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How to Engage Voluntary Spirit Possession Rituals in Mission: The Case of the Dendi Adorcism Ritual

Introduction

Missionaries face unique challenges when confronted with spirit possession rituals. Because not all spirit possessions are regarded as negative in some cultures, some spirit possessions are sought through adorcism rituals. Such spirit possessions are considered advantageous for the individual or the community. Contrasted with exorcism which is to expel or bind troublesome or uninvited entities, adorcism creates or strengthens beneficial ties between the possessed person and the spirits (Openshaw 2020:6).

Spirit possession is considered a life crisis in most cultures (Hiebert, Shaw, and Tiéno 1999:316; Love 2000:24) and are believed to cause bad luck, curses, strange events, chronic illnesses, repeated accidents, and even unexpected death (Hiebert et al., 316). Hence, crisis rituals such as exorcism to free people from evil spirit attacks or possession are conducted in many societies (147; Love 2000:24, 179). Hiebert and others argue that mission among such people groups should necessarily include power encounters and exorcisms (1999:171). Consequently, Hiebert and his colleagues contend that “when encountering spirit possession, missionaries must be prepared to pray to God to deliver the victims. For those raised in the West, this often means rethinking their understanding of demonic realities in light of Scripture. Biblically, it is clear that demons are real and that they plague people, but they must submit to the authority of Christ” (171).

As Hiebert puts it, if the very core of God's mission (*missio Dei*) to any culture believes in the emphasis of his dominant authority and power over Satan and his agents, then the manifestation of God's power as part of his nature in relationship with his creation should be, for every missionary, a matter of faithfulness to the owner of that mission (1989:55).

This article seeks to show that the practice of adorcism rituals, as is the case among the Dendi people in the northern part of Benin, presents a unique challenge to Christian mission. Therefore, the classical approach to spirit possession with exorcism needs a critical evaluation. Peiter Craffert (2015:7), for instance, argues that intentional spirit possessions do not need exorcism.

Adorcism Rituals in Various Cultures

Adorcism was coined in 1962 and further used in 1971 by the Belgian structuralist Luc de Heusch (1927-2012). The term was used in contrast to exorcism as the ritualistic invitation of "entities whose presence is deemed valuable to the possessed persons and their communities" (Openshaw 2020:6; Lewis 1996:122; Moro and Myers 2010:192). In such forms of spirit possession, the spirit possessed person benefits from the ties he or she has with the spirits for "connections and dialogues beyond the human realm" in order to receive gifts of healing, sacred knowledge, and guidance (Openshaw 2020:6; Love 2000:94). Hence, adorcism does not seek to expel the spirit, rather it "endeavors to come to terms with it, reaching an accommodation with it.... Possession then becomes the first step in initiation into a spirit cult." (Moro and Myers 2010:192). Thus, adorcism is a ritualistic voluntary invitation to a spirit or spirits in an individual or individuals.

According to Openshaw adorcism rituals happen worldwide "and are embedded within the sociocultural contexts in which they occur" (2020:6). Ioan Lewis (1996:xii), for instance, argues that in some cultures where shamanism is a profession, adorcism is viewed as "the domestication of spirits in the course of the development of the shamanic career, or more temporarily as a treatment for a specific affliction." Thus, many cults such as the *zar* (found in the northeastern part of Africa—Egypt, Ethiopia, Somalia, and the Sudan), the *bori* (found mainly in West Africa among the Hausas), and the *holey* (also in West Africa but among the Songhay people like the Dendi of Northern Benin) perform adorcism (Brohm et al. 2017; Openshaw 2020:5-7; cf. Lewis et al. 1991:81-230; Morton 1977; Young 1975, cited in Lewis 1996:124).

François Laplantine (1974:154-155) identified six major regions in the world with specific ethnographic adorcisms. In the West African region,

Laplantine lists (1) the slow and tranceless adoricism ceremonies of the Fon of Benin and the *ndöp* ritual among the Lebou and the Wolof of Senegal; (2) the different forms of spirit possessions in Yoruba rituals with the *Imole* (divinity) and *Ogun* (masquerade); (3) in the East African region, the *zar* cult of the Ethiopians; (4) toward the South and Central Americas are adoricism rites with animistic voodoo practices in the Afro-Brazilian spirit world with the Exu and Pomba Gira and in Haitian voodoo rituals with the central deity papa Legba; (5) on the island of Madagascar, the Malagasy adoricism ritual with the *tromba* developed in reaction to the negative effects of colonialism and in particular against “the establishment of Christianity on the island;” and (6) the North African adoricism rituals of the Aissaouas Sufi order in Morocco.

