



Witchcraft as a pastoral power

This secrecy of the act of witchcraft and the secrecy of the inner motive of the witch contributes to cast doubt on the identity of the witch. To penetrate this secrecy, divination is needed, and this is allegedly provided by various church pastors and evangelists. In the state of Akwa Ibom, there are reportedly more churches per square mile than any other place on earth, and among some of the most visible church groups, is the before-mentioned "Pentecostal movement", including the revivalist, spiritualist or African

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MODERN MAGIC IN NIGERIA: Witchcraft accusations, child abandonment, and child trafficking in Akwa Ibom State

Actor Network Theory - Michel Foucault



Girl accused of witchcraft: Scared for life.

THE DISCIPLINARY FUNCTION OF WITCHCRAFT

Louise Pri

When it comes to the role of children within the realm of the family, certain patterns can be traced and are seen to reproduce themselves. As mentioned in the first part of the analysis, one version of reality in modern-day Nigeria is a life marked amongst many other things by poverty, poor social and health services, high fertility rates and few work opportunities. Another, concurrent reality that is observed is one in which families are experiencing a change in traditional and generational relationships. The reality of changing family structures and material insecurity, and the challenges that these realities pose, are simultaneously seen to relate to the phenomenon of child witchcraft, as well as a reportedly increased number of orphans and abandoned children in Nigeria. In this context, Aguilar Molina notes that "[...] child witchcraft is a symptom of a more serious problem that involves extreme and boundless violence within a traumatic social space, on the verge of disintegration".

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Modern magic in Nigeria:

**Witchcraft accusations, child abandonment and child trafficking
in Akwa Ibom State**

Abstract

This thesis explores the possible link between branding children as witches, child abandonment and the risk of child trafficking in Akwa Ibom State, Nigeria. By combining the theoretical perspectives of Michel Foucault's "governmentality"-analytics and the Actor network Theory, witchcraft is examined as a 'productive power' and as a 'pastoral' and 'disciplinary' power technique, as well as a network-actor that comes into being, as a relational effect of its network associations. In a five-part analysis, the thesis further explores and finds witchcraft to be related to the occurrence of misfortune as well as serve as an explanatory function; that the identification and construction of "child witches" is based on a perceived motive of malice, which in effect modifies the behaviour and actions of individuals; that witchcraft is performed as accusations, confessions, deliverances, exorcisms, business and legislation, which create different realities for different actors; that witchcraft can be understood as a levelling and normalising mechanism, which is used to maintain a social order; and that a connection can be rendered visible between child witchcraft stigmatisations, child abandonment and child trafficking by uncovering the phenomenon of trafficking 'ritual oaths'.

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