basis on witchcraft, factors influencing the persistence fear of witchcraft among Akamba A.C.K. Christians the effects on society and the A.C.K. teachings and response to witchcraft fear.

This study sampled Akamba A.C.K. church members, priests, lay readers, and A.T.R.s from the archdeaconries of Makueni, Kibwezi, and Mbitini in the Diocese of Makueni. The sample therefore, comprised 172 Akamba A.C.K. Christians, 98 priests and lay readers, and 3 A.T.Rs.

Data for the study was mainly obtained through primary and secondary sources. The data collected using the aforementioned data gathering tools was categorized and themes were developed based on the study's main objectives. Among those that responded were: Akamba A.C.K. Christians, Akamba traditionalists, lay readers and A.C.K. priests from the sampled archdeaconries in the Diocese of Makueni. A total of 286 respondents were taken from the 3 archdeaconries of the Diocese.

The study was guided by Richard Niebuhr's (1951) Christ and culture theoretical framework, which presents five paradigms, informed the study. The theory centered on Christ and culture. The theory states that every generation of Christians must work out their relationship with the culture around them because Culture changes over time. Changes in demographics, attitudes toward moral issues and the development of new technologies alter the questions Christianity must answer and the concerns it must respond to. Niebuhr states that there are five basic ways Christians tend to interact with culture. Based on this theory, the A.C.K. Christians find a way of living with the positive effects of witchcraft, making the practice persist among the Akamba of Makueni Diocese.

5.2.1. Biblical and theological basis of witchcraft fear

Objective one investigated the biblical and theological basis of witchcraft. In assessing the basis of theological teachings of witchcraft, the Akamba A.C.K. Christians of the church identified the success in teaching that God censures witchcraft (Exodus 22:18), demons recognize and fear the power of God (Luke 4:31-37, 41 and Mark 1:21-28, 39) and miracles performed in the church were far more impacting than witchcraft (Acts 8:9-24). However, they acknowledged that the church has milestones to achieve success in the following teachings:

1. Micah 5:2–5 When the Messiah returns, Israel's Prince of Peace, witchcraft will come to an end. That hope for the destruction of witchcraft was assured.
2. Acts 13:4–12 Where Elymas the Sorcerer turns blind to protect the deputy of the Country of Cyprus from listening to the Gospel of Paul. Acts 13:6-8: Witchcraft opposes missionary work and Acts 13:10 Witchcraft is deceptive, diabolical, the adversary of righteousness and a spiritual perversion.

3. Rev 18:23 says that witchcraft, which deceives nations, will be punished at the end of times.

On the other hand, the church members assessed the success as still far from achievement. All the basis biblical and theological teachings have not yet impacted the Christian beliefs and practices of witchcraft. Therefore, those teachings as listed below should continuously be encouraged for the congregants to absorb into their beliefs eventually. They are:

1. That hope for the destruction of witchcraft is assured (Micah 5:2-5).
2. Acts 13:6-8: Witchcraft opposes missionary work and Acts 13:10: Witchcraft is deceptive, diabolical, the adversary of righteousness and a spiritual perversion.
3. Rev 18:23 says that witchcraft, which deceives nations, will be punished at the end of times.

Moreover, to bolster further the moderately achieved foundations of biblical teachings, additional effort must focus on:

1. Genesis 7:22, where the "magicians" of Egypt and Babylon held witchcraft skills similar to the powers and enchantment of some witches today,
2. It is clear from Deut 18:9-14 that the use of fire, divination, observers of times, enchanters or witches was forbidden such that all who do those things are offensive to the Lord Acts 8:9-25.

3. 2 Kings 9:22, 30-37, where Jezebel was condemned to death due to her association with witchcraft. Those who practice witchcraft are cursed, according to 2 Kings 9:22.
4. 2Kings 9:34 and 9:33-35 say that witchcraft brings hatred and no peace among the people of God. According to Isaiah 47:9, it is not left unpunished.
5. Acts 16:16-18 A certain damsel was possessed with a spirit of divination. That spirits recognize the power of God and their influence is inferior to that power,
6. Acts 19:13–20 The Sons of Sceva, who called on Jesus and Paul to exorcise demons, demonstrated dual allegiance to the power of God and sorceries. At Ephesus, many of the Christian converts confessed to having engaged in magical practices and
7. Gal 5:20, witchcraft is listed as the works of the flesh,

This disclosure continues to place the encumbrance of entrenching beliefs on gospel ministers and church leadership. As was evident in the latter section, most Christians lacked faith in the Christian teachings and inferred that a change of tact might be feasible to reverse the attitude towards Christian teachings.

5.2.2. Factors contributing to the persistence of witchcraft fear among the Akamba A.C.K. Christians in the Diocese of Makueni

Objective two investigated factors contributing to the persistence of witchcraft fear among the Akamba A.C.K Christians in the Diocese of Makueni. It was found out that despite the presence of the A.C.K church in Makueni and Ukambani in general for over a hundred years, fear, belief and practice of witchcraft persisted. Data collected and

analyzed revealed several factors which contributed to the persistence of witchcraft in Makueni. First, it was argued positively that the practice of witchcraft upheld the social wellbeing of the people. Witchcraft is thought to have instilled social order among the people.

Second, the study revealed that fear, belief in and practice of witchcraft promoted economic development and survival. Through witchcraft fear people respected other people's property, promoting people's investment in physical property and contributing to their economic wellbeing. Third, in politics witchcraft made people successfully defend their political seats or win against their political opponents. There was a belief that politicians could serve with little fear of physical, mental, or emotional harm through witchcraft. Fourth, the study found out that people trusted the power of witchcraft to bring about physical health and intellectual formations that were dependable.

