

**SPIRIT POSSESSION AMONG SECONDARY SCHOOL STUDENTS
IN KAREN-NAIROBI, KENYA: IMPLICATIONS FOR PSYCHO-SPIRITUAL
COUNSELLING INTERVENTION**

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DECLARATION AND RECOMMENDATION

DECLARATION

I hereby declare that this Masters' thesis is my original work and that it has not been presented for an award of a degree in any other university.

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RECOMMENDATION

This Masters' Thesis has been submitted for examination with our recommendation as university supervisors.

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DEDICATION

This thesis is dedicated to the five pioneer sisters of the congregation of the Tertiary Sisters of St. Francis (T.S.S.F.), who sailed in the ship for three months travelling from Brixen in 1935 to Cameroon to nurse the seed of a new beginning. Namely these sisters are Sr. Camilla - Anna G., Sr. Dorothea W.R., Sr. Ottilia-Anna Hillebrand, Sr. Kleopha-Ottilia Jocher and Sr. Martina-Maria A. May their gentle souls continue to rest in perfect peace.

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ABSTRACT

Spirit possession is as old as humanity and affects people irrespective of age, race, status and colour. Hence, cases of spirit possession among students in Kenyan secondary schools have been reported for some time now. As a result, this study examined the act of spirit possession among secondary school students in Karen-Nairobi, Kenya and also explored how psycho-spiritual counseling could be a way of intervention. The study was guided by the following objectives: To examine the self-concept of students who experience spirit possession; to explore academic performance of students who experience spirit possession; to explore the role of psycho-spiritual therapy in the management of spirit possession among secondary school students in Karen, Nairobi county. The study is grounded on two theories, namely; Spirit Release Therapy and Transactional Analysis Theory. The literature review provides evidence indicating that spirit possession is a common phenomenon in schools which among other things impact on students' self-concept and academic performance. The research design used was quantitative technique and specifically descriptive survey method. The study sampled 182 participants comprising 167 students, 3 deputy principals and 12 teacher counselors. The researcher's self-designed questionnaire vetted by supervisors was used to collect data and descriptive analysis such as percentage and frequencies were used to capture the participants' responses to experiences of spirit possession and its influence on self-concept and academic performance. SPSS software package was employed to aid the analysis. As well, Pearson correlations analysis was conducted to explore if there were significant relationship between the variables of the study. Validity was ensured with the help of the researcher's supervisors and researcher's own reflection and peer scrutiny while reliability of instruments was tested through piloting. The findings of the study revealed that spirit possession adversely affects the possessed students' self-concept by altering their self-image, self-value and self-acceptance, particularly in leading them to feelings of self-guilt including exhibition of multiple personality. Furthermore, the findings portrayed that experiences of spirit possession also impact on academic performance as students who are possessed by the spirit tend to not only perform poorly but sometimes distract school activities leading to closure of schools. Consequently, the study's findings revealed that one of the dominant intervention strategies for managing experiences of spirit possession is through psycho-education, which psycho-spiritual therapists in conjunction with other healers are capable of providing. Thus, the study concluded that psycho-spiritual therapists play a crucial role in the treatment and healing of spirit possessed students. It is hoped that these findings will greatly inform all stakeholders including parents, students, teachers and the principals to greater understanding of the existence of spirit possession and the possibility of engaging the services of psycho-spiritual counsellors when need be. Therefore, the study recommends that the services of psycho-spiritual counsellors be consistently engaged in school, particularly in providing seminars, workshops and counselling itself in an attempt to assist students and school administrators manage the experiences of spirit possession whenever such emerges.

