

LVA questionnaire core groups: witchcraft and healers

1. When you experienced witchcraft in your family:
 - a. What helped you? (in the family and outside the family)
 - b. What made reconciliation possible (or impossible)?
 - c. What help did your church offer? What help did you hope for from the church?
2. When you were accused of being a witch,
 - a. Who helped you, and how? (in the family and outside the family)
 - b. What help did your church offer? What help did you expect or hope for from the church?
3. The church does not allow any form of divination or consulting spirits. What do you think are the reasons?
4. The Zambian Law does not allow any witchfinding or the naming of witches. What do you think are the reasons?
5. How can we encourage healers (traditional healers and “charismatic” healers) to stay within the Law and abstain from witchfinding?
6. People use many types of medicines. Some are for healing, but other medicines are known to be “bad”.
 - a. which medicines do you know that may be a form of witchcraft?
 - b. What happens in the family when such medicines are used?
 - c. The church does not allow any forms of magic to tame occult powers. Not even for attraction (*vikondi*), for protection, or against thieves (*chambu...*), or for business, or promotions. What are the reasons?
 - d. How can we discourage people from using such medicines?
7. The church does not tolerate any practice of witchcraft, in any way. What should we do as a church to confront people who seem to be using witchcraft?
8. Witchcraft takes place in divided families.
 - a. How can the church help to bring conflicting parties together before the accusations of witchcraft goes out of hands?
 - b. How can we help families to address issues about witchcraft in the church, with faith, and in an upbuilding way?
9. When people consult a diviner, they do so on behalf of the family. What help can we offer to traditional authorities (family elders, headmen, chiefs) to deal with conflict without calling a diviner?

10. Many people agree to consult a diviner in the hope of being cleared from allegations of witchcraft. How can the church help to clear their names without recourse to divination?
11. In cases of sickness and witchcraft, many Christians consult different prophets from other churches instead of consulting their own church.
 - a. What are the reasons?
 - b. What are the consequences?
 - c. What stance should the church take?
12. The church wants to be a healing church. How can we offer healing in our church to wounded families that are marked by witchcraft?
13. Any other points you would like the church to address?