

**TYPE AND PREVALENCE OF PSYCHOSOCIAL PROBLEMS
PRESENTED TO WITCHES AND PROPOSED SOLUTIONS: A
CASE STUDY IN DESSIE TOWN**

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Acknowledgment

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Abstract

The purpose of this study was to determine the types and prevalence of psychological problems presented to witches and proposed solutions. To achieve these objectives, data were collected from some selected individuals who have gone and consulted witches. In-depth interview were held with all the respondents using interview guide. In addition data was served from Dessie Higher Court and from Dessie Police Station. The participants were purposefully selected and the data were analyzed qualitatively.

An effort was made to probe in to witchcraft belief in the culture within which it operates, types, prevalence of psychological problems presented to witches, solution methods. The result of the present study shows that witch is often considered as, a wise person, who is an expert in making herbal remedies, and who possessed the ultimate remedies of all human problems. Witchcraft is mainly considered as a positive cultural tradition and an easy explanation of the ills of life. The result revealed also that the local people consult witches for every type of health problems looking for solution; wishing to harm or to make others suffer from misfortunes or diseases looking for charms or spells; to find shortcuts to the social, personal, and emotional perfection they are seeking. Witches are also found to be seen in time of conflict and disagreement between closest. The result of this investigation also revealed that the use of herbs, magic charms and spell casting, forecasting or foretelling, caring out dua, and getting peoples in to an oath were found to be witches methods used to solve problems presented to them. The result also revealed that witchcraft belief was found to be the sources of complex and wide spread problems with significant psychological and social effects on the society.

Finally, on the bases of the research findings, the following recommendations have been made: an enlightened religion, education, medicine and better social and racial conditions will helps to abolish the belief. The local peoples should make more use of social and legal mechanisms for settling their disputes. They should devote themselves to faith in God, education and hard work to realize one's full potential, and in addition the government has to enforce strong legal sanctions on witchcraft practitioners.

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Table of Contents

	<u>Page No.</u>
Acknowledgment.....	I
Abstract.....	II
List of table	III
CHAPTER ONE.....	1
INTRODUCTION	1
1.1. Background of the Study	1
1.2. Statement of the problem.....	6
1.3. Research question	8
1.4. Purpose of the study	8
1.5. Significance of the study	9
1.6. Delimitation.....	9
1.7. Limitation	10
CHAPTER TWO	11
LITRATURE REVIEW	11
2.1. Definition	11
2.2. The Spread of Witchcraft Belief	13
2.3. Interpretations about the Function of Witchcraft Belief.....	16
2.4. Alleged practices	19
2.5. Magic Circle	19
2.6. Spell casting	20
2.7. Conjuring the dead	21
2.8. Motivation behind the practice of witchcraft	21
2.9. Social and psychological problems related with the belief.....	23
CHAPTER THREE.....	26
METHDOLOGY	26
3.1. Design	26
3.2. Population and Sample	26
3.3 Sampling Technique	27
3.4 Data Gathering Instrument	27
3.5 Procedure of Data Collection	28
3.6 Procedure of Data Analysis	29
CHAPTER FOUR	31
RESULT	31
4.1. General Profile of Respondents'	32
4.2. Major features witchcraft belief in the community	33

4.2.1. Witch ('tenkuway')	33
4.2.2. Witchcraft	34
4.2.3. Underlined reasons why people consult witches	35
4.2.4. Major witchcraft fears	36
4.2.5. Participants views concerning witchcraft beliefs	38
2.3. Problems people present to witches	39
2.4. The witches' method	42
2.5. Reported outcomes of witchcraft belief	44
CHAPTER FIVE	47
DISCUSSION	47
5.1. Witchcraft beliefs)	47
5.1.1. Witch (Tenkuway)	48
5.1.2. Witchcraft (Tinkulina)	49
5.1.3. Underlining reasons for involvement in witchcraft	50
5.1.4. Major witchcraft fears...	51
5.1.5. Conceptions about witchcraft	53
5.2. Problems People Consult to Witches	55
5.3. The Witches' Methods	57
5.3.1. Dua	57
5.3.2. Magic Charms and Spell Casting	57
5.3.3. Herbal Medicine	58
5.3.4. Forecasting and Foretelling	59
5.3.5. Oath	59
5.4. Observed Problems	59
5.4.1. Psycho-Social Problems	60
5.4.2. Economic Problems	61
5.4.3. Health Related Problems	61
CHAPTER SIX	63
SUMMERY, CONCLUTION AND RECOMMENDATIOIS	63
6.1. Summery	63
6.2 Conclusion	66
6.3. Recommendations	67
Reference	III
Appendixes	VI

List of tables

<u>Lists</u>	<u>Page</u>
Table 1: General profile of Respondents	32

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Belief in witchcraft and by consequence witch-hunt, are found in many cultures worldwide today mostly in Sub-Saharan Africa (e.g. in the witch smeller in Bantu culture), and historically notably in early modern Europe of the 14th to 18th century, where witchcraft came to be seen as a vast diabolical conspiracy against Christianity, and accusations of witchcraft led to large-scale witch-hunts, especially in Germanic Europe (Baroja, 1964, p. 271).

The practice of witchcraft has long history in Europe. Heris (2009), taking new archaeological discoveries, noted that the origin of witchcraft belief could be even be traced back to the Palaeolithic people. Similarly, Dushu (2001) mentioned that, the concept of medieval witchcraft many of its element even before the emergence of Christianity. However, it becomes particularly developed in Europe in the fourteenth to the eighteenth century (Feyisetan 1989). Among the Catholics, protestant, and secular leadership of the European late and medieval periods, witchcraft being linked with the Devil of the Christian theology, fear regarding witchcraft rose to fever pitch, and sometimes leads to large-scale witch-hunts. According to Cohn (1975), it was believed that a witch often joined a pact with the Devil to gain power to deal with infertility, immense fear for her children well-being or revenge against lover. In total, tens or hundreds of thousands of people were executed, and others were imprisoned, tortured, banished and had lands and possessions confiscated.

Belief in witchcraft gradually declined during the seventeenth and eighteenth centuries. The social conditions which had favoured its rise, the disorder of European war, the epidemics, the high child mortality, the great unsettlement of religion and society, gave a better condition for the belief to spread widely. The witchcraft belief was not killed by inquisition and persecution. Penal severity does not easily destroy the belief. Indeed the persecution served to spread abroad the vast ideas that is sought to oppose. But it was enlighten and a reformed religion that finally scotched the superstition in Europe (Feyisetan, 1989).

During the past three decades, North America, Europe, and Australia have witnessed 'population explosion' within paganism, an extraordinary proliferation of witches' covens that has culminated in the foundation of the witches' international association with head quarters in New York (Faber, 1993). Farrar (2000), also stated that many of the features associated with European witches (flying throo the air, killing at a distant and mastering demons) crop up also in other cultures such as India and Tibet (Farrar, 2002).

According to Crown (2001), it has long been believed that witchcraft abounds in Africa. Reginald Scot as cited in parrinder (1963) said, "many great and grave authors write, and many writers also affirms, that there are certain families in Africa which with their voice bewitched what so ever they praise. In so much as if they command either plant, corn, infant, house, or any other beasts. And as Tavistock (1970) described, there is undoubtedly much similarities between the activities ascribed to African witches, but with peculiarities of interpretation in different localities. For example, Thomas (2002) documented that by the Nile Congo, witch is believed to be a substance in the body of witches, and that is inherited by children by their parents. They still and eat the soul of their victims. In Bechuanaland in the South African, witches were believed to ride on strike or on fleas, meet in assemblies, and dance stark naked in various places and have a particular test of human place (crow, 1997). Across the other side of the continent, in

West Africa, one finds similar belief with minor variation. In Nigeria the Yoruba beliefs that witch are generally women who fly about at night and meet in secret conclave. They suck the blood of their victim until they die (Muller, 2000).

The interpretation of witchcraft to day European and African are often cited together (parrinder, 1963). The witch cult theory of Europe is often said to have African parallel. However the description of witchcraft did not follow continental definitions and interpretation and the interpretation of the witch belief and their activities are surrounded by controversy (Flint, 1991). However Margaret cited in Ginzburg (1986) Said that the interpretations of witchcraft there have been and still are two main schools of thoughts.

One class accepted all the evidences placed up on the unwarranted contraction that the witches' activities were due to supernatural power. Witches are thought to have sold their soul to the devil giving him their allegiance and become his factor for evil. They are people of wide influence and deep knowledge, perhaps engaged in some widespread plot to over through the order of society.

On the other hand, the other class taking all evidences on hearsay 'come to' deny the fact into to (Ewen1999). This class argues that witches are individuals of "great energy" and of "outstanding personality". Witches are believed to gives the authority of tradition to current formulas and rites. The belief in witchcraft serves many purposes in strengthening kinship tie against enemies, and in chancing the power of chiefs who control the oracles.

However, some scholars like Murry (1967) claims to occupy an intermediate position after making a new examination of records of ancient European witchcraft. She believed that the witches actually perform many of the deeds ascribed to them, but not by supernatural power. Similarly, Pritchard (1978) argued that a witch perform no rite,

utters, no spell and possess no medicine. He added that an act of witchcraft is a psychic act (Parrinder, 1993). Similarly, Field (2005) says that “witches are people mentally affected with the obsessions that they have the power to harm others by thinking them harm. To this issue the Freudian doctrine of the omnipotence of thought shows that men imagine that they can affect their fellows, and even the course of nature (Joynes, 2001).

The study of witchcraft is by gone Europe, America, and modern Africa. And by far the best studies of witchcraft are those that have been made of early European belief and those in recent years by field workers Parrinder (1963). In a number of tribes this belief has been studied at first hand expert scholars. And many of these publications have come to preach the importance and relevance of the belief to the African people. And many recent findings are showing that the concept of witchcraft as been missed interpreted and miss conceived in Africa (Hannes, 2003). Tempol (2006) likewise holds that few Africans would agree with these sweeping conclusions. Most would say that European, for all their research and so journ an Africa, have not grasped the secret of witchcraft. And said that witchcraft is something, which the white man is ‘incapable’ of understanding for has not “the right sort of eyes”.

A study on witchcraft is particularly interesting, because witchcraft is still practiced in modern world. Traditional healing in general and witchcraft belief in particular has attracted many researchers and several publications have been published from middle age to the modern times. Thought the issue of witchcraft is extensively studied in Africa than other parts of the world, the study of witchcraft in Ethiopia is a resent phenomenon and data are relatively scarce.

In addition, as Faber (1993. 71) argued, witchcraft has timeless universals features, as well as features arising from a particular culture and from a particular situation. Hence, the belief must be studied in the social context where it flourished and the psychological

and social conditions should be taken in to consideration in the study and interpretation of witchcraft. Thus, it seems important and reasonable to conduct a research on witchcraft in relation with types of problems that people go with and problem solutions by witches.

1.2. Statement of the Problem

In spite of the spread of modernization and introduction of modern medicine and scientific knowledge, witchcraft is still part of the traditional idea of this country, and there is little sign of decrease in witchcraft belief with increasing education.

The subject fascinates the researcher with that appeal with the mysterious exercise on the mind that, European belief in witchcraft only receives its death-bellow with the spread of modern medicine and scientific knowledge. Education of course is one of the greatest panaceas of Africans life today regarded by millions as the cure of all ills and almost the sole means of personal, social, and political advances. However, the coming of education and the spread of modernization seems to have done little as yet to shake witchcraft belief in our country Ethiopia and there is a sign that many of the educated increases their conviction in the reality of witches.

