

THE KINSHASA SURVEY

**Analysis of Research Survey of 700+ Pastors in Kinshasa
on the phenomenon of « children said to be witches »**

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E.P.E.D



Edition: August 2019 final (English) v.3
Original: August 2018 final (English) v.2

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Translator: Françoise Lloyd, for the French Edition.

Publisher: this paper has been published by the SCWA Coalition « stop-cwa.org ».

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Design: Shoestring Graphics

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Introductory Notes

As we publish this analysis, we are conscious that it is unique. As far as we can ascertain, no such similar survey has been done before in any location, and no such data has previously been published.

The impetus for this research arose during an Action Forum held in Kinshasa in August 2014, at which some 40 pastors from across the city and other regions in the D.R. Congo were present to consider beliefs and practice around the issue of children being accused of witchcraft. Many of these pastors, concerned about the impact on children and families, were keen to work towards positive change.

In the course of the three-day event an anonymous survey was devised by the researcher, Dr. Robert Priest, [1] and was used with the pastors present. Even this very limited survey sample drew some startling results. [2]

Consequently, Dr. Robert Priest, together with Rev. Abel Ngolo, [3, 4] conceived of an in-depth survey (of 80 questions) to gain insight into the beliefs and practices of church leaders across the city. The intent was to survey 1000 pastors between December 2014 and June 2015. Rev. Abel Ngolo was instrumental in mobilising a network of church leaders to administer the surveys and collect the responses. Their diligence and persistence is the direct reason for the high number of successful responses (and despite many refusals), with just over 700 completed questionnaires being received, and subsequently collated, then analysed. [5]

In this paper you will find first a technical note from the researchers on methodology, then the summarised data in response to each of the questions (in the grey boxes), to which some further interpretative observations have been made (in the gold highlights). In addition some of the data has been presented in a visual format using charts and graphics to make it easier to grasp and to compare.

Once all the data has been presented, we have made some concluding comments.

[the SCWA Steering Committee]

[1] At the time Dr. Priest was Professor of Mission & Anthropology at Trinity Evangelical Divinity School in Illinois.

[2] Published on the TEDS HCTU Sapientia blog « henrycenter.tiu.edu/2015/05/the-child-witches-of-kinshasa-drc/ », also available on SCWA's online resource hub: « stop-cwa.org/search/resources?name=role+of+the+church ».

[3] Rev. Ngolo is General Secretary of EPED and a professional statistician with the Congolese Government's National Institute of Statistics, and also with the World Bank..

[4] EPED (Équipe Pastorale auprès des Enfants en Détresse) is an NGO based in Kinshasa, working with marginalised families, with children in prison, and with children living on the streets.

[5] Note: this is not a 70% response rate. More than 1000 pastors were approached, but many refused to participate.

Methodology

Method Selected

As part of the study of the phenomenon of so-called 'child witches' (that is, children accused of witchcraft), the question arose of surveying the pastors of the churches in order to measure their knowledge, skills, and spiritual practices in relation to this phenomenon.

In order to achieve this study, a probabilistic method would have been the most desirable. However, constraints on the budget under which the data had to be collected has not made this possible. So instead, using a non-probabilistic method has allowed us to collect the data and present the frequencies of the results in relation to the selected sample.

The method utilised is the quota method, as is most commonly used in polling institutes. It does not contain random elements. However, its reliability can not be mathematically calculated since probability calculations can not be used. It is a sampling method that consists of ensuring that a sample is representative, assigning it a structure similar to that of the parent population under several criteria.

(Note: the quota method is widely used in opinion polls. In this context, polling institutes ensure that the sample is a reduced representation of the population with the right to vote. For example, if workers aged 30 to 40 represent 2% of the voter population, a sample of 1000 individuals established according to the quota method, should include 20 persons belonging to this category.)

It should be noted that a survey using the quota method may give better results than a random survey.

Sampling Applied

In order to seek a representative sample of the population, it is worth recalling that all the 24 communes of the Provincial City of Kinshasa have been taken into account.

For easy and fluid access to the pastors and for obtaining objective results and opinions, those administering the survey are pastors who have been trained in this subject. Most of them worked in their own commune of residence. The number of communes also indicated the number of surveyers since each commune for this survey constituted an enumeration zone for a survey administrator.

Several types of churches were targeted, including: Catholic, Protestant, Revival churches, the Bima churches, the Mpeve Longo churches, and the Kimbanguist churches.

As for the quota per commune, it is necessary to say that the approach was based on the size of the population of each commune. Thus, according to the projection of the Kinshasa population of 2014, Kinshasa has 11,055,000 inhabitants. Taking into account the communal demographic weight of the total population of Kinshasa, the size of the sample is also proportionally deduced.

Refer to the following table for the quota of pastors sampled per commune.

Quota Allocation

| COMMUNE | demographic weight as % | quota of the 1000 pastors |
|---------------------|-------------------------|---------------------------|
| Bandalungwa | 4 | 37 |
| Barumbu | 2 | 24 |
| Bumbu | 4 | 42 |
| Gombe | 1 | 10 |
| Kalamu | 6 | 57 |
| Kasa-Vubu | 3 | 31 |
| Kimbanseke | 13 | 128 |
| Kinshasa | 3 | 27 |
| Kintambo | 2 | 18 |
| Kinsenso | 4 | 44 |
| Lemba | 5 | 52 |
| Limete | 5 | 47 |
| ...continued | ... | ... |

| COMMUNE | demographic weight as % | quota of the 1000 pastors |
|--------------|-------------------------|---------------------------|
| Lingwala | 2 | 18 |
| Makala | 4 | 45 |
| Maluku | 2 | 18 |
| Masina | 6 | 62 |
| Matete | 3 | 35 |
| Mont Ngafula | 2 | 18 |
| N'Djili | 1 | 12 |
| Ngaba | 6 | 62 |
| Ngalieme | 2 | 25 |
| Ngiri-Ngiri | 11 | 106 |
| N'Sele | 3 | 33 |
| Selembao | 5 | 49 |
| total | 100 | 1000 |

Challenges Encountered

Some difficulties emerged in the course of the survey, namely:

- the lack of sufficient data to serve as a reliable database for the methodology;
- apparent misunderstanding of some surveyed pastors with the idea that this survey would be a way for police to target certain churches for accountability to the public authorities (of the State);
- the time allowed for the respondents to complete the questionnaire;
- some survey administrators transformed this survey into a form of survey by correspondence; and
- delay in the return of questionnaires did not make the work easy.

[the Researchers]

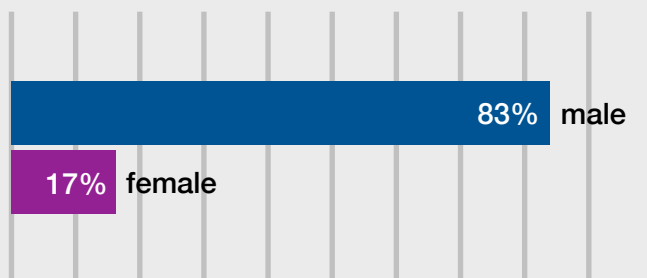
High Number of Responses

Nonetheless, thanks to the local team of survey administrators (and despite many refusals), some 700+ pastors completed the survey, an exceptionally high number of responses.

Analysis of the survey responses has enabled the compiled data to now be presented.

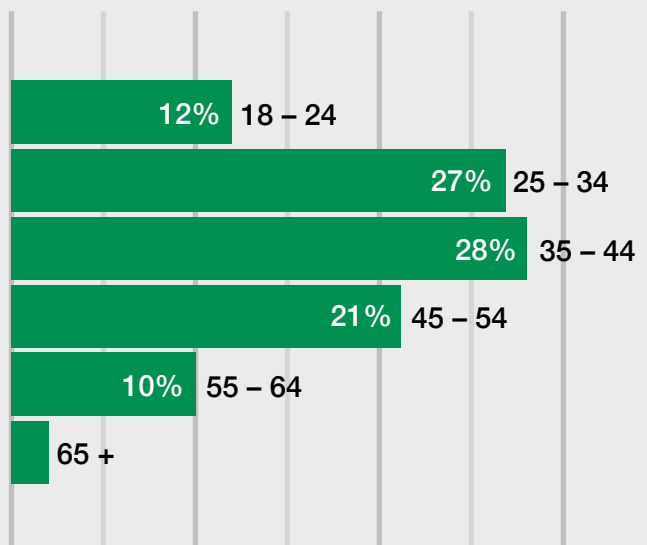
Q1. Are you male or female?

| valid | frequency | percent |
|--------------|------------|--------------|
| male | 590 | 82.7 |
| female | 123 | 17.3 |
| total | 713 | 100.0 |



Q2. What is your age?

| valid | frequency | percent |
|--------------|------------|--------------|
| 18 – 24 | 87 | 12.2 |
| 25 – 34 | 192 | 26.9 |
| 35 – 44 | 200 | 28.1 |
| 45 – 54 | 151 | 21.2 |
| 55 – 64 | 68 | 9.5 |
| 65 + | 15 | 2.1 |
| total | 713 | 100.0 |



Q3. What is your marital status?