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LIST OF ABBREVIATIONS

DID	Dissociative Identity Disorder
DSM	Diagnostic and Statistical Manual of Mental Disorders
MIUC	Marist International University College
SRT	Spirit Release Therapy
SPSS	Statistical Package for Social Sciences
TAT	Transactional Analysis Theory

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction

This research examines the experiences of spirit possession and its impact on Karen-Nairobi secondary schools students' self-concept and academic performance. Specifically, it focuses on exploring the influence of spirit possession on students' self-esteem, self-image, and academic performance. The study also explores the intervention measures such as counseling treatment and prevention that can be employed by psycho-spiritual counsellors in addressing the experiences of spirit possession among secondary school students. This chapter presents the background of the study, statement of the problem, objectives, research questions, scope and delimitations. It also highlights the significance of the study, theoretical framework and the conceptual framework.

1.1 Background of the Study

Spirit possession is as old as humanity. The phenomenon can also be traced to the time of Jesus Christ, whose ministry was devoted to exorcising evil spirits in seven specific accounts in the synoptic gospels (Betty, 2005). What this means, is that across every generation there have been evidence of spirit possession affecting people irrespective of age, race, status and colour.

Spirit possession can be described as the state in which spirits spontaneously possess an individual, making him or her fall ill (Cohen, 2008). The concept of spirit possession, therefore, involves intrusion or encroachment of spirits into someone's body, mind and soul which ends up altering the behavior of that person. DSM-V considers spirit possession as a form of Dissociative Identity Disorder (DID). DSM-V lists five syndromes associated with spirit possession as follows: Dissociative Amnesia, Dissociative Figure (Loosing knowledge of one's identity and

history), Dissociative Identity Disorder, Depersonalization Disorder (sense that one is not real) and Dissociative Disorder (Delmonte, Moreira-Almeida, Lucchetti & Farias, 2016).

Spirit possession can be manifested through various scenarios such as mass hysteria (a type of mental illness, in which emotionally laden mental conflicts appear as physical symptoms), hallucinations (a false perception in any of the five sensory modalities when no external stimulus exists) and mass psychogenic illness (illnesses originating from emotional or mental causes rather than disease-causing organisms) among many others (Microsoft Encarta Encyclopedia, 2009). Signs of spirit intrusion may include: lethargy, sudden onset of irritability, crankiness, drug or alcohol dependence, certain mental disorders like schizophrenia and schizoaffective disorder, frequent nausea or stomach illness, feeling like the house you live in is always haunted, extreme and often dangerous mood fluctuations, among many others (Okawa, 2011; Petruno, 2015). Spirits are known by many other names such as demons, devils, ghosts and negative energies (Osewa, 2016).

Treatment for spirit possession involves exorcizing the spirit from the victims through some rituals that differ from one community to the other and from one religion to another. Statistics on population of spirits in existence is staggering. Spiritual Science Research Foundation (2016) puts the population of spirits as ten times more than that of human beings, while in 2013, 30% of the entire world's population was reported to have been possessed by spirits. However, spirits are known to possess people who have similar negative personalities and who have a tendency to harm others such as carrying out acts of terrorism on society (Spiritual Science Research Foundation, 2016).

Although, spirit possession is known to occur in many areas of the world but chiefly among Africa nations, the West Coast is particularly notorious (Mischel, 2009). For example, the

anthropologist Erika Bourguignon found that in a worldwide sample of 488 societies, 74% believe in spirit possession (Cohen, 2008). Spirit possession has been found to be more rampant in less developed countries and in areas where there are strong traditional beliefs (Mischel, 2009). According to Neuner et al (2012) cases of spirit possession are more common in times of social and economic distress (Swantz, 2014). Therefore, one can say that a high level of anxiety, stress and depression resulting from any form of existential uncertainties are some of the causes of spirit possession. Spirit possession is also widely associated with witchcraft or evil spirits that affect people's well-being and health (Karunaratne & De Silva, 2012).

Secondary schools form part of the society and may not be exempt from this phenomenon of spirit possession. For instance in Malaysia, it was reported that one secondary school was shut down in Kota Bharu, when students and teachers claimed that they had encountered some sort of supernatural entity (Unkenholz, 2016).