It has been evidenced in Ethiopia in different times as seen in newspapers and transmitted in different Media that a belief in witchcraft is wide spread and it has taken its toll literally in blood. Witch-hunts are common in our country and witch doctors are important member of society. People think and speak of witchcraft very frequently. It is a subject of conversation almost as suitable as the crops or the weather. It is a useful concept to many people, because it helps to explain things that are otherwise difficult to understand. Lack of success, and failure, in ability to get promotion in office or any strange disease, and the like are attributed to witchcrafts. One can discover witchcraft's way in to varieties of pursuits that we regard as more or less normal expression of behavior in our culture. Most of our customary, taken for granted activities such as becoming involved in business working to get rich, and becoming involved in college,

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After all we are living in the age of science, of empiricism, experimentation and debate. But in our country, experience has shown us, the ranks of the crafts are filling with people from all walks of life. Surly among these motley practitioners are some who find themselves unwilling to take things at face value, the motive for independence, adventure, imagination, heroism, social and intellectual accomplishments, including economic success and shared prosperity. If people relinquish the original object; they find appropriate and healthful that becomes egoistic goals in their own right, free of magical and narcotic solution, and embodying our highest standards of mental and physical excellence. But People join to this party, for their narcissistic hop; to get rich, to defeat their enemies, to become involved in science e.t.c. In short to find short cut to the social, personal, and emotional perfection that they are seeking. In most instances, the chosen root is blatantly pathological and delusional, divorced from the ordinary reality, absorbed in private world of inner objects, and neglect the social realm and the human who in large measure compromise it.

Witchcraft is fact of development, it is a threat to the welfare and development not only to the individuals psych but of the social realm as well: a good measure of the violence, havoc, and general suffering that people have had from the obsession of witching others (like feeling of guilt, depression), and bewitched by others. In addition, witchcraft belief ultimately calls to the mind that disturbed individual's development/struggle to nature and became fully human without relinquishing on their highest standards of mental and

physical excellence. Generally witchcrafts are anti social folks who go about spreading death and trouble, causing physical harm and diseases, creates hate and tension between societies, and plays a spell on their opponents, and paralyzes the work of the government for they are known public figures who work conscious magic to the furtherance of their ends.

Experience has shown that, Ethiopians fear and hate witch. It is a great tyranny spreading panic and death. Many people suffer from a witch's mania that causes death to some unfortunate people and terror to thousands, for the reason that witches are thought to be responsible to many misfortune in the community. If a child dies, if men are impotent, if the harvest fails, if the cattle do not bring forth, if fowls do not lay, if parents die, if family disorganized, in short if the time is out of joint, that is laid up on the nearest scapegoat, usually the witches. Ritual murders notorious in some part of Ethiopia are common which might be thought to have some connection with witchcrafts or at least the work of the murderer bears a resemblance to some of the deeds of the witches. And it is a recent phenomenon that Tamrat Geleta and others from some parts of this country were accused of rape, exploiting innocent people's money, responsible for marital conflict and to some people death.

Despite witchcraft belief is one which is resulting in great tyranny and spreading panic and death, the belief is strong and wide spread in this country that, there are statements made on many sides that a belief in witchcraft is spreading and appeared in many parts of this country in one form or another. It is getting more acceptance in the larger culture that government accusation of witchcraft do not seem to bear much in this sphere, more younger people are getting involved, including doctors, lawyers machinists, entrepreneurs, musicians and artists.

So unless government and concerned bodies take large scale measures to curb the witchcraft, the belief is growing fast and that the next few decades might witness an even more dramatic increase in both coven members and solitary practitioners. It will exactly what will happen in our country that many millions of people from all walks of life, will discover their way to witches and witchery will be one whose interpretation can be greatly eased by a consideration of practice believed by millions of people and which will be responsible for unknown and incalculable danger to the society.

1.3. Research question

- What are the most prevalent witchcraft beliefs among community members in Dessie?
- Why do local people go to and consult witches rather than try other alternative solutions to their problem?
- What types of problems do local people present to witches?
- How do witches propose as solutions to the problems presented?
- What major problems were observed in the community due to witchcraft belief?

1.4. Purpose of the study

The main purpose of this study was to determine the types and prevalence of psychosocial problems presented to witches and proposed solutions among some selected individuals who have gone and consulted witches in Dessie Town.

In light of the questions stated in the previous section, this study had the following objectives.

1. 5. Significance of the study

Though the issue of witchcraft is extensively studied in Africa than other parts of the world, however, there is hardly any witchcraft research activity in our country. Therefore, this study would contribute to knowledge building in the area. Thus these study, however, apart from exploring witchcraft with an eye to disclosing its meaning in the culture within which it operates. It seeks to discover what witchcraft means to the individual participant, their reasons, wishes, and fantasies to determine why they gravitate towards this cultural belief, and by doing so it shades light on the reasons that lies on an individual's involvement in the reality of witches in general and to other concerns of this study. It was also felt to have the following practical significance.

Government and concerned bodies could make use of the present research information to guide their understanding about the issue and guide policy and strategy design. More significantly the community would benefit best from this study by making use of the recommended strategies and useful measures to prevent the 'dis-ease' witchcraft causes on the society. Besides, it would help as a springboard, or provide research based information, for further research ventures concerning witchcraft belief in our country.

1.6. Delimitation

The study was delimited in scope of area, population and sample, and variables in such a way that it could be manageable to handle the research activities.

With regard to area delimitation, though the issue of witchcraft basically involves research method at a national level in our country, however, due to shortage of time and financial resource required for conducting a research at large scale, this study was delimited to Dessie Town which is found in the Amhara Regional National State, South Wollo Administrative Zone.

Besides, this study was methodologically delimited that: with regard to population and sample, because the main purpose of this study was to determine type and prevalence of psychosocial problems presented to witches and proposed solutions, a sharp emphasis was made to individuals who had gone and consulted witches than other segments of the population . Of whom only few individuals were considered who were targeted through snow ball sampling for sensitivity of the issue and difficulty of finding more willing participants. However in order to get a whole and adequate data, information were gathered from various segments of the population as well as various sources of information were consulted.

In the case of variables, the study was delimited to the determination of types, prevalence of psychosocial problems and witches method.

1.7. Limitation

One major limitation of this research was shortage of time to take detailed and continuous observation of the issue under investigation. As a qualitative research to have an extended observation of the study population was required. However due to financial and time limitations, it was not possible the researcher to stay longer time in the study site.

CHAPTER TWO

LITERATURE REVIEW

Few subjects can have been more misunderstood than witchcraft. Many things have passed under this name, which were not witchcraft at all (Parrinder 1963, p. 10). So a great deal of work has to be done before it is possible to treat witchcraft seriously and intelligently. And for this the researcher attempts to refer to some of the possible definitions made by different authors.

2.1. Definitions

The shorter English dictionary defined a male witch as a man who practices witchcraft or magic; a magician, sorcery, wizard'. Not very helpfully it then defines witchcraft as 'the practice of a witch or witches', amplifying his power to 'the exercise of supernatural power supposed by persons in league with the devil'. The female witch is called 'a female magician, sorceress; in the latter use specially, a woman supposed to have dealing with the devil or evil spirits and to be able by their co-operation to perform supernatural acts.' But the definitions do not distinguish enough between magic, sorcery, and witchcraft.

Further, confusion is introduced in to the definition of witchcraft by linking with spiritualism, as some writers have done. This identification is made by Summer as cited in Parrinder (1963, p. 11). He says bluntly 'Modern spiritualism is merely Witchcraft revived'. And again, this asserts, not a single phenomenon of modern Spiritualism which can not be paralleled in the record of the witch trials and examinations. Parrinder, then

argues that spiritualism must be firmly excluded from the definition of witchcraft saying 'spiritualism has none of the distinctive marks of classical witchcraft'. One popular writer, Penne Thorne Hughes as cited in Henrietta (2002) gave his description: witchcraft, as it emerges into European history and literature, represents the old Paleolithic fertility cult, plus the magical idea, plus various periods of contemporary religion.

Witchcraft, in various historical, anthropological, religious and mythological contexts, is the use of certain kinds of supernatural or magical powers. Witchcraft can refer to the use of such powers in order to inflict harm or damage upon members of a community or their property. Other uses of the term distinguish between bad witchcraft and good witchcraft, the latter involving the use of these powers to heal someone from bad witchcraft. The concept of witchcraft is normally treated as a cultural ideology, a means of explaining human misfortune by blaming it either on a supernatural entity or a known person in the community (African world press, 2009).

Witchcraft is also a concept studied by many anthropologists. Social anthropological interpretations were pioneered in Pritchard's 1967 study of 'witchcraft' among the Azande (Huson, 1970). By such interpretations, witchcraft accusations are seen as a means of explaining human misfortune and regulating community conflicts, whereby calamities are blamed on someone within the community believed capable of causing harm by supernatural powers. This model identifies a web of functional relationships between malefactors; bewitched, cursed, witch identifier and healer. Those individuals who consciously and verifiably performed some physical 'bewitching' act (positive or negative) are normally termed 'sorcerers' rather than 'witches'; for the remainder of cases, the question of whether the accused person performed such an act or had any awareness of being a 'witch' is generally treated as irrelevant.

As in anthropology, Scott (2002) noted, historians see witchcraft as an ideology for explaining misfortune, however this ideology manifested in diverse ways.

2.2. The Spread of Witchcraft Belief

In the following section, the researcher tries to provide a brief summary about historical development and the spread of witchcraft belief in the world.

The practice of witchcraft has long history. Heris (2009), taking new archaeological discoveries, noted that the origins of our belief system can be traced even further back to the Paleolithic peoples who worshipped a Hunter God and a Fertility Goddess. With the discovery of some cave paintings, estimated to be around 30,000 years old, depicting a man with the head of a stag, and a pregnant woman standing in a circle with eleven other people, says, “it can reasonably be assumed that Witchcraft is one of the oldest belief systems known in the world today”. Similarly, Dashu (2001) documented that the concept of medieval witchcraft contained many of its elements even before the emergence of Christianity. These can be found in Bacchanalias, especially in the time when they were led by priestess Peculiar Annia (188–186). However, it becomes particularly developed in Europe in the 14th to the 18th century where witchcraft comes to be seen as a vast diabolical: conspiracy against Christianity, and accusation of witchcraft to a large scale- witch-hunt (Audrey, 1984).

In late European times Christianity was engaged in an apocalyptic battle against the Devil and his secret army of witches, who had entered into a diabolical pact (Drymon, 2008). In the twelfth century the catharsis (pure), a powerful sect that emerged opposing the church and the ungodly lives of many of its leaders, were accused of flying to their assemblies on brooms sticks and singing songs to the devil. In the fourteenth century the Jewish

were charged and expelled /fled for causing the great scourge of public plague, and eating unbaptized children and other victims in their synagogues and Sabbaths. During the beginning of the fourteenth century, Philip IV of France began attack on King's Templar. They were accused of denying Christian doctrines, giving homage to Satan and worshipping an idol called Baphomet (Levack, 1998).

According to Parrinder (1963), during European late medieval period of witchcraft persecution, they have rightly a bad conscience over the persecution of witches. Yet the large-scale witch-hunts were not the constant policy of the church or the society. Nevill (1992) described that throughout this time the number of people executed for witchcraft varies between about 40,000 and 100,000.

Belief in witchcraft gradually declined during the seventeenth and eighteenth centuries. The witchcraft belief was not killed by inquisition and persecution. Penal severity does not easily destroy the belief. But it was enlightenment and a reformed religion that finally scotched the superstition in Europe (Stuart, 2000).

According to Adler, cited in Faber (1993, p. 12) during the past three decades North America, Europe and Australia have witness a 'population explosion' within paganism, an "extraordinary proliferation of witches' covens" that has culminated in the foundation of the Witches' International Association, with head quarters in New York. The most famous witchcraft incidents in the British North America were the witch trials that took place in Salem, Massachusetts. The Salem witch trials were a series of hearings before local magistrates followed by county court trials to prosecute people accused of witchcraft in Essex, Suffolk, and Middlesex Counties of colonial Massachusetts, between February 1692 and May 1693(Ashgate2004).

Witchcraft belief and its practice seem to have been widespread in ancient Near East in the past. While the ideas that are known may provide some parallels to certain later European beliefs, yet there are no correlations developed with witchcraft belief as it appeared in late medieval and renaissance Europe (Faber 1993). Both in ancient Egypt and in Babylonian it played a conspicuous part, as existing records plainly show (Winter, 2006).

As Parrinder (1963, p. 128) documented, witchcraft belief is an old one in Africa. But a striking feature of modern times is the imperative importance of many of the old cults and the rise of new movements, which spread over a world area. There were never so many witches in the old days. But new gods are arising, not necessarily Christian or Muslim but with a veneer of modern ideas covering old beliefs. Africa has been passing through rapidly social and industrial revolution, added to this the growth of new coastal and mining towns, the overcrowding of housing areas, the spread of new diseases and the upset of modern wars provide a fertile ground for the spread of modern witchcrafts in Africa.