| valid | frequency | percent |
|--------------|------------|--------------|
| married | 484 | 67.9 |
| widowed | 17 | 2.4 |
| single | 209 | 29.3 |
| other | 3 | 0.4 |
| total | 713 | 100.0 |

Q4. How many children do you have?

| valid | frequency | percent |
|--------------|------------|--------------|
| 0 | 138 | 19.4 |
| 1 | 55 | 7.7 |
| 2 | 137 | 19.2 |
| 3 | 75 | 10.5 |
| 4 | 76 | 10.7 |
| 5 | 67 | 9.4 |
| 6 | 65 | 9.1 |
| 7 | 44 | 6.2 |
| 8 | 24 | 3.4 |
| 9 | 14 | 2.0 |
| 10 | 9 | 1.3 |
| 11 | 5 | 0.7 |
| 12 | 4 | 0.6 |
| total | 713 | 100.0 |

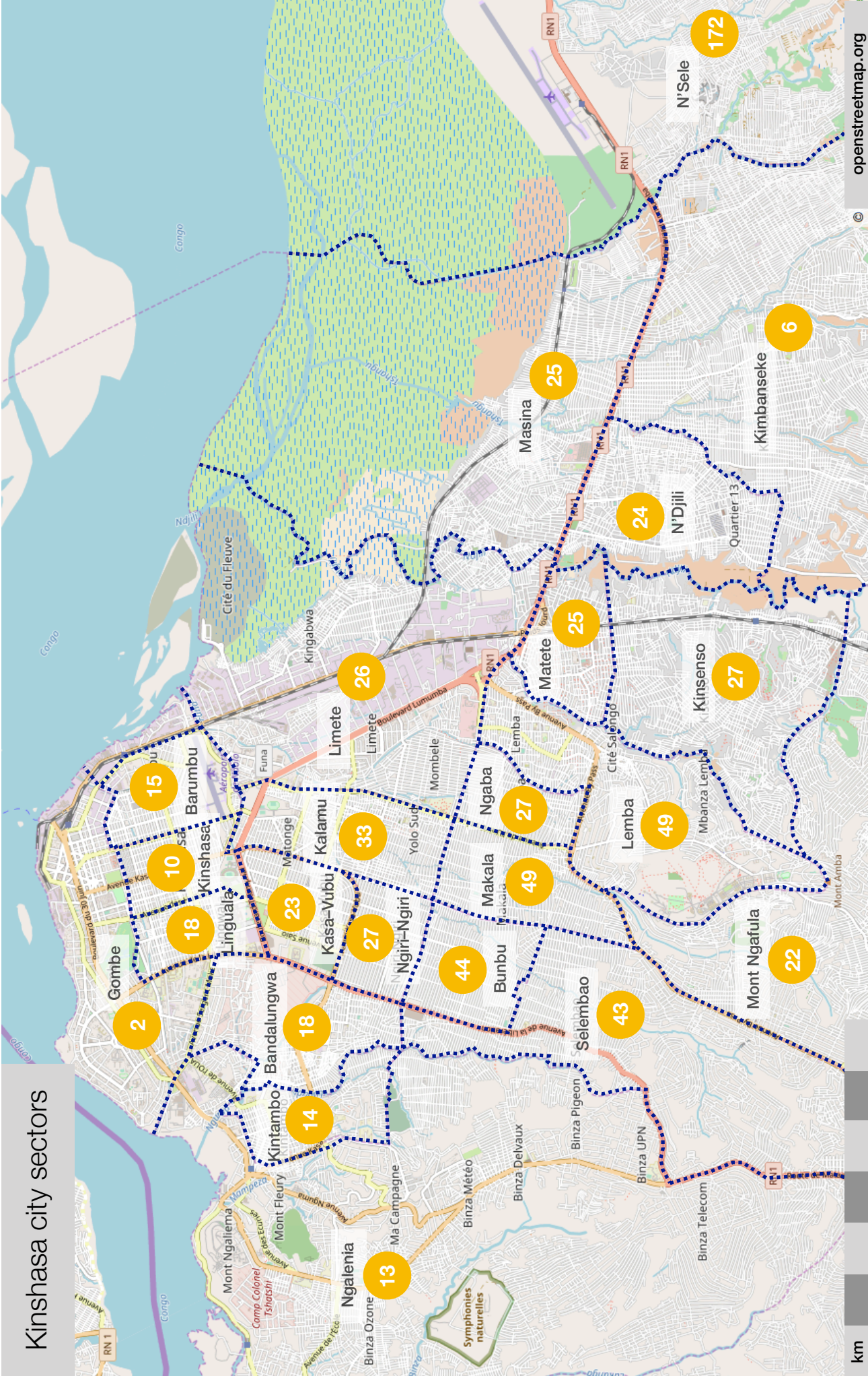
Survey responses from 713 pastors in Kinshasa on the phenomenon of « children said to be witches »

Q5. To what tribe or ethnic group do you belong?

| valid | frequency | percent |
|-------------------|------------|--------------|
| Bangala | 12 | 1.7 |
| Kele | 7 | 1.0 |
| Kongo | 105 | 14.7 |
| Luba | 98 | 13.7 |
| Mbala | 30 | 4.2 |
| Mbundia | 26 | 3.6 |
| Mongo | 19 | 2.7 |
| Ngombe | 11 | 1.5 |
| Nyanga | 17 | 2.4 |
| Pende | 11 | 1.5 |
| Sakata | 24 | 3.4 |
| Sengele | 9 | 1.3 |
| Songe | 15 | 2.1 |
| Suku | 13 | 1.8 |
| Teke | 16 | 2.2 |
| Tetela | 18 | 2.5 |
| Yaka | 25 | 3.5 |
| Yansi | 33 | 4.6 |
| Yombe | 23 | 3.2 |
| other or no reply | 201 | 28.2 |
| total | 713 | 100.0 |

Q6. In which community do you exercise pastoral ministry?

| valid | frequency | percent |
|--------------|------------|--------------|
| Bandalungwa | 18 | 2.5 |
| Barumbu | 15 | 2.1 |
| Bumbu | 44 | 6.2 |
| Gombe | 2 | 0.3 |
| Kalamu | 33 | 4.6 |
| Kasa-Vubu | 23 | 3.2 |
| Kimbanseke | 6 | 0.8 |
| Kinshasa | 10 | 1.4 |
| Kintambo | 14 | 2.0 |
| Kinsenso | 27 | 3.8 |
| Lemba | 49 | 6.9 |
| Limete | 26 | 3.6 |
| Lingwala | 18 | 2.5 |
| Makala | 49 | 6.9 |
| Maluku | 1 | 0.1 |
| Masina | 25 | 3.5 |
| Matete | 25 | 3.5 |
| Mont Ngafula | 22 | 3.1 |
| N'Djili | 24 | 3.4 |
| Ngaba | 27 | 3.8 |
| Ngalieme | 13 | 1.8 |
| Ngiri-Ngiri | 27 | 3.8 |
| N'Sele | 172 | 24.1 |
| Selembao | 43 | 6.0 |
| total | 713 | 100.0 |



Figures indicate the number of pastors from each sector of Kinshasa who filled out the survey.

Q7. What is the highest academic level you have attained?

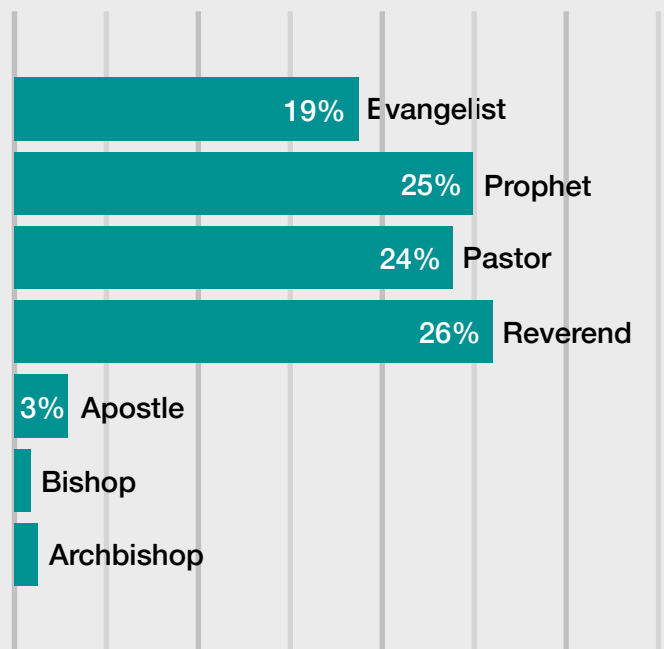
| | frequency | percent |
|---|------------|--------------|
| primary (1–6) | 14 | 2.0 |
| technical school | 62 | 8.7 |
| secondary (7–12) | 196 | 27.5 |
| post–secondary graduate level 1 (3 years) | 307 | 43.1 |
| post–secondary licence level 2 (2 years) | 129 | 18.1 |
| doctoral studies, doctoral degree | 5 | 0.7 |
| total | 713 | 100.0 |

Q8. What ministerial or pastoral training have you had?