It is undoubtedly clear that the Christians fear, believe in and practice witchcraft in the Diocese of Makueni. Their persistence in observing its ordinance lies in their belief that

- i. it has the power to predict the future,
- ii. it protects oneself against evil spirits,
- iii. it wades off the deadly spiritual forces and
- iv. Offers protective medicine for humans, land and livestock.

Furthermore, through the protective rituals conducted for the good of the community or a group of privileged people, the remedies and benefits are palpable. When witchcraft ordinances were conducted to allay the times of drought and famine, the respondents acknowledged that rain and an abundance of yield were realized afterwards.

Other minor dynamics that lead to Christians clinging to witchcraft are:

- i. Diseases among the people,
- ii. Land disputes among neighbours,
- iii. Seeking power and prosperity,
- iv. Lack of enough faith in Christian teachings,
- v. Mysterious deaths in families,
- vi. Bad omen and
- vii. Suspicion of having been bewitched and fear of unknown

However, the Christians disregarded the power of witchcraft to harm, heal, cast spells, conjure the dead, and purify an individual after harm or shriveling of impurities and practice traditional healing. In addition, the protective expedients given by witches were not effective and witchcraft does not have the power to ward off sorcerers. Overall, most Akamba Christians' affinities to pay homage to witchcraft were due to their adherence to cultural norms, viewed witchcraft as an alternative remedy for unrealized blessings or misfortune and a small percentage got bad examples from some church leaders who practice witchcraft. Hence, illustrating that witchcraft and Christian belief systems are working at cross purposes.

5.2.3. Effects of Witchcraft fear among Akamba Christians in the A.C.K. Diocese of Makueni

Objective three of the study examined the factors contributing to persistent of fear of witchcraft among the Akamba A.C.K Christians in the Diocese of Makueni. It was deduced that witchcraft pretentious people's spiritual, social, moral, economic, physical and political wellbeing. It was revealed that such effects make Christianity lose its prime objective of being in the area. Christianity has been in Ukambani for over a

decade, but its influence in the area has not been up to the expectations of the A.C.K church in the Diocese. Due to the fear, belief and practice of witchcraft, the research found that Christians seek attention from the mushrooming churches which incorporate the Akamba traditional practices.

The Christians have stroked the effects of witchcraft fear amongst themselves. The majority of them view witchcraft as very real, as compared to just being legendary. Most Christians accepted having been bewitched or witnessing someone who had been bewitched in the past. On the contrary, the majority knew someone who practices witchcraft and still goes to church. The relevance of witchcraft fear in current times was still prominent as compared to a majority of established churches.

In their view, witchcraft causes conflict, envy and mistrust causing people to be superstitious against each other and that witchcraft belief, accusations and imaginations have diverse and sometimes hazardous effects on those who perpetrate them. Further, they agreed that witchcraft causes fear among Christians and prevents investment and development. Nevertheless, it was generally observed that witchcraft pretentious the spirituality church members. The effects of fear of witchcraft are that it is directly concomitant with misfortunes and causes untimely death. Nevertheless, there was little evidence to support the philosophies that it affected church growth; caused barrenness was responsible for accidents, brake failures, sickness and the disintegration of African families.

5.2.4. Teachings and response of the A.C.K. against witchcraft fear in the Diocese of Makueni.

The fourth objective sought to examine the teachings and response of the A.C.K on witchcraft fear in the Diocese of Makueni. First, it was discovered that witchcraft was

unbiblical. It had been disheartened in the Bible, and anyone found practicing it was expected to be anathematized. Second, the research established that belief in and practice of witchcraft affected the social wellbeing of people. It was found out that those practicing witchcraft were greatly dreaded in the community to the extent that none wished to get any assistance. Therefore, in its attempt to promote the social wellbeing of Christians, the church taught against witchcraft.

Third, the church taught that fear of witchcraft hindered development in the area because most people feared investing since they believed that physical wealth was affected by witchcraft. People dreads starting projects which could help the community's development for fear of being bewitched. The community depended on government-initiated projects, some of which could have been initiated and owned by local people. Fourth, the study found that witchcraft is an old practice that does not fit into modern society. Modernization, education, science and technology do not have a place for witchcraft.

The church discouraged people from fearing and practicing witchcraft since it was old, irrelevant and flabby in contemporary society. Fifth, the study discovered that witchcraft impeded with the intellectual development of the people. Witches allegedly interfered with learners, affecting them through sickness and mental health. They believed that witchcraft existed and made learners either lazy or uncommitted to learning.

In acknowledging witchcraft fear among Christians, several teaching methods have been advanced to reduce and ultimately eliminate witchcraft. Those teachings in order of merit include this:

- i. It is a barricade to spiritual growth.
- ii. It causes confusion, suspicion and hatred among relatives and communities.
- iii. It is a peril to life and a form of psychological terrorism.
- v. People are not taking responsibility for their actions as they blame witchcraft for

their problems.
- vi. It puts precincts on individuals because of fear of being bewitched, it retards social change and economic development.
- vii. It is a subtle denial of the existence and power of God in the whole world.
- viii. As a result of the repressive influences of witchcraft, some people fall into poverty.

Evidently, the teachings have not been embraced that much by the church. This indicates that they still have a high affinity for witchcraft ordinances, which retards the church's progress. However, on dismembering Christians culpable of practicing witchcraft, they were skeptical. More than half of them were of the opinion that other avenues of disciplining a member should be explored in contrast to dismembering the culprits.

