

## PROJECT ABSTRACT

Adventist University of Africa

School of Postgraduate Studies

Master of Arts in Leadership

Title: TACKLING THE ISSUE OF DEMON POSSESSION: THE CASE AT THE  
ADVENTIST HIGH SCHOOL AT KRIBI, SOUTH CAMEROON

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The problem of demon possession at the Adventist High School at Kribi needed to be tackled effectively. In addition chaplains needed a clear indication when they had to face students tormented by demons in class. Surveys and interviews conducted by the researcher have shown that the problem of demon possession is predominant among the Batanga and the Mabi tribes. This project is helpful to chaplains, and to any community which seeks to solve the problem of demon possession.

In chapter one, the researcher showed by introducing the subject how demon possession is a serious issue at Kribi in general, and at the Adventist High School in particular. Through literature review, the researcher could establish theoretical

foundations for demon possession in chapter two. In chapter three, the researcher described the city of Kribi and reviewed the history and the cultures in Kribi. Interviews and surveys have been helpful in comparing the traditional and spiritual solutions to the Bible methods in chapter four, and to design a program. In chapter five, the program that was designed emphasized the importance of prayer, singing of hymns, reading the Scripture, laying on of hands and anointing. The results have shown that at least 80% of all cases of demon possession will be solved if this program is implemented.

The program that has been designed is recommended to chaplains who are facing the problem of demon possession at school. Their work will be successful especially if they are involved in the process of recruitment of new students and if they implement the program at the beginning of the school year. That point was made clear in chapter five whereby the researcher made recommendations, a summary and a conclusion.

Adventist University of Africa

TACKLING THE ISSUE OF DEMON POSSESSION:  
THE CASE OF THE ADVENTIST HIGH SCHOOL  
AT KRIBI, SOUTH CAMEROON

A project  
presented in partial fulfillment of the  
requirements for the degree  
Master of Arts in Leadership

by  
Belinga Obate Etienne

October 2013

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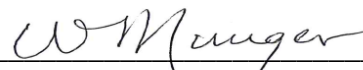
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To our heavenly Father, the only sustainer and the provider,  
and to my dear wife for help unfailing love and support.

## TABLE OF CONTENTS

LIST OF TABLES .....	vii
LIST OF ABBREVIATIONS .....	viii
ACKNOWLEDGMENTS .....	ix
Chapter	
1. INTRODUCTION .....	1
Background of the Study .....	1
Statement of Problem.....	1
Purpose of the Study .....	2
Justification of the Study .....	3
Scope of the Study .....	3
Methodology .....	4
Definitions .....	4
Demon .....	4
Demon Possession .....	5
2. THEORETICAL FOUNDATION FOR DEMON POSSESSION.....	8
Old Testament .....	8
Manifestation of Demon Possession in the Case of King Saul.....	8
Interpretation of 1Samuel 16:14-25 .....	8
New Testament .....	11
Ellen White Writings .....	13
African's Writings on Demon Possession .....	16
Fundamental Beliefs of the Seventh-day Adventist Church.....	17
Traditional Beliefs in Kribi .....	19
3. DESCRIPTION OF THE LOCAL SETTING.....	21
General Background of Kribi .....	21
Political Description .....	21
Economic Description .....	21
Socio-cultural Description .....	22
Religious Description .....	23
Geographical Setting of Kribi .....	23
History of the City .....	24
Brief Description of the Major Tribes in Kribi .....	26
Cultural Worldview of the Natives of Kribi .....	27
History of the School .....	28
Solutions to Demon Possession .....	28

Cultural and Churches Solutions .....	28
Spiritual Solutions .....	30
The Catholic Churches.....	30
The Protestant Churches .....	31
The Muslims .....	31
Pentecostal Churches .....	32
The Seventh-Day Adventists .....	33
4. PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION .....	34
Program Design .....	34
Formation of the Team .....	35
Strategy of Work .....	35
Designing of the Program .....	38
Program Implementation .....	41
Adventist High School of Kribi.....	41
Sample Collection.....	41
Information Gathered During Counseling Session.....	43
Feedback From the Participants.....	44
Program Evaluation .....	52
Adventist High School of Kribi .....	54
Other Schools.....	54
5. SUMMARY, CONCLUSION (S) AND RECOMMENDATIONS.....	55
Summary .....	55
Conclusion) .....	56
Recommandations .....	56
APPENDICES .....	58
A. Questionnaire I.....	58
B. Questionnaire 2 .....	60
C. Questionnaire 3 .....	61
BIBLIOGRAPHY.....	63
VITA.....	66



## LIST OF TABLES

1. Occurrence of demon possession among the tribes in Kribi.....	29
2. Population of AHSK and their attendance to the meeting .....	46
3. Cases of demon possession per class during the week of spiritual emphasis.....	47
4. Impressions of participants on Day One .....	49
5. Impressions of participants on Day Two .....	50
6. Impressions of participants on Day Three .....	50
7. Ratio of evil spirits reaction over specific actions on Day One.....	54
8. Ratio of evil spirits reaction over specific actions on Day Two .....	54
9. Ratio of evil spirits reaction over specific actions on Day Three .....	55
10. Ratio of evil spirits reaction over specific actions on Day Four .....	56
11. Ratio of evil spirits reaction over specific actions on Day Five .....	56
12. Ratio of evil spirits reaction over specific actions on Day Six .....	57
13. Record of Impressions during special prayer sessions .....	58

## LIST OF ABBREVIATIONS

AHSK	Adventist High School of Kribi
KJV	King James Version
NIV	New International Version
NT	New Testament
OT	Old Testament

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This section of the project is an opportunity for me to show my appreciations to all the people who have been a source of help and encouragement for me in accomplishing this work. It is also an opportunity to thank the institutions that worked to make the program possible. I do appreciate the World Church (Seventh-day Adventist) for providing a university for Africans, and for sponsoring it. My appreciations also go to Central African Union Mission of the Seventh-day Adventist Church.

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## CHAPTER 1

### INTRODUCTION

Kribi is known in Cameroon as the town of *mami wata*, which are water spirits living in the sea, and having intercourse with the populations of the town according to the inhabitants of Kribi. The phenomenon of demonic possession is therefore common when you are in Kribi. The Adventist High School being situated in Kribi is also influenced with the phenomenon of *mami wata* since most of the students are natives of Kribi.

In 2011, a journalist came at the beginning of the first quarter of the school year to investigate the matter of demonic possession at the Adventist High School at Kribi. This was as a result of a massive physical manifestation of supernatural powers among the students; unfortunately no adequate information was given to the investigator. So the news that was broadcast at 'Kribi FM 95.5' concerning that issue became a biased one. The reputation of the school was at stake since it is a Christian school and is therefore supposed to tackle such phenomena effectively. One of the parents concerned even decided to take his daughter away from the school. The issue of demon possession is recurrent at Kribi in general and especially in the Adventist High School. It is not uncommon to see students falling in trance even in the classrooms. Unfortunately people have been considering that problem as a deadlock. Thus nothing has been done in order to solve it once and for all because it looks like a natural phenomenon.

## **Statement of the Problem**

The problem of demonic possession is so challenging at the Adventist High School, Kribi that chaplains don't know what to do when facing students tormented with evil spirits. There has never been a special program put in place to tackle effectively the problem of demonic possession at the Adventist High School, Kribi. The chaplains, because they do not know what to do, have always been taking inappropriate actions or just have considered demon possession as not being an issue worth spending time on. No clear indication has been given them. In addition demon possession is one of the major causes in class perturbations and poor results as consequences of lack of indications for this specific matter.

There is a waste of time for students who have to repeat the same classes often more than twice because of the problem of demon possession on the one hand, and a waste of money for their parents on the other hand. Moreover there are some parents who think that it is better for them to look for another school where their children would be in peace. This issue, therefore, need to be settled in order to avoid these prejudices.

## **Purpose of the Study**

The purpose of this research is to provide some guidelines to be followed when facing the problem of demonic possession, and providing remedy for that situation. Given the fact that there are some phenomena that usually seem irreversible at first glance, but that change later on, it is good to search for truth that surrounds the problem of demon possession. Moreover the study will seek to develop a program to tackle demon possession at the Adventist High School in Kribi.

## **Justification of the Study**

This research will help the students who are demon possessed to be set free, but it will also help chaplains to know how to deal with demonic manifestations. So students will no more fail their exams because of the perturbations of the demons since they will be free. Freedom and peace found again will help them to better concentrate in their studies that will be followed by envisaged success. The work of the Chaplains will be more effective since they will have a solid prop for counseling and for their job at school. They will become self confident, and that self confidence in turn will impact their work and motivate them further. Parents will also have more confidence in the school and more students will be registered in the school thus increasing the financial strength of the school and the satisfaction of all workers.

## **Scope of the Study**

The study will be limited to the manifestations of demons on students at the Adventist High School, Kribi, and will not analyze their impact on the general populations. Even if this research may not be able to answer all the questions inherent to a problem such as this one, it will nevertheless give new insights on the issue of demon possession.

## **Methodology**

In order to settle the issue of demonic possession, the researcher is going to use the secondary and primary research methods where library sources, interviews and surveys shall be utilized. The result will be analyzed to design a program. Analyzing the issue of demon possession in the biblical context first is going to help better understand how demons manifested in the Old Testament, and how people dealt with them. In like manner, analyzing the same issue in the New Testament perspective could be of great help in understanding how Jesus and his disciples dealt

with that same issue in comparison with the Old Testament methods. The research will also consider what is expressed in Ellen G. White writings concerning the issue of demon possession. It will thus be possible to know what she thinks about it and what pieces of advice she gave to help remedy that situation.

Having considered the Bible and the writings of Ellen G. White, this research is going to analyze many other authors view points. One could therefore become acquainted with the issue of demons in history, how it evolved, and what solutions people have been applying to cope with it.

Moreover, this research is going to look at the theoretical foundation of the issue of demon possession in the Seventh-day Adventist Church. This will be possible through a critical reading of the *Seventh-day Adventist Manual*, and the *Seventh-day Adventist Beliefs*. One would know, by doing this, whether this issue has ever been tackled or not.

Finally interviewing and surveying the population of Kribi will give insights that will be very helpful in designing a program that could solve the problem of demon possession effectively. Through interviews and surveys the researcher is going to discover how people become demon possessed in Kribi, the methods used to tackle that problem traditionally, and what churches recommend and practice.