| | frequency | percent |
|--|------------|--------------|
| pastoral training while in ministry | 208 | 29.2 |
| bible school or institute (2–3 yrs) | 236 | 33.1 |
| theological institute (4 yrs with diploma) | 33 | 4.6 |
| batchelors in theology | 148 | 20.8 |
| licence in theology | 80 | 11.2 |
| postgraduate in theology | 8 | 1.1 |
| total | 713 | 100.0 |

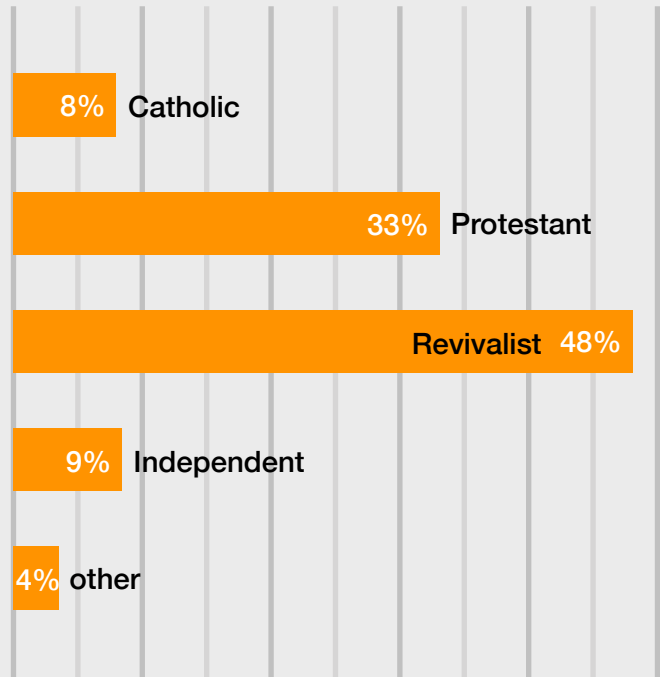
Q10. What is your title in ministry?

| valid | frequency | percent |
|-----------------------|------------|--------------|
| Evangelist | 136 | 19.1 |
| Prophet | 178 | 25.0 |
| Pastor (non–ordained) | 174 | 24.4 |
| Reverend (ordained) | 185 | 25.9 |
| Apostle | 24 | 3.4 |
| Bishop | 6 | 0.8 |
| Archbishop | 10 | 1.4 |
| total | 713 | 100.0 |



Q12. Your church, is it...?

| | frequency | percent |
|---|------------|--------------|
| Catholic | 54 | 7.6 |
| Protestant — Church of Christ of Congo, Mission Churches | 233 | 32.7 |
| Revivalist — Churches of Awakening | 340 | 47.7 |
| African Independent Churches | 61 | 8.6 |
| other | 25 | 3.5 |
| total | 713 | 100.0 |



NOTE about CHURCH STREAMS...

- Protestant refers to the Churches of Christ of Congo (Églises du Christ du Congo), and Mission Churches.
- Revivalist refers to the Churches of Awakening (Églises de Réveil).

CHURCH EMPHASIS... Q12 + Q13

- just under half the survey churches are of the Revivalist stream, yet nearly three quarters have some pentecostal emphasis.

Q13. Does your church tend toward Pentecostal doctrine?

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 186 | 26.1 |
| YES | 527 | 73.9 |
| total | 713 | 100.0 |

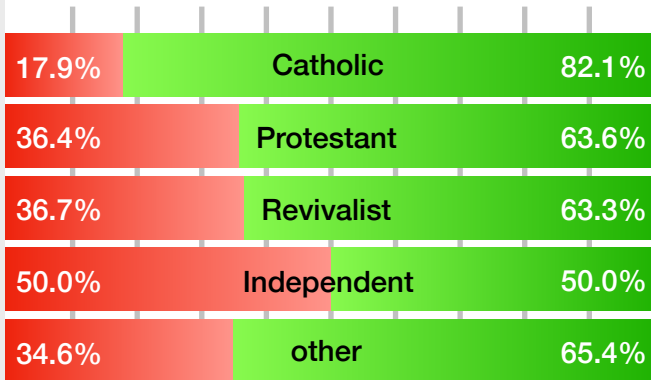
Q14. What is the average attendance at your church on Sunday?

| valid | frequency | percent |
|--------------|------------|--------------|
| < 40 | 50 | 7.0 |
| 41 – 100 | 206 | 28.9 |
| 101 – 250 | 276 | 38.7 |
| 251 – 500 | 102 | 14.3 |
| 501 – 1000 | 43 | 6.0 |
| 1000 + | 36 | 5.0 |
| total | 713 | 100.0 |

Q15. Does your church have a specific programme on positive parenting?

● NO YES ●

% within Q12. Your church, is it...?



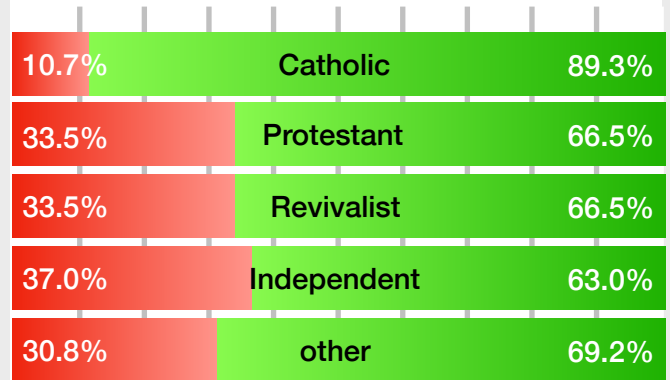
| valid | frequency | percent |
|--------------|------------|--------------|
| ● NO | 256 | 35.9 |
| ● YES | 457 | 64.1 |
| total | 713 | 100.0 |



Q16. Does your church have a child protection policy?

● NO YES ●

% within Q12. Your church, is it...?



| valid | frequency | percent |
|--------------|------------|--------------|
| ● NO | 227 | 31.8 |
| ● YES | 486 | 68.2 |
| total | 713 | 100.0 |



CHURCH POLICIES & PROGRAMMES...

- overall, out of every twenty churches, about thirteen have parenting programmes, and fourteen have child protection policies in place.

Q15 + Q16

Comparing with responses to other questions in the survey...

- some eighteen out of twenty know of national child protection laws, and sixteen of these are aware this law forbids accusations of witchcraft against children.
- yet, sixteen out of twenty of these churches still perform exorcisms or deliverance rituals on children accused of witchcraft.

compare...
Q81 – Q82

see... Q59

Q17. How many children do you personally know that have been accused of having harmed others through witchcraft or sorcery?

| valid | frequency | percent |
|--------------|------------|--------------|
| none | 228 | 32.0 |
| 1 or 2 | 194 | 27.2 |
| 3 – 5 | 111 | 15.6 |
| 6 – 10 | 66 | 9.3 |
| 11 – 20 | 41 | 5.8 |
| 21 + | 73 | 10.2 |
| total | 713 | 100.0 |

Q18. How many adults do you personally know that have been accused of having harmed others through witchcraft or sorcery?

| valid | frequency | percent |
|--------------|------------|--------------|
| none | 227 | 31.8 |
| 1 or 2 | 179 | 25.1 |
| 3 – 5 | 114 | 16.0 |
| 6 – 10 | 77 | 10.8 |
| 11 – 20 | 43 | 6.0 |
| 21 + | 73 | 10.2 |
| total | 713 | 100.0 |

ACCUSATIONS against CHILDREN and ADULTS...

- pastors surveyed are equally aware of accusations made against adults. Q17 + Q18
- however, pastors themselves seem to be accused much less frequently. Q18 + Q19

Q19. How many pastors do you personally know that have been accused of having harmed others through witchcraft or sorcery?

| valid | frequency | percent |
|--------------|------------|--------------|
| none | 493 | 69.1 |
| 1 or 2 | 128 | 18.0 |
| 3 – 5 | 51 | 7.2 |
| 6 – 10 | 15 | 2.1 |
| 11 – 20 | 10 | 1.4 |
| 21 + | 16 | 2.2 |
| total | 713 | 100.0 |

Q20. Among the children that you know personally that have been accused of being witches or sorcerers, who has been accused the most often?

| | frequency | percent |
|-------------------------------------|------------|--------------|
| the boys more often than the girls | 208 | 29.2 |
| the boys equally often as the girls | 327 | 45.9 |
| the girls more often than the boys | 178 | 25.0 |
| total | 713 | 100.0 |

Male respondents only...

Q1. Are you male or female? = male ●

Q20. Among the children (boys and girls) that you know personally that have been accused of being witches or sorcerers, who has been accused the most often?