5.2.5. Effectiveness of the Anglican Church's teachings against witchcraft fear in the A.C.K. Diocese of Makueni

Respondents approved that much needs to be done to realize another level of faith in those foundational biblical beliefs. The quest for a Christ-like character in all the Akamba A.C.K. Christians of the Diocese of Makueni is a long road that is not rosy,

meaning that the gospel ministers need to adopt a unique methodology towards the Akamba community to win their trust and obedience to God. These strategies, according to the priests and lay readers, include;

- i. The catechism that is inclusive of teachings of the aspects of A.T.R.,
- ii. Inclusion of the broader themes of witchcraft during the training of clergy
- iii. Boosting charismatic gifts in pastoral ministry
- iv. Endowment of guided and structured healing services
- v. The incorporation of charismatic renewals,
- vi. Adopt apostolic view of mission and evangelism.
- vii. Reconsideration of the catechism presentation and its content
- viii. Incorporate discipleship classes which yields to Christians believe in the power of the triune God and the inspired word of God.

5.3. Conclusions of the study:

The study made the following conclusion according to the study objectives:

5.3.1 Basis of Biblical and Theological teachings on witchcraft

- i. Genesis 7:22, where witchcraft powers possessed by the "magicians" of Egypt and Babylon were not unlike the powers and the enchanting of some witches today,
- ii. Deut 18:9-14 that the use of fire, divination, observers of times, Enchanters or Witch was forbidden. Such that all who do those things are offensive to the Lord. (Reference to Acts 8:9-25),

- iii. 2 Kings 9:22, 30-37 where Jezebel was condemned to death due to her association with Witchcraft. Those who practice witchcraft were cursed according to 2 Kings 9:22,
- iv. 2Kings 9:34 and 9:33-35 that witchcraft brings hatred and no peace among the people of God. According to Isaiah 47:9, it is not left unpunished,
- v. Acts 16:16-18 A certain Damsel was possessed with a spirit of divination. That Spirits recognize the power of God, and its influence is inferior to that power,
- vi. Acts 19:13-20 The Sons of Sceva, who called on Jesus and Paul to exorcise demons demonstrated dual allegiance to the power of God and sorceries. Acts 19:19, at Ephesus, many of the Christian converts confessed to having engaged in magical practices and
- vii. Gal 5:20, where witchcraft is listed as the works of the flesh.

5.3.2 Factors contributing to the persistence fear of witchcraft among the Akamba A.C.K. Christians in the Diocese of Makueni

1. Witchcraft fear contributed to societal order in the Economic, social political and academic.
2. The fear, belief and practice of witchcraft has depressed the spiritual levels of Christians.
3. Christians believe Witchcraft provides solutions to problems facing them on their daily undertakings
4. The A.C.K. Diocese of Makueni endeavored to eradicate the Akamba traditional practices such as witchcraft without unearthing clear unconventional, consequently making people continue practicing it in secrecy.

5.3.3 Effects of Witchcraft fear among Akamba Christians in the A.C.K Diocese of Makueni

- i. Witchcraft fear affected the social well-being of the people
- ii. Witchcraft Fear affected the spiritual growth of the Christians in the A.C.K church Makueni Diocese.
- iii. Witchcraft fear has contributed to poverty among the A.C.K Christians in Makueni Diocese.
- iv. Fear, believe and practice of witchcraft among the A.C.K Akamba Christians in Makueni Diocese discouraged non-Christians from joining the church

5.3.4 The A.C.K. Teachings on Witchcraft in the A.C.K Diocese of Makueni

- i. The A.C.K. has a policy that seeks to ex-communicate any member who practices witchcraft
- ii. The Bible does not support the belief and practice of witchcraft
- iii. Witchcraft fear undermines the social, moral, religious, economic and political development of the society
- iv. The church did not attempt to find out the positive aspects of witchcraft fear
- v. Belief and practice of witchcraft fear still persists among the A.C.K Akamba Christians in Makueni Diocese

From the study, there is a considerable need to uplift the faith of the Akamba Christians from mere beliefs to a more profound and rich experience of salvation through Christ and the love of God for an undeserving generation of Christians. While expressing a personal encounter and walk of faith, these teachings should demonstrate the power of God to provide and protect us as feeble human beings from the works of the devil. That we are sinful as humans and in need of the deliverance of God from our current state.

Instead of hooking our faith in A.T.R. and witchcraft, there is a greater refuge above all others in Christ Jesus, who was human but never sinned.

5.4. Recommendation

5.4.1. Recommendations on the basis of Biblical and Theological teachings on Witchcraft fear.

This study recommends as follows:

5.4.1.1. Revised catechism content to be included in Sunday school curriculum, youth groups, fellowships, and other church cell groups

The practice and fear of witchcraft is a fundamental expedition of man's existence in our times (Ashforth, 2005), and the church cannot entomb its cranium in the sand and assume all is glowing. She has to allude to the fear of witchcraft in all her pastoral drudgery, especially in the catechism and Sunday school programmes and dessert to expose to the people the powerlessness of witchcraft before God. This will go along with training the Sunday school instructors and catechists so that trained teachers and catechists handle the teachings. In this viewpoint catechism classes should last at least 12 -24 months for a well-grounded Christians to emerge. It also requires well trained personnel with professional skills and methodology that the church should consider engaging full time catechists to bridge the gap of parish priest for his or her eccleasical duties.

The catechism and Sunday school syllabus approach should embrace enculturation and present the gospel of Christ to predispose people to receive Jesus Christ in an integral manner, poignant on a personal, cultural, economic, social and political level to live a holy life in total union with God. The new approach should depict the métier of God over witchcraft. Undoubtedly, the devil is real. It is essential for Christians to be empowered to know that the powers of the devil is not beyond Christ's intention of

salvation (Romans 8:37, John 10:10). However, we are like a child before a giant. "Divine assistance alone restores the equilibrium." (Delaporte, 1992; Kilundo, 2011, p65)

5.4.2. Recommendations on the Factors for Persistence fear of Witchcraft Among the Akamba A.C.K. Christians in the Diocese of Makueni

5.4.2.1. Evangelization

The A.C.K Diocese of Makueni to habitually utilize the homegrown ministers in her holistic pastoral ministry. This will help the gospel to be presented in the Akamba traditional slant. This is because they will be able to understand and integrate the gospel terrain in the context.