Spirit possession rate is on the increase among secondary school students and specifically quite common among girls (Kokota, 2011). In March, 2016 media news carried the story of 22 students of Wesley Girls Senior High School in Cape Coast, who suffered from occultism (Obour, 2016). Furthermore, incidence of spirit possession took place in Lyceed' Akwa Nord in Douala-Cameroon where over 40 girls were affected (Lado, 2005). Similarly, Ria (2013) reported that 20 high school students of the Quiot Integrated School in Sitio Bogo Cebu City in the Philippines were suspected to be possessed by evil spirits.

Spirit possession cases have been reported in other African countries such as Tanzania, Zambia, Nigeria, and South Africa among many others. For instance, in Tanzania, several cases have been reported in secondary schools since 1962 (Swantz, 2014). Specifically, the interaction between the local people and the Arabs through Pemba and Zanzibar seems to have given spirit

possession a lot of impetus. Pemba Island was known to have had a concentration of powerful magicians, witch-doctors and magical spirits. This phenomenon was to spread later to the rest of the East African Coast and into the hinterland (Nicolini, 2001). In actual fact, spirits such as jinn or *pepo* (spirits) are very popular in the entire East African Coast.

In Nigeria, the local people have been involved in spirit worship even before the arrival of Islam which seems to have escalated the situation. Every problem is believed to be caused by an offending spirit or ancestor. Manifestations of spirit possession in schools and in the village are frequent (Bala, 2015).

In South Africa, cases of spirit possessed students are also rampant. For instance there was a case of three boys from Umtiza High School who were said to mysteriously climb a wall with their bare hands, groaning and violently intimidating learners and teachers. Other cases were reported in Mdantsane where children were found to mimic animal sounds which was an indication of spirit possession. Students affected were reported to be increasingly anti-social and aggressive (Siphiwo, 2014).

In Kenyan secondary schools, there have been numerous cases of spirit possession among the students. For instance, Salil, (2013) posits that a high school in Nandi County-Kenya was shut down indefinitely due to the activities of demon possession. The report emphasized that the demon possessed girls were sent home. Although cases of spirit possession in Kenya have been reported in almost all counties, the Kenyan Coast is singled out as having a long history of spirits and magic narratives where it is believed that this culture was introduced to Africans by the Arabs and the Asians (Nicolini, 2001). At the East African Coast, it is believed that illnesses frequently caused by the activities of spirits locally known as “*mashetani*” or “*majini*” (evil

spirit) (Caplan, 1979). Treatment requires consulting a diviner who is either a shaman (master of spirits) or a Koranic expert.

Also, people from the Eastern Africa coast such as the Mijikenda adhere to the fact that the cause of many illnesses is by spirits of angered ancestors (Behrend, 1999). In his view, some of the symptoms of these sickness manifest as hysteria, in which case the spirits are trying to penetrate and possess the person's mind-set transforming the person as its medium (Behrend, 1999). Witchcraft can also lead to spirit possession where an enemy pays a shaman to send his or her spirit to trouble someone (Caplan, 1979). Most of spirit possession cases in Kenyan schools are said to be the work of such evil people who unleash evil spirits (majini) to cause disharmony. For instance, cases of spirit possession were rampant in schools at the Kenyan coast between the years 1997-1998. They were mainly blamed on genies (majini) that were purchased from Swahili Muslims in Mombasa. In this case, female students in the town of Wundanyi, Taita Taveta province were affected (Smith, 2001). When one of the girls afflicted was asked what the spirit (jini) wanted, the jinni in a masculine voice speaking through the girl said that he was called Muhammed and had been sent to destroy education in Taita. This only affected the most academically brighter girls who numbered 18 and aged between 12 and 15 years. The girls appeared abnormally strong in their possessed state as they could not be wrestled down by two or three men (Smith, 2001).