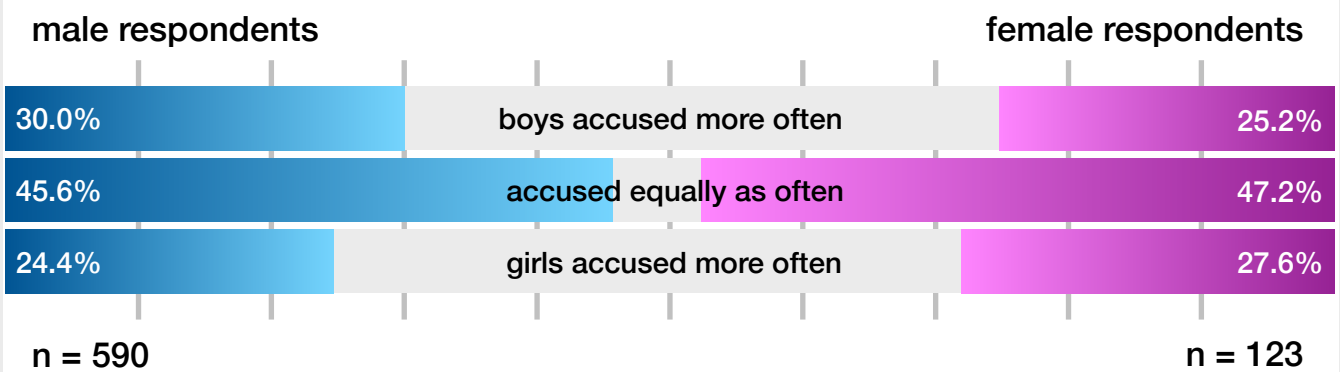
| | frequency | percent |
|-------------------------------------|------------|--------------|
| the boys more often than the girls | 177 | 30.0 |
| the boys equally often as the girls | 269 | 45.6 |
| the girls more often than the boys | 144 | 24.4 |
| total | 590 | 100.0 |

Female respondents only...

Q1. Are you male or female? = female ●

Q20. Among the children (boys and girls) that you know personally that have been accused of being witches or sorcerers, who has been accused the most often?

| | frequency | percent |
|-------------------------------------|------------|--------------|
| the boys more often than the girls | 31 | 25.2 |
| the boys equally often as the girls | 58 | 47.2 |
| the girls more often than the boys | 34 | 27.6 |
| total | 123 | 100.0 |



* note that the survey questions as presented in this analysis are translated from the original French, so in this context the terms “witchcraft” and “sorcery” are equivalent in meaning and are used interchangeably.

% within Q12.
Your church, is it...?

Q17. How many children do you personally know that have been accused of having harmed others through witchcraft or sorcery?

| | none | 1 or 2 | 3 – 5 | 6 – 10 | 11 – 20 | 21 + |
|----------------|------------|------------|------------|-----------|-----------|------------|
| Catholic | 38% | 25% | 20% | 2% | 2% | 14% |
| Protestant | 37% | 29% | 14% | 9% | 5% | 7% |
| Revivalist | 28% | 28% | 15% | 12% | 7% | 10% |
| Independent | 33% | 17% | 17% | 4% | 4% | 24% |
| other | 27% | 23% | 31% | 4% | 4% | 12% |
| overall | 32% | 27% | 16% | 9% | 6% | 10% |

Q22. What age was the youngest person that you personally know that was accused of being a witch or sorcerer?

| valid | frequency | percent | cumulative |
|--------------|------------|--------------|------------|
| 0 | 47 | 6.6 | 6.6 |
| 1 | 9 | 1.3 | 7.9 |
| 2 | 51 | 7.2 | 15.0 |
| 3 | 7 | 1.0 | 16.0 |
| 4 | 13 | 1.8 | 17.8 |
| 5 | 51 | 7.2 | 25.0 |
| 6 | 34 | 4.8 | 29.7 |
| 7 | 56 | 7.9 | 37.6 |
| 8 | 61 | 8.6 | 46.1 |
| 9 | 58 | 8.1 | 45.3 |
| 10 | 66 | 9.3 | 63.5 |
| 11 | 28 | 3.9 | 67.5 |
| 12 | 30 | 4.2 | 71.7 |
| 13 | 23 | 3.2 | 74.9 |
| 14 | 19 | 2.7 | 77.6 |
| 15 | 31 | 4.3 | 81.9 |
| 16 | 16 | 2.2 | 84.2 |
| 17 | 40 | 5.6 | 89.8 |
| 18 | 67 | 9.4 | 99.2 |
| no data | 6 | 0.8 | 100.0 |
| total | 713 | 100.0 | |

Q23. What was the average age of the children that you personally know that were accused of being witches?

| | frequency | percent |
|----------------------------|------------|--------------|
| between 1 and 8 years old | 257 | 36.0 |
| between 9 and 17 years old | 456 | 64.0 |
| total | 713 | 100.0 |

AGE of the ACCUSED CHILD...

- one in four of the pastors know of a child aged 5 years or younger who has been accused of being a witch.
- two out of three pastors know of a child aged 11 years or younger who has been accused of being a witch.

Q22

% within Q12.
Your church, is it...?

Q19. How many pastors do you personally know that have been accused of having harmed others through witchcraft or sorcery?

| | none | 1 or 2 | 3 – 5 | 6 – 10 | 11 – 20 | 21 + |
|--------------------|------------|------------|-----------|-----------|-----------|-----------|
| Catholic | 78% | 11% | 6% | 0% | 0% | 6% |
| Protestant | 66% | 21% | 7% | 3% | 3% | 1% |
| Revivalist | 71% | 18% | 7% | 1% | 1% | 2% |
| Independent | 67% | 15% | 7% | 5% | 0% | 7% |
| other | 68% | 8% | 16% | 4% | 0% | 4% |
| overall | 69% | 18% | 7% | 2% | 1% | 2% |

Q21. Among the adults (women and men) that you know personally that have been accused of being witches or sorcerers, who has been accused the most often?

| | frequency | percent |
|------------------------------------|------------|--------------|
| the men more often than the women | 133 | 18.7 |
| the men equally often as the women | 304 | 42.6 |
| the women more often than the men | 275 | 38.6 |
| <i>no data</i> | 1 | 0.1 |
| total | 713 | 100.0 |

For the cases you know of, where a child has been accused of being a witch, which of the following affirmations are true?

Q24. In the child–accusation cases that you know of: the accused child was an orphan.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 117 | 16.4 |
| sometimes | 330 | 46.3 |
| often | 192 | 26.9 |
| always | 74 | 10.4 |
| total | 713 | 100.0 |

Q25. In the child–accusation cases that you know of: the accused child lived in poverty.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 111 | 15.6 |
| sometimes | 327 | 45.9 |
| often | 195 | 27.3 |
| always | 80 | 11.2 |
| total | 713 | 100.0 |

Q26. In the child–accusation cases that you know of: the accused child lived at home with their father and mother.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 163 | 22.9 |
| sometimes | 435 | 61.0 |
| often | 80 | 11.2 |
| always | 35 | 4.9 |
| total | 713 | 100.0 |

Q27. In the child–accusation cases that you know of: the child had been accused by someone who kept them, but who was not their father or mother.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 86 | 12.1 |
| sometimes | 335 | 47.0 |
| often | 224 | 31.4 |
| always | 68 | 9.5 |
| total | 713 | 100.0 |

POTENTIAL RISK INDICATORS...

- poverty is not always a factor in cases where children are accused of being a witch, and is no more of a factor than being an orphan. Q24 + Q25
- however, not being housed with parents appears to significantly increase the risk to the child of being accused. Q26 + Q27

For the cases you know of, where a child has been accused of being a witch, which of the following affirmations are true?

Q24 – Q25

● child in poverty

● child an orphan

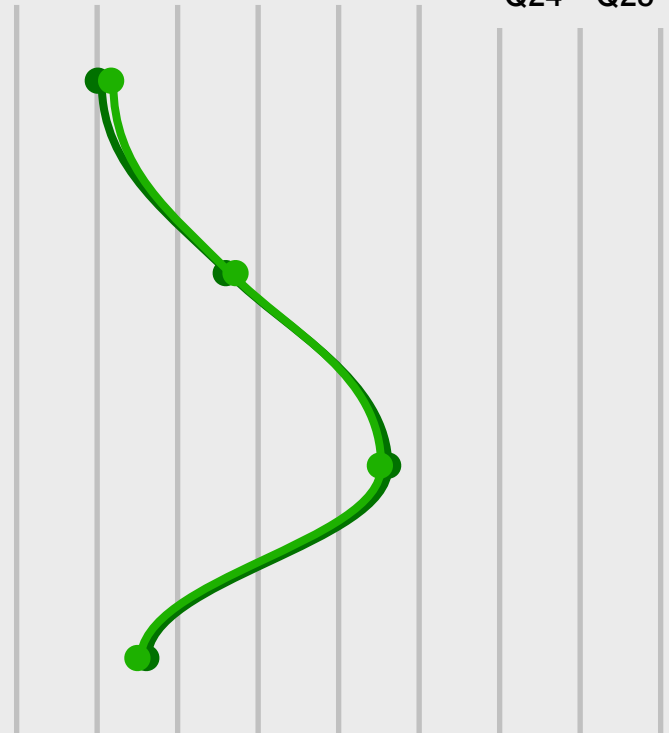
— no significant difference...

always

often

sometimes

never



Q26 – Q27

● child is housed with parents

● child not housed with parents

— not with parents increases risk...

always

often

sometimes

never



Q28. How many persons have told you that they suspected a child of having done harm to others through sorcery?

| valid | frequency | percent |
|--------------|------------|--------------|
| none | 173 | 24.3 |
| 1 or 2 | 177 | 24.8 |
| 3 – 5 | 126 | 17.7 |
| 6 – 10 | 101 | 14.2 |
| 11 – 20 | 48 | 6.7 |
| 21 + | 88 | 12.3 |
| total | 713 | 100.0 |

Q29. How many persons have told you that they suspected an adult of having done harm to others through sorcery?

| valid | frequency | percent |
|--------------|------------|--------------|
| none | 162 | 22.7 |
| 1 or 2 | 174 | 24.4 |
| 3 – 5 | 124 | 17.4 |
| 6 – 10 | 91 | 12.8 |
| 11 – 20 | 61 | 8.6 |
| 21 + | 101 | 14.2 |
| total | 713 | 100.0 |

SUSPICIONS against CHILDREN and ADULTS...