Adoricism Rituals among the Dendi

My family and I served ten years as missionaries with Adventist Frontier Missions (AFM) among the Dendi people of North East Benin from December 2006 to December 2016. The country of Benin is a former French colony in West Africa. The Republic of Benin is considered the “least evangelized non-Muslim country south of the Sahara” (Joshua Project 2022). The country has the “highest percentage of ethnic religionists,” or “Africa’s highest percentage of followers of traditional religions” (Joshua Project 2022).

On March 1, 2009, my wife Elmiere and I coauthored a field article “Possession Troupe” for the AFM magazine—*Adventist Frontiers* (Adventist Frontier Missions 2009). For many years supporters and others who read the article wanted to know more about the Dendi possession troupes. In this article I refer to this rite as the Dendi adoricism ritual.

Most Dendi villages “have possession troops, magician-healers, and witches,” and “in some places, ceremonies of spirit possession occur at least once a week” (Joshua Project 2022; Bello 2005; Bello and Giannotti 2017; Mauranges 2005). These animistic beliefs and practices exist among the Dendi people despite the fact that 99.97% of the Dendis highly identify with Islam as a religion (De Souza 2014:103, 228; Joshua Project 2022). As descendants of the ancient Songhay empire, the Dendi people embraced Islam around 1010 (Davidson 1959:97). However, “Islam merely introduced new elements to their culture and left the underlying framework of custom and tradition virtually untouched” (Joshua Project 2022; Bierschenk and de Sardan 1998:107; Gosselain and Smolderen 2013). Consequently, sorcery, ancestor worship, witchcraft, and spirit possession, remain vital components of the Dendi’s beliefs, resulting in the Dendi people practicing a very syncretistic form of folk Islam.

Some estimate that 70-85% of the Islam practiced worldwide is folk Islam or animistic Islam (Parshall 1983:16, cited in Love 1994:87). As such the Islam of the Dendi people is tainted with their pre-Islamic animistic beliefs and practices—a cult characterized by an adoristic ceremony called the *danfou* ritual, which uses a symbiotic accommodation of ancestor spirits or other sprits in the Dendi pantheon of gods and goddesses by one or many *zimas* (local traditional healers, priests/priestesses). The purpose of the Dendi *danfou* crisis ritual is to address individual or community times of great distress (Bello and Giannotti 2017:5, 111, 125, 127, 138, 151) and to receive guidance and revelation from the hosted spirits, to treat patients with malevolent spirits that require exorcism, or to treat any kind of illness or predict future calamities that will affect the community (Bello 2005:13).

The Dendi people believe that a person with a case of involuntary spirit possession is a victim of an enemy's witchcraft, spell, curse, or spiritualistic attack of any sort. Hence, the adorism crisis rituals they organized are intended to treat spirit intrusions, which people believe can cause illness, bareness, celibacy, disturb a marriage, or cause a person to lose their mind (Bello and Giannotti 2017; Guest 2018:381-382). This reception or descent and embodiment of spirits into the *zimas* or any individual is often accompanied with all kinds of violent manifestations. The entire adorism ritual often lasts seven days and has most of its important ceremonies conducted around midnight and in sacred forests (Mauranges 2005:46-49; Bello and Giannotti 2017:53-91). Below are the seven main phases of a typical Dendi adorism ritual.

1. The *zima* or the traditional priest in charge of the patient consults first with the chief spirit (*sidikoye*) in Dendy mythology and finds out if *sidikoye* consents to cure or set free the sick patient. If that consent is not assured, any attempt to assist an individual will be in vain.
2. The *zimas* and the music band (the *kabu izé* family—the children of the *kabu*, or the initiated) are alerted to prepare the adorism ritual.
3. The white sand, the purification water to be used for the patient bath, the ointment oil, the plants to be used for the drinking concoction, and the protecting incense are prepared.
4. The patient is admitted to the sacred hut for generally a seven-day and seven-night treatment period that often begins at the appearance of the new moon.
5. The spirits reveal the required sacrifices for the case. Generally, milk, honey, chickens, or goats are involved. But more sacrificial elements could be demanded by the spirits on a case-by-case basis.