The most unfortunate thing about spirit possession in most secondary schools is that school principals and teachers are often ill-equipped, feel threatened and are mostly too frightened to respond in a meaningful manner simply because they lack the necessary skills to handle those affected (Ntombana & Meveni, 2015). This was evident recently on 17th October 2016 when the Cameroon Radio and Television (CRTV) reported incidence of spirit possession

that occurred on 14th October 2016 in the far north region of Cameroon. The incident happened in Government Bilingual High School, Mora involving 30 students, all girls who began collapsing near the administration block. The principal was confused on what to do and hence he decided to call the law enforcement officers for help (www.crtv.cm). In most cases, the traditional and church leaders are the first line of help, but when called in, they are always quick to judge the behaviour as demonic. This still portrays lack of adequate technique to deal with spirit possession. This, therefore, justifies why the role of psycho-spiritual therapists in matters of spirit possession is important because they are in a position to use a combination of psychological, spiritual and cultural means to ensure that holistic wellness is achieved.

Spirit possession has a gender dimension where most of the incidences are said to affect women more than men (Wong & Asher, 2016). Some reasons given for this disparity is that women are more likely to succumb to the frustrations of living in families and societies dominated by men while others are of the opinion that hysteria offers distressed women a legitimate reason to 'check out' from the indignities of daily life. Testing gender, age and class may, therefore, be of importance to examine how they influence students' susceptibility to spirit possession in schools.

Spirit possession has adverse effects on the health, mental, spiritual and social welfare of the students affected. For instance, their self-concept is negatively affected in terms of self-esteem and stigmatization from fellow students and teachers which ultimately is likely to lead to poor academic performance. This, therefore, calls for an integrated remedy that can restore both the students' health and their self-esteem. Psycho-spiritual therapy is a method that applies both psychology and spirituality as a unique technique of intervention that the study intends to explore in the management of spirit possession in secondary schools.

1.2 Statement of the Problem

The goal of every secondary school is an integral education and formation of the students. This entails that they are given proper human, social, rational, psychological and spiritual development since the human person is a composite of body and soul. Kokota (2011) notes that spirit possession phenomenon is prevalent among adolescents or preadolescents than any other group. Hence, students in secondary schools are susceptible to the problem of spirit possession. The population of spirits is estimated to be ten times more than that of human beings (Spiritual Science Research Foundation, 2016) where 30% of the entire world's population was reported to have been possessed by spirits.

Incidences of spirit possession in schools are very rampant as evidenced in several places across many countries in Africa. For instance, in 2002 in South Africa, Kwa-Dukuza, KwaZulu-Natal, 27 pupils were affected (Keener, 2010). In Kuala Lumpur on 25th May 2016, more than 100 students were affected while in Uganda; several girls in a girls' boarding secondary school called Ndeje Secondary School as well as 100 pupils in a primary school were reported to be possessed by spirits on 4th February 2008 (Katoka, 2011). More cases were reported at Tito Winyi Primary School, located in Hoima district, Western Uganda as well as in Zambia and Zimbabwe in 1994 where 62 pupils were possessed in Nemanwa Primary School in Charumbira in 2009. In Malawi, as many as 110 students at a Catholic Girls' Secondary School were affected whereas in Tanzania, thousands of students were reported to be inflicted by spirit possession in schools within Kashasha village on the western coast of Lake Victoria near the border of Kenya and also in Central Tanzania where female students were spirit possessed leading to 20 girls losing consciousness (Swantz, 2014). All these incidences are a pointer to the fact that spirit possession is a real problem inflicting many schools.

Although the causes of spirit possession are commonly associated with stress, anxiety and depression as observed by Ria (2013), many ordinary people associate it with evil spirits and witchcraft. Therefore, when a student or a group of students are affected, their self-concept suffers in terms of low self-esteem, stigmatization and poor academic performance. Once there is the prevalence of spirit possession in a secondary school, the teaching/learning environment is disrupted since even the other students tend to live in fear and there is great need for adequate strategies to be put in place for the restoration of calmness.