- pastors are equally likely to be told of suspicions against adults as they are to be told of suspicions against children.

Q28 + Q29

Among the following troubles, which have been attributed by someone to the witchcraft of a child?

Q30. Someone gets sick
— child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 193 | 27.1 |
| YES | 520 | 72.9 |
| total | 713 | 100.0 |

Q31. Someone dies
— child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 196 | 27.5 |
| YES | 517 | 72.5 |
| total | 713 | 100.0 |

Q32. Someone suffers financial
difficulty — child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 183 | 25.7 |
| YES | 530 | 74.3 |
| total | 713 | 100.0 |

Q33. Someone suffers sterility or
infertility — child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 259 | 36.3 |
| YES | 454 | 63.7 |
| total | 713 | 100.0 |

Q34. Someone suffers impotence
— child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 451 | 63.3 |
| YES | 262 | 36.7 |
| total | 713 | 100.0 |

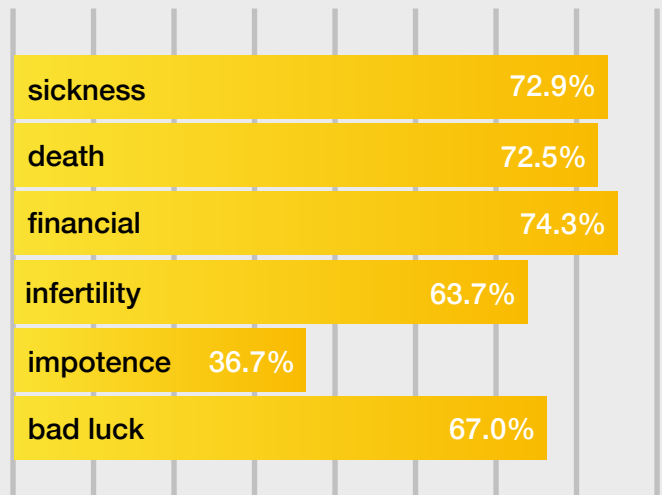
Q35. Someone consistently experiences
bad luck — child-witch is blamed.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 235 | 33.0 |
| YES | 478 | 67.0 |
| total | 713 | 100.0 |

troubles attributed... reply = YES

| | percentage of pastors |
|------------------------------------|-----------------------|
| someone gets sick | 72.9 |
| someone dies | 72.5 |
| suffering financial difficulty | 74.3 |
| suffering sterility or infertility | 63.7 |
| suffering impotence | 36.7 |
| experiencing bad luck | 67.0 |

Percentage of pastors aware of the following troubles being attributed to the witchcraft of a child.



TROUBLES ATTRIBUTED to the CHILD...

In cases where troubles are attributed to the witchcraft of a child...

- seven out of every ten pastors know of cases where sickness and death is blamed on being bewitched by a child.
- also, seven out of every ten pastors know of cases where some financial difficulty is attributed to the witchcraft of a child.
- two out of three pastors know of cases where a person experiencing “bad luck” has been blamed on a child believed to be performing witchcraft.
- adult maladies of sterility, infertility, and impotence are frequently attributed to being bewitched by a child.

Q36. When you think of the children that you personally know that have been accused of having caused harm to others through sorcery, which of the following sentences best represents your point of view?

| | frequency | percent |
|---|------------|--------------|
| I think that ALL of the accused children were guilty. | 32 | 4.5 |
| I think that MOST of the accused children were guilty. | 227 | 31.8 |
| I think ONLY SOME of the accused children were guilty. | 357 | 50.1 |
| I think that NONE of the accused children were guilty. | 97 | 13.6 |
| total | 713 | 100.0 |

Q37. When you think of the adults that you personally know that have been accused of having caused harm to others through sorcery, which of the following sentences best represents your point of view?

| | frequency | percent |
|---|------------|--------------|
| I think that ALL of the accused adults were guilty. | 48 | 6.7 |
| I think that MOST of the accused adults were guilty. | 241 | 33.8 |
| I think ONLY SOME of the accused adults were guilty. | 345 | 48.4 |
| I think that NONE of the accused adults were guilty. | 79 | 11.1 |
| total | 713 | 100.0 |

CONSIDERING a CHILD GUILTY...

- over 85% of pastors (or 17 out of 20) think that at least some of the accused children are guilty of witchcraft. Q36
- over 35% (or 7 out of 20) think most or all accused children are guilty.

Comparing with reponses to other questions in the survey...

- yet, 70% of pastors (or 14 out of 20) have had some formal theological or biblical training for their pastoral role. see... Q8

Note that this belief (considering a child guilty of witchcraft) occurs in churches of all denominations and streams, it is not merely limited to a few churches, or to one particular church stream. Q36 + Q12

% within Q12.
Your church, is it...?

Q36. When you think of the children that you personally know that have been accused of having caused harm to others through sorcery, which of the following sentences best represents your point of view?

| | I think that ALL of the accused children were guilty. | I think that MOST of the accused children were guilty. | I think ONLY SOME of the accused children were guilty. | I think that NONE of the accused children were guilty. |
|--------------------|--|---|---|---|
| Catholic | 3.7% | 38.9% | 33.3% | 24.1% |
| Protestant | 2.1% | 31.8% | 51.5% | 14.6% |
| Revivalist | 6.2% | 29.7% | 54.1% | 10.0% |
| Independent | 6.6% | 41.0% | 32.8% | 19.7% |
| other | | 24.0% | 60.0% | 16.0% |
| overall | 4.5% | 31.8% | 50.1% | 13.6% |

BELIEF that the ACCUSED PERSONS ARE GUILTY...

- There is not a statistically significant difference in Protestant Mission Churches or Revivalist Awakening Churches in the extent to which people are thought to be guilty.

Q38. Certain persons are truly capable of killing other persons in a supernatural manner through sorcery.

| valid | frequency | percent |
|---------------|------------|--------------|
| certainly not | 28 | 3.9 |
| probably not | 40 | 5.6 |
| I do not know | 128 | 18.0 |
| probably yes | 263 | 36.9 |
| certainly yes | 254 | 35.6 |
| total | 713 | 100.0 |

BELIEF that PERSONS ARE ABLE TO KILL OTHERS SUPERNATURALLY...

- Revivalist Awakening Church pastors are more likely to affirm that some people can kill others through witchcraft than are pastors of Protestant Mission churches...
 $T(571) = 6.05, p < .001$
- ...and also more than pastors in Catholic churches.
 $T(392) = 3.66, p < .001$
- Protestant and Catholic pastors do not differ on this question statistically.

In the cases that you personally know where people believed that such or such a child was a witch, what was it that led them to accept that this child was truly a witch?

Q39. A non-Christian diviner identified the child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 338 | 47.4 |
| YES | 375 | 52.6 |
| total | 713 | 100.0 |

Q40. A pastor, prophet, or intercessor identified the child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 224 | 31.4 |
| YES | 489 | 68.6 |
| total | 713 | 100.0 |

Q41. Another child identified the child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 390 | 54.7 |
| YES | 323 | 45.3 |
| total | 713 | 100.0 |

Q42. A parent or family member identified the child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 296 | 41.5 |
| YES | 417 | 58.5 |
| total | 713 | 100.0 |

Q43. Gossips or storytellers among the people identified child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 489 | 68.6 |
| YES | 224 | 31.4 |
| total | 713 | 100.0 |

Q44. The child had confessed to being a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 197 | 27.6 |
| YES | 516 | 72.4 |
| total | 713 | 100.0 |

In the cases that you personally know where people believed that such or such a child was a witch, what was it that led them to accept that this child was truly a witch?