6. Intercessory prayers for help in treating the case are made to *Dan Kama* and the *toorous*, the deities in relationship with the local Dendi ancestors.
7. One or several spirits respond by possessing either the *zima* in charge of the case or any *zima* chosen that day to serve as the channel of revelation and to guide the ill patient. (Bello and Giannotti 2017:51).

Bello reports on one of his experiences during the first phase of an adorcism ritual in these terms:

I spread the white sand while I meditate on Hadjoo's case. My fingers, under the control of the spirits, begin to trace several dotted lines in the sand. Seven signs appear. Five are positive and two are negative and supposedly masculine. This masculine connection could be with Hadjoo's husband, her father, her brother, a troublemaker, or her masculine side! This uncertainty in the diagnostic could mean that Hadjoo's treatment will be difficult. But there is also a good possibility of success from the sings. I must make my preparations accordingly. (Bello and Giannotti 2017:51; my translation from French).

As one of the experts of the Dendi adorcism ritual, Dr. Bello is a consultant in ethnomedicine where he combines Western psychiatric services with Dendi traditional healing practices (see Kristof-Lardet 2001).

A Christian Exorcism as a Response to the Dendi Adorcism Ritual: A Critical Engagement

Exorcism seeks "to expel or bind troublesome or uninvited entities" (Openshaw 2020:6; Hiebert et al. 1999:147; Toner 1913:709). Patrick Toner's holistic definition of exorcism covers not only tribal exorcism rites, but also what was known in Christendom at that time. In Toner's view, exorcism should be considered holistically since it involves "(1) the act of driving out, or warding off demons, or evil spirits, from persons, places or things, which are, or are believed to be possessed or infested by them, or are liable to become victims or instruments of their malice; (2) the means employed for this purpose, especially the solemn and authoritative adjuration of the demon, in the name of God, or of any higher power to which he is subject (Toner 1913:709).

While Toner admits that the word *exorcism* is not found in the Bible (709), he points out that the word was coined from the verb ἐξορκίζω (*exorkizō*, "to cause someone to swear" (709). Hence, according to Toner, ἐξορκίζω is used in different Old Testament texts in the Septuagint. For instance, in Genesis 24:3 where it means "cause to swear" or in 1 Kings

22:16 where it means to “adjure” or in Matthew 26:63 where it is used in the high priest’s exclamation to Christ, “I adjure thee by the living God” (709). Toner also notes that in Acts 19:19 the verb ἐξορκίζω is used in its non-intensive form (ὀρκίζω) and the plural form of the noun (ἐξορκιστής) which means ‘exorcists’ (709). Consequently, Toner concludes that “expulsion by adjuration is therefore the primary meaning of exorcism” (709).

Hiebert, Shaw, and Tiéno use exorcism and deliverance interchangeably with a preference for the word deliverance in connection with a Christian ministry (1999:171-172). Whether exorcism or deliverance, the practice “to free people believed to be attacked and possessed by spirits” exists in most cultures and in most religions (147). Hence, although Satan and demons are real as is spirit possession (Owusu-Antwi 2011:55), missionaries should not fear it. Rather they should have pity and compassion on people who are under spirit control as they could have sympathy for sick people (Hiebert et al. 1999:172). Owusu-Antwi observes that in the interactions between Jesus and Satan, “Jesus and demons before their exorcism demonstrated that the demons or evil spirits were real, intelligent, spiritual beings” in opposition to “God, His kingdom, and values” in a spiritual kingdom of fallen angels led by Satan (2011:55-56).

Exorcism and Consent

Viviane Stacey used exorcism as a ministry tool to meet the needs of the people she was working with. She has a list of eight questions she asks before any exorcism and one of them is if the person desires to “be released” from spirit control (1989:298). Love also concurs on the importance of the consent of any person under spirit manifestation or control before any deliverance ministry could be considered. He asserts that healings and exorcisms work best in theory and practice in terms of a kingdom theology. In other words, when people acknowledge and accept the rule and sovereignty of God in their lives (2000:17; 161,162). Accordingly, exorcism is only a solution to spirit possession if the person under the spirit’s control is seeking for deliverance from the intruding spirit. As indicated earlier, such a condition has antisocial repercussions and the hosted spirit or spirits have negative and destructive characteristics.