Discussing the belief in witchcraft in the contemporary Zambian society of the late 1980s, Ngulube (1989:24) in his study documented that, the belief cuts across the spectrum of time in the past, present and indeed future in Africa'. The belief in witchcraft is as hot today as it was when missionaries came and at the attainment of African's independence.

As Ogunjuyigbe (2004) noted in his study, in some central Africa areas malicious witches are believed by locals to be the source of terminal illness such as AIDS and cancer. Across the other side of the continent in West Africa, one finds similar belief with minor variation. In Nigeria the Yoruba belief that witches are generally women who fly about at night and meet in secret conclave (Kelly 1994). Similarly people of Togo land think, fire

is said to come out of their mouth, and sucks people's blood and take away their soul. They usually suck their own relatives. In Sierra Leone the Mande people that witchcraft is responsible for any unusual deaths (Parrinder 1963, p. 238).

In contemporary Africa, witch hunters have caused the deaths and humiliation of thousands in villages (Tembol2006). More than 50 people were killed in two highlands provinces of Papua New Guinea in 2008 for allegedly practicing witchcraft. As of 2006, between 25,000 and 50,000 children in Kinshasa, democratic republic of Congo, had been accused of witchcraft and thrown out of their homes. On May 21, 2008 that in Kenya a mob had burnt to death at least 11 people accused of witchcraft. In Tanzania in 2008, In Gambia, about 1,000 people accused of being witches were locked in detention centers in March 2009 and forced to drink a dangerous hallucinogenic potion (African world press, 2010).

Christian pastors in Nigeria have been involved in the torturing and killing of children accused of witchcraft. Over the past decade, over 1000 children have been murdered with some being set on fire. Church pastors, in an effort to distinguish from the competition, establish their credentials by accusing children of witchcraft. When repeatedly asked about the matter, the Church has refused to comment (Nigeria Demographic and Health Survey, 1999).

2.3. Interpretations about the Function of Witchcraft Belief

The debate on witchcraft has a long history. It is a subject which has been studied by sociologists and other specialists over a long period of time. Their conclusions are as diverse as they are many. Looking at some of the latest research done by some authorities

on witchcraft beliefs, one is immediately convinced that the subject still bristles with difficulties and Witchcraft is complex and multifarious in its effect and function (Tembol, 2004). Though, the interpretation of the witch belief and their activities are surrounded by controversy (Gordon and Gordon, 1992). However, in immense of witchcraft literature, there are still two arguments on its function and effect, which works in a continuum (Middleton and Winter, 1998).

Accordingly, One class suggested that witches are antisocial folks have sold their soul to the devil giving him their allegiance and become his factor for evil works. To this class a belief in witchcraft is a tragic error, a false explanation of the ills of life in which countless innocent people has suffered. To this end, summer cited in (Notestein, 1987) documented that witches are people of wide influence and deep knowledge, perhaps engaged in some widespread plot to over through the order of society.

Like in medieval and renaissance Europe, in the modern world witches were not only thought to kill and eat children, or devote themselves to the worship of the devil, but also to cause barrenness, abortion in pregnancy, and dryness in nurturing mother (Parrinder 1993,p. 56). Similarly, Bogues as cited in Crown(1972) says that ‘ they dry up the milk of nurses and cause all manners of ills’ of stomach and the head and the feet, with colic, paralysis, apoplexy, leprosy, epilepsy, dropsy, stranger . . . African witches today (Ogunjuyigbe 2004), are accused of similar deeds. On the continent the inquisitions firms the stories of child murder and cannibalism.

On the contrary, one finds the idea that witches are far from performing the evil deeds ascribed to them, are individuals of “great energy” and of “outstanding personality” who contribute to the pull of living “myth” which gives the authority of tradition to current formulas and rites (Faber 1993, p. 22). Accordingly, Parrinder (1963, p. 68) documented that, this class argues that it is a belief that helps to interpret and canalize and the disease

of society. It is an easy explanation of all ills of life. They argue that the comparative individual of modern times, the fear of other tribes, the uncertainty of existence, all makes a breeding ground in which the ancient witchcraft belief continues to flourish. The belief in witchcraft serves much purpose in strengthening kinship tie against enemies, and enhancing the power of chiefs who control the oracles.

Similarly, Faber (1993, p. 23) turns to the witchcraft of Freud, Roheim, and Kluckhohns to discover what psychoanalytic says about witchcraft and he then come up with three important and organized points in supporting this class of group. First, witchcraft, in the broad sense, including the figure of the witches and all the magical practices involving in the craft, is inextricably, powerfully, and unconsciously bound with early life of human life. Second, the behavior of witches' is characteristically projective, fantasy version of specific emotional and physical events that transpired in the individuals actual past. And third witchcraft is a way of dealing with repressed desires. He also portrayed that from the psychoanalytic perspective the cult of witchcraft has been designed at deep unconscious level to undo the realities that attend the passing of the symbolic stage and the drowning of separation and smallness. It is designed to restore the past in a fantastic, wish fulfilling, idealized form that re-unites the practitioner with symbolic object and with the omnipotence and narcissism which accompany the before separation interplay. Witchcraft aims to stand reality in its head and by doing so, to erase the early traumas we are all obliged to experience. Similarly, conforming this view point, Kluckhohn cited in Farrara (1986), come up with the idea that the existence of witchcraft serves many purposes: it gives mediocre people of low social standing a chance to move to the center of the stage and, as witches, to appear interesting and mysterious. It also allows every member of the society to indulge his forbidden aggressive and sexual fantasies without inordinate of guilty.

However Middleton and Winter (1998) discusses that in African tribal communities, witchcraft and other closely related practices like sorcery and magic are believed to have

a repertoire of functions on a continuum. On the one extreme witchcraft is believed to be responsible for mindless death and extreme social discord of innocent citizens. In his expeditions in Central Africa, Campbell (1972) documents instances in which accused witches were tortured and killed in the most genuine ways. Ngulube (1989) for example, discussing the belief in witchcraft in the contemporary Zambian society of the late 1980s, concludes that witches are troublemakers, people who commit anti-social acts such as incest, those who bum or attempt to burn other people's property secretly at night, and 'those who fail to carry out the necessary ritual for their dead relatives, and so on

On the positive extreme, witches help cure ill stricken citizens and act as a positive force or antidote against the otherwise debilitating fears of witchcraft (Evans-Pritchard, 1976). Anthropologists and other scholars assert that witchcraft helps explain the unexpected, the unknown, and the mysterious (Faber 1993, p.81). It is believed also to help internalize and enforce strict norms that help create order and stability in small tribal communities (Ember and Ember, 1992). Middleton (1967) agrees with this analysis and says "Ghost invocation and witchcraft provide important sanctions for social behavior; the significance of these sanctions cannot be appreciated without a consideration of other mystical means of causing sickness - ancestral vengeance, cursing, breaking taboos, use of medicines and sorcery poisons, adverse public opinion, and so on - and also a study of the use of socially approved force". And according to Tembol (2004) many anthropologists and other scholars have consistently emphasized the positive functions of the belief in witchcraft and the role of the witchdoctor in the African society

2.4. Alleged practices

2.4.1 Magic Circle

The concept of a magic-worker influencing another person's body or property against his or her will was clearly present in many cultures, as there are traditions in both folk magic and religious magic that have the purpose of countering malicious magic or identifying malicious magic users. Many examples can be found in ancient texts, such as those from Egypt and Babylonian, where malicious magic is believed to have the power to influence the mind, body or possessions, malicious magic users can become a credible cause for disease, sickness in animals, bad luck, sudden death, impotence and other such misfortunes. Witchcraft of a more benign and socially acceptable sort may then be employed to turn the malevolence aside, or identify the supposed evildoer so that punishment may be carried out. The folk magic used to identify or protect against malicious magic users is often indistinguishable from that used by the witches themselves. There has also existed in popular belief the concept of White witches and white witchcraft, which is strictly benevolent. (waterhouse, 1986).

2.4.2 Spell casting

Probably the most obvious characteristic of a witch was the ability to cast a spell, a "spell" being the word used to signify the means employed to accomplish a magical action. A spell could consist of a set of words, a formula or verse, or a ritual action, or any combination of these. The most important part of a spell is of course the energy the practitioner puts into it – this being done in a variety of ways by many different people. Spells traditionally were cast by many methods, such as by the inscription of runes or sigils on an object to give it magical powers; by the immolation or binding of a wax or clay image (poppet) of a person to affect him or her magically; by the recitation of incantation; by the performance of physical rituals; by the employment of magical herbs as amulets or potions; by gazing at mirrors, swords or other specula (scrying) for purposes of divination; and by many other means (Gomme 1968).

2.4.3 Conjuring the dead

Strictly speaking, "necromancy" is the practice of conjuring the spirits of the dead for divination or prophecies— although the term has also been applied to raising the dead for other purposes. Witches still go to crossroads and to heathen burials with their delusive magic and call to the devil; and he comes to them in the likeness of the man that is buried there, as if he arises from death (Mansuor, 2009).

2.5. Motivation behind the practice of witchcraft

Under this section, the researcher documented some of the relevance of the belief there by determine some of the underlined motives for people to go to and consult witches.

People join to this party or movement or cult, not only to satisfy their narcissistic hops _to get reach, invest extraordinary divorce or become involved in scientific question after 'the truth' but also to find short cuts to the social, emotional, and educational perfectionism people are seeking (Faber 1993, p. 39). To turn the same coin on to it's other side Zeenews, (2008) described that modern African societies are realigning on scapegoats/witches in their everyday taken for guaranteed behavior or activities longing for magical, narcotic, herbic solutions to the dilemma of life.

Turning in to the social characteristics of the witchcraft belief, one finds that people involve themselves in this belief for one, it is a use full concept to many people, because it helps to explain things that otherwise difficult to understand. According to Faber (1993, p. 93) witchcraft has entered a mainstream of religion and philosophic thought. He further notices that witchcraft is the philosophical framework in to which every

phenomenon, from chemistry to clairvoyance, from logarithmic to love, can be reasonably fitted.

He further portrayed that witchcraft is a use full concept to many people, because it helps to explain things that otherwise difficult to understand. In the old days most mysterious deaths and diseases were attributed to withes. And know a day, people think any illness which is sudden, whose cause is mysterious or cannot be cured by modern medical science and technology, can only be most effectively cured by witches and witchdoctors For example, Aboud (1993) identifies several such beliefs found in rural Ethiopia. Lack of success, and failure, in ability to get promotion in office or any strange disease, and the like is attributed to witchcrafts. With the eventual spread of Western formal education and medical technology, it is Tembo's (2004) argument of his investigation, how does belief in witchcraft determine the African's understanding or conception of illness and well being, that witchcraft has remained a central cornerstone of African epistemology. And this is more so in the interpretation and understanding of disease and well-being.

So many people consult witchcrafts because of their suspicion that many diseases are caused by with deliberate malevolent motivation and can only be cured by a witchdoctor or crafts. And hence people seek to consult witches to find explanation or cures. Similarly Muller (2000), says 'when the witch-fever increases, almost any mischance can be attributed to the malfeasance of witches'. In modern Africa if a child die, if men are impotent, if the harvest fails, if cattle do not bring forth, if the fowls do not lay, if the rain are late in coming, in short, if the time is out of joint then that is laid at the door of the nearest scapegoats, usually the witches.

The belief serves as a way or means of expressing anger, hate, enmity and jealousy Campbell, (1989). In this respect Mafico (1986) in Zimbabwe documented that One can

be a victim of witchcraft if one is perceived by close social acquaintances as being very rich, too powerful, selfish, too arrogant and boastful, daring, has too many wives and children, too happy, too old, or too beautiful. And individuals being driven into witchcraft because, evil spirits has possessed them. These motives for witchcraft, as the case in traditional society, mean that anyone can become a witch or can be a victim of witchcraft.

Tembo (2004) argues in his study that Witchcraft will be defined as any individual cognition of illness in which the individual strongly believes that conflict with other significant close social acquaintances and relatives in his or her life are suspected perpetrators. Their motives for inflicting the illness may include jealousy, envy, consequences of infidelity, cruelty, malice, spirit possession, or breaking traditional taboos. In some cases the individual's behavior may have wronged ancestral spirits.