Q45. The child's suspicious behaviour indicated to people that he or she was probably a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 321 | 45.0 |
| YES | 392 | 55.0 |
| total | 713 | 100.0 |

Q46. The child had been suspected following a dream
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 446 | 62.6 |
| YES | 267 | 37.4 |
| total | 713 | 100.0 |

Q47. The child had been suspected due to a physical deficiency, illness or handicap
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 518 | 72.7 |
| YES | 195 | 27.3 |
| total | 713 | 100.0 |

Q48. The child had been suspected because he or she wet their bed
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 461 | 64.7 |
| YES | 252 | 35.3 |
| total | 713 | 100.0 |

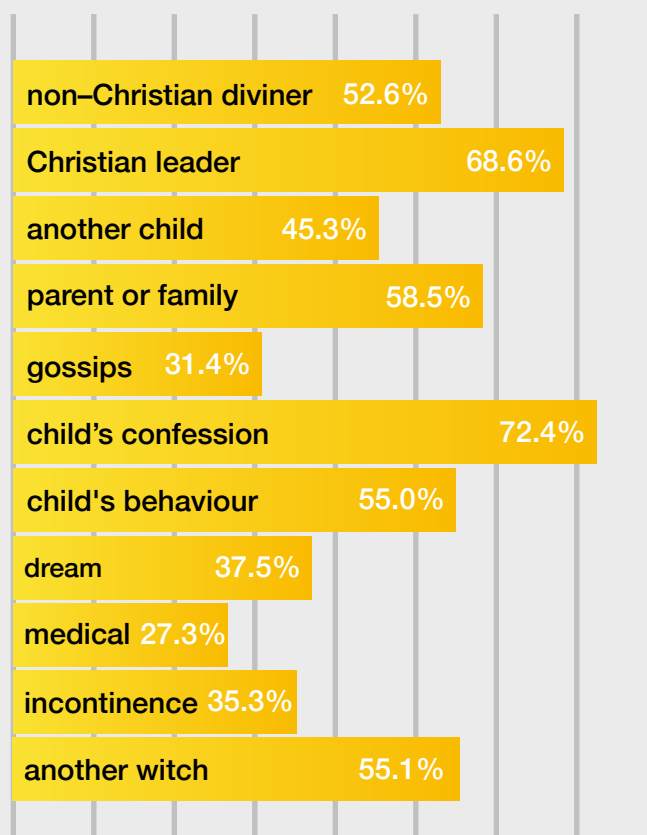
Q49. Another person who had confessed to being a witch identified the child as a witch
 – so people believed child is a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 320 | 44.9 |
| YES | 393 | 55.1 |
| total | 713 | 100.0 |

influential factor... reply = YES

| | percentage of pastors |
|------------------------------|-----------------------|
| non-Christian diviner | 52.6 |
| pastor, prophet, intercessor | 68.6 |
| another child | 45.3 |
| parent or family member | 58.5 |
| gossips or storytellers | 31.4 |
| child's own confession | 72.4 |
| child's behaviour | 55.0 |
| suspicion due to a dream | 37.4 |
| physical illness or handicap | 27.3 |
| child wets the bed | 35.3 |
| another self-confessed witch | 55.1 |

Percentage of pastors aware of the following factor or person influencing belief that child is a witch.



REASONS for SUSPECTING the CHILD...

In cases where people believe that a child is a witch...

- two out of three pastors know of cases where people's belief is influenced by a church leader, and half of pastors know of cases where people's belief is influenced by a non-Christian diviner.
- almost six out of ten pastors know of cases where people's belief is influenced by a member of the family who identifies the child as a witch.
- more than one in three pastors know of cases where people suspect a child on the basis of a dream, and similarly on the basis that a child has night incontinence.
- one in four pastors are aware of cases where some physical deficiency, illness, handicap, or disability is the basis for suspicion against the child.
- more than half of pastors are aware of cases where a child's behaviour is the basis for people's suspicion, and similarly where an accusation is made by another "witch".
- seven out of ten pastors know of cases where people are influenced in their belief because the child is considered to have made a confession.

In the cases that you personally know where a child had been accused of having done harm to others through witchcraft, what were the consequences for the accused child?

Q50. People had the tendency to be wary of the child and to avoid contact with him or her
 – as a consequence of being accused.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 113 | 15.8 |
| YES | 600 | 84.2 |
| total | 713 | 100.0 |

Q51. The child was driven away from his or her home, neighbourhood, or village
 – as a consequence of being accused.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 299 | 41.9 |
| YES | 414 | 58.1 |
| total | 713 | 100.0 |

Q52. The child was physically harmed
 – as a consequence of being accused.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 227 | 38.8 |
| YES | 436 | 61.2 |
| total | 713 | 100.0 |

Q53. The child was killed
 – as a consequence of being accused.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 620 | 87.0 |
| YES | 93 | 13.0 |
| total | 713 | 100.0 |

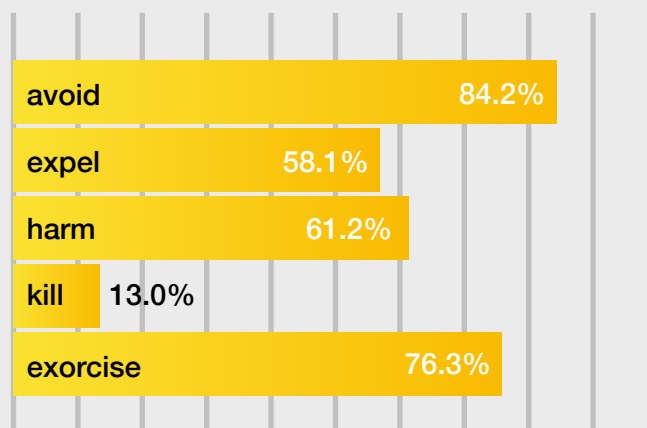
Q54. The child was brought to church for the exorcism of a demon
 – as a consequence of being accused.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 169 | 23.7 |
| YES | 544 | 76.3 |
| total | 713 | 100.0 |

consequence occurring... reply = YES

| | percentage of pastors |
|-------------------------|-----------------------|
| people avoid child | 84.2 |
| child driven away | 58.1 |
| child physically harmed | 61.2 |
| child is killed | 13.0 |
| exorcism rites | 76.3 |

Percentage of pastors aware of the following consequence occurring where a child has been accused of causing harm.



CONSEQUENCES for the ACCUSED CHILD...

In cases where a child is accused of causing harm to others through witchcraft...

- nearly 85% of pastors know of the child being shunned or avoided by others.
- more than half of pastors know of a child being driven away from their family or community.
- six out of ten pastors have seen the end result being physical harm to the child.
- three out of four pastors know of cases where the child is obliged to undergo some exorcism rite or ritual.
- some pastors have seen that in some instances the way the child is treated results in the child's death.

While this survey does not attempt to measure the psychological impact of such accusations, it should be noted that...

- persistent stigmatising, shunning, and avoidance are all forms of emotional abuse.
- in cases where the home environment turns hostile toward the child leading to forced separation from family, then this is a cause of severe mental trauma, and exposure to other forms of risk and abuse.

Please respond to the following questions by referring to your own church, fellowship, or demonination.

Q55. In my church, people pray God will protect them from witchcraft.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 67 | 9.4 |
| sometimes | 227 | 31.8 |
| often | 212 | 29.7 |
| always | 207 | 29.0 |
| total | 713 | 100.0 |

PRAYER for PROTECTION FROM WITCHCRAFT...

-
- This is more common in Revivalist Awakening Churches than in Protestant Mission Churches...

T(571) = 5.283, p < .001

Q56. In my church, sermons are preached teaching that child witches do harm by their supernatural powers.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 212 | 29.7 |
| sometimes | 312 | 43.8 |
| often | 134 | 18.8 |
| always | 55 | 7.7 |
| total | 713 | 100.0 |

PREACHING that CHILDREN MAY BE WITCHES and HARM OTHERS...

-
- Here there is no statistical difference between the Revivalist Awakening Churches and Protestant Mission Churches.

Q57. In my church, sometimes members accuse children of being witches.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 260 | 36.5 |
| sometimes | 366 | 51.3 |
| often | 79 | 11.1 |
| always | 8 | 1.1 |
| total | 713 | 100.0 |

CHURCH MEMBERS ACCUSING CHILDREN of BEING A WITCH...

-
- This is somewhat more likely to happen in the Revivalist Awakening Churches than in Protestant Mission Churches...

T(571) = 3.768, p < .001

Please respond to the following questions by referring to your own church, fellowship, or demonination.

Q58. In my church, sometimes children confess to being witches.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 161 | 22.6 |
| sometimes | 429 | 60.2 |
| often | 108 | 15.1 |
| always | 15 | 2.1 |
| total | 713 | 100.0 |

Q59. In my church, the deliverance or exorcism of child-witches is practiced.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 145 | 20.3 |
| sometimes | 299 | 41.9 |
| often | 182 | 25.5 |
| always | 87 | 12.2 |
| total | 713 | 100.0 |

Q60. In my church, certain leaders are considered to have the power to identify who is or is not a witch.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 164 | 23.0 |
| sometimes | 332 | 46.6 |
| often | 143 | 20.1 |
| always | 74 | 10.4 |
| total | 713 | 100.0 |

BELIEF that LEADERS HAVE POWER to IDENTIFY WITCHES...

.....

- This is more common in Revivalist Awakening Churches than in the Protestant Mission Churches...

T(571) = 3.343, p < .001

CHURCHES as a SAFE SPACE or SANCTUARY?...

When a negative reply may be a positive welcome...

Q58 – Q60

- one in five pastors say that in their church deliverance rituals or exorcism are never performed on children who are suspected or accused of witchcraft.
- one in five pastors say that in their church children never confess to being witches.
- one in five pastors also say that in their church they do not consider their leaders to hold powers to identify persons as witches.