Call for coordinated exigent pastoral procedures. Consternation of witchcraft is a pastoral challenge in the A.C.K of the Diocese of Makueni that can never be ignored and calls for insistent pastoral measures. Its evil powers and the denial of its existence is to refute the existence of evil powers and eventually the reason for the coming of Christ on earth and to defeat the value of the great commission in Matthew 28. Therefore, even those who denied the existence of witchcraft do not make it non-existent for beings it exists even outside of one's knowledge. Therefore, the mission of evangelization in the A.C.K Diocese of Makueni calls for co-ordination of both clergy, lay readers and staunch Christians on an accurate understanding of witchcraft to make evangelization evocative.

5.4.2.2. Continues Christian formation

Incorporating compressive structured early church discipleship programmes for new converts. For those who have tumbled to the fear, belief and practice of witchcraft, the church to provide a continuous growth process, which nurtures those congregants who

are young and wavering in faith. When carefully controlled and cautiously managed these classes will progressively increasing the church's numbers and even consistency in their faithfulness.

5.4.3 Recommendations on the Effects of Witchcraft fear among Akamba Christians in the A.C.K Diocese of Makueni.

5.4.3.1. Worship and liturgy enculturation

The A.C.K Diocese of Makueni pastoral system acculturates the Akamba traditional beliefs and practices. This will therefore allow presenting the gospel of Christ without ignoring the existing culture. As a result it will restore the social and moral order of the community. Pastoral proxies must adopt a strategy of diffusing faith in its entirety and wholeness. Furthermore, to infiltrate the hearts of the present man in a more precise and definite manner than before, to know and effect interior transformation (Paul, vi: 1975). This can be done through a replenishment methodology and understanding of witchcraft in relation to God. The church should discern new trends in making her liturgy and worship alluring and gorgeous to the faithful, addressing the basic needs and daily issues that concern followers and make them turn to witchcraft. Abstract liturgies should be replaced due to their sterility.

5.4.3.2. Clergy and Lay readers' training and refresher courses

The A.C.K Diocese of Makueni to ordain the indigenous clergy and empowered them to identify the Akamba traditional witchcraft practices, which gainsay the Christian principles. Theological training should be made obligatory for all those who wish to be ordained to lead churches and parishes, with specific courses for specific contexts to address this menace. There should no priest who has not met the minimum Anglican training qualification whether with special duties or not. Further ACK diocese of Makueni should not wild out full time ministry for continues follow-up without

alienated eccleasical synergy. Also, training for the lay charismatic is of paramount importance to achieve uniformity in their approaches. The church cannot fictitious any longer that there is no confusion in dealing with witchcraft nervousness. Good things are happening through the pastoral agents and wrongdoings of untrained and wrongly guided pastors and intercessors. Theological colleges do not have a comprehensive syllabus on some key native challenges as an academic subject and unit.

Many theological colleges train A.T.R. or in comparative religions and provide it diminutive knowledge on such issues. Theological colleges should train and have practicums on fundamental and practical ways of combating critical issues in certain contexts. As a result, the church must invest in training on cultural challenges not just witchcraft. However there should be contextual training to curb circumstantial pastoral challenges.

5.4.4. Recommendations on the A.C.K. Teachings on Witchcraft fear in the A.C.K Diocese of Makueni

5.4.4.1. Integrated charismatic rejuvenation

Incorporation of candid and well-structured charismatic undertakings and practices, which are a tremendous pastoral assertion in the church. These, should be actualized with proper guidelines to avoid undue extremes that may jeopardize the legitimized A.C.K of Makueni doctrinal concerns. Deliverance and exorcism services should be well regulated by competent authorities to curb disorder and abuse of the Holy Spirit. Propose general guidelines in the Diocese to urgently curb abuse from unscrupulous pastors to avoid the “Tower of Babel Pentecostalism scenarios”, particularly for each pastoral minister practicing in his or her identifiable way.

5.4.4.2. Pastoral policies

As it was evident in the study that on pastoral undertaking church leaders, priests and lay leaders experience and deal with, fear and accusations practice witchcraft, there is a need to have a decisive position to handle such incidences. A carefully drafted disciplinary protocol in the form of policies should be in place so that those church leaders are aware of the verdict if they slip into. However, these protocols should be rational in the sense that the church leadership approves of them to avoid upheaval and sway of innocent adherents to the church doctrines.

5.4.4.3. Government policies

Although the government's authority over the church's jurisdictions appears to be parallel, dispute resolution mechanisms may overflow to unwarranted proportions. In the event of such an eventuality, where the church cannot resolve disputes harmoniously, the government should provide a platform for their dispute resolution through some form of policy framework. The general guidelines will go a long way toward guaranteeing that disputes do not burst into proportional amounts. These mitigation measures ensure that pastoral policies are effective in administering verdicts to constrained church ministers. The government should provide clear procedural acts pegged in law on how to solve this challenge especially through Alternative dispute resolutions procedures (ADR), and use the church trained and accredited mediators. Therefore, the A.C.K Diocese of Makueni should invest in training their own Christian mediators through the mediation (court annexed) certified institutions.

5.5. Recommendations for Further Study

The whole phenomenon of fear of witchcraft is broad and cannot fully be exhausted by a single research. Future researchers could consider expanding the study to cover;

- i. Different denominations and cultures where witchcraft is still persistent.