In many instances, such victims of spirit possession are wrongly blamed for involving themselves in witchcraft and their self-image or self-esteem is considered low and they portray some kind of abnormal behavior. This can explain why in various incidences, witchdoctors are called to exorcise the affected. Hence, the problem of spirit possession in many secondary schools is less understood. For instance, abnormal behavior, such as convulsions and funny sounds may not be well grasped by an ordinary person as they could be symptoms of other illnesses and not necessarily spirit possession. Studies on the phenomenon of spirit possession in a secondary schools set up are scanty. For example, literature showing the relationship between spirit possession and other factors such as self-concept, low self-esteem, school dropout, stigmatization, poor academic performance and the interventions from psycho-spiritual therapists in Kenya is lacking. It is in the light of this observation that informs the need for a study of this nature. This study therefore, endeavored to fill in that gap by trying to establish how the spirit possessed students' self-concept is affected and how psycho-spiritual therapists can be engaged to offer help through counseling, treatment and even prevention.

1.3: Objectives of the Study

The objectives of this study were as follows:

- i. To examine the self-concept of students who experience spirit possession in secondary schools in Karen, Nairobi County.
- ii. To determine the effect of spirit possession on the academic performance of students in secondary schools in Karen, Nairobi County.
- iii. To explore the role of psycho-spiritual therapy in the management of spirit possession among secondary school students in Karen, Nairobi County.

1.4: Research Questions

The research questions that guided the study were:-

- i. What is the self-concept of Karen secondary school students who experience spirit possession?
- ii. What effects does spirit possession have on academic performance of Karen secondary school students who are possessed?
- iii. What is the role of psycho-spiritual therapy in the management of spirit possession among secondary school students in Karen, Nairobi County?

1.5 Research Hypothesis

According to Kombo and Tromp (2006) citing Gay (1996), a hypothesis is a guess or an assumption which implies that it is a tentative explanation for certain behavior patterns, phenomena, or events that have occurred or will occur. Based on the research objectives and questions three null hypotheses were formulated to guide the study as follows:

Ho₁. There is no significant influence of spirit possession on students' self-concept.

Ho₂. There is no significant influence of spirit possession on students' academic achievement.

Ho₃. There is no significant influence of psycho-spiritual therapy in the management of students' spirit possession.

1.6 Scope and delimitations of the study

According to Mugenda and Mugenda (2003), delimitation is the process of reducing the study population and area of concentration to a manageable size among other variables. This particular study addressed the phenomenon of spirit possession among secondary school students focusing on the self-concept and academic performance of the possessed. It was delimited to secondary schools located in Karen Sub County. The study was estimated to take nine months to be completed and was delimited by time and finance factors. The participants of this study were students both male and female ranging between the ages of 13-20, together with the teachers and deputy principals of the selected secondary schools. Three different secondary schools were sampled for the study.

1.7 Significance of the study

This study's findings are useful to a number of people and agencies. Chief among them will be schools. The schools might benefit from the study as it would provide them with a reference tool on matters of spirit possession. This may not only create awareness about spirit possession but may also offer solutions on how to deal with such situations.

The Ministry of Education may also benefit from the study's findings as it would provide valuable information on issues related to spirit possession in schools. This information may help in policy formulation regarding spirit possession in academic institutions.

The findings of this study may also be helpful to the psycho-spiritual therapists and teachers counsellors who may acquire information to enrich their counseling services especially when dealing with cases of spirit possession in schools. The class teachers may also benefit from the findings as they may be able to identify cases of spirit possession and take the necessary

measures to remedy the situation. The spirit possessed students may also benefit from the findings as it could have sensitized them about how possession takes place and hence are able to recognize it and take the initiative to seek for treatment.

Finally, the researchers in the area of spirit possession might also benefit from this study since this research is going to generate new knowledge in the area of spirit possession. Therefore, other researchers may use the findings of this study and build on it to carry out further studies.

1.8 Theoretical Framework

A theoretical framework is the beacon around which one's study argument rotates (Kombo & Tromp, 2006). It is a collection of interrelated ideas based on theories. It is a reasoned set of propositions, which are derived from and supported by data or evidence (Kombo & Tromp, 2006). This study is underpinned by the Spirit Release Therapy and Transactional Analysis Theory.