## **Definitions**

### **Demon**

Demon comes from Greek *daimōn* which means spirit, deity, fate. The Latin expression for demon is *daemōn*, and means evil spirit, spirit. Demon is used also to mean: an evil spirit or devil, a person, a habit, an obsession, etc, thought of as evil, cruel, or persistently tormenting. Also called: daemon; daimon; an attendant or

ministering spirit; genius for instance “the demon of inspiration” a person who is extremely skilful in, energetic at, or devoted to a given activity<sup>1</sup>

In religions worldwide, any of various evil spirits that mediate between the supernatural and human realms. The term comes from the Greek word *daimon*, a divine or semi divine power that determined a person's fate.<sup>2</sup>

According to the *Seventh Day Adventist Bible Commentary* the term ‘demon’ is the translation of the Greek *daimonion*. But the King James Version of the Bible translates it by “devil” except in the book of Acts 17:18.

The Greeks applied the term to inferior divinities, nevertheless beings superior to men. In the NT the term is applied to divinities once (Acts 17:18) but elsewhere to evil beings superior to men, and able, in some cases, to completely control them. They are described as spirit beings, the terms “spirit” or “unclean spirit” being paralleled with “demon” (Mt 8:16; Lk 9:42). They are held to be the “angels that sinned” (2 Pe 2:4; cf. Jude 6), who fell with Lucifer, termed “his angels” (Mt 25:41), over whom he is “prince.” For this research, demon will always mean evil spirit or fallen angel, the “angels who fell with Lucifer.”<sup>3</sup>

### **Demon Possession**

The English translation of "demon possession" is used to translate the Greek terms "diamonizomai" and "echein daimonion". *Diamonizomai* means "to be under the power of a demon." In all 13 occurrences of this term in the New Testament, each case referred to some form of demonization where the demon appears to reside in the

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<sup>1</sup> *English Dictionary*.s.v. " definition of demon".<http://www.collinsdictionary.com/dictionary/english/demon>.

<sup>2</sup> <http://encyclopedia2.thefreedictionary.com/demon>

<sup>3</sup> Siegfried H.,Horn, *Seventh-Day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association) 1979.



human being. The etymology of the participle *daimonizomenos* is revealing. The root word *daimon* refers to demons. The causative stem *iz* indicates that there is an active cause to the verb *daimonizomai*. The passive ending *omenos* indicates the passivity of the subject. Thus the etymological definition is "a demon caused passivity."<sup>4</sup>

Demon possession can therefore be defined as the state of being partially or totally controlled by demons. Demons as they control people can cause abnormal behavior, sicknesses and infirmities. "According to the NT picture, these demons, when possessing men, brought diseases, such as those generally associated with mental afflictions. The driving out of these spirits resulted in recovery."<sup>5</sup>

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<sup>4</sup>*What is demon possession?* <http://helpmewithbiblestudy.org/6Angels/FallenAngelsDemonPossession.aspx>.

<sup>5</sup> Siegfried H., Horn, *Seventh-day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association) 1979.

## CHAPTER 2

### THEORETICAL FOUNDATION OF DEMONIC POSSESSION

#### **Old Testament**

The Old Testament does not record many instances of demonic manifestations. Owusu-Antwi writes: “In the Old Testament, demonology has not been developed with consistency as in the New Testament; yet, the belief in the reality of demons as malevolent, supernatural beings is evident.”<sup>6</sup> The case of King Saul in 1 Samuel 16:14-15, seems to be the only good example of demon possession in the Old Testament. It states that “Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him. Saul's attendants said to him, ‘See, an evil spirit from God is tormenting you’”. This is a clear indication that demonic manifestation existed in the Old Testament times. Although 1 Samuel 16:14-15 has been subject to many misinterpretations due to the expression “an evil spirit from the Lord”, yet this text can not only help in the understanding of demonic manifestations in the Old Testament but also help define the type of spirit involved here as well as where it came from. The fundamental question that one could ask is: could it be possible for the evil spirit to come from the Lord God Almighty or from another source since it is important to know whether an evil spirit can really come from the Lord.

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<sup>6</sup> Donkor Kwabena et al., *The Church Culture and Spirits: Adventism in Africa* (Silver Spring, MI: Biblical Research Institute, 2011), 53.

## **Manifestation of Demon Possession on King Saul**

According to Henry Smith<sup>7</sup>, “the affliction manifested itself in sudden or unreasoning terror”. This means that those who were witnessing his affliction could not explain the reason why he was terrified since him alone was experiencing the effects of the evil spirit. It was a strange affliction. He continues his explanations for the case of King Saul by saying: “both mental and physical disease (but especially mental) were ascribed to the agency of evil spirits until recent times, even in the most enlightened communities.” The visible effects in the case of King Saul were therefore terrifying and frightening. The explanation of Henry Smith fits the description in the Bible text. In fact the Hebrew word translated “tormented” in the King James Version is *‘baath’* which means to ‘fall upon’, ‘to startle’, or ‘to terrify’. This verb can be used to mean frightened, overwhelmed, terrified, or terrorized. According to this explanation, those who were watching Saul as the evil spirit came upon him could notice how terrified he was. Terror is thus associated with demonic possession in the Old Testament.

## **Interpretation of 1Samuel 16:14-23**

“But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee”.

This text has led many people to think that the Lord can send an evil spirit to torment those who do not follow him. It is hard to agree with this idea since Jas 1:13 affirms: “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man”. The text of 1Sam16:14 mentions

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<sup>7</sup> Henry Smith, *The International Critical Commentary* (Edinburgh: T&T Clark, 1969), 148.

that it is when the Spirit of the Lord departed from Saul that an evil spirit from the Lord started to torment him. So the action of the evil spirit is linked to the departure of the Spirit of the Lord. Henry Smith<sup>8</sup> in his commentary wrote: “It is difficult to discover the exact idea of the Spirit of God in the mind of the author. There seems to be no trace of a belief in the existence of evil spirit, on our sense of the word, throughout the earlier period of Hebrew literature. And if the belief existed, the spirits could hardly be called evil spirits of God”. This proves that there must certainly be an explanation that the Lord is not responsible for Saul’s fate. Many authors agree with this idea of an explanation that clears the Lord of that responsibility.

The Interpreter’s Bible<sup>9</sup> gives an explanation for this difficult text.

All abnormal psychological conditions were believed to be due to the influence of spirits, and the faith of this writer is such that he cannot conceive the existence of any spirit which is not subject to the will of the Lord. Saul, then has become a good illustration of the parable of the empty house, abandoned by its rightful owner and occupied by a usurper (Luke 11:24-26).

It appears that the influence of the evil spirit was caused by Saul’s own mistakes as he forsook the Lord. Thus according to that experience, an evil spirit would probably possess anyone who does not walk with the Lord. Emmanuel Gamaoe K. confirms that explanation in his article *The Witch of Endor: A Re-Reading*<sup>10</sup>: “Saul had been anointed king over Israel by the Almighty God through the prophet Samuel. He rebelled against the instructions of God time after time. However, God’s patience

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<sup>8</sup> Henry Smith, *The International Critical Commentary* (Edinburgh: T&T Clark), 147.

<sup>9</sup> *The Interpreter’s Bible*, Vol 2 (Nashville: Abington Press), 969.

<sup>10</sup> Philemon O. Amanze et al., eds. *Seventh-Day Adventist Response to Spiritism: The Nigerian Experience* (Ilishan Remo, Ogun State: Babcock University Press, 2011), 56.

finally ran out when he failed to hearken to the specific instructions from the prophet concerning the Amalekites.”

The *Interpreter's Bible* expresses the same idea as follows:

A bad conscience produced by his own disobedience to what he believed to be the will of God and his consequent break with the man who had been instrumental in bringing him to the throne, robbed Saul of his self-confidence and his sense of the presence of God. The theological explanation, therefore, really goes deeper than any that psychological science can furnish.<sup>11</sup>

The method used to relieve King Saul from the demonic possession according to 1Sam 16 was the playing of music by someone who was filled by the Spirit of the Lord. Many authors mention that method in their writings as appropriate in creating positive influence. “Music is associated with benign possession (by the Spirit of God) in the case of the prophet... Here it is expected to procure relief from obsession. A similar belief was held by the Greeks and Latins.”<sup>12</sup>

Since the case of King Saul seems to be the only case of demonic possession in the Old Testament, it appears that the method used in those times to tackle the problem of possession was through the introduction of godly music from a Holy Spirit filled person. In this case, from David the musician.

### **New Testament**

Contrary to the Old Testament, the New Testament provides many cases of demonic possession. Manifestations of demonic influences vary from case to case, and many expressions are used to describe those possessions of humans by demons.

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<sup>11</sup> *The Interpreter's Bible*, vol 2 (Nashville, TN: Abingdon Press), 969.

<sup>12</sup> Smith Henry, *The International Critical Commentary*, 148.

As Etoughe<sup>13</sup> mentions it in his book, the idea of being possessed is expressed in many ways in the New Testament.

- To be demon possessed is to have at one's disposal a spirit such as Beelzebub (*Beelzebub echei* Lit. "To have Beelzebub" Mark 3:22).
- It is also to have dumb spirit (*echon pneuma alalon*, Mark 9:17);
- To have an unclean demon spirit (*echon pneuma diamoniou akathartou*, Luke 4:33; Ac 8:7);
- To have a spirit of divination (*echousan pneuma puthona*, Acts 16:16);
- To have an evil spirit (*echontas ta pneumata ta ponera*, Acts 19:13);
- To be under the influence of unclean spirits (*en pneumati akatharto*, Mark 5:2).

Whatever the expression used, it is clear that there is always a deep link between the possessed person and the evil spirit. At times the evil spirit seems to be under the control of the person concerned, in such a case he can decide to perform wonders in the sight of many witnesses. That is probably the situation of the woman who was bringing her master much profit by fortunetelling in Acts 16:16-20. In other cases, the evil spirit seems to be out of control and therefore can torment the person it possesses, hence putting him totally under its control. This was certainly the situation of the man in Mark 5:2-18, who was living in tombs and crying out like an animal. He was out of control, but fortunately was delivered by Jesus.