- ii. Influence of the Akamba traditional practices on other communities.
- iii. Enculturation of the Akamba traditional witchcraft practices into Anglican Worship.
- iv. The effects of fear of witchcraft on development trends.
- v. The influence of modernization on witchcraft.
- vi. The association of witchcraft to the youth culture metamorphism.

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APPENDICES

Appendix I: Respondents codes for Interviews

Instrument Number	Interviews	Respondent	Date conducted
021	IP-Q021	Priest	12/12/2020
034	IP-Q034	Lay reader	23/12/2020
047	IP-Q047	Priest	23/12/2020
071	ILL-Q071	Lay leader	27/12/2020
073	IP-Q073	Priest	23/12/2020

Appendix II: Informed Consent

Mount Kenya University

Department of Religious studies

Cell phone 0712138651

My name is Kimolo Benjamin, a post-graduate student at Mount Kenya University pursuing a Masters degree in Religious studies. As a requirement of the programme, I have embarked on field research investigating the **IMPACT OF WITCHCRAFT ON THE AKAMBA CHRISTIANS IN THE ANGLICAN CHURCH DIOCESE OF MAKUENI**. Kindly note that this study is for academic purpose to enable me to be awarded a Masters degree. It is going to take approximately 25 minutes of your time. As such, you have been selected to participate in this study because you may have information that will significantly enrich the outcome of this study. All responses will be treated with the utmost confidentiality and will not be used for the purpose(s) other than that stated.

Findings of the study will be available on request at no cost. In case of any queries, feel free to communicate with me via my mobile phone. You are kindly expected to sign or thumb-print below to indicate that you have understood the purpose of the study and you have agreed to participate in the study.

Signature/ thumbprint of the participant..... Date.....

Appendix III: Questionnaire for Church Members

The following questionnaire is designed to investigate the impact of Witchcraft fear on the Akamba Anglican Church of Kenya's (A.C.K.) Christians, Diocese of Makueni. The information gathered through this questionnaire was kept confidential and was only be used for research purposes. Please give answers in the spaces provided and tick (✓) the box that matches your response to the questions where applicable.

Section A: Demographic Data of participants

1. What is your gender?

Female

Male

2. What is your age bracket? (Tick as applicable)

Below 18 years

18-30 years

31-40 years

41-50 years

Over 50 years

3. What is your highest academic and professional qualification?

Primary school

Secondary school

College Diploma

University's Bachelor's degree

Other

4. What is your marital status?

Married

Single

Separated

Divorced []

Widowed []

5. Period of residing in your current place?

Less than 2 years []

2-5 years []

6-10 years []

Over 10 years []

6. Indicate your Religion:

Christian []

ATR []

Other []

Specify _____

7. What is your Archdeaconry?

Makueni []

Kibwezi []

Mbitini []

Section B: Biblical and theological basis on witchcraft

1. In your view, which is primarily advocated for as the biblical foundations in the fight against witchcraft among the following biblical contexts?

1. Strongly Agree; 2. Agree; 3—neutral 4. Disagree 5. Strongly Disagree

Biblical contexts	1	2	3	4	5
a) Genesis 7:22 Witchcraft powers possessed by the "magicians" of Egypt and Babylon were not unlike					

the powers and the enchanting of some witches today.					
b) Exodus 22:18 God's attitude toward witchcraft is clearly stated: "You shall not suffer a Witch to live".					
c) Deut 18:9-14 Use of fire, divination, observers of times, Enchanters or Witch is forbidden. All who do these things are offensive to the Lord. (Reference to Acts 8:9-25)					
d) 2 Kings 9:22, 30-37 Jezebel is condemned to death due to her association with Witchcraft. Those who practice witchcraft are cursed according to 2 Kings 9:22.					
e) 2Kings 9:34; 9:33-35 Witchcraft bring hate and not peace among the people of God. According to Isaiah 47:9, it is not left unpunished.					
f) Micah 5:2-5 Witchcraft will not continue indefinitely when the Messiah, Israel's Prince of Peace, returns. The hope for the destruction of witchcraft is assured.					
g) Lk 4:31-37, 41; Mk 1:21-28, 39. The Demoniac in the Synagogue and Jesus. Demons recognize and fear the power of God.					
h) Acts 8:9-24 Simon the Sorcerers wanted to buy off the gift of performing miracles, but Philip, the disciple, condemned it. Acts 8:13, Miracles performed in the church are far greater than witchcraft.					
i) Acts 13:4-12 Elymas the Sorcerer turns blind for protecting the deputy of the Country of Cyprus from listening to the Gospel from Paul. Acts 13:6-8, Witchcraft opposes missionary work. In Acts 13:10, witchcraft is deceiving, satanic, the opposite					

of righteousness, and a spiritual perversion.					
j) Acts 16:16-18 Damsel possessed with a spirit of divination. Spirits recognize the power of God, and its influence is inferior to that power.					
k) Acts 19:13-20 The Sons of Sceva, who called on Jesus and Paul to exorcise demons, demonstrated dual allegiance to the power of God and sorceries. Acts 19:19, at Ephesus, many of the Christian converts confessed to having engaged in magical practices.					
l) Gal 5:20 Witchcraft is listed as the works of the flesh.					
m) Rev 18:23 Witchcraft which deceives nations, is punishable at the end of times.					
n) Rev 21:8; 22:15. Those who practice witchcraft will have no part in the New Jerusalem, for they will be cast into the lake of fire.					

2. Do you think the Ecclesiology below has been adhered to in dealing with witchcraft adopted by Christ and the disciples?

a) Christ's methods:

1. **Mark 9:14-29** Jesus healing a boy possessed with an evil spirit which Prayers and Fasting could only remove. Prayer and fasting are emphasized in order to remove evil spirits.