Ngulube (1989) concluded from his field studies in urban and rural Zambia that there are up to seven motives for being a perpetrator of witchcraft; loathing, seeking revenge, jealousy of someone's achievements or wealth, cruelty directed randomly at others, punishment for close relatives' wrong deeds. The central Nigerian people used witchcraft purposefully, to have evil medicine against their enemies, often to kill their hostile friends and relatives, to fall down neighboring houses and injure a man (Parrinder 1963, p. 164).

2.6 Social and psychological problems related with the belief

A belief in witchcraft is far spread in many part of the world, in one form or another. It became particularly prominent and developed in Europe in the late middle age and renaissance period. From the time the record of European witchcraft persecution, there

is a great deal of records that witches are accused of causing many ills of life to men. For example (1) many of medieval and renaissance witches were charged, hanged and burned for such crimes like bewitching cows, cursing, diseases, hailstorms, children to have convulsions (Crown 1964, p. 90). But it is in Africa that is now wide spread. Still in modern Africa, belief in witchcraft is a great tyranny spreading panic and death. And today African witches are accused of similar deeds of European medieval and renaissance period (Ember, 1993).

Parrinder (1963, p. 15) described that Belief in witchcraft is one of the greatest fear from which mankind has suffered. To most Africans the subject is one of life and death. For example in Nigeria, the largest African state, and one of the most advanced, suffered from a witch mania that caused death to some unfortunate peoples and terror to thousands. And concludes that anything which helps to explode this dangerous belief should be welcomed both by ruler and people.

Middleton and Winter (1998) in their research *Witchcraft and Sorcery in East Africa* observed that witches cause illness and kill his fellows by blowing harmful medicine towards them; by putting poison in his victim's food, drink or tobacco; or by concealing the poison or the poisonous objects on a path where the victim will pass. Murray (1967) also complaining about method the drug applicator of witchcraft of administering poison, namely, by inhalation; and says "this is the worst kind of poison, for by reason of psychopathologists, is that of interfering with normal sexuality and producing impotence".

Kelly (1991) further described that People in modern Africa have suffered from the obsession that they are being bewitched or becoming a witches. They experience anxious state witch ranges from physical sickness, a wasting disease, or vivid nightmare which plague the suffer and worrying experiences might range from trouble dreams to simple

indigestion. To this, Mafico (1986) portrayed that the fear Witchcraft can cause injury to persons or property or do psychological harm to those who believe that others are bewitching them. Poison or poisonous objects or even harmless root placed on a path or in someone's home can cause psychosomatic illness. He also observed that among the Shona and Ndebele people there are many instances of persons who have become sick as a result of being convinced that they have been so bewitched.

It is a general sociological or anthropological observation that belief in witchcraft in its multifarious forms is a valid manifestation of a nation's backwardness. Belief in witchcraft is always accompanied by poverty, rampant disease, groundless hatred, fears and the like — evils that retard national development and progress (new African 1993). Similarly Mafico (1993) in his witchcraft study in Zimbabwe conclusion that, Zimbabwe and many other developing countries should free themselves from the shackles of witchcraft-phobia, which retards the thrust of national development programmers.

In the Third World, witchcraft belief created certain bewildering phenomena like anxiety and stress to the individual and social strains and tensions within the community (Ember and Ember, 1993). In the same vain Ngulube (1989:24) portrayed that, witchcraft can only be explained as an attempt by 'Africans and other "primitive" cultures' to explain 'evil of all sorts such as jealousy, envy, cruelty, status competition, hatred towards a successful neighbor, and so on' Accordingly, among the Mende of Sierra Leone Douglas (1983), observed in his research that the witch-craze arises from an attempt to explain evil of all sorts such as jealousy, envy, cruelty, status competition, hatred towards a successful neighbor, and so on. He then conclude that, witchcraft accusation often emanate from quarrels. If quarrelling People could be fully reconciled, witchcraft charges would not arise. And the belief has an adverse effect for the majority and witchcraft must be eradicated before it eradicates our national developmental efforts Saying, "This is why countries which hold strongly to beliefs in witchcraft are poor, starving, and generally illiterate".

CHAPTER THREE

METHODOLOGY

3.1. Design

The major objective of this study was to access the types and prevalence of psychosocial problems presented to witches and proposed solution. Thus, for the study which strives to explore and understand the nature and features of witchcraft belief, qualitative research was found to be appropriate. To this, Patter as cited in Meron(2006) stated that qualitative research is an exploration, elaboration and systematization of the significance of an identified phenomenon. Marria(1988) also explained that in qualitative research one is interested in process, meaning and understanding. As a result, it could suffice to use qualitative method.

3.2. Population and Sample

This study was conducted in Dessie town on some selected individuals, who have gone and consulted witches. Dessie, Southern Wollo province, is found in the Amhara Regional State. It is about 401 km north of Addis Ababa. The reasons for selecting the study site (Dessie) in relation to the research problem were: (I) on the researcher's experience and observation that a belief in witchcraft is very wide spread in the community and it has taken its toll literally in every body's blood, (II) Deep-rooted interest to investigate the problem and come up with solutions for the community where the researcher grew up, and (III) the researcher's good relation with and knowledge of the community. Though, there might have been great number of community members who

would have consulted a witch or witches in Dessie, however, this study was conducted on seven individuals.

3.3. Sampling technique

As a matter of fact subjects of this type were often hard to find, and if possible they might not take at ease to be cooperative because witches work in secret for the reason that they are thought to be often responsible for many misfortunes in the community, and people go to and consult witches secretly not to be subjected or liable to hate and accusation of witching relatives or a near by neighborhood. And because this study takes a sharp and central concern to individuals who have gone and consulted witches, the researcher was forced to employ snow ball sampling which could permit him to contact and gather information from subjects who were cooperative.

3.4. Data gathering instrument

Because this research is a case study type, which is categorized under descriptive research design, interview and document data analysis were found to be appropriate data collection tools.

After careful review of the related literature on the bases of the objectives and research questions, a carefully designed open ended question was developed suitable for qualitative interview in such a way that their response was able to elicit/produce answers for each of this research objective. The interview question was designed in English and translated in to Amharic and then translated back to English to insure that the original meaning was maintained.

3.5. Procedure of data collection

Field data and data from literature were collected through three phases: Primarily, comprehensive information was collected from the existing literature. Secondly, the researcher collected first hand information directly from subjects of this study. And finally additional data was collected from Dessie Higher Courts and Dessie Police Stations concerning observed problems resulted from the community's witchcraft beliefs.

To serve the purpose of methodological triangulation, data for this research were collected from various sources and attempt was made to crosscheck the reliability of this research tools as well as the data collection. To this effect, the following sources of data were included in data collection.

From Individuals who have gone and consulted a witch or witches.

Because this study takes a central focus in determining types and prevalence of psychosocial problems presented to witches and proposed solutions, due emphasis was given for information collected from people who have gone and consulted witches. With regard to getting the research participants, first contact and establishment of rapport or trust with significant community members (like kebele personals, and local sheiks) was made two weeks before data collection, who were believed to have a good knowledge and relation with the surrounding community. Then these individuals were briefed and hence knowledge and understanding was built on them about the purpose and significance of this study by the researcher.

Following this, arrangements were made in order to conduct interview and the participants' response to each of the interview question was recorded through a tape recorder. Concerning on how the interview was handled, the researcher was involved in an in formal conversation with the respondents while maintaining a tone of 'friendly' chat while trying to remain close to the guidelines of the topic of inquiry in mind. The interview was started by breaking the ice with general questions and gradually moving on to more specific once, while also as conspicuously as possible asking questions intended to check the veracity of statements made by the respondents.

From Dessie Higher Police Station and Dessie Higher Court.

Information was sought in relation with crimes or aggressions resulted from witchcraft belief and related problems which bear to the work of the witches from Dessie Higher Police Station and Dessie Higher Court.

3.6. Procedure of data analysis

The researcher employed a qualitative model in analyzing the research information. Up on the completion of the research proposal, the data collection as final product was approached or compiled and the actual data was available the researcher involved with the following linked and interactive sub processes as follows;

1. In the first place, the researcher organized and prepared the potential universe of data for analysis: by transcribing tape-recorded interviews, arrange documented information, and sorting the data in to different types depending on the source of information.

2. Next, the researcher developed categories/titles using the research questions under which the research data will be sorted.
3. And then, the researcher read all the transcribed data again and again and assembled the data belonging to each category.
4. Developed a detailed description of categories in such a way that it could permit to draw meaning, conclusions, and recommended action.
5. Finally, the researcher developed an interpretation of the data and derived meanings couched from the individual understanding that the inquirer brings to the study from his/her culture, experience, history, and with information gleaned from existed witchcraft literature.

CHAPTER FOUR

RESULT

This section of the research report presented the result of this investigation. As indicated earlier, the major intent of this study was to probe in to witchcraft beliefs, type, prevalence of psychosocial problems presented to witches, and the witches' methods in the culture/community where this study this research was conducted. Accordingly, the study was designed to answer four research questions which were mentioned before. In an effect, eleven interview questions which were carefully developed to elicit responses to each of the research question were forwarded to the research individual interviewee. In addition, information was sought from secondary sources in relation to some concerns of this study to supplement the data collected through interview. The data collected in views of these research questions have been analyzed qualitatively. Thus, the transcribed research data was presented in a fashion that: five major categories, which were developed on the bases of the research questions, were taken as titles to present the result of this investigation within which information collected for this research addressing that particular issue/category was sorted.

- General profile of respondents
- Major features of witchcraft beliefs in the community
- Problems people consult to witches
- The witches' methods
- Reported outcomes of witchcraft belief.

4.1. General Profile of Respondents'

The interview data for this study was collected from seven individuals, who have gone and consulted a witch or witches whose socio demographic characteristics was displayed in the following table.

Table 1 General profile of respondents'

no	name	sex	age	Marital states	religion	occupation
1	Mw	Male	53	Married	orthodox	Teacher
2	DG	Female	41	Married	orthodox	—
3	DT	Female	36	Married	Muslim	—
4	LY	Male	30	Single	Catholic	Merchant
5	YZ	Female	38	Single	Muslim	Merchant
6	AR	Male	35	Single	Muslim	Merchant
7	ZR	Female	26	Married	Muslim	Nurse

One can see from Table 1. that the total number of the research respondents was seven (of whom three were male and four of them were females) whose age ranges from twenty six to fifty three. As far as the respondents' marital status was concerned, three of them were single, who were merchant. Concerning their religion, two of them were orthodox, four of them were Muslim, and one was catholic.

4.2. Major features witchcraft belief in the community

As investigating the community witchcraft beliefs was one of the main concern of this study, information was glaced from the research participants concerning this issue. More specifically, information was sought about how a witch and witchcraft is conceived? What have usually motivated people to go to and consult witches? What major witchcraft fears prevailed within the study community? And what conceptions held concerning the relevance of witchcraft belief to the community?

4.2.1. witch ('tenkuway')

Information was sought about what a witch is meant to the individual respondent as well as to the community. The question presented to the individual participant was; how do you and other people in your community describe a witch? The result obtained was presented bellow.

MW has said that, according to our community and culture a witch is a wise person who knows everything and who posses the ultimate remedies of all human problems. He added that for most people, a witch is a mysterious (ተአምረኛ ሰው) man next to God who can change courses of life, tell when and with what people would die, see and solve problems which are hidden and beyond human mind. However for me, I do believe that witches are people with extraordinary capabilities, but I do not think that they are the ultimate solution provider of all human problems. YZ has said that, a witch is a person who has possessed a supernatural force and who is an expert in herbal medicine for me and for almost all people in our community.

DT has responded that a witch is a younger brother of God. A witch is a person who communicates with spirit and posses spiritual power inherited from his or her grand parents. And for most people a witch is considered as the ultimate remedy provider for all sorts of human problems. Similarly AR has said that a witch is like God, who knows and could do everything. For some people witches are religious figures. A witch is also seen as the one who possesses the ultimate remedies of all human problems. Both DG and ZR have said that a witch is a wise person who known everything and who possessed supernatural power. He knows the part, the present and forecast the future. However DG, added that a witch is often seen as an omnipotent and omniscient body. (ሁሉን ቻይና ሁሉን አድራጊ). However, LY said that for me a witch is not like what other peoples are saying. A witch is an evil magician. Witches are individuals who allied with the devil and become his factor of ill works.