Please respond to the following questions by referring to your own church, fellowship, or demonination.

Q61. In my church, it is forbidden to accuse children of witchcraft.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 169 | 23.7 |
| sometimes | 205 | 28.8 |
| often | 210 | 29.5 |
| always | 129 | 18.1 |
| total | 713 | 100.0 |

Q63. Does your church apply itself to the personalised pastoral care for the holistic development of children victimised by this phenomenon?

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 206 | 28.9 |
| sometimes | 279 | 39.1 |
| often | 131 | 18.4 |
| always | 97 | 13.6 |
| total | 713 | 100.0 |

Q62. In my church, church members actively and vigorously defend children from witchcraft accusations.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 200 | 28.1 |
| sometimes | 270 | 37.9 |
| often | 152 | 21.3 |
| always | 91 | 12.8 |
| total | 713 | 100.0 |

DEFENSE of CHILDREN from WITCHCRAFT ACCUSATIONS...

-
- This is somewhat more likely to happen in Protestant Mission Churches than in the Revivalist Awakening Churches...

$$T(571) = 2.037, p < .05$$

DEFENDING CHILDREN and REUNITING FAMILIES...

Comparing a preventive and restorative approach...

Q62 + Q64

- defense of children from accusations is *somewhat more likely* in Protestant Mission Churches than in Revivalist Awakening Churches.
- attempts to reunite accused children with their families is *more common* in Revivalist Awakening Churches than in Protestant Mission Churches.

What types of alternative responses to these children have you made?

Q64. Family reinsertion — as an alternative response.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 118 | 16.5 |
| sometimes | 291 | 40.8 |
| often | 126 | 17.7 |
| always | 178 | 25.0 |
| total | 713 | 100.0 |

FAMILY REINSERTION as a RESPONSE to VICTIMISED CHILDREN...

-
- This is more common in Revivalist Awakening Churches than in the Protestant Mission Churches...
 $T(571) = 2.231, p < .05$

Q65. Educational assistance — as an alternative response.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 209 | 29.3 |
| sometimes | 331 | 46.4 |
| often | 102 | 14.3 |
| always | 71 | 10.0 |
| total | 713 | 100.0 |

Q66. Counselling — as an alternative response.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 178 | 25.0 |
| sometimes | 353 | 49.5 |
| often | 106 | 14.9 |
| always | 76 | 10.7 |
| total | 713 | 100.0 |

* 'alternative' in these questions denotes a response to the suspected or accused child other than exorcism or deliverance rituals.

ALTERNATIVE RESPONSES to the CHILD...

In cases where a child has been suspected or accused of witchcraft...

- seven out of ten pastors say they provide educational assistance to such children, at least sometimes. Q65
- three out of four pastors say they provide counselling to such children, at least sometimes. Q66

What types of alternative responses to these children have you made?

Q67. Placement in foster families — as an alternative response.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 288 | 40.4 |
| sometimes | 324 | 45.4 |
| often | 57 | 8.0 |
| always | 44 | 6.2 |
| total | 713 | 100.0 |

Q68. Medical assistance — as an alternative response.

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 189 | 26.5 |
| sometimes | 392 | 55.0 |
| often | 77 | 10.8 |
| always | 55 | 7.7 |
| total | 713 | 100.0 |

Q69. other — as an alternative response.

| valid | frequency | percent |
|------------------------------------|------------|--------------|
| spiritual support or accompaniment | 35 | 4.9 |
| teach the child a trade | 26 | 3.6 |
| return the child to their home | 2 | 0.3 |
| <i>no data</i> | 650 | 91.2 |
| total | 713 | 100.0 |

* 'alternative' in these questions denotes a response to the suspected or accused child other than exorcism or deliverance rituals.

ALTERNATIVE RESPONSES to the CHILD...

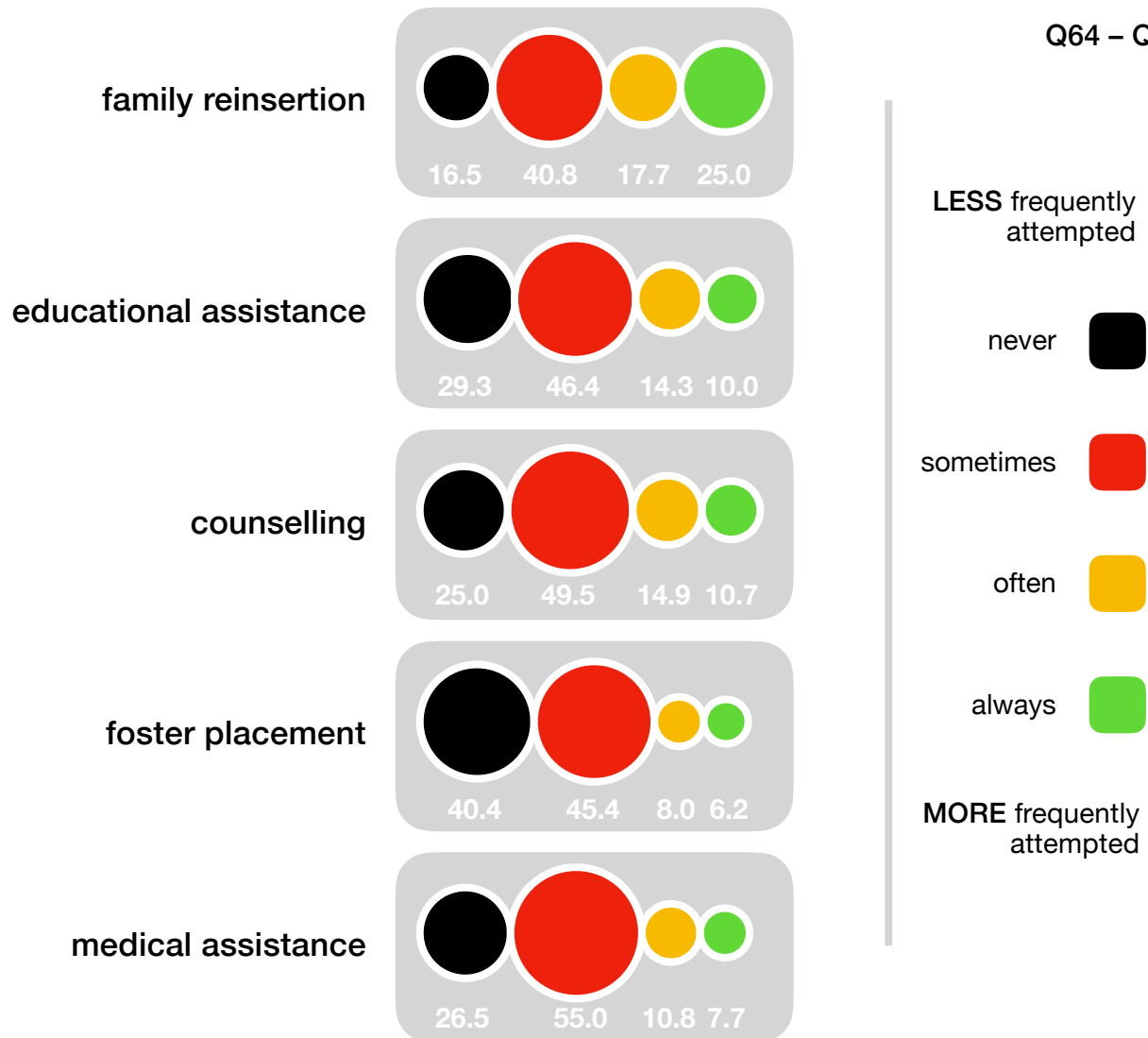
In cases where a child has been suspected or accused of witchcraft...

- seven out of ten pastors say they offer help with medical care to such children, at least sometimes.

Q68

What types of alternative responses to these children have you made?

Q64 – Q68



ALTERNATIVE RESPONSES to the CHILD...

In cases where a child has been suspected or accused of witchcraft...

- more than eight out of ten pastors say their church attempts family reinsertion at least sometimes. This is the most frequently attempted alternative response.
- about six out of ten pastors say their church attempts foster placement at least sometimes. This is the least frequently attempted alternative response.

- for all types of alternative response to a child suspected or accused of witchcraft, less than half of pastors say they "often" or "always" attempt such a response.

If you personally know one or more cases where a pastor, prophet, or intercessor does exorcisms or deliverances of children accused of being witches, please respond to the following questions.

Q70. Who are the ones most often doing deliverance or exorcism for children suspected of being witches?

| | frequency | percent |
|---|------------|--------------|
| the pastors more often than the intercessors | 285 | 40.0 |
| the pastors equally often as the intercessors | 294 | 41.2 |
| the intercessors more often than the pastors | 134 | 18.8 |
| total | 713 | 100.0 |

Q71. Did someone prod the child to confess to being a witch?
— in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 473 | 66.3 |
| YES | 240 | 33.7 |
| total | 713 | 100.0 |

Q72. Did someone make the child drink a special potion?
— in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 505 | 70.8 |
| YES | 208 | 29.2 |
| total | 713 | 100.0 |

Q73. Did someone try to eliminate witchcraft by forcing the child to vomit, or through an anal purge?
— in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 519 | 72.8 |
| YES | 194 | 27.2 |
| total | 713 | 100.0 |

CONFESSION MADE by the CHILD...