Yes [] No []

2. **Luke 8:26-39** Jesus' preference to save humans at all costs, as He casts Demons into pigs and they all drown. Deliverance at all costs is emphasized for the salvation of humanity.

Yes [] No []

3. **Mark 1:12-28** Jesus faces temptations from the devil, overcomes it and condemns the evil spirits. Total self-reliance on the power of God and His providence is emphasized for human existence.

Yes [] No []

b) Disciples' methods:

1. **Acts 8:9-24** Phillip condemned the intent from Simon, a sorcerer, of buying the power of the Holy Spirit from the disciples for personal material gains. The gift of healing should be freely used to alleviate human suffering to the glory of God.

Yes No

2. **Acts 5:1-16** Ananias and his wife lied to Peter about the price of wealth sold. They grieved the Holy Spirit and were condemned to death. Many healing miracles from Peter brought many to salvation. Faith in God is demonstrated.

Yes No

3. **Acts 13:8-12** Paul firmly made Elymas a sorcerer to be blind because he was an obstruction to evangelism that the deputy of Cyprus eagerly yearned. Obstacles that hinder others from getting salvation should be destroyed, including witchcraft believes.

Yes No

4. **Acts 16:16-40** Paul and Silas cast out the evil spirit from a possessed woman. They are arrested, but through praying and singing, the prison is shaken, and the door chains break miraculously. They are later set free by the Roman magistrates. The power of prayers and praise to God is demonstrated in Paul and Silas' victory.

Yes No

5. **Acts 12** Disciples are promised the Holy Spirit to enable them to be witnesses to the whole world. Jesus ascends to Heaven with a promise that he will come again in the same manner He ascended. A promise of the help of the Holy Spirit and the coming back of Jesus is assured. Therefore witchcraft has no role in human life.

Yes No

20. Has the Theological perspective below been dominant considering the following natures of Witchcraft practices?

Nature of Witchcraft	Do you agree with the nature of Witchcraft?	
	YES	NO

a) Deceitful		
b) Deteriorating and destructive		
c) Doomed		
d) Demonic		
e) Are works of the flesh		

21. Please respond to the following Theological propositions:

Do you agree with the following statements on Theological advances?	YES	NO
a) There is a need for a theological solution to deal with the fear of witchcraft?		
b) Does fear of witchcraft pose a significant danger to society?		
c) No need for the church to be involved in matters of fear of witchcraft?		
d) Do you believe the fear of witchcraft is a big problem known to society?		
e) Need all-inclusive theological training to be better equipped to handle the issue of fear of witchcraft?		

SECTION C: Persistence of fear of Witchcraft Among the Akamba

1. Do Christians in the A.C.K Diocese of Makueni fear, believe and practice witchcraft?

Yes []

No []

2. Have you ever witnessed cases of fear of witchcraft?

Yes []

No []

3. Indicate the extent to which you agree with the following on the reasons on Persistence fear and practice of witchcraft among Akamba

1. Strongly Agree; 2. Agree; 3—neutral 4. Disagree 5. Strongly Disagree

	1	2	3	4	5
1. Power to Predict.					
2. Power to Harm.					
3. Belief in Protective Ceremonies.					
4. Belief in Protective Devices.					
5. Belief in Power to Ward Off Sorcerers					
6. Power to Heal					
7. Use of black magic					
8. Casting of spells					
9. Conjuring the dead					
10. Protection against evil spirits					
11. Invoking spiritual world's favour					
12. Vanquishing deadly areas of spiritual forces					
13. Purification of an individual when harm or impurities have been contracted					
14. Provision of protective medicine					
15. Medicines to enhance fertility to land, livestock and people					
16. Traditional Healing					

Section D: Factors which lead to fear of Witchcraft among the Akamba

Do you agree that these are the Impression of fear of witchcraft among the ACK Diocese of Makueni Akamba Christians?

1. Strongly Agree; 2. Agree; 3—neutral 4. Disagree 5. Strongly Disagree

	1	2	3	4	5
1. Ritual purification protects a person or family from ritual impurities					
2. Ritual purification used to re-admit into regular society the cleansed person or persons					
3. Diseases among the people					
4. Constant family conflicts					
5. Land disputes among neighbours					
6. Childlessness and impotence					
7. Power and prosperity					
8. Acquisition of protective charms					
9. Lack of enough faith in Christian teachings					
10. Mysterious deaths in families					
11. Suspicion of having been bewitched					
12. Bad omen					
13. Cause of disease in humans and animals					
14. Fear of the unknown					
15. Protection and Defense					

Are there other factors that, in your opinion, cause the Christians to be involved in witchcraft practices ?

If Yes, kindly explain.

Section E: Effects of Witchcraft fear among the Akamba Christians

A. In your opinion, has fear of witchcraft affected the Akamba Christians?

Yes [] No []

B. Indicate the extent to which you agree with the following as the effects of witchcraft fear among the Akamba Christians.

1. Strongly Agree; 2. Agree; 3—neutral 4. Disagree 5. Strongly Disagree

	1	2	3	4	5
1. Witchcraft exists					
2. I fear witchcraft					
3. Witchcraft has affected church growth.					
4. Witchcraft is directly associated with misfortunes.					
5. It causes Barrenness					
6. It causes accidents					
7. It causes brake failures.					
8. It causes sickness					
9. It causes untimely deaths.					
10. It causes the disintegration of African families.					
11. The suspected witches live in fear of being attacked and denied access to essential services like medical services.					
12. It causes life-long stigmatization of the suspected witches.					

C. Have you ever witnessed witchcraft fear and practices?

Yes [] No []

D. Do you know someone who has been affected by witchcraft fear related matters?

Yes [] No []

E. Do you know someone who fears witchcraft and still goes to church?

Yes [] No []

Do you agree with the following statements?