"During His ministry Jesus cast out many demons. The Gospels mention a number of specific cases of healing, besides noting generally that He cast demons out of many"<sup>14</sup>. This proves that Jesus did not tolerate the presence of demons in men.

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<sup>13</sup> Patrick, A. Etoughe. *La Démonologie Qu'en dit la Bible?*, (Yaoundé, Ghana:: Biblical Studies Production, 2009), 66-67.

Demons were responsible for many diseases in men. These diseases at times even seem natural. “According to the NT picture, these demons, when possessing men, brought diseases, such as we generally associate with mental afflictions. The driving out of these spirits resulted in recovery”<sup>15</sup>.

Jesus had authority over demons and used to cast them out by his word. The Gospels mention no other way of casting out demons. Jesus at times rebuked the demons and commanded them to get out of their victims. This is clear in Matthew 17:18 “Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment” (NIV). As he was talking to the disciples who failed to cast out a demon, Jesus added that there was a need to fast in order to get rid of certain demons: *“But this kind does not go out except by prayer and fasting”* Matt 17:21.

It is worth noticing that in the New Testament the casting out of demons was made mainly by rebuke, by prayer, and by fasting as Jesus recommended; whereas in the Old Testament we are only told about the music that was played. In both cases, no specific instruments are used as indispensable in driving out demons. This indicates that modern exorcists would better conform to biblical methods.

### Modern Exorcism

Exorcism (from Greek ἔξορκισμός, exorkismos - binding by oath) is the practice of evicting demons or other spiritual entities from a person or an area which they are believed to have possessed. Depending on the spiritual beliefs of the exorcist, this may be done by causing the entity to swear an oath, performing an elaborate ritual, or simply by commanding it to depart in the name of a higher power. The practice is ancient and part of the belief system of many cultures and religions<sup>16</sup>.

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<sup>14</sup> *Seventh-day Adventist Bible Dictionary*, (1979) s.v. “Demon.”

<sup>15</sup> Ibid.

<sup>16</sup> Wikipedia, The Free Encyclopedia, s.v. “Exorcism” <http://en.wikipedia.org/wiki/Exorcism>.

According to the Free Dictionary Online<sup>17</sup>, “exorcism is the practice of evicting or destroying demons or other evil spiritual entities which are supposed to have "possessed" (taken control of) a person, a building, etc. The concept is very ancient and is still part of the belief system of many religions.” There are many exorcism specialists. “The person performing the exorcism, known as an **exorcist**, is often a priest, or an individual who is thought to have special powers or skills. The exorcist may use a combination of magical and religious methods, such as prayers and set formulas, gestures, icons and amulets, etc. Usually the exorcist's goal is to force the evil spirit to leave, or to invoke some benign supernatural power that will perform the task.”<sup>18</sup> This definition shows that exorcists do not only use biblical methods, they also use magic and tools that are not recommended in the Bible. Christians should therefore beware of unbiblical methods of exorcism.

### **Ellen White’s Writings**

In brief, Ellen White was a woman of remarkable spiritual gifts who lived most of her life during the nineteenth century (1827-1915), yet through her writings she is still making a revolutionary impact on millions of people around the world. During her lifetime she wrote more than 5,000 periodical articles and 40 books; but today, including compilations from her 50,000 pages of manuscript, more than 100 titles are available in English. She is the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her writings cover a broad range of subjects, including religion, education, social

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<sup>17</sup>Exorcism-Definition.

Wordiq.com s.v. “Exorcism-definition” .<http://www.wordiq.com/definition/Exorcism>

<sup>18</sup> Ibid.



relationships, evangelism, prophecy, publishing, nutrition, and management. Seventh-day Adventists believe that Mrs. White was more than a gifted writer; they believe she was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's Second Advent<sup>19</sup>. Her opinion is therefore very important towards enriching this research.

The activities of demons are unveiled in the writings of Ellen White. Demons are responsible for many diseases and sufferings among men. At times the possessed man is responsible for his situation. Here is what she states concerning the demoniac of Gadara.

By his own sinful course, this man had placed himself on the enemy's ground, and Satan had taken possession of all his faculties, so that when the gloom of his understanding was pierced by feeble rays of light from the Savior's presence, the conflict between his desire for freedom and the devil's power threw him into terrible contortions, and drew from him unearthly cries. The demon exerted all his hellish power to retain the control of his victim<sup>20</sup>.

This shows that demons can take control of men and women who do not avoid sinful behavior. According to Ellen White, demons will not easily lose control over their victims. It takes the action of Jesus to free the possessed man. Demons are identified by her as fallen angels who seek to totally control humans. "The period of Christ's personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness. For ages Satan with his evil angels had been seeking to control the bodies and the souls of men, to bring upon them sin and suffering."<sup>21</sup> The aim of Satan and his angels is to wipe out the image of God in man. They delight in

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<sup>19</sup>The Official Ellen G. White web site. Arthur L. White. *Who was Ellen White?* <http://www.whiteestate.org/about>. October 27, 2013.

<sup>20</sup> Ellen G. White, *The Spirit of Prophecy*, Vol 2, (Hagerstown, MD: Review and Herald, 1877), 178.

<sup>21</sup> Ellen G. White, *The Truth about Angels* (Boise, Idaho: Pacific Press, 1996), 180.

enslaving and humiliating people. “Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his maker...He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and make it beautiful with His own glory.”<sup>22</sup>

In Ellen White’s mind, the work of the demons is part of the controversy between the forces of good and the forces of evil. In addition, it is possible to be set free from the forces of evil that are composed of demons. She gives many pieces of advice in order to prevent the action of demons. Quoting Ellen White, Burt writes “God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear his voice through us. Through human agents He desires to be a comforter, such as the world has never seen before.”<sup>23</sup>

It is becoming clear that those who believe in Christ are expected to help the possessed just as Jesus did while on earth. To Ellen White, it is possible to drive out demons and restore the image of God in man. Moreover she advises to show a great care for the youth because they are also susceptible of falling in evil traps. She writes “The church has a special work to do in educating and training its children that they may not, in attending school or in any other association, be influenced by those of corrupt habits”<sup>24</sup>. Ellen White even gave a good example while dealing with those who were facing psychological disorders. Burt<sup>25</sup> says

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<sup>22</sup> Ibid., 180-181.

<sup>23</sup> Merlin D. Burt, “Ellen White and Mental Health Therapeutics” *Welfare Ministry*, 22.

<sup>24</sup> Ellen White, *Counsels to Parents, Teachers, and Students regarding Christian Education* (Mountain View, California: Pacific Press, 1913), 173.

Ellen White's own experience as a counselor is an application of this statement. Though not trained in psychology, she helped many to better emotional and mental health during her lifetime...As a counselor, Ellen White had extensive interactions with people throughout her lifetime and dealt with various types of psychological dysfunction. She remained sympathetic and redemptive even when the condition was particularly objectionable.

### **African's Writings on Demonic Possession**

Even though demonic possession seems to be prevalent in Africa, it is not easy to come across African writings on demonic possession. Nevertheless few authors have stated their view points on the issue and even tried to solve the problem.

Most Africans believe in mystical powers. Those mystical powers can be the spirits of the dead or powers that can influence human beings as well as animals. In the mind of many Africans, there are good and evil spirits that are involved either in good and bad witchcraft. By the way, Larner, though she is not an African writer says, "In primitive societies two types of witchcraft are identified: white witchcraft or the craft of healing, and black witchcraft or *maleficium*."<sup>26</sup> Thus the activities of demons are not always considered harmful provided they help humans to solve some problems. Turaki affirms: "Traditional African concepts of reality and destiny are deeply rooted in the spirit world. The activities and the actions of the spirit beings govern all social and spiritual phenomena"<sup>27</sup>. This shows that for Africans nothing can be taken for granted, spirits are always involved in almost everything. The influence of spirits is not an exception to the norm. "The spirit world can be divided into two broad categories: (1) non human spirits and (2) the spirits of the dead. Non-

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<sup>25</sup> Burt, Merlin D. "Ellen White and Mental Health Therapeutics" 1952 *Welfare Ministry*, 22.

<sup>26</sup> Larner, Christina, *Witchcraft and Religion: the Politics of Popular Belief* (Oxford: Redwood Burns, 1984),3.

<sup>27</sup> Turaki ,Yusufu, *Foundation of African Traditional Religions and Worldview* (Nairobi: International Bible Society Africa, 2001), 19.

human spirits are regarded in hierarchical order in accordance with their kind and importance; depending upon their power and role they play in the ontological order in the spirit world.”<sup>28</sup>

Evil spirits are endowed with powers that they can apply upon humans for their good or for their harm; it is the reason why in many African societies they are to be appeased with sacrifices or sometimes flattered by offerings. “Traditional Africans believe in the existence of evil spirits in contrast to good ones. The origin and nature of these evil spirits are not usually known, but shrouded in mysteries.”<sup>29</sup> Idowu<sup>30</sup> states that evil spirits for Africans are able to possess not only humans, but even animals and any object or creature. According to African belief, spirits are ubiquitous. There is no place on earth where they cannot be found. Idowu writes, “Persons, animals, or birds are believed to be instruments of possession by spirits of all description – good or bad, vengeful and helpful. Spirits may cause insanity or diseases, miscarriages in women, or deformity in human beings.”<sup>31</sup> This viewpoint matches some Bible stories whereby people were made sick by the possession of demons in Matt 8: 16,17.

The practice of divination, well established in most African societies, is thought to be one among many causes of demon possession. Umahi<sup>32</sup> describes divination as an attempt to obtain certain knowledge, using specific techniques. He

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<sup>28</sup> Turaki Yusufu, *Foundations of African Traditional Religions and worldview*, (Nairobi, Kenya: International Bible Society Africa, 2001) 19.

<sup>24</sup> *Ibid.*,131.

<sup>30</sup> Idowu E.Bolaji, *African Traditional Religion*, (n.p: SCM Press), 173- 174.

<sup>31</sup> *Ibid.*, 177.

<sup>32</sup> Gaius A. Umahi, “Towards an Evaluation of Contemporary Divination in the Light of Revelation”, *Valley View University Journal of Theology*, 2 (2012): 106.

also shows that demon possession can sometimes be manifested in divination as he writes:

However, it must be noted that although this damsel in Acts accurately proclaimed Paul and Silas as “servants of the most high God, which shew us the way of salvation,” all was not well with her mentally. Butterick commenting on the text informs us, “The borderline between insanity and inspiration is often possible to mislead the public into believing that the ravings of a mad man are in reality the revelations of God.”