Pressurising or forcing a child to make a confession is often a matter of sustained coercion (under threat or actual maltreatment), such that the child may feel they have no real option but to confess in order to avoid further abuse.

see... Q71

If you personally know one or more cases where a pastor, prophet, or intercessor does exorcisms or deliverances of children accused of being witches, please respond to the following questions.

Q74. Did someone try to eliminate witchcraft by shaving the child's head?
 – in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 516 | 72.4 |
| YES | 197 | 27.6 |
| total | 713 | 100.0 |

Q75. Did someone try to eliminate witchcraft by obligating the child to fast, for a period of time?
 – in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 386 | 54.1 |
| YES | 327 | 45.9 |
| total | 713 | 100.0 |

Q76. Did someone try to eliminate witchcraft by causing the child to bleed?
 – in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 636 | 89.2 |
| YES | 77 | 10.8 |
| total | 713 | 100.0 |

Q77. Did someone try to eliminate witchcraft by passing the child through fire?
 – in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 603 | 84.6 |
| YES | 110 | 15.4 |
| total | 713 | 100.0 |

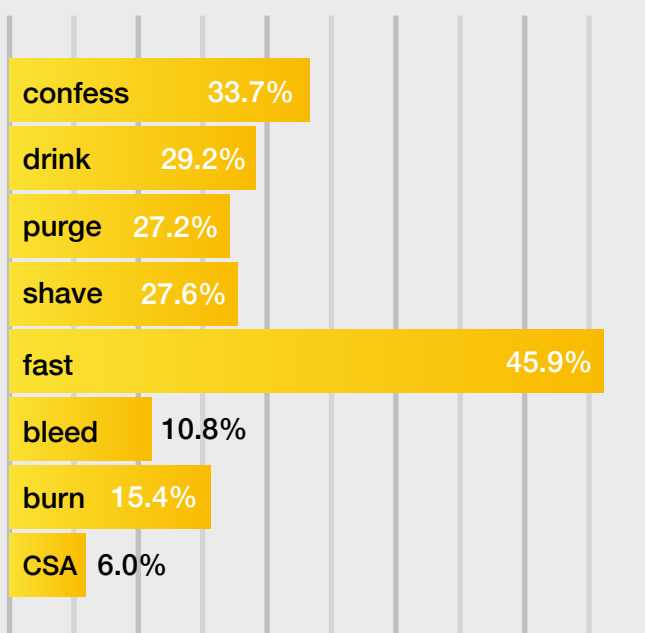
Q78. Did someone try to eliminate witchcraft by sexually abusing the child?
 – in cases where pastors, prophets, or intercessors were involved.

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 670 | 94.0 |
| YES | 43 | 6.0 |
| total | 713 | 100.0 |

actions performed... reply = YES

| | percentage of pastors |
|---------------------------|-----------------------|
| prod child to confess | 33.7 |
| make child drink potion | 29.2 |
| force vomit or anal purge | 27.2 |
| shave the child's head | 27.6 |
| obligate child to fast | 45.9 |
| cause child to bleed | 10.8 |
| pass child through fire | 15.4 |
| sexually abuse child | 6.0 |

Percentage of pastors aware of following actions performed on a child when pastor, prophet or intercessor is involved.



ACTIONS PERFORMED on the ACCUSED CHILD...

In cases where pastors, prophets, or intercessors of the church are involved...

- one in three pastors are aware of a child being pressured to make a confession.
- nine out of twenty pastors (45%) know of cases where the child is forced to fast for a period of time as part of or in preparation for an exorcism or deliverance ritual.
- three out of twenty pastors (15%) know of cases where the child is passed through fire as part of the exorcism or deliverance ritual.
- more than one in four pastors are aware of a child being forced to drink a potion, being made to vomit or purge anally, having their head shaved.
- some pastors know of cases where the actions of church leaders result in the accused child being sexually abused.

If you personally know one or more cases where a pastor, prophet, or intercessor does exorcisms or deliverances of children accused of being witches, please respond to the following questions.

Q79. Are the families of the children suspected of witchcraft asked to contribute material goods to the church or pastor?

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 308 | 43.2 |
| sometimes | 270 | 37.9 |
| often | 92 | 12.9 |
| always | 43 | 6.0 |
| total | 713 | 100.0 |

Q80. Are the families of the children suspected of witchcraft asked to contribute money to the church or pastor?

| valid | frequency | percent |
|--------------|------------|--------------|
| never | 285 | 40.0 |
| sometimes | 253 | 35.5 |
| often | 116 | 16.3 |
| always | 59 | 8.3 |
| total | 713 | 100.0 |

CONTRIBUTIONS to the CHURCH or PASTOR...

- four out of ten pastors say no material or monetary contribution is ever required in any of the cases of exorcism or deliverance of children of which they are aware.
- six out of ten pastors say a contribution is required at least on some occasions.
- two out of ten would say a contribution is asked for “often” or “always”.

Q81. Have you heard about the child protection law in the Democratic Republic of Congo?

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 81 | 11.4 |
| YES | 632 | 88.6 |
| total | 713 | 100.0 |

Q82. If yes, do you know that this law forbids anyone to accuse children of witchcraft?

| valid | frequency | percent |
|--------------|------------|--------------|
| NO | 145 | 20.3 |
| YES | 568 | 79.7 |
| total | 713 | 100.0 |

KNOWLEDGE of LAW FORBIDDING to ACCUSE CHILDREN of WITCHCRAFT...

.....

- Protestant Mission Church pastors affirm this more than the Revivalist Awakening Church pastors.

AWARENESS of CHILD PROTECTION LAW...

- almost nine out of ten pastors surveyed are aware of child protection law.
- most of these (eight out of ten) are aware that this law prohibits the making of witchcraft accusations against children. Q81 + Q82

Comparing with reponses to other questions in the survey...

- yet, eight out of ten of these pastors still permit exorcisms or deliverance rituals on accused children in their churches. see... Q59

Further Observations

A key question to ask is: How does formal theological education affect these statistics?

While theological education does not completely determine any of the above, there are statistically significant differences overall between those with more formal theological education, and more advanced formal theological education, than those with less.

The following are a few of the statistically significant patterns here:

Pastors with more formal theological education, and more advanced formal theological education, are statistically less likely to serve in a church where children accused of witchcraft are brought to church for the exorcism of a demon, and their churches are less likely to practice deliverance or exorcism of children accused of witchcraft. Their churches are more likely to defend children accused of witchcraft, and more likely to be aware of the law forbidding anyone to accuse children of witchcraft. Finally, in the churches of pastors with more formal theological education, it is less likely that people attribute misfortunes (such as sickness, death, financial difficulties, impotence, bad luck) to children believed to have caused these through witchcraft..

[the Researchers]

EDUCATING PASTORS...

Pastors with more formal theological education, and more advanced theological education are **LESS** likely...

- to serve in a church where children accused of witchcraft are brought for exorcisms.
- to practice exorcisms or deliverance rituals on children accused of witchcraft.
- to attribute common misfortunes in life to children believed to have caused these through witchcraft.

Pastors with more formal theological education, and more advanced theological education are **MORE** likely...

- to be aware of the law forbidding anyone accusing children of witchcraft.
- to defend children against witchcraft accusations.

Concluding Comments

Anecdotal evidence in many localities indicates that the phenomenon of witchcraft accusations against children is widespread, and activists and advocates working with children who live on the streets are certainly aware of the significant detrimental impact on these children of the stigma and abuse they experience, as well as the breakdown of their family life, loss of access to education and health services, and marginalisation in the wider community.

In this paper, for the first time, we open up a much deeper insight into the somewhat hidden beliefs and practices of many church leaders from different church streams across one major capital city in the heart of the African continent. This research begins to expose the beliefs and practices, earthed in a complex interplay of circumstantial factors and worldview memes, that motivate such accusations against children.

Nonetheless, this is still only a relatively limited sample at one location and time, and so we hesitate to draw broader conclusions or to apply them to other contexts. Each locality has unique societal and cultural dynamics that need to be explored.

For Kinshasa, the largest city in the D.R. Congo, this data and analysis does help build a picture of the underlying roots of the phenomenon, and throws light on some of the realities that children face in the way church leaders perceive and respond to such accusations.

Hidden beliefs and practices need to be brought into the open so that they can be more easily acknowledged, explored, questioned, and ultimately faced and challenged, if young lives are to be safeguarded, and if churches and ecclesial gatherings are to be places of sanctuary where children can not only feel secure, but can fully flourish.

This research, conducted and analysed by Dr. Robert Priest with the Rev. Abel Ngolo and his team, is a significant contribution towards effecting positive change.

[the SCWA Steering Committee]

This paper is published by the SCWA Coalition.

If you have experience and expertise on this issue and wish to connect or collaborate with us, please get in touch at « info@stop-cwa.org » giving your contact details and making reference to “the Kinshasa survey” in your message.

Thank you.