4.2.2. Witchcraft

In an effort to explore conceptions held about witchcraft, the research participants were asked a question: what is meant by witchcraft to you and to other people in your community? The response obtained looks like the following.

MW and DT have said that witchcraft in our culture is conceived as the act of forecasting and foretelling. However MW added to this point that witchcraft is also seen as a cultural practice where people look after solution through consulting witches. Similarly, LY has said that witchcraft is the act of going to witches and ask them for solution. And AR said that witchcraft in our community is regarded as the act of consulting witches for different reason and getting answer from the witches.

According to DG and ZR, witchcraft is a gift from God. It is the act of a witch or witches. It is an act of presenting one's problems and getting solution (ጥንቁልና ማለት ማስፈረድ ማለት ነው). It is an art that one has got from God that no one can ever take it away. LY described witchcraft as the activity or act of a witch. For most people, witchcraft is considered as a cultural tradition. And still for few people, withers are religious figures that these people involved in witchcraft believe as a way of spiritual aspiration.

4.2.3. Underlined reasons why people consult witches.

In an attempt to determined what gravitates a person to witchcraft belief and practice, information was sought from the research interviewees concerning what have usually motivated people to go to and consult witches. The question forwarded to the respondents was: why do you and other people in your locality consult witches? Accordingly, various reasons have been forwarded.

To this end, MW explained that people consult witches for the following three reasons. First, witchcraft is a cultural practice that people inherited from the previous generations. In addition, it has been serving as major way of dealing with problem for long years. Second, in our locality it is strongly believed that some diseases that are thought to be caused by possession of evil spirits like jin, zar, and wukabi, are thought to hide them and might result death if they are seen by doctor. As a result people prefer to go to a witch first. Thirdly, some individuals prefer to consult witches or to go to holly water not to pay out a lot of money due to their low income. The same reason to MW has also been provided by ZR.

YZ has said that because we have strong belief on the witches' power in accomplishing great things, we prefer to go to witches. Similarly AR replied as it mainly due to strong beliefs the community has about witches. In addition to that witchcraft for many people it is a cultural practice.

DG replied that, we often consult our problems to a witch because we believe that he or she is the ultimate remedy provided. To tell the truly no one will go to hospital before consulting a witch (አዋቂ ቤት ሳይኬድ ስለ እውነት ከሆነ ወደ ሀኪም ቤት አይኬድም). DT has said that, witchcraft is above all our cultural tradition that we have inherited from our forbears. And also in our community, there is a culturally held belief that some diseases will only be cured by a witch. However a few people consult witches not expend lot money to medical treatments.

4.2.4. Major witchcraft fears

The other important question presented/posted to the individual participant was about the prevalence of major witchcraft fears that prevailed within the study community associated with witchcraft belief, and the witches' source of power in accomplishing what they were ascribed to bring. Thus, the questions to be answered were: what major tribulations do witches are thought to cause on men? What do you think about the sources of witches' power in causing what they are thought to bring? The researcher arranged the participants' response concerning these questions in the following way.

DG has mentioned that, witches are thought capable to cause sores, epilepsy, and bareness. It is also a mild thing for a witch to bring conflict and in securing for a men's life. A witch is also can destroy crops through snow rain. YZ thought that, witches are individuals of great capabilities who can perform miracles. They are thought to bring heal storms, local spell of rain, strange and savior diseases. They can bring prosperity as well

as poverty on a men's life. Concerning the source of the witches' power, she believed that witches inherited their sprit from their grand parents. The witches' sprit is a blessing what their forebears got from God for being loyal to God.

DT has responded that witches have a great power to do every thing they want. They are thought to burn a house, bring hailstorms, snow and un seasonal rain fall to destroy crops of particular locality. And they are also thought to cause bareness, and dryness in nurturing mother. It is a mild thing for a witch to cause madness to a person. She also reported that witches perform all great and mysterious things through the sprit which they inherited from their grand fathers (ጠንቋዬች ተአምራትን የማያከናውኑት ከአያቶቻቸው በወረሱት በጎ ውቃቢ አማካይነት ነው).

MW maintained witches are thought to burn a house, bring hailstorms. They are thought to bring infection, epidemics, spat curse dead, bareness to a women and impotency to men. And he stated the idea that witches are individuals who got a league with Satan or to a Devil and becomes his factor of ill deeds. In return the devil accomplishes what witches wanted.

According to AR's response. witches are thought to bring locust and un seasonal rain showers on someone's crop whom they don't like him. They are thought to cause all sorts of physical and mental illnesses. They are also through to make a girl bachelor for the rest of her life. (ለዘላለመ ቁጥጥ ቀር ማድረግ ይችላሉ). He maintained the idea that witches accomplish their activities through evil sprit. They are thought to have supernatural force. ZR reported that it is strongly believed among many peoples that witches are thought to bring infection, epidemics, spat curse dead, bareness to a women and impotency to men. Witches are also through to make a person reach or poor. Concerning the source of the witches' power, she has said that withes are thought have got their power from God.

LY responded that that witches are thought to burn a house; they are thought to make a soil unfertile to dry a grown crop; they are thought to drive a person mad (ጨርቁን ጥሎ እንዲያብድ). They are also thought to cause epilepsy, leprosy baseness, illnesses of the head, and the stomach. He added that through casting a spell called ‘Anderib’, they are capable to bring insecurity and frustration on a men’s life. Concerning the source of the witches’ power, he argued that no one is their above God (ከፈጣሪ በላይ ማንም የለም) but among many people witches are through to posse supernatural force to accomplish great deeds.

2.2.5. The participants’ views concerning witchcraft beliefs.

Questions were also directed to each participant to access their views or opinions about the relevance of witchcraft belief to the community. In this regard, the interview questions asked were: do you think witchcraft belief is necessary or un necessary to the community? If you answered necessary, would you describe briefly why it is relevant? If you answered un necessary, would you describe why? The response obtained from each participant was pulled together as followed.

As far as the relevance of witchcraft belief for the community is concerned, MW has said that whatever importance or problems witchcraft belief is giving or causing, what is most important is the attitude people have towards witchcraft belief. If we do not change individual’s attitude, we are going to do nothing about the belief.

DT maintained the idea that witchcraft belief must be strengthened. She said that the belief serves lots of purposes. (በመቃም በማስፈረድ በመመራረክ የሚገኙ ብዙ ጥቅሞች አሉ). She added that the belief serves paramount importance in bringing peace among

anti-quittances, brings consensus among whom were not judged by the law, and restore to health whom were given up hope to modern medical treatment. Generally both the witches and the beliefs should not be abolished. It is a good thing.

Similarly, DG has said that thought some problems prevailed in the community due to the false witches, true witchcraft serves many purposes. It is giving useful purposes like in solving conflicts among close relatives, in bringing harmony among people who were not judged by the law, in curing and healing redeemer problems etc.

ZR responded that now days there are many peoples who claimed themselves as witches with out God's blessing and who are practicing witchcraft to make a living. These witches actually have created a lot problem to our community. They exploit peoples' money. Many people have suffered from taking their herbs. They create tensions and conflict among individuals. And I conclude that these witches have to be abolished, while making the necessary encouragement to the wise witches.

LY maintained a view that witchcraft is both relevant and irrelevant to the community. He side that there are wise witches who are highly expertises in herbal medicine and who uses their knowledge for the good of the general population. However, there are evil magicians who spread conflict and death. So what is good is to encourage the wise witches and discourage and abolish the anti-social folks.

2.3. Problems people present to witches

As part and parcel of this research, major types of problems people usually go with and consult witches was also investigated in this research. In this part of the investigation, the research questions to be answered were: what types of problems do people most

frequently present to and consult witches? The result to this scenario was presented here.

To the question presented to MW concerning what types of problems do people most frequently go with and consult witches? MW replied the following. When someone is sick, he/she will consult witch to ask the 'what' and the 'who' question (like what is my problem? What then should I do? Who has caused it? Who be-witched me? e.t.c. Specially when their occurred to be some diseases like jin, zar, and wukabi, which are culturally believed to conceal and drive a person to death If they are seen by a doctor or given an injection shot, people primarily consult the witches before trying medical treatment (ሀኪም ካያቸውና በሽተኛው መረፌ ከተወጋ ሊደብቁና ሰውየውን ወደ ሞት አፋፋ ሊወስዱት ይችላሉ ተብለው ስለሊታሰቡ ስዎች ጠንቋይን በመጅመሪያ ደረጃ ያማክራሉ).

Some people also consult witches looking for charms or a spell either wishing to make others suffer from all manners of physical sickness (like paralysis, epilepsy, leprosy, bareness, physical sores etc...) or suffer from misfortunes, actuated by their jealousy and hate feeling they have about them. Corning how do witches prepare magic charms and casts a spell, he maintained that, witches prepare charms taking a piece of cloth from the person to whom pain is directed to be inflicted and combine it with some spiritual elements (like sacrificed blood, meat). Then they bound it with oath and says let this individual be dead or sick (ወቃቢያ መጁን ይህንን ሰው በሽተኛ አደርገው አሊያም ግደለው በማልት). In relation to this, witches' charm called 'Tilawogi (ጥላወጊ) is believed to kill a person in a very short period of time. Similarly, a charm called 'Denkera' (ደንክራ) is believed to causes paralysis, madness and physical clumsiness (መፍዘዝና መጥመልመል) on a person.

To the above question, YZ replied that we will consult witches at time of sickness and when we want to know our affluence or kismet, doom, and chance (ግጥማችንን ለማወቅ

ሰንፈልግ). In addition he said that, when there are disagreements between people and when someone has lost his or her property (could it be money or cattle). Similarly, DT replied that different peoples consult witches for different reasons. Some will consult a witch to look for ways how they can get money and become wealthy. Other will consult witches to ask who questions (like who have bewitched over my children or my partner? Who should I marry to lead a peaceful life? Who should I relate with to grow and to the successful?) and the what questions like, what should I do to beat my enemy? What is my blessed business etc...?

DG answered as follows. Almost every people in our community will consult witches for every type of health problems. When disagreement has been created between two mutually trusted individuals, people often go to witches to solve the problem (**በቃል መጥፋት ወይም በንብረት መከዳዳት ምክንያት አለመስማማት ሲፈጠር ሰዎች መከዳዳት ለመፍታት ጠንቆይ ቤት ይሄዳሉ**). Again if person thoughts that some one has bewitched him/her, then the person will go to a witch to ask who have bewitched him and why he or she is being bewitched (**አንድ ሰው ተሞርቶብኛል ብሎ ካሰበ ማን ነው? ለምንድን ነው የተሞርተብኝ? ለማለት ጠንቆይ ቤት ይከዳል**). It is not also un usual for a person to go to the witches to ask questions like; what business should I begin to be successful? With whom should I work with? Whom should I marry? In addition, if some one was killed and if the person who killed him was not known, people usually consult a witch to know who has killed him.

AR replied as the following. Witches will be consulted at least for three reasons. First, when someone is sick with jin, zar, buda and the like. Secondly, to know one's future or up comings, opportunities, potentials, and fortune things in life. And thirdly, some will consults witches looking a bad charm to defeat their enemy. Other consult witches to spy over their on men. For example a man might ask if his wife has any sort of sexual relationship with another man, or if she conceal him money, or to ask if his or her marriage works.

ZR describes that people in our locality mainly consult with witches when their occurred to be diseases like jin, zar, and wukabi. Again, a person will consult a witch if he/she thinks that some one has bewitched him/her (ሰው በመጥፎ ዋለብን ወይም አማረተብኝ ተብሎ ሲታሰብ). Some peoples due to their Jealousy and hater feeling they have about others, especially to their close relatives, often go to a witch looking for magic charms or spells either to harm or to make them suffer from sicknesses and misfortunes. She also added that, when their happened disagreements and conflicts between two mutually trusted individuals, usually the destitute one will go to a witch to help him get what he owned. Finally she described that it is not a different thing for a married couples, especially in rural areas, to go to and ask witches if their marriage works long.