Moreover, Umahi, demonstrates that divination is in fact a result of demon possession, and it is even practiced in some Christian churches as he declares: “Verse 18 says: “And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” Yes, the spirit of divination could be exorcised, which questions its legitimacy in Christian circles today.”<sup>33</sup>

Andrews Ewoo has written about demon possession in an article entitled *Spiritualistic Manifestations Challenging the Seventh-day Adventist Church in Africa*. He thinks: “In demonic possession, an evil spirit occupies and actually controls a person from within, causing the possessed to act after the manner of such spirit. Under such circumstances, the person is often completely controlled by an outside force beyond his or her control.”<sup>34</sup>

### **Fundamental Beliefs of the Seventh-day Adventist Church**

The problem of demonic possession is so thwarting that the Seventh - day Adventist Church could no longer remain silent. The Church was professing a body of 27 fundamental beliefs prior to this time. Given the issue of demonic influence

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<sup>33</sup> Ibid

<sup>34</sup> Kwabena Donkor, et al., *The Church, Culture and Spirits: Adventism in Africa* (Silver Spring, MD: Biblical Research Institute, 2011)17.

mentioned above, another fundamental belief was added and became the 28<sup>th</sup> fundamental belief of the church. That belief emphasizes the Christian's growth in Christ. It affirms that through His death on the cross, Jesus has overcome the forces of evil. Since He subjugated evil spirits while on earth, He thus broke down their power and has made their fate irreversible. The Christian therefore should not fear demons for Jesus has already won the battle for him. He no longer lives in ignorance but has to grow continually in the resemblance of God. He has been set free from the bondage of sin.

In the Seventh-day Adventist Church, the issue of demonic possession is fully understood in the context of the “great controversy” between Christ and Satan, or between the forces of good and the forces of evil. Here is the statement of the last fundamental belief:

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience<sup>35</sup>.

### **Traditional Beliefs in Kribi**

Natives of Kribi believe that demons exist. They are mostly known as the “spirits from the water.” It is thought that since the town is at the sea shore, spirits from the sea do have intercourse with the natives of the surroundings. There are some

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<sup>35</sup> <http://www.adventist.org/beliefs/fundamental/index.html>.

appropriate techniques that are to be used to call spirits into one's life. It is said that it is also possible to get a spirit by just collecting jewels and shells at the beach. Those spirits from the water are said to be females or males that at times have tails like fish in order to swim. Others do not have tails and can even appear in dreams. Others are said to be the "spirits of the dead" who can appear in dreams and even during the daytime. One must notice that they are not seen by everybody. When the spirits relate with people, they can bring them good luck or strength when they are weak. It is believed that those spirits can protect them. In that case they are thought to be good spirits. At times the spirits can also be wicked and would inflict pain on their subject.

It is known that parents or grandparents can transfer some spirits to their sons or grandsons. At that moment the child is not even consulted. It is also possible to get a spirit willingly by just calling it. People from Kribi who profess African Traditional Religion usually takes their new born babies to the sea and pass them through a kind of initiation that resembles baptism. By so doing, the new born is assigned a spirit from the sea that will guide and keep it all lifelong. As the kid grows, he will start to communicate with his spirit. Whatever the kind of spirit, there are things that are prohibited to the possessed. A transgression of the interdiction will call for punishment from the spirits.

According to the natives of Kribi, the problem of demonic possession can be solved traditionally by going through some rituals. This can be practiced if the spirit is thought not to be for the benefit of the possessed man.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **General Background of Kribi**

The general background of Kribi gives insights in understanding the problem of demon possession at the Adventist High School at Kribi.

#### **Political Description**

Cameroon was colonized by the Germans first, then after, the First World War, it was handed over to France and England. That is why everywhere in Cameroon, bilingualism is official. When the German arrived at Kribi by the sea, they settled at Grand Batanga. This is the reason why most old people at that area can understand French and German. Democracy is visible in Kribi with the representation of many political parties. A divisional officer appointed by the head of state supervises the activities of the city. Even though the ruling party, the Cameroon People Democratic Movement (CPDM) is predominant, there's no restriction to the activities of other political parties.

#### **Economic Description**

The economy of Kribi is mainly based on coast fishery and agriculture. Natives of Kribi from the Batanga and the Mabi tribes are traditional fishermen. The fishing activity is not intensive whereas people from the Bulu and Ngumba tribe practice agriculture.



Plantation agriculture is intensive at SOCAPALM and HEVECAM companies whereby thousands of workers are employed. Kribi Power Development Company (KPDC) is in the process of building a natural gas-powered electricity generating plant, Kribi Power Station, in the community of *Mpolongwe*, approximately 10 kilometers (6.2 mi), north of the Kribi central business district. The 216 MW plant that cost US\$390 million (CFA: 176.3 billion) to build, is expected to come on line in the first half of 2013<sup>36</sup>.

The vicinity of Kribi is a possible location of a port for the export of iron ore from about 500 kilometers away. Specifically, the port could be at Lolabe about halfway between Kribi and the border with Equatorial Guinea, which is 80 kilometres by road, to the south of Kribi. Since there is no natural harbor at Kribi, the port itself would be several kilometers offshore where deepwater of at least 20 meters is suitable for large ships.

#### Socio-cultural description

Apart from the natives, many ethnic groups live in Kribi. Many natural and cultural attractions draw people to Kribi. Tourists are attracted by the beautiful beach of Kribi, and by the pygmies who are midgets living in the forest.

The *Nguma Mabi* is a cultural festival which takes place from the December 13, 14 and 15 since 2004. During that festival there is one cultural week rich in colors, where one finds, competition of swimming, races of dugouts, traditional dances etc. It is the moment to discover the Mabi culture. In like manner, on May 9, there is a great display of the Batanga culture. It is said that during that festival a special emissary is sent to go and collect messages from the *water spirits*.

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<sup>36</sup> [http://en.wikipedia.org/wiki/Kribi#cite\\_note4](http://en.wikipedia.org/wiki/Kribi#cite_note4)

## **Religious Description**

The constitution of Cameroon guarantees freedom of religion. That is the reason why there is a variety of religions around the country. The religious Cameroonians are free to practice any religion of their choice. But among the many religions spread Nationwide, there are three main groups: Christians, Muslims and animists. Many believers of these groups practice syncretism. Otherwise people who adhere to these main groups combine their beliefs with their traditions and their cultures. The Catholics, Protestants, Adventists, and the Pentecostals, constitute the major Christian churches. The relationship among religions in society is generally amicable.

## **Geographical Setting of Kribi**

Kribi is a coastal city in the south region of Cameroon, and lies on the gulf of Guinea, at about 150 km south of Douala, the most important city of the country due to its seaport. According to the information found on the town hall's website, Kribi has an estimated population of 55,401. It services sea traffic in the Gulf of Guinea and also lies near the terminus of the Chad-Cameroon pipeline. The Lobé Waterfalls are nearby and there is a road inland, through the Littoral Evergreen Forest, as far as Lolodorf.<sup>37</sup>

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<sup>37</sup> <http://fr.wikipedia.org/wiki/Kribi>



Location of Kribi in Cameroon (source: Wikipedia).

### History of the City

The town of Kribi is called “Lohove” by the “Batanga”, who are among the main natives of Kribi. The name Kribi comes from a misunderstanding between the Portuguese and the natives concerning the name of the river Kienke. In fact, Portuguese sailors were looking for a midget who had been helping them in transporting their goods from the ship to the beach. Since the women who were fishing around could not understand Portuguese, they started to imitate the Portuguese saying “Kikiribi”, and showing them the direction of the river Kienke. The Portuguese thought “Kikiribi” was the name of the river and finally it is thought that after many misspellings and deformations due to time “Kikiribi” probably became Kribi.

Kribi is a mythical city, famous with its “*mammies waters*”. These “*mammies waters*” are said to be living creatures that dwell in water and have intercourse with natives of the region. It is said that women who are in relationship with these mysterious creatures can foretell future events, and prevent people from many

dangers. As for the natives of Kribi, the most famous person was Madola, a patriarch who was able to get into the sea to go and negotiate with the inhabitants of the waters when there was a famine in the land, or in times of calamities. He was able to stay in the water even for forty days. When he came back his clothes were dry as if he had never been in the water. When the Germans arrived at Kribi, they signed many agreements with king Madola and they settled at Bongachele which is called today Grand Batanga, the village of king Madola. During the First World War, as the Germans were compelled to retreat, they decided to destroy everything behind. They also thought they had been betrayed by the natives of Kribi, particularly the Batanga.

Many people were killed during World War 1, because the Germans thought they had been transmitting information to French and English troops since the Batanga were able to speak the German language. Even the patriarch Madola was suspected to have given information to the allied troops, thus he was sentenced to death and hung.<sup>38</sup> Those who were able to swim well escaped from that slaughter and joined the allied troops in the sea as far as three kilometers from the beach. The survivors of that tragedy were deported far from their homeland, around Mount Cameroon in the South West Region of Cameroon. They came back two years later from that exile in two groups. The first group arrived at Kribi on February 16, 1916, and the second group on the 9<sup>th</sup> of May, 1916. The natives of Kribi celebrate every year the “Mayi” as a commemoration of their return from the exile.<sup>39</sup>

### **Brief Description of the Major Tribes in Kribi**

There are four major tribes in Kribi: the Batanga, the Mabi, the Ngumba, and the Bulu. The Batanga and the the Mabi live nearby the sea, and at times along the

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<sup>38</sup><http://kribi1.cm/interne.php?page=article.php&idmenu=44&idsmenu=97>.

<sup>39</sup>Ibid.

beach, they are fishermen, whereas the Ngumba and the Bulu live in villages inside the country, they are people from the forest. They mainly live by agriculture.