Exorcism and Abuse

Most exorcism recipients are women. According to Lewis (1996:123) “although men are not entirely exempt, spirits prey particularly upon women, causing a wide range of illnesses.” In such contexts some see exorcism as a type of female abuse in male-dominated religions such as Buddhism, Christianity, and Islam (122). Lewis argues that “from the point of

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view of the male religious establishment, at best, women are here engaged in obscure therapeutic activities: at worst, they are involved in dangerously superstitious traffic with occult forces which threaten the established religious order" (123)

My point is not to make allegations of sexual harassments or abuse of women common in some exorcisms and deliverance ministries around the world (Dobash and Dobash 1998:104-106; Moro and Myers 2010:193). A recent publication in Adventist circles on deliverance ministry (Bauer 2018) makes practical suggestions on how to engage in this sensitive ministry while avoiding the appearance of evil and remaining morally and physically pure. The 2018 *Deliverance Ministry (DM) Manual's* article on "Ethical Guidelines for Deliverance Ministry" (Vine 2018:68) includes among other key recommendations the clear commitment of every DM advocate to "never require, suggest, or intimate the need for any individual to make a payment or return favors of any kind, including but not limited to financial, sexual, or institutional in exchange for deliverance" (69). The article also stipulates that "in order to avoid any hint of indiscretion DM advocates must avoid at all times any DM activity that involves exclusive one-on-one contact with a member of the opposite sex" (68).

I argue that Lewis' statement above is rather in conjunction with Craffert's assertion that exorcism has been "consistently and pejoratively employed as a solution to" spirit possession in Judaism, Christianity, and Islam (2015:7). Craffert contends that like the other two monotheistic religions that Christian tradition "sees possession mostly in negative terms as a disease with demonic or hostile forces that require exorcism or the driving out of the invading entities as the cure" (Bourguignon 2004a:141; 2004b:562; Sluhovsky 2011:78 cited in Craffert 2015:2). Hence, Craffert notes that for these religions, "demons are bad news and exorcism is a good thing; possession is the disease or problem, and exorcism is the solution or cure" (2).

According to Craffert such a unilateral view of exorcism is wrong and abusive. He points out that based on cultural and ethnographic reasons adorism like exorcism is considered in some cultures as a "therapeutic" process with the same aim as exorcism (Bourguignon 2004b:560, 562; Csordas 1994:176; Lewis 2003:29 cited in Craffert 2015:7). However, Lewis asserts that exorcism seems to appeal to men in a "dominant male religious establishment," while adorism seems to be "more attritive to women" (1996:123). In Lewis' view men see exorcism in such cultures having women adorism cults as a means of keeping women's spirit possession from developing into formalized adorism, which according to Lewis "represents a reaction by women to oppressive male religiosity, usually in conditions of social change in which the position of women deteriorates" (Hiebert 1989:12, cited in Lewis 1996:123).

Although Lewis' point above is persuasive because abuse of women is a potential danger in exorcism and gender discrimination and preference in exorcism or adorcism is real in some cultures, his claims that formalized adorcism "represents a reaction by women to oppressive male religiosity" (1996:123) are not sustainable. Among the Dendi for instance, both men and women practice adorcism/exorcism. While, for each patient a *zima* is appointed, during the *dafou* ritual, a possessing spirit is the master of both the choice of a human host and the approach to heal a patient. So, the spirit can pick anyone as a channel for a particular case (Bello 2001:45).

Among the Chukchee people the shaman is born male; however, female shamans exist among the Chukchees. Nonetheless, the Chukchee have more than two genders in their culture. As a shamanic tribe a Chukchee shaman can change sex and appear as male and female; assume feminine social tasks and even marry a man, but without the biological expectations of a woman. (Power 2004:153-159; Winkelman 2004:63-69). Hiebert (1985:182) describes a male Chukchee shaman adorcism ritual as follows: the Chukchee shaman "becomes possessed by [a] spirit of healing, speaks in strange tongues, and goes to the spirit world to bring back the soul of the patient who has gone astray."