LY mentioned that, many people in our locality will consult witches for different reason and with different problems. Some will consult witches on how to get reach. Others will consult witches to know about their fate, doom, luck, densely and good fortune (አጣ ፋንታ የሆነን ነገር ለማወቅ). In addition, some people will consult witches to look for charms or spells with the intention to make them suffer from sickness and or to make them poor, actuated by theirs jocularly and enmity feeling they have towards other peoples. Finally, when mental retardation, madness, and mental distresses occurred on a person a lot people principally consult witches.

2.4. The witches' method

In this section of the research report, major witches' methods identified by the individual respondents were presented.

Accordingly, for the question presented to MW: how do witches' solve problems presented to them? he said that, when we look in to the witches' methods, for almost all types of health problems witches advice people to carry out dua which has to be conducted by three or seven elder women or men who are known for their praying. These people are called 'Duberties' and 'sheiks' respectively according to our community. However, if a person is thought to be sick with Jin, witches recommend people to seek advice from 'Fukra' _ someone who is an expert in expelling the evil sprit which causes the person sick jin. In addition, if a person is sick with 'yelay lay' (የላይላይ), witches often inform to scarify a white or black sheep's or hen's blood to make a person live in peace with the evil sprit. Besides dua, witches' uses different kinds of herbal medicines. It is a combination of insets, different herbs, and other magical materials which will be taken orally or to be steamed with its smock or to be rubbed on body. He added that, the other witches method is the use of spell casting and magic harms. For example, for a person who is suffering from troubled dreams and vivid nightmares, witches provide him/her with protective charms that will be hanged on a neck or on an arm.

DT described that when strange diseases occurred, witches use dua to cure or nurse back to health. Witches also use herbal medicines to deal with health rated problems. In addition to this, they use magic charms and spells for peoples how are through to have Aynetila' (የማያፋጥጥና የማይስበረግ በሽታ ላለባቸው ሰዎች). Similarly, LY has said that witches generally use three types of ways to deal with problems. These are the use of herbs, conducting dua, and forecasting things.

DG' responded that, witches use either herbal medicine, or magic charms to deal with problems presented to them. However, they use dua to deal with for almost all types of problems. In addition, witch uses protective and destructive charms. Similarly, AR responded that witches use herbal medicines either to be drunk mixed with water or to be

smocked and steamed. For people who have been bewitched by others they say them to conduct due and for people who are suffering from misfortunes, witches gave them their protective charm.

ZR described witches' method as follows. Witches use herbal medicine either to be taken orally or to be steamed and to be rubbed on body, mixing with water to cure illnesses. For a person who wanted to harm others; channeled somebody's wealth to his or her own; and who wanted to be protected, witches gave them different types of charms and spells. In relation to witches' distractive charms, this was what happened to my families cattle. *We don't know for sure who have done it to us. But we found a charm (a dead chicken, and rat, an egg and human west) inside the cattle's house. The next morning we through it away, we had found all the cattle and fowls dead.*

LY stated that for every type of illnesses, witches either conduct due to a person who is sick or advise his families to find three 'duberties' and carry out dua specifying the day on which it has to be carried out. In addition to this, for an individual who wants to influence his or her teacher or boss; and for a person who wanted to be good at his or her education and achieve high witches provide them with different kinds of charms. Finally, for people who wanted to know their fate, doom, luck, densely, and good fortune witches forests and foretells to people throwing grasses, sticks, and stones e.t.c.

2.5. Reported outcomes of witchcraft belief

Identifying major type of problems observed on the study community as a result of witchcraft belief was the other main concern of this study. To this end the research participants were asked to describe major types of problems were observed on their community as a result of witchcraft belief. Accordingly, MW has reported that there are

some individuals who have lost all their wealth and left with nothing as a result of what witches have done to them. And also after taking the witches' herbal medicine, which was not scientifically combined and proven to work, there are many people who have lost their mind and their health. In addition, as a result of the witches' spell specially called 'denkera' (ደንቀራ), there are some individuals in our community that I know who are blinded, deaf, and mentally ill.

YZ, to this issue has responded that problems like divorce, conflict between neighborhoods related in one or the other way with the belief are common. Sometimes, taking the witches medicine there are situations in which some people will either develop chronic physical and mental illness or might die. DG maintained that actually some problems happened. But these are due to the activities of some individuals who claimed themselves a witch having no witchcraft gift. As a result of these false witches (የውሽት ጠንቋዮች) some has lost their wealth, their health, became disabled, got mad, quarreled with their friends, neighbors and close relatives, while others divorced and dispersed their family.

DT has mentioned that, at the present time in our country there are a lot of individuals who practice witchcraft not being real/true witches. These witches are not kind. They are hated for their notorious practices. For example, one of my neighbor was almost to die taking a certain roots given by a female phony witch. I also knew some people who are now divorced from their partner and dispersed their family. She added that if a person is known for sure that he or she has consulted a witch, he or she will be liable to hate and discriminated from social interaction. Actually it is not possible to find a person who has never gone to a witch. Everyone consulted a witch at least once. AR has maintained what happened personally to himself that he has divorced from his wife as a result of the belief.

ZR has maintained that two years before my (uncle) and her husband has got divorced and he married a younger woman. In the mean time her X-husband lost his key. At that time, thinking his X-wife deliberately stolen and took it with a witch to bewitch over him, his new wife brought a charm to make her crazy. But, it made herself went mad sometimes after she has found it inside her purse.

LY mentioned that he knew many families who were divorced and whose family was disorganized as a result of witchcraft belief. And also there are few peoples in our locality who were very wealthy but now left with nothing because of evil witches have done to them. In addition, most of the time, when people consult witches to spy over their partners, there are lots of instances in which many peoples in our community will invited conflict and disagreement within their family or with their close relatives. And often, it will end up with divorce or violence. Most of the time, such violence would likely bring physical disability to the other partner. In addition, children also would suffer from problems like lose of their parents love, school dropout, or academic underachievement, and developed negative self concept and low self confidence.

CHAPTER FIVE

DISCUSSION

As indicated in earlier, the major intent of this study was to probe in to witchcraft belief in the culture within which it operates, types, prevalence of psychosocial problems presented to witches, and the witches' methods. Thus, this part of the research report presented developed interpretations and derived meanings couched from the individual response that the inquirer brings to the study and with information gleaned from witchcraft literature. The researcher has structured the discussion part in the following order:

- Witchcraft belief
- Problems people consult to witches
- The witches' method
- Reported outcomes of witchcraft belief

5.1. Witchcraft beliefs

Based on the research respondent's qualitative explanation presented in the previous section of the research report, about some features of the witchcraft belief, the researcher has identified the following sub categories. These categories address the issue of what a witch and witchcraft meant to the individual respondents as well as to the general population? What gravitated individuals to witches? What Major witchcraft fears prevailed within the study population? And what major conception held among individual respondents about the relevance of witchcraft belief to the general population?

5.1.1. Witch ('Tenkuway')

The result of this investigation has shown that among the total population a witch was conceived as a person who is supposed to have possessed a super natural force and who is an expert in making herbal remedies, magical charms, and spells, as thought by his or her father, which will be sought after in time of sickness and problems.

However, among the totality of the respondents, with the exception of two of them, a witch is regarded as God's younger brother. To these participants, a witch is seen as a mysterious person who can change a course of life, tell when and with what people could die, see and solve problems which are hidden and out of control for humankind. To this issue, one of these participants has said that *"it is the witches who wil solve our problems which are beyond our control and cure chronic illness that we have given up a hope for medical treatment."*

It was also found out that witchcraft can only be inherited from the male line and both a men and women can be a witch. Among most people of the community, witches are perceived to be the ultimate remedy provider for all sorts of human problems. They are also seen as omnipotent and omniscient body. For some people witches are attributed as religious images. When this finding is compared with other research evidences, it could be seen from two different directions. The present finding was in contrary with the result obtained among the Congo people that, a witch performs no rite, utters no spell and possesses no medicine (Motlana, 2001). Shapara (2003), among South Africans, witches are mostly women and inherit the witchcraft from their mothers.

However, in contrary, the present finding is supported by Herne's (2006) statement that Witchcraft in ancient history was known as "The Craft of the Wise" because most who followed the path were in tune with the forces of nature, had a knowledge of Herbs and medicines, gave council and were valuable parts of the village and community as Shamanic healers and leaders. Ogunjuyigbe (2004) motioned that the Congo people beliefs witchcraft can only be inherited from the father.

5.1.2. Witchcraft ('Tinkulina')

As far as conceptions held about witchcraft among individual participant as well as the general population is concerned, it is generally believed among the research participants that witchcraft is seen among the community members as the practice of a witch or witches who is/are supposed to possess supernatural power or spiritual forces. It is also reported to be seen as one cultural heritage among the community.

Concerning conceptions held about witchcraft belief among the research participants, two main views were reflected. For six of the research participants, witchcraft was viewed as an easy explanation of the ills of life. It was believed to serves useful importance in resolving certain conflicts and providing herbal medicine. It is regarded as an ultimate source of solution for different problems. Witchcraft is also seen as a tragic error, a false explanation of ills of life, which resulted great tyranny spreading panic and death, but as of a respondent.

So on the bases of the result of this investigation, witchcraft was found viewed as a cultural practice and conceived to be the practice of a witch or witches who is/are supposed to posses supernatural power or spiritual forces. The research evidence found by this finding concerning witchcraft seems supported by Evan Prichard's (1998)

statement that witchcraft abounds in Africa long years ago, and Africans beliefs that the witches' activity to take place in supernatural force.

5.1.3. Underlining reasons for involvement in witchcraft.

In an attempt to determine what gravitates a person to witchcraft belief, information was sought from the research interviewee concerning what have usually motivated people to go to and consult the witches.

So the result obtained from the present research participants concerning what have motivated people to go to and consult the witches, the following three reasons have been identified to be underlining reasons for an individual's involvement in the reality of witches. Firstly, because there was a culturally held belief that some diseases are thought to hide themselves and results death if they are seen by a doctor and the patient is given and injection shot, in such instances people prefer to go to the witch in the first place. Secondly, due to the belief that concerning predicting peoples' fortune, horoscope, foretelling the future and explaining misfortunes, witches were thought to know better and good at with that even highly educated people prefer to consult witches related o these issues. Thirdly, few people prefer to go to witch-hunts not to expend lot money due to their low income.

However, it has also been found that witchcraft is an alternative religion for some individuals of the study community that they involved in witchcraft as a way of expressing their spiritual aspiration. In relation to this finding, Faber (1993) documented that witchcraft is a mainstream of religious and philosophical thought for many people. Similarly Adler (1986) wrote that witchcraft was a powerful, happy nature religion in ancient history.

5.1.4. Major witchcraft fears

In an attempt to determine what major witchcraft fears prevailed within the study community associated with witchcraft belief, information was sought from the research respondents concerning what major tribulations do witches were thought to cause (bring) on men

Accordingly, on the bases of information collected respondents' view concerning witches' power in causing tribulations, the result of this investigation showed that witchcraft belief among the study community was so strong that witches were thought to cause different types of natural disasters; varies sorts of health related problems and enormous distractions to a person's assets. In relation with the witches' power in causing natural disasters, witches were thought to let a house burn, bring hail storms, snow, and un seasonal rain to ruin crops and could change its direction to somewhere else. Even the control of weather, was believed to be within their grasp and the season were delayed at their words. They were also thought to let the ground not to grow crops and make dry what has been grown. In relation with this issue, one of the respondents stated the following.

“Once up on a time, there was a person who was regarded to be a professional rain maker in our surrounding called 'Aba zinab Aznib'.

When there is a shortage of rain in a particular district, the local people were thought to gather around the person's house together and present a gift for him to bring them a spell of rain. And they were thought to get rain.”

When this research result was compared with other research activates, the present finding was supported by the research evidence found among some African tribes with some variation. Likewise among Kenyans, (Oboso,1998) mentioned that witches are

thought a house go mad under their sides to bring plagues of locust and caterpillars and to be responsible for as many evil of man and beast as there were plays of Egypt. The weather is thought to be with in their grasp and hence could destroy crops of particular district. Similar belief appeared among people of southern Congo witches can turn themselves in to animals, monkeys, snakes, owls, or cows to frighten to among and harm men, children and animal they can destroy crops, drive out cattle and put huts on fire Rotade (1998).