From the survey done, it appears that demonic possession is common among the people from the Batanga and the Mabi tribes, and those who have parental links with them. Thus if someone from the Batanga or the Mabi tribe is married to another from the Bulu or the Ngumba tribe, it is likely that their offspring would be victim of demonic possession. Demonic possession among the Bulu and the Ngumba is seldom, but there are some isolated cases. The following table illustrates the occurrence of some cases of demonic possession among the main tribes in Kribi.<sup>40</sup>

*Table 1. Occurrence of demon possession among the tribes in Kribi*

Tribe	Batanga	Mabi	Ngumba	Bulu	Batanga/Mabi related to Bulu/Ngumba
Number of cases	5/15	5/15	2/15	1/15	2/15

The hottest month, February, has a raised average temperature of 32 C. Thanks to its equatorial position, Kribi has a short rather dry season and a very long wet season. It is during the dry season that demonic manifestations are frequent. The dry season starts by the end of the first quarter of the school year and continue during the second quarter, that is, between the month of December and the month of March.

### **Cultural Worldview of the Natives of Kribi**

Of all the people interviewed as whether they think the phenomenon of demon possession is real, almost all affirm there is no doubt spirits living in water do have intercourse with humans. It is believed that all of ancient Africa possessed a

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<sup>40</sup> Survey by the researcher. October 2011.

multitude of water-spirit traditions before the first contact with Europeans. Most of these were regarded as female, and dual natures of good and evil were not uncommon, reflecting the fact that water is both an important means of providing communication, food, drink, trade, and transportation, but at the same time, it can drown people, flood fields or villages, and provide passage to intruders.

The spirits that take people under their control are said to come from the water. According to the principal of the Adventist High School, Kribi this phenomenon is present along the coast of the Atlantic sea. As for him the kind of demonic possession which affects students at school is the same in countries like Cote d'Ivoire, Gabon, Guinea to name only a few.

As for Mr Mahele<sup>41</sup> who has once been a chaplain at the Adventist High School and is a native of Kribi, tradition is responsible for the phenomenon of demonic possession. According to him there's a ritual that accompanies funerals whereby the daughters of the deceased are asked to jump the fire purposely made to burn the clothes of the deceased. Mr Mahele thinks that all the girls who have gone through that ritual become demon possessed sooner or later. He has been advising students not to accept that ritual while he was a chaplain.

The spirit from the water which is responsible for possession in Kribi is at times called "*jengu*". There are some natives of Kribi who think the "*jengu*" is the same as "Mami Water" in Nigeria, and in most of West African countries. The "*jengu*" is considered as a long-haired mermaid. It is said to be extremely beautiful, so as to seduce men and women, because it can be of both sex. While in water, they said the "*jengu*" has a tail like a fish to swim. The "*jengu*" is also present at Douala where it is worshipped by the Sawa people. According to Wikipedia sources,

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<sup>41</sup> Mahaillet Winfried , former chaplain at AHSK, interview by the researcher. September 2010.

A **jengu** (plural **miengu**) is a water spirit and deity in the traditional beliefs of the Sawa ethnic groups of Cameroon, particularly the Duala, Bakweri, and related Sawa peoples. Among the Bakweri, the name is **liengu** (plural **maengu**). They are similar to West African Mami Wata figures, though belief in miengu likely predates most Mami Wata traditions.

The miengu's appearance differs from people to people, but they are typically said to be beautiful, mermaid-like figures with long, wooly hair and gap-toothed smiles. They live in rivers and the sea and bring good fortune to those who worship them. They can also cure disease and act as intermediaries between worshippers and the world of spirits. For this reason, a jengu cult has long enjoyed popularity among the Duala peoples. Among the Bakweri, this cult is also an important part of a young girl's rite of passage into adulthood.<sup>42</sup>

### **History of the School**

The Adventist High School of Kribi was first located at three kilometers from the center of the town when it was founded by the missionaries. Later on as the population became less important at that site, the school was relocated at the center of the town. It was an opportunity since another high school was closing, because its founder could no more run it. That school was called "*College Atlantique*". It was purchased by the Seventh-Day Adventist Church.

The school opened with a few students. Ten years ago there were only 300 students, but now there are more than a thousand. It is one of the most important schools in Kribi due to the number of students.

### **Solutions to Demon Possession**

#### **Cultural Solutions**

In Kribi spirits are not always considered harmful because they are thought to bring good luck, protection, and are also thought to be able to enrich their subjects. In that case, they are said to be good. Fishermen who have 'water spirits' usually catch more fish than the ordinary people. There is no need as for the natives of Kribi to get

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<sup>42</sup> <http://en.wikipedia.org/wiki/Jengu>

rid of such spirits that are thought to be good spirits. Contrarily to those ‘good spirits’, others are thought to be bad. They bring nothing good to the possessed, but would rather torture and even inflict them with all kinds of pain. These are the kind of spirits they seek to get rid of. Moreover, whether good or bad, the two kinds of spirits are said to be extremely jealous and would react negatively by punishing those they possess in case of rivalry.

Culturally, there are few solutions to the problem of demonic possession. Those who are possessed usually fall in trance, become extremely strong or extremely weak just as if they are going to die. At times they start to breath like people who are affected by asthma. All these manifestations may lead into panic. Ordinarily people will use grains from a certain tree called “*peve*”. When there is a manifestation of possession, the natives of Kribi especially the Batanga and the Mabi will put those grains in their mouth, chew them and spit them on the possessed person. After few minutes, the possessed person becomes calm and the manifestation stops. In that case the “*peve*” is used as a sedative drug, for it cannot prevent future manifestations. It is worth noting that the same “*peve*” is also used by others as a condiment. This solution cannot be reliable.

When the case is thought really serious, people will not only try to calm the spirit, they will seek for total deliverance. They think deliverance can come through traditional healers who are able to offer some sacrifices, and perform certain rites to compel the spirits to leave. That kind of treatment can take time, usually weeks or even months. Unfortunately there is no guarantee that the problem is solved. Most people who choose that solution would consult more than one traditional healer, but this does not help remedy the problem of demon possession. Even those who say they have found satisfaction will still display a strange behavior. Often demonic



manifestations re-appear sooner or later. Thus this solution cannot be reliable either. There's a need for a permanent solution for this problem.

### **Spiritual Solutions**

The major religions in Cameroon are all represented in Kribi through churches: the Catholics, the Protestants, the Muslims, the Pentecostals, and the Adventists. The ways they tackle demonic possession differ from one to another. The common point here is prayer.

**The Catholic Churches.** The Catholic religion is one of the most important religions in Cameroon in general and in Kribi particularly because of the number of its members and its infrastructures. The Catholic Church is running two high schools in Kribi. Catholic Churches practice prayer and exorcism. In order to help the possessed man, the priest writes prayer and gives them to him to be memorized and recited. There is also a great use of water, salt and images. The water the priest is using is said to be 'holy water', for he pronounces some formula over that water and blesses it. The water or even the salt blessed by the priest is said to be different from the ordinary, and is thought to be powerful enough to drive away demons.

The holy water is meant to be drunk, to be poured over the possessed, and even to be poured over anything else for purification, whereas the holy salt can be thrown on the ground to purify the home and keep the demons away. The effectiveness of this method is not certain, for many people who have gone through it still continue to a certain extent to show signs of lack of re-establishment. The use of exorcism is encouraged by the Roman Catholic Church.

In the former ministry of the Roman Catholic Church, the third of the minor orders was that of exorcist. In some dioceses, priests have been given the title of "Exorcist" for their diocese. The exorcist is invested with the power of casting out devils from persons possessed, by the imposition of hands. This power, however, according to the present law of the church, may be only

exercised by priests, and by them only with the express permission of the local bishop; and this permission is rarely given. However, Pope John Paul II has encouraged the use of exorcism, as a result a number of dioceses have designated a priest as the Exorcist for the diocese. Gabriele Amorth is the chief exorcist of the Roman Catholic Church. Only a priest or a higher prelate may perform the Rite of Exorcism<sup>43</sup>.

There are specific formulas to be used during exorcism. One of the most famous formulas used by the Roman Catholics priests says:

*Crux sancta sit mihi lux / Non draco sit mihi dux*

*Vade retro satana / Nunquam suade mihi vana*

*Sunt mala quae libas / Ipse venena bibas*

"May the Holy Cross be my light / Let not the dragon lead me

Step back Satan / Never tempt me with vain things

What you offer me is evil / Drink the poison yourself."<sup>44</sup>

As stated above, the effectiveness of this form of exorcism is not certain. Thus it's better to look for biblical indications.

**The Protestant Churches.** Even though the Protestants are well represented in Kribi by many members and churches, the most important among them is the Cameroon Presbyterian Church (CPC). Pastors from that church mainly use prayer to cast out demons. Unlike the Catholics, Protestant pastors are not expected to practice exorcism using water or salt. But there is no clear prescription on how to drive out demons. So each pastor just pray and organize the casting out of demons the way he thinks is better.

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<sup>43</sup> <http://www.wordiq.com/definition/Exorcism>

<sup>44</sup> <http://en.wikipedia.org/wiki/Exorcism>

**The Muslims.** Exorcism is “As old as the beginning of Islam fifteen centuries ago when Prophet Muhammad and his followers had performed exorcism to expel either the devil himself or his cousins the jinns from the bodies of some believers using verses from the holy Qur'an, supplications from ALLAH, and holy ZEMZEM water.”<sup>45</sup>

The Imam and the Marabout are responsible for the casting out of demons among the Muslims. As for the Muslims, spirits are called *gins*. There are, according to them, good and bad *gins*. The marabout makes prayers accompanied by sacrifices to drive away evil *gins*. The sacrifice is proportional to the importance of the demon. If it is a minor demon a chicken will do, but if the case is thought to be serious, a goat can be sacrificed.

Jinns are intelligent creatures created by GOD[ALLAH] from a fire substance, co-habit earth with us humans, live in civilised societies like us but in remote and secluded areas away from humans such as in deserts, oceans, forests, and mountains. Some of them venture to live in human deserted areas like castles, old houses. They have the same religious beliefs and denominations as humans. There are good jinns and bad jinns. Jinns who possess humans are automatically considered bad and treated in exorcism as their cousins the devils who used to be good jinns<sup>46</sup>.

**Pentecostal Churches.** The Pentecostals seem to be more engaged in the battle against demons. They have many denominations such as: the True Church of God, the Church of Deeper Life, and the Assembly of God, to name only a few. Their methods vary from one church to another, but they all agree that prayer is the solution. The pastor or even the church members pray for the possessed, sing aloud, and urge the demons to get out of the victim by shouting. They also use olive oil to

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<sup>45</sup> Ibid.