Adorcism and Exorcism as Two Equal Therapeutic Processes

While referring to the ethnographic works of authors like Bourguignon 1968, 2004a; Salman 1968; Giles 2004; Cohen and Barrett 2008; Cohen 2008. Craffert contends that exorcism should not be considered as a "clear-cut and worthy of emulation" therapeutic approach considering such diverse beliefs and definitions of spirit possession (2015:1). Thus, citing Lewis (2003:29), and others like Bourguignon 2004b:560, 562; and Csordas 1994:176; Craffert further argues that both exorcism and adorcism are therapeutic processes which address the causative problem of spirit possession (2015:7). As Lewis rightly states "exorcistic procedures may be invoked to drive out the spirit(s), or attempts may be made to placate the spirits by cultivating a viable (and often enduring) relationship with them" (1996:122).

Similarly, Moro and Myers (2010:192) point out that exorcism and adorcism are two equal treating rituals with "opposed possible outcomes" when dealing with illness and afflictions caused by spirit possession. While the former is familiar among Christians the later contrasting treatment is not; however, because most demons clearly resist exorcism (see Craffert 2015:7), it appears logical that some societies favor adorcism. Craffert believes that spirit possession either voluntary or involuntary, is

a phenomenon always in social contexts “like all other alternate states of consciousness in cultures where they are cultivated” (Laughlin 2013:44, cited in Craffert 2015:7). As such, Craffert asserts, spirit possession is almost never self-diagnosed but rather diagnosed by a community or a power person such as a healer, shaman, witch doctor, priest, pastor, or a prophet (Csordas 1994:224, cited in Craffert 2015:7).

A Christian Response to the Dendi Adorcism/Exorcism Ritual

Jesus’ Model of Ministry

Bosch asserts that Jesus’s ministry was characterized by “an all-out attack on evil in all its manifestations” (2011:18). According to Bosch “God’s reign arrives wherever Jesus overcomes the power of evil” (18). Hence, Jesus’ ministry included feeding the hungry, healing of all forms of sickness and infirmity, acts of deliverance of the demon-possessed, “proclaiming the forgiveness of sins to the penitent and believing” and “demonstrating an outgoing love for the marginalized and rejected of society” (Glasser et al. 2003:198-199).

The Dendi adorcism/exorcism ritual is also intended to overpower evil in its local manifestations. When there are misfortunes like droughts in the community, mysterious sicknesses, or folly in individual lives, accommodation of spirits (adorcism) with the purpose of exposing and expelling intruding spirits (exorcism) is used as a therapeutic and apotropaic means for the Dendis. Hence, through their religious mechanism of adorcism the Dendis hope to limit or eliminate the negative social consequences of involuntary spirit possession. However, Kraft comments on the danger of such cultural practices in these terms: “Both within and outside of Christianity, there are people who cast out demons, using spiritual power to limit the social consequences of demonization. Unfortunately, like the witchcraft eradication societies, many such efforts often do more harm than good. The fear engendered by the use of spiritual mechanisms often becomes a powerful tool in the enemy’s hands, keeping people in his grip.” (1996: 351).

Kraft notes that although some spirits are capable of either good or bad activities, they are not serving God when they do good. From a Christian perspective both black or white magic are empowered by the evil one although the so-called white or good magic is intended to do suitable things like providing protective measures (205). Hence, when some societies “elevate some of their prominent ancestors to positions as ‘hero’ spirits” (203), as the Dendis channel ancestor spirits in order to receive gifts of healing and exorcism, sacred knowledge, and guidance

(Bello and Gianotti 2017; Love 2000:94; Openshaw 2020:6), these ancestral spirits regarded locally and culturally as benefactors are just another form evil could take locally. According to George Ladd “the kingdom of God” is nothing less than the rule, the reign, and the sovereignty of God in action (1959:14). This means that the authoritative and sovereign reign of God is at the core of mission (*missio Dei*).

Confronting Evil through Prayer

In Scripture, God manifests his power by design and not by coincidence. This means that missionaries must pray for God to wield his power according to his will in every situation in the mission field. Missionaries can learn from Moses’ encounter with Pharaoh’s magicians (Exod 5–12), Elijah’s confrontation with the prophets of Baal (1 Kgs 18:30-40), Jesus’ contest with the legion of demons (Matt 8:28-33; Mark 5:1-16), and Paul’s rebuke of the python spirit—the spirit of divination in the slave girl (Acts 16:16-18). In dealing with local rituals like the Dendi adorcism/exorcism ritual in mission, missionaries cannot expect consent of the community before praying for the manifestation of God’s power.