Similarly Astrologer (2005) in his investigation of witchcraft in Europe, documented that Powers typically attributed to European witches include turning food poisonous or inedible, flying on broomsticks or pitchforks, casting spells, cursing people, making livestock ill and crops fail, and creating fear and local chaos.

Concerning health related witchcraft fears prevailed within the research community, it was found that, it was thought as a mild thing for a witch to spread death and caused fatal and strange diseases to a family. Accordingly, a witch was sought as capable to kill, paralyze, go people mad, and through to cause and, leprosy epilepsy apoplexy, , abortion in pregnancy, also to bring death to the loved and born ones, conflict among close relations, family members, neighbors and prevails hate, enmity, and negative morality on a man's life.

The result obtained from this study concerning some of health related problems that witches were thought to cause is more or less parallel to certain Africa tribal belief. For example Oboso (1998), the kikuyu people in Kenya believed witches to cause blindness, badly sores, poverty, and dept. People of Togo land believed to cause bareness and cut parts of the bodies of their enemy (Orubuloye2001). The Ibo of Nigeria hold a belief that witches menace men in health and women in pregnancy Parrinder (1963). In Sera Leon, the monde people believed that witchcraft is responsible for any unusual death (Joseph. 2002.). In the same vain, (Michael 1993) stated that witches were said to change into rat

and eat up the crop or they may spread disease among men .witches inverse thought the children either poisonous hands so that they died in a few days were said to tear children to pieces eat their souls and their return their bodies to their cradles among people of Senegal. Parrinder(1963), also generally documented that African witches are often confesses to have caused barrenness to women or impotence to men.

Regarding the witches' power in destroying assets, witches were thought to teardown a house, cause disease to cattle's, make someone to lose his property all of a sudden, or channeled it to someone else.

The result obtained from the present research participants' view concerning witches' source of powering accomplishing what they were ascribed to cause showed that witches were believed to perform their activities through sprit. Although the interpretation of the witch's belief and their practices are surrounded by controversies (Gardon and Gadon, 1992) portrayed that in the interpretation of witchcraft, there has been and still are two main view pointes. One class accepted all evil deeds ascribed to them and the witches activities were due to supernatural power. On the other hand, the other class taking all evidences hearsay comes to deny it. Likewise, Parrinder (1963) stated that Africans generally believes the witch actions to take place in sprit. However scholars like Murray (1963) claims to occupy an intermediate position that witches actually perform many of the deeds which were ascribed to them but not by super national power.

5.1.5. Conceptions about witchcraft

On the bases of information collected from the interview questions, designed to elicit the research respondents' opinion about the relevance of witchcraft belief to the community, the result obtained has showed that two main views were reflected concerning witchcraft belief. Among the majority of the research respondents, witchcraft belief was considered as one of their positive cultural asset. It was believed to be giving paramount importance

to the community. It was reported that the belief was giving importance like, in bringing peace among men's closest anti- quantitative, among people whom were not judge by low, and cure people whom were not getting better through medical treatment.

When this finding is compared with other previous research evidences, working with the Navaho of the south west American, Kluckhohn (1986) found that the existence of witchcraft belief serves several purpose: it gives mediocre people of long social standing a chance to move a center of the stage and, as witches appear interesting of mysteries .it also allows every member of the society to indulge his forbidden aggressive and sexual fantasies with out inordinate guilt. Similarly, Alder (1993) to this issue documented that witchcraft from the psychoanalytic perspective has been designed at the deep unconscious level to under go that utters the passing of the symbolic stage and drawing the separation and smallness.

Witchcraft was also regarded, but among few peoples, as tragic error a false explanation of ills of life which resulted great tyranny spreading panic and death as well. It was sought as manifestation of back ward thinking. Concerning this finding, modern anthropologist in Africa make similar argument. As Scott (2005) said many great & grave authors write and many floured winters also affirms that witchcraft belief is essentially nocturnal and antisocial hated for their nefarious practice. Chavunduka (2003), in his witchcraft study in Zambia described that; it is a general sociological or anthropological observation that belief in Witchcraft in its multifarious forms is a valid manifestation of a nation's backwardness. Belief in witchcraft is always accompanied by poverty, rampant disease, groundless hatred, fears and the like evils which retard national development and progress. Similarly, Summer (2001) suggested that witches have been people and wide influence and deep knowledge perhaps engaged in some wide spread plot to overthrows the order of society.

5.2. Problems People Consult to Witches

As far as the result obtained from this research activity concerning what major types of problems do people present to witches. It was found that the local people consult witches generally for the following problems or situations.

It was firmly believed that the local people will consult witches for every type of health related problems looking for solution. Specifically for disease like wukabi, zar, aynenas and aynetila _ which are culturally held to hide them and drive a person to death if they are seen by a doctor and the patient is given an injection, people, will consult witches. Similarly witches are also sought for mental retardation, stress, depression, sleep walking, trouble dreams and night mares. It has also been found that some people will consult a witch concerning financial issues. In this case, usually people go to a witch to ask he or she channeled someone's wealth to them looking for magic charms which could enable them to get reach easily.

The result of this investigation has revealed that, it was a mild thing for a person to go to the witches and consult them for problems emanated from his or her hater, jealousy, enmity, and suspicious or paranoid thinking they have about other people in their environment. Usually looking for spells or magical charm either to make them suffer from all manners of physical sickness like paralysis, epilepsy, leprosy etc... and mental illnesses or to make them suffer from misfortunes, like bareness, accidents in pregnancy, lost loved or born once, dryness of cattle or fowls e.t.c.

It has also been found out that some people will also consult a witch to spy over their own person. For example, to ask if one's partner has any sort of sexual affair with someone else, or if he or she had hid anything (material things or monetary). 5

In addition, the result revealed that, some local people consult witches both when they think that someone has bewitched over them and when they actually knew that they are being bewitched after founding a charm in their house or cooking pot. In the first case, it was the researcher's interpretation that witchcraft was often suspected among close relatives. When a man suffered from misfortune or sicknesses, he asks himself why this happened? He knows that there are many witches around that could harm him. So he begins to think of those people who might have a grudge against him, either for some offence or through envy at his success, and who are known trying to weaken him. Realizing that distant people could not have a grudge against him, he will then start to suspect witchcraft from his closest. In relation to this (Soyinka, 1981, Okri, 1995 and Ogunyemi, 1996), stated that belief in witchcraft is seen as a check up on the hostile words and deeds which men might use in society. He also says enmity as an expression of witchcraft. In the same vein, the Azande say 'jealousy comes first and witchcraft follows after' Parrinder (1963).

Witches were also to be sought after murder, stealing and disagreement between parties for the following reasons: One, when someone has lost his/her property, to ask who had taken it and when someone was killed by unknown person, to ask who had killed him. Two, when disagreement or conflict has been created between two mutually trusted individuals, to be judged by a witch.

Finally it was established by this investigation that the local people also consult witches to find short cuts to the social, emotional, and economic perfection they are seeking. Like on how to invent extraordinary divorce, how to get rich very easily and to find solutions to the dilemma of choices in one's life. Like, what business should I start? With whom should I relate with? Whom should I marry? And where to buy or build a house? Etc... so as to satisfy one's all desires and erase traumas that one will be forced to experience it resulted from being in wrong choices.

In light of these findings, the result of this study has shown that, among the study population witchcraft seeks to explore the 'why' accidents of life. When a man suffers from misfortunes or sickness, he might go to consult a witch and ask where his sickness, misfortune, or accident has come from. Who has caused it? e.t.c. To this issue Restock (2004) in his witchcraft study among Tanzanians documented that witchcraft is a use full concept, to many African society, because it helps to explain things otherwise difficult to understand. Likewise Ogunjuyigbe (2003), systematically address this research finding, that African women lives in closer contact with other women than they do with the men, and they consult the oracle about their female companions principally.

5.3. The Witches' Methods

On the bases of information collected from the research participants concerning solution strategies or problem remedies often used by the witches to solve different kinds of problems presented to them, the result of this investigation has shown that the witches' method comprises of the following four methods.

5.3.1. Dua

Witches use this method mainly to bring peace among quarreled closest, nurse back to health. Additionally, dua will also recommend for a person who was thought to bewitched.

5.3.2. Magic Charms and Spell Casting

Spell casting or magic charms was also reported to be the other witches method that witches uses to deal with clients' problem. This method is used for both protective as well as distractive purposes. witches prepare a protective charm for a person who wants to be protected from all manners of evils like snake, wild animals, pests, sicknesses and misfortunes. A protective charm is a small clothe bag within which apiece of paper written a script from Holly kurhan on it, powders and inset are included, that will be seen against all manners of evils: snake, wild animals, pests, misfortunes and sicknesses. Especially a persons who is thought to have aynetila, buda aggressiveness, working experience, trouble dreams & night mares, will be supposed to hang it in their neck or arms.

A witch or witches prepare a distractive charm (like tilawegi) for a person who wants to make others suffer from misfortunes, sickness and to destroy their crops & wealth, as well their life actuated by hater and jealousy feelings. Witches prepare distractive charms by taking a piece of cloth. may be cut of the victims shirt, pant trouser etc... and combined it with some magical or spiritual elements like inset, dead body, scarified blood and bound it with oath and rituals. The research evidence found by this finding, concerning spell casting, is also supported by Scott (2005) who stated that witches causes peoples to fall ill and even die through spell casting on people. Death was caused by giving a powder, wrapped in toad's skin to the person it was desired to kill, or by anointing them with ointment, producing at the same time the following words: 'May lord make you sick and die or give you such and such illness for long'.

5.3.3. Herbal Medicine

Herbal medicine has also been identified as the other witches method by this investigation. Herbs are sought in time of illnesses. A witch uses herbs to nurse back a person to health. it includes different combinations of herbs, roots and inset, which will

be prescribed by a witch either to be drink, mixing with water in a bottle, or ate, combined with food, and steamed the smock in a new clay stove without placing it in a ground for three or seven consecutive days covered with blankets, or to be rubbed on body mixed with water.

5.3.4. Forecasting and Foretelling

Witches use this method for people who will consult and ask them questions like; where should I buy or built my house? What business should start to get reach? With whom should I relate with to grow and be successful? Who should I marry to lead peaceful and happier life? What will be their fortunate, lucky, or blessed things?

5.3.5. Oath

Among Some respondents, oath has been identified as another witches' method, which is used to bring peoples who got quarreled, betrayed each other in to consensus and mutual understanding.

5.4. Observed Problems

This section of the research report presented major problems observed among the community as a result of witchcraft belief and or practice. To this end, the result obtained from the research respondents response about what major problem do they experience and observed from the community; the result found from information collected from Wollo Higher Court and Dessie Town Police Station; and the researcher's personal experience and observation about the issue was compiled together in to psychosocial, economic, and health related categories as followed

5.4.1. Psycho-Social Problems

As far as the result of this investigation about observed psychosocial problem was concerned, the response obtained from the research participants has revealed that when some local people go to and consult witches looking for a spell or a charm to to harm or to make them suffer from misfortune and sicknesses, rather than looking for ways to calm down their feelings and solve common problems, what the witches does is that accelerated their hater, enmity, anger, jealousy feelings towards other peoples.

Because of this, witchcraft belief was found to contribute hate, Jealousy, enmity, violence or conflict, and un charitable feeling to the pool of the community life. In an effect, according to information collected, it is not un common to see conflict among close relatives, divorce finally disorganization resulted from what the witches were saying or doing to peoples. It has also been found that there are lots of families within the community who have no contact with their children, lots of peoples who had no more relationship with their neighbors close relatives having developed a negative morality after commenting witches.

In addition, if a person is known for sure he has consulted a witch, he or she will be liable to hate and accused of bewitching close relatives or neighbors. Because of this according to these research interviewees, there are lot of peoples who had alienated and discriminated from social life.

The result also shows that, when a person secretly go to the witches to spy over his or her spouse or close relative, there were lots of occurrences in the locality that this people could invited conflict and disagreement in their family which might ends up with physical violence, being dishonest to one's marriage and divorce.

In addition, the research data demonstrated that, physical violence directed within a family could end up either leaving the other partner physically disable or children to suffer from problems like: Loose of their parents affiliation, care or love; disagreement with their siblings resulting from their position of favoring opposite parent; school dropout and or loose of internet to their education; degraded self confidence and negative self concept. It was also showed that, children could be liable to stress, identity crises discrimination and hatred by either of his/her parent which might result in to occasional physical abuse and or assault by their parent after consulting witches and having been informed that one or two of his children were not his own.