<sup>46</sup> <http://en.wikipedia.org/wiki/Exorcism>

anoint the victims of demon possession, thinking that that oil has a certain power. In addition, they may even recommend the possessed to drink the oil.

Pentecostals moreover would pray all night long for deliverance. These special nights are usually accompanied by fasting. In some Pentecostal churches pastors would give a list of things to purchase as tools for their exorcism, as their service, very often is not free of charge.

**The Seventh-Day Adventists.** According to Mr Bopanga Levi, cases of demonic possession are rather rare among Seventh-day Adventists. He thinks this is the result of prayer.<sup>47</sup> Thus in Seventh - day Adventist churches, the emphasis is on prayer. Members of that church have a special day of prayer every Wednesday. Sessions of prayer can be conducted by pastors, church elders or even any member appointed for that duty. If a case of demon possession appears, church members would just pray for the person, and if the case is thought to be serious, the pastor's expertise is needed.

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<sup>47</sup> Levi Bopanga, teacher at Adventist High School of Kribi, interview by the author, Kribi, 12 september 2011.

## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION.

#### **Program Design**

The program was designed in September 2011. Talking about demon possession, Donkor thinks that the Bible does not give any technique when dealing with the casting out of demons. He states:

How can Scripture then help us deal with these phenomena? It's interesting that when you look, for instance, at encounters with demon possession and casting out demons, the Bible never really gives a technique or formula. See, most practitioners of deliverance ministries we see have techniques and formulas that they develop and follow. Not so in Scripture. It's amazing. Never a set formula, methodology, or prescribed technique.<sup>48</sup>

As a result, it is important to set a program that can help as a solid prop for those who are facing demonic manifestations. The program that this researcher is trying to design aims at adopting the methods that were used by Jesus and the apostles in the Bible, and adjust them to the context of Kribi people. The experiences and opinions of other authors will also be of great help. The program will consist of counseling, praying, fasting, singing hymns, reading the Bible, and laying on of hands on the victims of possession.

#### **Formation of the Team**

The team for this research will be composed of two chaplains who are employees of the Adventist High School of Kribi in addition to the researcher who is

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<sup>48</sup> Willie E. Hucks, "The Reality of Spiritualistic Manifestations: An interview With Kwabena Donkor" in *Ministry*, July 2012, 19.

also a chaplain, the discipline master of the school, for he is always involved in putting things in order whenever there is a case of demonic manifestation. The fifth person in the team is going to be the responsible for the evening-school. This team is going to work with a sample of 15 students who have already shown signs of demonic possession. If another case appears during the study, it will also be taken into consideration.

### **Strategy of work**

Many actions will be taken in order to deal with the problem of demon possession. These actions are inspired from the Bible, and the pieces of advice of experienced people on that matter.

- 1- Talks to make people be aware of a possible solution to the problem of demon possession:

This is going to help build confidence in the result of this research. Because of this confidence, they are going to collaborate with the researcher and his team. They will answer clearly to the questions they will be asked, and they'll accept to take part in all the experiments necessary for this research. Presentations will purposely be given in class and when the students gather together as usual every Monday morning before the beginning of courses.

- 2- Prayer for those who are part of the sample chosen for this research:

The Bible is full of examples pointing out the importance of prayer. It is said that Jesus himself used to pray with his disciples (Luke 9:28; 11:1). He once told his disciples to pray if they wanted to cast out demons. It is stated in the Bible: *He replied, "This kind can come out only by prayer."* (Mark 9:29 NIV). Prayer thus appears to be indispensable for the driving out of evil spirits. Neil T. Anderson outlines four things one needs to pray for:

First since the fields are white unto the harvest, we should pray for workers...Ask God to send someone to share the good news with them. Second, the lost are dead in their trespasses and sin, and what Jesus came to do was give them life (John 10:10). Pray that God will give them life (1John 5:16). Third pray against the thoughts raised up against the knowledge of God, and for the binding of Satan. Finally, pray that the eyes of lost people would be opened to the truth that will set them free in Christ.<sup>49</sup>

### 3- Counseling and reading of the Bible:

In counseling, time is taken not only to discover the cause of the problem of possession, but also to know whether it is not just a case of psychological disorder, thus avoiding any unnecessary waste of time. For this research, counseling will be considered as “advice or guidance, especially as solicited from a knowledgeable person.”<sup>50</sup> That is the reason why the reading of the Bible will be of great use, the researcher being not a specialist of psychology. Counseling is also important because it helps to know the story of the person, thus giving information in case of sickness to know whether we are facing a natural disease or not, since this research has shown before that, there are some illnesses that can be caused by demon possession. Counseling is going to happen every day whenever necessary.

### 4- Singing of hymns:

Teaching hymns to students will certainly help them to have good thoughts. Since there is an appointed time of 30 minutes every Friday for prayer in the school, that time will be used to teach hymns to students, and encourage them to sing those hymns very often, even at home. The researcher and his team will also be singing hymns during the moments of demonic manifestations. Pfandl advises: “In cases

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<sup>49</sup> Anderson N.T, *The Bondage Breaker* (Oregon: Harvest House Publishers, 2000)107.

<sup>50</sup> <http://www.thefreedictionary.com/counseling>

where there is resistance by demons, those involved should persevere in praying, singing (cf. 1Sam 16:23), and the reading of Scripture.”<sup>51</sup>

5- Fasting and laying on of hands:

Fasting is a necessary preparation for deliverance. One has to take into consideration the advice of Jesus in the NT: “And he said unto them, this kind can come forth by nothing, but by prayer and fasting.” (Mark 9:29, KJV). The researcher and his team are going to fast and pray for some complicated cases, and involve the possessed in that program of fasting prior to the moment of deliverance. This is also going to serve as a preparation for deliverance, and will let us know if the possessed is really willing to cooperate for his deliverance.

The laying on of hands is advised by Brempong Owusu-Antwi and Gerhard Pfandl:

The service should evidence that the delivering power comes from Christ’s victory over all evil powers. Therefore, following the NT practice, those leading out should call upon the Name of Jesus to deliver the victim from the controlling power of Satan (Acts 19:13). This type of prayer is indispensable in the casting out of demons and could be accompanied by the laying on of hands (cf. Luke 13:13).<sup>52</sup>

6- Anointing :

It is stated in the Bible: “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.”(Jas 5:14). Even the Seventh-Day Adventist Minister’s Handbook points out the importance of anointing the sick since there are some sicknesses that are the result of evil spirits manifestation. “The anointing service in James addresses primarily physical illness and forgiveness. However there is also a ministry in Scripture that

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<sup>51</sup> Gerhard Pfandl, *Notes on Issues in Seventh-Day Adventist Theology*, Adventist University of Africa, Babcock Campus, Nigeria, 2010.

<sup>52</sup> Ibid.



addresses possession by demonic powers.”<sup>53</sup> Given this possibility, anointing will certainly be very helpful not only in restoring health, but also in faithfully giving the Holy Spirit the opportunity to take control over the anointed people.

Deliverance of the possessed is expected as a result of all these actions that are going to be adjusted to any case. If there is more than sixty per-cent success the researcher will be satisfied with the result.

### **Designing of the Program**

Officially, there are two programs that are led by the chaplaincy of the AHSK for the spiritual emphasis. One is expected to take place at the beginning of the school year, and the other at the end. This research intends to utilize the program at the beginning of the school year to be able to appreciate the results. Preparation is necessary for the success of the program.

- 1- Securing permissions from the parents of the students concerned.

Some of the students involved are minors and depend on their parent decisions in order to participate in any program which doesn't have a direct link with their academic activities. Thus letters are sent to them to ask for their permission. If they agree, they have to sign out the letter or contact us either by coming to discuss with us or calling us using the telephone number provided to this effect.

- 2- Permission from the school:

Even though the week of spiritual emphasis is an official program for the school, permission from the staff of the school is also needed, because of the research that is going to be carried out. That permission must be given at least two weeks before the beginning of the program.

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<sup>53</sup> General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2009), 192.

### 3- Arrangements with the staff of the school for the meetings

Since a program such as this one always lead to class disruption, a special timetable must be provided by the school two weeks before the program begins. This is also going to help teachers adjust.

### 4- Advertizing

In order to advertize adequately, posters and invitations are designed and printed a week before the program begins. Invitations are sent to the parents of the students involved in the program, to all the teachers and employees of the school, and to the students who are suspected to be demon possessed. This invitation is to ask them to take part in the evening meetings especially.

### 5- Week of prayer

The week of prayer is going to have two main sessions: one session in the morning and another session in the evening. The morning sessions is going to follow the schedule below.

- Singing of hymns: 7:30 am – 7:40 am.
- Opening prayer: 7:40am – 7:42 am
- Talks on demonic possession / Bible reading: 7:43 – 8 am
- Prayer in groups of two or three: 8am – 8:15.
- This program takes place every day from Monday to Saturday.
- When the meeting is over, the researcher and his team get themselves together at the office of the chaplains for special meetings of prayer.
- If a case of sudden manifestation of demonic possession appears while the team is praying for the deliverance of a possessed student, instructions are given to take the case to the infirmary of the school for a while.

The evening sessions will last one hour and proceed as follows:

- 6:30pm – 6:45pm: praising with hymns

- 6:45pm – 6:47pm: opening prayer
- 6:48pm – 6:55pm: introduction and hymn of meditation.
- 6:55pm – 7:20pm: power point presentation
- 7:20pm – 7:30pm: season of prayer with the victims of demon possession.

Meetings are going to take place in the church; therefore some physical arrangements are necessary. The researcher will see that there is good ventilation, because it said that when there is poor ventilation, students frequently fall into trances. In addition, there should be no electricity problem, and the laptop and the projector must function well.

#### 6- Maximizing the help of the chaplain

Since the help of the chaplain is going to be very important for the success of the program, they need to have a special training beforehand. The training will include

- Information as to how demons, manifest
- Information on how to handle a case of demonic possession: how to pray, sing

praises, when to fast and read the Bible, and how to lay hands on the sick.