F. Fear of witchcraft is not merely legendary; it was, and is real?

Yes [] No []

G. Witches have been able to come out into the open and show themselves for what they are?

Yes [] No []

H. Witchcraft is a religion far more relevant to the times than the vast majority of the established churches?

Yes [] No []

I. Witchcraft fear cause conflict, envy, and mistrust, among other evils, causing people to be superstitious against each other?

Yes [] No []

J. Witchcraft fear, beliefs, accusations and imaginations have diverse and sometimes hazardous effects on those who perpetrate them?

Yes [] No []

K. Does witchcraft cause fear among Christians?

Yes [] No []

L. Does fear of witchcraft prevent investment and development?

Yes [] No []

M. Does fear of witchcraft affect the spirituality of members?

Yes [] No []

N. What are other effects of fear of witchcraft, in your view?

Section F: Church's Teaching and response to the fear of witchcraft among the Akamba Christians

Indicate the extent to which you agree with the following as the Anglican Church response to witchcraft practices among the Akamba Christians

1. Strongly Agree; 2. Agree; 3—neutral 4. Disagree 5. Strongly Disagree

	1	2	3	4	5
1. Physical and spiritual healing service					
2. Purification through exorcism					
3. Teaching the Bible as it is written					
4. Adopting sound methods of evangelizing					
5. Incorporating church members in different categories of training in church doctrine					
6. Ability to integrate fully to the church all Christians					
7. Contextualizing Christ in the Akamba way of life					
8. Integrating herbal healing into Christianity					
9. Letting church members make informed decisions without condemnation					
10. Expressed feelings of love from the church leadership					

Do you think the church should take any disciplinary cases against Christians who

Involved in any witchcraft related practices?

Yes [] No []

Explain any other intervention that you think the church should adopt in order to address cases of fear of witchcraft among Christians

END

Appendix IV: Interview guide for Priests and Lay leaders

The following interview guide is designed to investigate the Impact of witchcraft fear among the Akamba A.C.K. Christians in the Diocese of Makueni. The information gathered through this interview was kept confidential and was only be used for research purposes.

1. Name _____ (optional)
2. Sex?
Male []
Female []
3. Name of the parish _____
4. Name of the Archdeaconry
Kibwezi []
Mbitini []
Makueni []
5. Role?
Priest []
Lay leader/Reader []
6. For how many years have you served as a Priest or lay leader/Reader?
1-5 years []
6 – 10 years []
11 – 15 years []
16 years and above []
7. In your own words, how would you explain the phenomenon of fear of witchcraft?

Are you aware that Akamba Christians of A.C.K. in the ACK diocese of Makueni fear and get involved in witchcraft practices? Yes []
No []

a. Biblical and Theological basis on the fear of Witchcraft

1. In your opinion, do you think ACK Diocese of Makueni is prone to witchcraft fear practices?

Yes [] No []

2. a. Do you think Witchcraft and Christianity are belief systems working at cross purposes?

Yes [] No []

b. What does the Bible teach about those who fear and believe in Witchcraft?

B. Factors Contributing to Persistence fear of Witchcraft

3. What are the main reasons for Akamba Christians' fear witchcraft in A.C.K. Diocese of Makueni?

Adherence to cultural norms []

Alternative remedy for unrealised blessing or misfortune []

Some church leaders also practice witchcraft []

4. What are the factors that leads to fear and practices of witchcraft among Akamba Christians of Makueni Diocese? The belief that; **(mark all that apply)**

a. Ritual purification protects a person or family from ritual impurities []

b. Ritual purification are used to re-admit into regular society the cleansed person or persons []

c. Prevent diseases among the people []

d. Prevent constant family conflicts []

e. Resolves land disputes among neighbours []

f. Prevent childlessness and impotence []

g. Has power over prosperity []

h. It can cause mysterious deaths in families []

i. Generally responsible for bad omen []

- j. Can result to disease in humans and animals []
- k. It offers protection and Defense []

C. Effects of fear of Witchcraft

5. What do you think are the major causes of fear of witchcraft practices among the Akamba Christians?

- Power to harm []
- Suspicion of having been bewitched []
- Fear of unknown []

6. What factors motivate and sustain fear of witchcraft among Christians in the Diocese of Makueni?(**mark all that apply**)

- a. It fill in the vacuum experienced within a person. []
- b. It protects self against predators, revenge and avenge a grievance []
- c. Provision of favour – power, job, child, prosperity. []
- d. It perpetuates traditional religion of some ancestor or a sect []
- e. Protect the family against curse. []
- f. It provides solution to unending problems. []

D. Teachings and Responses of ACK on fear of Witchcraft

7. How has the Anglican Church of Kenya intervened to help curb fear of witchcraft among the Akamba in the Diocese of Makueni? (**mark all that apply**)

- a. Physical and spiritual healing service []
- b. Purification through exorcism []
- c. Teaching the bible as it is written []
- d. Adopting sound methods of evangelizing []
- e. Incorporating church members in different categories of training in church doctrine []
- f. Ability to integrate fully to the church all Christians []
- g. Contextualizing Christ in the Akamba way of life []
- h. Integrating herbal healing into Christianity []

i. Letting church members make informed decisions without condemnation

[]

j. Expressed feelings of love from the church leadership

[]

8. What has the Anglican Church been teaching against fear of Witchcraft?

a. It causes confusion, suspicion and hatred among relatives and communities. []

b. It brings limitation on individuals because of fear of being bewitched []

c. It retards social change and economic development. []

d. A certain people fall into poverty as a result of the oppressive forces of fear of Witchcraft. []

]

e. It is a threat to life and a form of psychological terrorism. []