5.4.2. Economic Problems

In relation with the damage witchcraft belief have brought to the wealth or property of an individuals of the study community, some witches in the study community, were found to exploited peoples wealth or money negligently either by denying the money some people put it with them or by making them pay a whole lot of money. In relation to this issue, two of the research respondents reported that they knew some prosperous people in their who lots every thing they owns and left with noting(empty handed) to now a days due to what the witches had done to them.

5.4.3. Health Related Problems

It has been found out that the research participants know at least some individuals either who got sick and experience ills of the stomach, the head and the skin, taking the witches herbal medicine which was not scientifically combined and or proven to work. Or who

are suffering from leprosy, prosy, paralysis and becomes bylined, deaf, and mentally ill and fully lost their mind as a result of the witches' magic charms and or spells like Denkeras and Tilawogi. In addition to this information collected through document analysis has showed that, there were many people who have rescued their health and some has died due to the witches herbs.

The data collected from prospective respondents has showed that The belief in witchcraft was found to contributes hates, Jealousy, enmity violence, conflict, un charitable feeling to the pool of the community life. It is not un common to see conflict among close relatives, divorce, family disorganization resulted from the belief within the study community. Physical violence directed within a family as a result of witchcraft belief was found to have an effect on children's academic achievement, self esteem and self confidence development.

Similarly, It was also reported that, children could be liable to stress, identity cries, discrimination, and hatred by either of his/her parent which might result in to occasional physical abuse and or assault by their parent after consulting witches and having been informed that one or two of his children was/were not his/her own.

Concerning health related problems related with witchcraft belief, it has been found that the research respondents knew at least some people in their locality either who are sick and experience ills of the stomach, the head and the skin, taking the witches herbal. Or who are suffering from leprosy, prosy, paralysis and becomes bylined, deaf, and mentally ill and fully lost their mind as a result of the witches' magic charms and or spells like Denkeras and Tilawogi. In addition to this information collected through document analysis, has showed that, a lot of peoples has rescued their health and some has died due to the witches herbs.

CHAPTER SIX

SUMMERY, CONCLUTION AND RECOMMENDATIOIS

6.1. Summery

The major intent of this study was to probe in to witchcraft belief in the culture within witch it operates, types, prevalence of psychosocial problems presented to witches, solution methods. Accordingly the study was designed to answer four research questions, viz(1) What witchcraft beliefs prevailed among the study community? (2)What types of problems do local people present to witches? (3)How do witches propose solution to problems presented? (4)What major problems were observed on the community due to witchcraft belief?

The study was conducted in Dessie town. Dessie is found in the Amhara Regional National State, South Wollo Administrative Zone. The research Information was collected from individuals who have gone and consulted witches. Only seven individuals were considered in this study who were targeted through a snow ball sampling for sensitivity of the issue and difficulty of finding more willing participants. Unstructured interview and document analysis was used to serve the research data. An in-depth interview was held with all the respondents using interview guide. Additional information was sought from Dessie Higher Courts and Dessie police station.

Concerning how the research data was analyzed, the researcher employed a qualitative model in analyzing the research information. the researcher analyzed the data in the following way: first transcribed the data; then extracted categories from the transcribed data; and assembled the data belonging to each category; then developed a detailed

description of categories in such a way that it could permit him to draw meaning, conclusions, and recommended action; Finally, the researcher developed an interpretation of the data and derived meanings.

The result of this investigation has revealed that a witch is a person who is supposed to have possessed a super natural force and who is an expert in making herbal remedies, magical charms, and spells. Witchcraft was found to be inherited only from the male line and both a men and women can be a witch. Among most people of the community, witches are perceived to be the ultimate remedy provider for all sorts of human problems. They were also seen as omnipotent and omniscient body. It was also found that for some people, witches are attributed as religious images. Witchcraft was found to be perceived as the practice of a witch or witches, who is/are supposed to posses a spiritual forces. It is also found to be seen as a positive cultural tradition to the community.

Concerning what have motivated people to go to and consult the witches, it has found to be mainly due to two culturally held beliefs: the belief that some diseases are thought to hide themselves and result death if they are seen by a doctor and also due to the belief that concerning predicting peoples' kismet, horoscope, foretelling the future and explains misfortunes witches are thought to know better and good at with. It has also been found that witchcraft is an alternative religion for some individuals of the study community that they involved in witchcraft as a way of expressing their spiritual aspiration. However few people go to witch-hunts not to expend lot money due to their low economic status.

As far as the witches' power in causing tribulations, witches were thought to cause all sorts of evil things. Witches were thought to burn a house, bring hail storms, snow and un seasonal rains to ruin crops. Even the control of weather, was believed to be within their grasp and the season were delayed at their words. They were also thought to infertile a soil and make unfruitful crops. Witches were thought to bring poverty and as well as prosperity in to a man's life. The result also should that, it was thought as a mild thing for

a witch to spread death and caused fatal and strange diseases. Accordingly, a witch was sought as capable to kill, paralyze, go people mad, and through to cause leprosy, epilepsy, apoplexy, abortion in pregnancy.

As far as the types of problems people present to witches is concerned, It was found that local people consult witches generally (i) for every type of health related problems; (ii) looking after charms or spells either to get rich easily or to harm other people; and (iii) to spy over one's own men. People also consult witches to find short cuts to the emotional and economic perfection they are seeking. Concerning solution methods often used by the witches to solve problems presented to them, it has been found that the witches' method comprises of: conducting Dua; casting spells and charms; herbal medicines; and Oath.

The belief in witchcraft was found to contribute to hates, Jealousy, enmity, violence, conflict, and uncharitable feeling to the pool of the community life. It was found to be the cause for conflicts, divorce, and family disorganization resulting from the belief within the study community. Physical violence directed within a family as a result of witchcraft belief was found to have an effect on children's academic achievement, self-esteem and self-confidence development. It was also reported that children could be liable to stress, identity crises, discrimination, and hatred by either of his/her parent which might result in occasional physical abuse and or assault by their parent having been informed that one or two of his children was/were not his/her own after consulting witches.

6.2. Conclusion

Based on the summary of the findings made above, the researcher draws the following conclusions:

1. The result of the present study shows that a witch is often considered as, a wise person, who is an expert in making herbal remedies, and who possessed the ultimate remedies of all human problems. Witchcraft seeks to explore the 'why' accidents of life. Witchcraft is mainly considered as a positive cultural tradition and an easy explanation of the ills of life. It is a use full concept for many people because it helps to explain the why accident of life.
2. It is found out that people consult witches for every type of health problems looking for solution: wishing to harm or to make others suffer from misfortunes or diseases looking for charms or spells; to find shortcuts to the social, personal, and emotional perfection they are seeking. Witches are also found to be seen in time of conflict and disagreement between closest.
3. The result of this investigation also revealed that the use of herbs, magic charms and spell casting, forecasting or foretelling, caring out dua, and getting peoples in to an oath were found to be witches methods used to solve problems presented to them.
4. The result also revealed that witchcraft belief was found to be to be the sources of complex and wide spread problems with significant psychological and social effects on the socie

6.3. Recommendations

Based on the findings of this study and other established facts, the following recommendations are made:

1. Policy designers and concerned bodies should have to realize that an enlightened religion, education, medicine and better social and racial conditions will help to abolish the belief in such a way that, education is certainly needed to create awareness on the community. The spread of health service will do much better in reducing the number of peoples who seek the witches' treatment. Better economic and social conditions will go some way towards removing conflicts and troubles enmity, jealousy etc. and religion is a spiritual force that can give a better faith than witchcraft. It gives direction for better social relationship through love of one's neighbor.
2. The local peoples should make more use of social and legal mechanisms for settling their disputes. Man should devote himself to faith in God, education and hard work to realize one's full potential
3. In addition the government has to enforce strong legal sanctions on witchcraft practitioners.

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Appendixes

I. Amharic Questionnaire

የአማርኛ የቃለመጠይቅ ጥያቄዎች

1. ጠንቋይን እርሰዎ እንዲሁም ሌሎች የአካባቢያችሁ ሰዎች እንዴት ይገልጹታል?
2. ስለ ጥንቁልና የአካባቢው ሰዎች እርሰዎን ጨምሮ ምን አይነት ግንዛቤ አመለካከት ወይም እምነት ይንፀባረቃል?
3. ጥንቁልና ለማህበረሰባችሁ አስፈላጊና ጠቃሚታ አለው ይላሉ ወይስ አያስፈልግም ጠንቋይም ሆነ እምነቱ መወገድ አለበት ይላሉ?
ጠቀሜታ አለው ካሉ ምን ምን ጥቅም ይሰጣል አስፈላጊነቱን ቢገልጹልን?
መልስዎ አያስፈልግም ከሆነ አላስፈላጊነቱን ቢገልጹልን?
4. ከጥንቁላ እምነት ጋር በተያያዘ በአካባቢያችሁ እርሰዎን ጨምሮ አብዛኛውን ጊዜ ሰዎች ምን ምን አይነት ችግር (ሁኔታዎች) ሲያጋጥማቸው ነው ወደ ጥንቁላ ቤት የሚሄዱት?
ከጥያቄ ቁጥር 4 ጋር በተያያዘ ሁኔታ ዋና ዋና የሚሉትን ማህበራዊና ስነልቦናዊ ችግሮችን ተንተን አድርገው ቢገልጹልን?
5. አብዛኛውን ጊዜ ከላይ ለጠቀሱዎቸው ችግሮች መፍትሄ ተብሎ በእነዚህ ጠንቋዬች የሚዘወተሩ የመፍትሄ ሀሳቦች ወይም ድርጊቶች ምን ምን ናቸው ዘርዘረው ቢያብራሩልን?

6. ለመሆኑ ከላይ ለተጠቀሱት ችግሮች እርሶዎም ሆኑ ሌሎች ከሌሎች ተጓዳኝ የመፍትሄ አማራጮች ይልቅ ወደ ጠንቋይ ቤት እንዲሄዱ የሚገፋፋቸው ወይም የሚያደርጋቸው ምክንያት ምን ይመስልዎታል?

7. ከጥንቆላ እምነት ጋር በተያያዘ በአካባቢያችሁ ሰዎች ዘንድ የሚንፀባረቁ ፍራቻዎች አሉን?

መልሱዎ አሉ ከሆነ ጠንቋይ በአካባቢ ህብረተሰብ ዘንድ ምን ምን አይነት የተፈጥሮ ማህበራዊ ፣ ኢኮኖሚያዊ እና ጤና በተያያዘ አደጋዎችን ማስተካከል ይችላሉ ተብሎ ይታሰባል?

እነዚህ ሰዎች (ጠንቋዬች) ይህንን የማድረግ አቅማቸው ከምን የመነጨ (የመጣ) ይመስሎታል?

8. በአካባቢያችሁ የሚገኙ ጠንቋዬች በአካባቢው ህብረተሰብ ዘንድ በተጨማሪም ያስከተሉት ችግር አለ?

መልሱ አዎ ከሆነ :- ምን ምን አይነት ዋና ዋና ችግሮች በማህበረሰባችሁ ላይ ተከስቷል? ከላይ ከጠቀሱዎቸው ችግሮች መካከል ዋና ዋና ማህበራዊ እና ስነልቦናዊ ችግሮች የሚሉትን ዘርዘር አድርገው ቢያብራሩልን?

II. English questionnaire

1. How do you and describe a witch?
2. How do you and other people in your locality describe witchcraft?
3. Do you think that witchcraft belief is necessary, or unnecessary that both witches and the belief should have to abolish?
 - 3.1 If your answer is necessary, would you describe it briefly?
 - 3.2. If you answered unnecessary, would you describe why?
4. What types of problems do people most frequently go with to ask for witches?
4. What types of strategies do witches most frequently employ to solve the problems presented to them?
5. Why do you think people prefer to go to witches?
7. What tribulations do witches are thought to bring on men?

DECLARATION

I the undersigned applicant declares that this thesis is my work and that all the source materials used in the study been fully acknowledge.

Name Getachew Mekonen



Signature

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