- Demonstration on how to conduct an anointing service in order to avoid distortions. “It is in the realm of prayer for the sick that anointing is presently practiced in the church, but its original significance has at times been distorted or lost in current usage.”<sup>54</sup>

The ushers also need training. Thus they will be given information on how to welcome the people who come to the meetings, how to lead people out after meetings. They will also be taught how to behave in the presence of demon possession

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<sup>54</sup> General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2009), 189.

manifestation. Moreover they ought to know how to keep a record of all the statistics we'll need to evaluate our program later.

### **Program Implementation**

#### **Adventist High School, Kribi**

This research aims at developing a program that could help to tackle the problem of demon possession at the AHSK efficiently. The implementation starts by October 2011. The description of the population can help to understand the impact of the program.

The concerned population is summarized in Table 2. Table 2 shows that almost all the students were present during the week of spiritual emphasis and proves that the results were reliable.

*Table 2. Population of AHSK and their attendance to the meeting*

<b>CLASS</b>	<b>NUMBER OF STUDENTS</b>	<b>ATTENDANCE</b>
<b>Form 1</b>	10	10
<b>Form 2</b>	5	5
<b>6e A</b>	60	58
<b>6e B</b>	55	50
<b>5e A</b>	65	65
<b>5e B</b>	60	60
<b>4e All</b>	70	67
<b>4e E</b>	67	66
<b>3e All</b>	64	63
<b>3e E1</b>	65	64
<b>3e E2</b>	70	70
<b>2<sup>nd</sup> A4</b>	80	76
<b>2<sup>nd</sup> C</b>	76	75
<b>P A4</b>	75	75
<b>P D1</b>	65	65
<b>P D 2</b>	63	61
<b>Tle A4</b>	98	90
<b>Tle C/D</b>	89	80
<b>TOTAL: 19</b>	<b>1,137</b>	<b>1,110 = 96.74%</b>

Source: Director of Studies AHSK

Table 3 shows the number of cases of demon possession during the week of spiritual emphasis program per day. It shows that cases of demon possession became less important as the program went on, and became even insignificant during the last sessions.

*Table 3.* Cases of demon possession per class during the week of spiritual emphasis

<b>DAY CLASS</b>	<b>Day 1</b>	<b>Day 2</b>	<b>Day 3</b>	<b>Day 4</b>	<b>Day 5</b>	<b>Day 6</b>
Form 1	0	0	0	0	0	0
Form 2	0	0	0	1	0	0
6e A	3	3	0	0	0	0
6e B	2	0	2	0	0	2
5e A	0	0	2	2	0	0
5e B	1	3	0	0	0	0
4e All	0	0	0	2	0	0
4e E	2	2	1	0	0	0
3e All	0	0	1	1	0	0
3e E1	0	2	2	0	2	0
3e E2	2	0	3	2	0	0
2 <sup>nd</sup> A4	2	0	0	2	0	0
2 <sup>nd</sup> C	1	1	0	0	0	0
P A4	2	0	2	0	0	0
P D1	1	0	2	0	0	1
P D 2	0	0	0	1	0	0
Tle A4	0	0	0	0	0	0
Tle C/D	0	0	0	0	0	0
<b>TOTAL: 19</b>	<b>17</b>	<b>11</b>	<b>15</b>	<b>11</b>	<b>2</b>	<b>3</b>

The Adventist High School being not a boarding school, it is not possible to have the students on Sundays because their parents do not allow them to come.

**Sample Collection.** Out of the 19 classes, the researcher randomly chose 19 cases of students showing signs of demonic possession instead of 15 as was intended before. One student per class has been chosen for the purpose of this study. The other cases will be handled later, for we have to make sure the methods used are efficient.

Procedure and Method:

Since 19 is still a big number, we have divided the students chosen into groups of four students each, and one group of 3 students. Prayer for the deliverance of the possessed happens right after the morning meetings for the first two groups. During the break at 12 pm another group of four has its session of deliverance, and the two other groups in the evening after the meetings.

**Information gathered during counseling sessions.** This question was asked to the students who constitute our sample: “for how long have you been under demon possession?” That question was not asked while the manifestation was happening, for at that moment it is not possible to have any clear answer. The following table indicates the duration.

- Less than one year:  $2/19 = 10.53\%$
- 1 – 2 years:  $6/19 = 31,6\%$
- 3 – 5 years:  $7/19 = 37\%$
- More than 5 years:  $4/19 = 21\%$
- The number of cases of demon possession accompanied by sickness:  
 $12/19 = 63\%$ .

This percentage justifies the laying on of hands for the healing of the sick as the Bible teaches in James 5:14 “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.”

The number of students that were demon possessed before they came to the AHSK was 17/19, that is 89%. This shows that the cause of demon possession is to be identified out of the school. (Appendix I)

**Feedback from Participants.** The following questions were asked to the participants to know their feedback: “how would you qualify today’s meeting?” They just have to tick off between very good, good, average, and poor in the space provided. The three groups of people concerned with this survey are: the staff of the school, the teachers, the students, and the parents invited for the evening meetings especially.

*Table 4. Impressions of participants on Day 1 (Appendix II)*

	STAFF	TEACHERS	STUDENTS	PARENTS
VERY GOOD	2/10	10/30	30/100	3/10
GOOD	5/10	10/30	50/100	4/10
AVERAGE	3/10	8/30	15/100	3/10
POOR	1/10	2/30	5/100	0/10

## DAY TWO

By the end of the first day of our program, the participants were satisfied. They had good impressions.

*Table 5. Impressions of participants on Day 2 (Appendix II)*

	STAFF	TEACHERS	STUDENTS	PARENTS
VERY GOOD	3/10	15/30	40/100	5/10
GOOD	6/10	12/30	50/100	4/10
AVERAGE	1/10	3/30	9/100	1/10
POOR	0/10	0/30	1/100	0/10

There is an improvement of impressions on the second day of the meetings.

*Tale 6. Impressions of participants on Day 3 (Appendix II)*

	STAFF	TEACHERS	STUDENTS	PARENTS
VERY GOOD	5/10	15/30	55/100	7/10
GOOD	5/10	15/30	40/100	2/10
AVERAGE	0/10	0/30	5/100	1/10
POOR	0/10	0/30	0/100	0/10

On day three, there is still a positive increase of impressions concerning the meetings.

- Manifestations of demon possession during the week of spiritual emphasis

During counseling sessions we noticed that on the sample we have chosen, demonic manifestations vary from one case to another. Therefore the program that has been designed is applied for each case. Only few forms of demonic manifestations are outlined in the following lines.

- a- Nightmares:

Demon possession is characterized by nightmares in some people. They hardly sleep in peace. They suddenly wake up at night crying out “leave me alone!”

- b- Uncontrolled sleep:

Some demon possessed students would just fall asleep deeply even in class and anywhere. That kind of sleep is usually followed by the apparition of dead persons that they alone can see and understand. Counseling become very helpful because reading the Bible and helping them to discover the truth about the dead helps them not to believe in what they see, and rely on the power of God to be delivered.

- c- Apparition of spirits

Dreadful spirits appear to the possessed at night and even during the day. When they appear, the possessed student falls into trances. He is therefore under the control of evil spirits and become extraordinarily strong. It is only by calling the



Name Jesus that the victim may calm down. At times the possessed student would threaten those around him or even try to fight them.

d- Hearing strange voices

Those who hear voices cannot identify who is speaking to them. At time they start to shout and become uncontrollable. In such a case the chaplain gives order to the possessed to keep quiet, and urges the demon to come out.

e- Sporadic loss of memory

At times demon possession is accompanied by a loss of memory, especially during examinations. These students usually have bad grades, and have to repeat the same class more than twice. Prayer and laying on of hands will help stop that loss of memory.

f- Punishment inflicted by evil spirits

Some students confess that their falling into trances is caused by *water spirits* who punish them when they go beyond interdicts. Thus some are not allowed to eat certain varieties of food, others should not be beaten by anyone otherwise the evil spirit would react immediately.

Special seasons of prayer for deliverance:

Here is what is practically done during the special sessions for deliverance:

- Conversation with the victim of demon possession:

This conversation is necessary when they are conscious and lucid. It gives important information that is useful in helping them to be delivered

- Explanation given to the person that he may know what we are going to do and how we are going to pray. If the person is still lucid, we'll all kneel down for prayer, otherwise any position will do.

- Singing of hymns and reading of the Bible:

We notice that some of the people concerned with possession are not at ease while we are singing. To stop one's ears while hymns are sung to the glory of God proves that the demons disapprove praises offered to God.

- Prayer:

During the moment of prayer we confess our sins and ask for forgiveness. After that we order the evil spirit to come out in the name of Jesus. While we are praying like that, the person may fall down, begin to scream, change his voice, and at moments start to speak, challenging us or resisting. As prayer continues, the evil spirit may finally leave. At times it takes more than one session of prayer.

- Fasting :

Information is given to the sick to know how to fast, emphasizing on trusting God. For this program, we recommend fasting from the third day for some difficult cases. After fasting, we usually pray and anoint the sick or the persons who have been possessed. This way of praying appears to be very successful.

Record of everyday activities

The following activities happened during the special sessions of prayer, not during ordinary sessions with everybody. So only the sample of 19 that we have randomly chosen is concerned. The reaction of evil spirits refers to manifestations such as falling down, changing of voice, screaming, or falling into trances.

The actions refer to specific things we were doing during the prayer sessions.

The percentage here is equal to the number of cases over the number chosen for a specific action.

Day one:

*Table N°7: Ratio of evil spirits reaction over specific actions on Day One*

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	5/19
Laying on of hands	9/19	19/19
Anointing	0/19	0/19
Recommendation to fast	10/19	status quo

The table above shows that the laying of hands on demon possessed is almost always followed by a reaction. Thus it is important to lay hands from time to time to those who have that problem.

Remark:

There has been no recommendation to fast for it is the first day, and it is the reaction to prayer that will let us know whether there is a need of fasting or not.

Day two:

On day number two we introduced fasting. The table below shows the reactions to fasting in particular.

*Table N°8: Ratio of evil spirits reaction over specific actions on Day Two*

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	4/19
Laying on of hands	9/19	14/19
Anointing	0/19	0/19
Prayer after fasting	10/19	10/10
Singing praises	19/19	2/19

After fasting it is good to notice that there are more reactions as demon possession is concerned.