]

f. People are not taking responsibility for their actions as they blame witchcraft for their problems. []

]

g. It is a barrier to spiritual growth. []

]

h. It is subtle denial of the existence and power of God on the whole world. []

]

9. Do you think the teachings of the Anglican Church Diocese of Makueni against fear of witchcraft has been effective?

Yes []

No []

THE END

Appendix V: Oral Interview Schedule for Cultural Leaders

1. How does fear, beliefs and practices of witchcraft begin among the Akamba?

2. List the types of witchcraft and practiced that causes more fear among the Akamba.

3. What are the positive elements in the fear and practices of witchcraft?

4. What is the difference between fear of witchcraft and magic?

5. What are the social benefits of fearing and practicing witchcraft and magic?

6. What are the negative effects of beliefs and practices of fear of witchcraft?

7. What is the community perception of people who fear and practice witchcraft?

8. What is the Akamba traditional punishment for the people who fear and practicing evil magic?

9. What are the manifestations of fear of witchcraft among the Akamba?

10. Have the Christian teachings changed people's beliefs and practices of fear of witchcraft among the Akamba?

11. Is it possible to completely do away with fear, beliefs and practices of witchcraft among the Akamba?

Explain in your own words why people resort to fear witchcraft?

12. How does society and church view those who fear and practice witchcraft

in which ways does fear of witchcraft pose a significant danger to the church?

15. Do Christians fear and practice witchcraft?

Yes

No

16. Explain in your own words why Christians resort to fear of witchcraft?


E.N.D.

Appendix VI: Focus Group Discussions

1. What does the Bible teach about those who fear and believe in Witchcraft?
2. Why do you think Akamba A.C.K. Christians persist in fear, beliefs and practices of Witchcraft?
3. Why do you think members of the church still fear practice and believe in witchcraft?
4. Why is the church against the Fear, practices and beliefs of Witchcraft?
5. What are the effects of fear of witchcraft in the A.C.K. church Diocese of Makueni?
6. What is the church doing to sensitize members on fear of Witchcraft?
7. Do you think the church is doing enough to respond to the fear of witchcraft?
8. What should A.C.K. Diocese of Makueni do to members who fear, believe and practice Witchcraft?
9. In your own opinion, what should the church do to restore members disciplined because of Fear, beliefs and practices of Witchcraft?

E.N.D.

Appendix VII: Introduction Letter from


Mount Kenya University

DIRECTORATE OF GRADUATE STUDIES

MARS/2017/75008

6th November, 2020

*The Director, Research Coordination Division
National Commission for Science, Technology & Innovation
Utalii House, 8th & 9th Floor
P.O Box 30623- 00100
NAIROBI*

Dear Sir/Madam,

RE: KAVIKU KIMOLO BENJAMIN - REGISTRATION NO. MARS/2017/75008


The purpose of this letter is to introduce the above named student who is pursuing **Master of Arts in Religious Studies** in the Department of Humanities & Languages in the School of Social Sciences.

The title of his research is *"Influence of Witchcraft on the Akamba Christians in the Diocese of Makuini Anglican Church, Kenya."*

He has been cleared by the University's Ethics Review Committee (Certificate attached) and now has to proceed to the field to collect data for his research between **November, 2020 and January, 2021.**

Any assistance accorded to him will be highly appreciated.


Thank you.


Dr. Samuel M. Karanja, Ph.D
Director, Graduate Studies
Enc.

Mount Kenya University
P.O. Box 342 - 01000, THIKA
Office of the Director
Graduate Studies

Menai Campus, General Kago Road, P.O. Box 342-01000 Thika. Tel: +254 07 2820 000,
Cell: +254 720 790 796, 0709 183 009
Email: info@mku.ac.ke, Web: www.mku.ac.ke
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Appendix X: Certificate of Ethical Clearance (ERC)


Mount Kenya University

REF: **MKU/ERC/1524** Date: 16 December 2019
TO: **KAVIKU, KIMOLO BENJAMIN** REG: **MARS/2017/75008**

Dear Sir/Madam,

RE: INFLUENCE OF WITCHCRAFT ON THE AKAMBA CHRISTIANS IN THE DIOCESE OF MAKUENI ANGLICAN CHURCH, KENYA

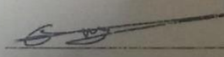
This is to inform you that **Mount Kenya University** has reviewed and approved your above research proposal. Your application approval number is **623**. The approval period is **16/12/2019 – 15/12/2020**.

This approval is subject to compliance with the following requirements,

- i. Only approved documents including informed consents, study instruments, MTA will be used
- ii. All changes including amendments, deviations and violations are submitted for review and approval by **Mount Kenya University**
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to **Mount Kenya University** within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to **Mount Kenya University** within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
- vii. Submission of an executive summary report within 90 days upon completion of the study to **Mount Kenya University**

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,


The Chairman
Mount Kenya University
Ethics Review Committee
P.O. Box 342 - 0100, Thika

Prof. Francis W. Muregi
Chairman, Mount Kenya University IERC

Main Campus, General Kago Road, P.O. Box 342-01000 Thika. Tel: +254 67 2820 000,
Cell: +254 720 790 796, 0709 153 000
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Appendix VII: NACOSTI Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 121142	Date of Issue: 24/January/2020
RESEARCH LICENSE	
	
This is to Certify that Rev.. BENJAMIN KIMOLO of Mount Kenya University, has been licensed to conduct research in Makeni on the topic: INFLUENCE OF WITCHCRAFT ON THE AKAMBA CHRISTIANS IN THE, DIOCESE OF MAKUENI ANGLICAN CHURCH, KENYA for the period ending : 24/January/2021.	
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Appendix XII: Makueni County Map

Makueni County