1.8.1 Spirit Release Therapy

Spirit Release Therapy has been described as an excellent method of deossession or release of spirits from its host. The therapy was developed by the late Dr. William Baldwin. The method is also sometimes referred to as a clinical approach or deossession (Palmer, 2014). Dr. Baldwin's therapy uses three approaches to release the spirits, namely: Regression Therapy; Soul Fragment Recovery and Spirit Releasement.

Spirit Release Model is based on the understanding that the attached spirits are seen as "parasites" that feed off the energy of the living host. In this case, such spirits in a school set up can be considered to be a parasite feeding on the energy of the students. Although in rare occasions the spirit is made to feel guilty for invading the host, the model advocates for peaceful

transition of the spirits into another medium mostly known as light of the afterworld (Allen, 2007). Therefore, schools experiencing spirit possession incidences should strive to make all interactions with the spirits as non-confrontational as possible and efforts should be made to invite the spirits to transition, or to cross-over. It also needs to be acknowledged that spirits come in several varieties. Most often they are earthbound. These are spirits that are more attached to the loved ones they left behind than to the light they have turned their backs on. Other spirits are addicted to earth's vices, such as alcohol, narcotics or sex among others. Still others are simply lost, confused and unaware that their physical bodies have died (Allen, 2007). Another category is known as "dark force entities," that are intent on evildoing. They hence attach themselves to unsuspecting human beings with the aim of inflicting maximum damage to their self-esteem, family relations, among others. They speak through their victims and they swear profusely. They are belligerent, disruptive, threatening and are very unpleasant. They claim to belong to a satanic intelligence that rules them and punishes them when they fail at their tasks (Betty, 2008). No wonder spirit possessed students would feel trapped and entangled by the demonic powers.

1.8.1.1 Strengths of the SRT

The theory is relevant to the present study as it offers a rare glimpse into the world of spirits which is shrouded in secrecy and fear. The theory also sheds falsehoods from many quarters that imply that the problem of spirit possession is beyond remedy. By creating awareness on how to remove spirits from a host, it gives hope to many people who suffer silently without knowing where they can seek help (Palmer, 2014).

1.8.1.2 Weakness of the SRT

One criticism that has been leveled against SRT is that the sessions are considered to be in favour of the attached spirit than for the client. More so, there may be different causes of illnesses which may call for diverse approaches and not just the spirit release therapy (Palmer, 2014). These limitations serve as eye opener for critical reasoning and objectivity in the various spheres of life.

1.8.1.3 How the theory informs the study

It has been observed that all attached spirits have a resonating emotion with the living host. It is therefore important in a school set up for students to live a morally upright life to keep off some of these spirits because resonance attracts the spirit to the host, and then keeps it attached. For instance, earth bound spirits are known to look for someone they can resonate with; feel comfortable with or whom they think might be able to help them (Betty, 2008).

1.8.2 Transactional Analysis Theory

Transactional Analysis is the method used for studying interactions between individuals. It is considered a fundamental therapy for well-being and for helping individuals to reach their full potential in all aspects of life. It is regarded as both a theory of personality and an organized system of interactional therapy. It is grounded on the assumption that we make current decisions based on past premises (Corey, 2009). Transactional analysis was originally developed in 1950s by the late Eric Berne (1961), who was trained as a Freudian psychoanalyst and psychiatrist. Transactional analysis evolved out of Berne's dissatisfaction with the slowness of psychoanalysis in curing people of their problems. Berne's major objections to psychoanalysis were that it was time consuming, complex, and poorly communicated to clients. Berne felt that a therapist could learn what the problem was by simply observing what was communicated or

manifested. So, instead of directly asking the patient questions, Berne would frequently observe the patient in a group setting, noting all of the transactions that occurred between the patient and other individuals (Berne, 2016). Therefore, the aspect of monitoring the client is vital here.