Remarks:

1-We noticed that there was a variation to the reaction of the evil spirits as it concerns prayer. This may be the impact of the first day of prayer.

2- Less reactions of evil spirits on the laying on of hands on the second day. May be some of them may have left.

3-Evil spirits react to prayer after fasting for all the cases.

Day three:

*Table N°9: Ratio of evil spirits reaction over specific actions on Day Three*

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	3/19
Laying on of hands	9/19	8/19
Anointing	0/10	4/10
Prayer after fasting	5/19	5/10
Singing praises	19/19	1/19

Remarks:

1-There are 100% reactions of demons following prayer and fasting.

2-there are 40% reactions after anointing the possessed on day 3.

Day four:

*Table N°10: Ratio of evil spirits reaction over specific actions on Day Four*

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	1/19
Laying on of hands	9/19	5/19
Anointing	0	0
Prayer after fasting	5/19	5/10

Remarks:

1-There was no recommendation to fast.

2-There was still a decrease of demons' reaction as the program went on.

Day five:

Table 11 shows the impact of the laying on of hands, anointing and prayer on the fifth day.

*Table 11.* Ratio of evil spirits reaction over specific actions on Day 5

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	1/19
Laying on of hands	9/19	2/19
Anointing	2/10	0/10
Prayer after fasting	0	0

The reaction of demons is becoming less important. This may prove that there is success, but we still need to analyze others results before coming to any conclusion.

Day six:

The sixth day was the last day of the program. The figures in Table 12 clearly show how successful the program was.

*Table 12.* Ratio of evil spirits reaction over specific actions on Day 6

Actions	Ratio	Reaction of evil spirits
Prayer	19/19	1/19
Laying on of hands	9/19	2/19
Anointing	2/10	0/10
Prayer after fasting	0	0
Singing praises	19/19	0/1

Table12 informs us that there was no difference between day 5 and day 6. Therefore, prayer, the laying on of hands, prayer and fasting are very important to tackle the problem of demon possession.

## Impressions during the special prayer sessions

Table 13 highlights the impressions of those who were possessed and the team praying for them. Few names have been changed to the sake of this research.

*Table 13. Record of Impressions during special prayer sessions*

No	Names	Age	Function	Impression
1	Ngounmoua Amandine	14	Student	Good
2	Mayangani Flore	20	Student	Very good
3	Biyandi Serge	21	Student	Good
4	Ngo Alliance	25	Chaplain	Good
5	Nkou Claude	39	Chaplain	Very good
6	Ngon Karin	26	Chaplain	Good
7	Ngossi Benjamin	32	Teacher	Good
8	Samen Moise	34	Teacher	Good
9	Imounga	18	Student	Good

Table 13 shows that the impressions of the participants were good as the program was concerned. The chaplains, the teachers and the students were satisfied.

Very important remark

Out of our sample of 19:

- 8 cases are from the Batanga tribe
- 7 from the Mabi tribe
- 4 cases are from Ngumba, Bulu, and other tribe related to Batanga or Mabi.

It is important to notice that the Batanga and the Ngumba live by the seaside and confess that their spirits are “water spirits”. When they were asked the reason why they didn’t want to continue to have intercourse with those spirits, they said it was because they weren’t bringing them neither fortune nor good luck.

## Program Evaluation

### Adventist High School, Kribi

The evaluation of the program started at end of the program and continued in 2012. Many parameters were taken into consideration:

1. Number of trances with respect to the sample used for the research:

At the beginning of the program: 19 cases

At the end of the program: 3 cases

Number students delivered: 16

Percentage of success: 84.21%

The statistics show that we went beyond our expectations. The program is really a success at the AHSK.

2. Impressions of those who were possessed (Appendix III):

The following questions were asked to those who were demon possessed before the beginning of the program. Those questions are followed by the record of their answers.

- "Do you still have nightmares?"

Not at all: 15/19

Yes: 1/19

Rarely: 1/19

Never before: 2/19

Prayer has impacted positively the demon possessed students. Nightmares have almost disappeared in their lives.

- "Do you still hear voices?"

Yes: 0/19

Not at all: 15/19

Rarely: 1/19

Never before: 3/19

Once again the impact of prayer here is positive.

- "Have you fallen in a trances at home again after the program?"

Not at all: 16/19

Regularly: 1/19

Rarely: 2/19

- "Do you still see appearances of spirits or feel their presence?"

Not at all: 15/19

Regularly: 0/19

Rarely: 1/19

Did not before: 3/19

- "Do you still lose memory?"

Yes: 0/19

Frequently: 0/19

Rarely: 0/19

Not at all: 12/19

Did not before: 7/19

### 3. Opinion of the nurse of the school

According to the nurse of the school, all cases of demon possessions used to be taken to her for treatment, but she could not give them any treatment since symptoms were unknown to her. She used to receive two to four cases of demonic possession everyday but after the program the number has drastically decreased so that she can now spend days without noticing a case of demonic possession.

### 4. Opinion of the chaplains



This is the result of the survey among the chaplains and those who were helping them in their duty.

Question: "Were you encouraged to pray for the deliverance of students before?"

Answers: Yes = 0/4 ; No = 4/4

Question: "Did you use to pray by laying on of hands?"

Answers: Yes = 2/4 ; No = 2/4

Question: "How often did you witness deliverance before?"

Answer: one out of five cases

Question: "How often did you witness deliverance now?"

Answer: four out of every five cases.

According to the discipline master of the ASHK, it is during the second quarter of the school year that too many manifestations of demon possession used to be witnessed. The second quarter comprises the months of January, February, and March. These are the hottest months of the year in Kribi. After the implementation of the program which was meant to tackle the problem of demon possession, only two cases were noticed during the second quarter of the school year: from January to March 2012.

### **Other Schools**

A survey in other schools in Kribi shows that demon possession is still an important issue there. Students continue to fall in trances at the Government High School, at the Catholic High School, and other private schools. This proves that the impact of the program implemented at the AHSK was positive.

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

The issue of demon possession at the Adventist High School, Kribi has been considered as a fatality for long. People have been trying to look for solutions but they have all been proving ineffective. Since that problem has been taken as a natural one and even necessary as far as tradition is concerned, the natives of Kribi (especially the Batanga and the Mabi) have initiating their sons and daughters to have *water spirits*. The Adventist High School, situated in Kribi had to face the problem of possessed students falling in trances at school, thus disturbing the class and embarrassing the chaplains and the staff of the school. The reputation of the school being at stake, it was necessary to prepare and implement a program that could tackle that issue.

The literature review gave theoretical foundation to demon possession in the Bible, both Old and New Testaments. Other authors, such as Ellen White, few African authors, to name a few, have given insight into the issue of demon possession. Through interviews and surveys, it was possible to better know the local settings, and thus to foresee a possible solution to that problem.

This research was meant to help remedy the situation of demon possession at the Adventist High School. It has been proven that the water spirits are nothing less than the fallen angels that perform wonders, and therefore need to be cast out just as Jesus and the apostles did. A special program prepared to that effect has proven to be

effective. The Adventist High School in Kribi now has reliable means to be used in tackling the issue of demon possession.

### **Conclusion**

The Adventist High School in Kribi has been a testing-ground in tackling the issue of demon possession. It has been a thrilling and enriching experience for the researcher, the chaplains, and those who were demon possessed. The experience has been conclusive. Demon possession is not a hopeless fate as hope still exists for the demon possessed. At the Adventist High School it is now possible to cast out demons whenever they manifest. The program that was designed can be helpful to any form of demon possession.

The chaplains at the Adventist High School in Kribi are now expected to be more confident in their job, and students can better concentrate in their studies, so good results are expected at the end of the school year. Chaplains continually refer to the program designed by this researcher to help the demon possessed students to be set free. Eighty to ninety percent of students who are demon possessed can be set free.

### **Recommendations**

This research has given new insights in the problem of demon possession in Kribi Adventist High School. For better results we therefore recommend that the principal of the school involve the chaplains in the recruitment process of new students. They may be able to identify those who are demon possessed and thus tackle the problem before any public manifestation.

To teachers, we recommend that they do not to yield to panic whenever there is a demonstration of demonic possession in class. They must rather seek the help of the chaplains and listen carefully to their pieces of advice.

We recommend this program for implementation at the beginning of each school year in order to tackle the issue of demon possession and avoid any massive falling into trances at school.

It is good for the chaplains to have the parents involved in the process of deliverance, for without their collaboration all effort may be in vain since most of the time they are somehow responsible for the condition of their children. Some of them are guilty of having initiated their children to the techniques of invoking spirits. Conclusively we recommend that the program that has been designed in this research be implemented even in churches. Each community can adjust it to its convenience.



5. How long have you been at AHSK?
- a- 4 years and above
  - b- 2- 3 years
  - c- 1 year
  - d- I came this year.
6. When did you become possessed?
- a- Before I came to AHSK
  - b- After I came to AHSK
7. Tick the points that affect you:
- a- Nightmares
  - b- uncontrolled sleep
  - c- apparition of spirits
  
  - b- d- hearing of strange voices
  - d- loss of memory
  - e- trances
8. How do you feel when we sing?
- a- Comfortable
  - b- Uncomfortable
9. Do you think Jesus can set you free?
- a- Yes
  - b- No

APPENDIX B  
QUESTIONNAIRE 2

ADVENTIST HIGH SCHOOL, KRIBI

Please give your impression as you answer the questions that follow:

Name and Surname:

A- I am... tick one of the following:

1. A student
2. Teacher
3. Parent
4. Member of the staff

B- I think the meetings are:

1. Very good
2. Good
3. Average
4. Poor

APPENDIX C  
QUESTIONNAIRE 3

ADVENTIST HIGH SCHOOL, KRIBI

Name:

Class:

Tribe:

1- Do you still have nightmares?

- a. No at all
- b. Yes
- c. Rarely
- d. Never before

2- Do you still hear voices?

- a. Yes
- b. No at all
- c. Rarely
- d. Never before

3- Do you still fall in trances at home?

- a. No at all
- b. Regularly
- c. Rarely

5. Do you still see appearances of spirits?

- a. No at all
- b. Rarely



c. Did not before

6. Do you still lose your memory?

a. Yes

b. Frequently

c. Rarely

d. No at all

e. Did not before

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### HOBBY

Volley Ball