Paul, for instance, did not ask the slave girl if she wanted to be set free from the spirit controlling her. Greatly annoyed after being patient for many days while the spirit of divination in the girl exhibited its ability to predict accurately, Paul said to the spirit, “I command you in the name of Jesus Christ to come out of her” (Acts 16:18, NKJV). The spirit obeyed and the girl was set free “that very hour.” Through the bold ministry of Paul, the slave girl, although under voluntary spirit possession (adorcism), was set free. As White notes:

While most people who are captives of evil spirits suffer greatly, there are those that willingly receive the power promised by those spirits and are thus not in conflict with the enemy. . . . Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the satanic influence. These of course had no conflict with the demons. Of this class were those who possessed the spirit of divination—Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi. (White 1911:516-517; see also Colman 2015:112)

Similarly, Elijah’s cry, “How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him” (1 Kgs 18:21, NIV) surprised the people. He received no answer “And the people did not answer him a word” (v. 21). But Elijah was on a

mission to “vindicate the honor of Jehovah” (White 1917:147). And Elijah was not alone:

Above and around him are the protecting hosts of heaven, angels that excel in strength. Unashamed, unterrified, the prophet stands before the multitude, fully aware of his commission to execute the divine command. His countenance is lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah, and then upon the multitude, Elijah cries out in clear, trumpetlike tones, “How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.” (147)

White further reveals that “gladly would Satan have come to the help of those whom he had deceived, and who were devoted to his service. Gladly would he have sent the lightning to kindle their sacrifice. But Jehovah has set Satan’s bounds, restrained his power, and not all the enemy’s devices can convey one spark to Baal’s altar” (150).

White’s comments above implicitly imply that the Baal prophets could not bring down fire from heaven, not because they were attempting it for the first time, but because Jehovah’s power restricted their power. Unfortunately, missionaries often ask very little from the owner and master of the mission. Bruce Bauer rightly illustrates this fact in his philosophy of intercessory prayer in these terms:

I believe that this world has been captured by the evil one. I believe that because the battle between Christ and Satan is not yet finished that God’s power and interaction in human affairs is often limited to those circumstances, where through the petitions and prayers of God’s people God is invited to intervene in the affairs of this world. I believe that God desires to be much more active in our lives, but we receive little because we ask for little. I strongly believe that our intercessory prayers invite and then permit God to do much more than he can do if we do not pray. (2015:41)

Mission in cultures with voluntary spirit possession like the Dendi people must be done “within the assumptions and principles that govern” the lives of such societies (Kraft 1996:452). The exercise of the power of God as it was in the case of Elijah is crucial. Such mission strategies among the Dendi have proved to be very effective. Seventh-day Adventist churches were planted where there was no Adventist presence for over 50 years. Many lives that had been captive to the local deities were introduced to the liberating power of Christ. Many adoricism rituals failed because of our prayer ministries and three witch doctors gave their lives

to Christ after experiencing the superiority of God's power (see *Adventist Frontiers* 2006-2016).

Conclusion

Voluntary spirit possession (adorcism) either with an individual or among individuals of a cult does not represent a traditional case of demonization where the possessing spirit is viewed as a pathogenic spirit-agency, which cause disorder in the life of the hosting person. Rather, the "process of spirit accommodation or internalization usually amounts to a form of initiation, recruiting adepts through illness into a 'cult of affliction'" (Turner 1969, cited in Lewis 1996:122).

Ministering to the Dendi people, who have a strong adorcism ritual tradition, needs to include a demonstration of the power of the Holy Spirit (Acts 1:8) and a similar rite of empowering, but by the Holy Spirit through prayer. Missionaries ministering in such cultures should remember that God's mission (*missio Dei*) to any culture resides in following Christ's example. "The mighty works of the Kingdom of God" were that Jesus cast out demons, delivered "men from satanic power" and preached "that the Kingdom of God had come upon them to defeat Satan and to deliver men from his rule" (Ladd 1959:108).

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