In this case, students affected by spirit possession may not be able to explain what is bothering them. However, by means of observing them one may for instance identify the manifestations such as expression of abnormal behaviour, convulsions and funny noises and thereby decipher if they are possessed or not and then take the appropriate action. Berne (2016) identified three ego states which are: Parent, Adult, and Child. It is on the basis of these three parameters that one is able to understand a person's behaviour. Berne established that the Child ego state was different from the "grown-up" ego state. Later he postulated that there were two "grown-up" states: one he called the Parent ego state, which seemed to be a copy of the person's parents; the other, which was the rational part of the person, he named the Adult ego state (Corey, 2009).

1.8.2.1 Strengths of the theory of Transactional Analysis

The theory is helpful in creating awareness among people about what is happening within them. Therefore this theory can assist in the process of trying to address the problem of spirit possession from the point of understanding the ego state in display and the course of action to take. Transactional Analysis theory is considered an extremely flexible approach for therapists to utilize in their work. For instance, the theory of personality is complete and simply communicated. More importantly, the therapists are left free to innovatively develop their own method of treatment depending on their abilities. The model is also considered simple and easy to understand due to its terminology, thus, facilitating the clients' understanding. Furthermore, the theory uses a memorable and accessible language to therapists (Corey, 2007).

1.8.2.2 Weakness of the theory of Transactional Analysis

Most of the time spirit possession issues are shrouded in fear and secrecy, hence there is very little understanding or even experience from many people in the society. The theory may therefore not be effective in addressing all issues of spirit possession among many people (Corey, 2007). Although the model helps in creating awareness of what is happening within a human person, the phenomena of spirit possession is multifaceted and complicated to understand and deal with. Hence, using just one model to treat spirit possessed clients may not be very sufficient thus the justification of the employment of the two models that help to inform the current study (Corey, 2007). They may be need for the therapist to be eclectic in dealing with cases of spirit possession.

1.8.2.3 How the theory informs the study

The theory informs the present study in that, in a secondary school situation, therapists and others who may be involved in exorcism or treating cases of spirit possession can simply observe the affected students for symptoms such as abnormal behaviour, convulsions and funny sounds in order to administer the appropriate treatment.

Students also have the potential to achieve their desired goals in life if only they are able to get in touch with their three ego states and endeavor to discern between the truth and falsehoods. What they require is a serene environment where they feel free from threat, both physically and psychologically. Threats such as spirit possession can deter them from realizing their personal goals. It is therefore the task of psycho-spiritual therapists and all the other stakeholders to genuinely assist them with the awareness of what is happening within them in order to be able to treat them from the root cause and not just the symptoms. In this way, therefore guarantee their comfort and wellness enabling them to conveniently pursue and foster

their academic goals. The management of spirit possession cases should therefore be a collaborative effort between the psycho-spiritual therapists, school administration, teachers and parents.

1.9 Conceptual Framework

A conceptual framework is a set of broad ideas and principles taken from relevant fields of inquiry and used to structure a subsequent presentation (Reichel & Ramey, 2009). A researcher uses this framework as it directs or guides him/her to unveil and generate more knowledge of the issue under scrutiny and elaborates on it. Diagram 1 shows the interrelation of key variables in the study.

Independent Variable Intervening variable Dependent Variables

d

Source, Researcher, 2017

Figure 1: Spirit possession among secondary school students

Based on figure 1 above, this study is hinged on the understanding that spirit possession affects adolescent students in secondary schools. The study's independent variable is spirit

possession while the dependent variables are the self-concept of spirit possessed students and the students' academic performance. The intervening variable is the intervention rendered by psycho-spiritual therapists such as prevention, counselling, treatment and peer support. The indicators of self-concept of the spirit possessed students include self- image, self-value and self-acceptance. Similarly, indicators for influence of spirit possession on academic achievement include poor academic performance, disruption of learning and absenteeism. It is also assumed that psycho-spiritual therapists can play an important role in terms of interventions through counseling, treatment, prevention and peer support. All these variables are interrelated. Arrow 'A' shows how spirit possession affects self-concept of students in 'C' and academic performance in 'D'. However, psycho-spiritual therapists can offer interventions as shown in 'B' through prevention, counselling, treatment and peer support.

1.10 Operational definition of terms

The following terms have been defined as used in the study:

Academic achievement: This is the performance based on tests and examinations in schools.

Initiation: This is the action of admitting someone into a secret or obscure society or group, typically with a ritual. Often people talk about the possessed initiating others.

Psycho-spiritual counseling: Can be defined as the kind of approach that seeks to bring about holistic wellness by utilizing both traditional psychological theories as well as spiritual tools to support an individual's journey towards wholeness and integrity. It is an integrated means of a supportive relationship that takes into account the client's body, mind, emotions and spirit.

Psycho-spiritual therapy: This is the use of psychological, spiritual and cultural skills to treat a person affected by spirit possession

Spirit possession: It refers to the hold exerted over a human being by external forces or entities considered very powerful. These forces may be ancestors or divinities, ghosts of foreign origin, or entities both ontologically and ethnically alien.

Secondary school: This is a school that is also referred to as a high school. It is also the school level that comes immediately after the elementary level and before the tertiary level.

Self-concept: It refers to the knowledge that one has about himself or herself, the way one tends to think, what one enjoys doing and what one's temperament is like.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents the literature review of the present study. Literature review is the systematic identification, location, retrieval, analysis and evaluation of documents that are related to the research problem as well as analysis of casual observations and opinions related to the planned research (Oso & Onen, 2009). This chapter reviews literature related to the experiences of spirit possession and is based on the objectives of the research. The chapter begins with a review of the characteristics of spirit possession and then tackles the influence of spirit possession on self-concept and effects of spirit possession on academic performance and the role of psycho-spiritual therapy in the management of spirit possession. The main sources of information for the review include journal research articles, published and unpublished thesis, and books among others. This chapter ends with a summary of the literature reviewed.

2.1 Characteristics of Spirit Possession

Spirit possession can occur in many forms such as mass hysteria, hallucinations, and mass psychogenic illness, conversion disorder which is a kind of mental conflict that affects a person or a group of people. Spirit possession has been described by Encarta Encyclopedia (2009) as the spontaneous and quick spread of false or exaggerated beliefs within a particular population. This phenomenon has also been viewed as an undesirable intrusion, disturbance or interference of the mind and body by a spirit. The feeling of one possessed has been equated to that of a poisonous gas in a room. The phenomenon is most common among girls of adolescent age. Stress, anxiety and depression are some of the factors that lead to spirit possession (Hecker, Barnewitz, Stenmark & Iversen, 2016).

Signs of spirit possession include sudden or radical change in behavior. Other indicators could be hearing of voices directing one to perform some acts, seeing of images, blackout or fainting, experiencing mental block or trances, behaving in an irrational manner, committing crimes, and speaking in tongues and even committing suicide in extreme cases. Some other recognizable symptoms of spirit possession comprise abdominal pains, chest tightness, dizziness, fainting, headaches, hyperventilation, nausea, vomiting, palpitations; anxiety and screaming (Keener, 2010). Spirit possession has also been regarded as a social phenomenon that mostly occurs among otherwise healthy people; but who suddenly believe they have been made ill by some external factors. The problem mostly spreads by seeing others and hearing sounds and screams of others who have been affected.

It has also been noted that most cases of spirit possession happen in communities that are more conservative and devoutly religious (Davy, 2014). Likewise, such cases are common in schools that are rigidly controlled leading to frustrations and anger that builds over time. It could be a way of drawing attention to what the students see or consider as unfair or demanding. It is a call for relief from oppression and once one student starts subconsciously acting out or cracking under the pressure, the nerves and neurons that send messages to the muscles and the brain begin to malfunction (Davy, 2014). Further, Davy observes that this results to twitching, shaking, convulsions, screaming and hallucinations. Moreover, the sight of one student going hysterical is enough to send other students over the edge. The situation is exaggerated by the talk of roaming demons within the compound which creates more anxiety among students making others go into trances. Other students react by screaming, crying, and eventually fainting as they get dizzy from over-breathing (Davy, 2014). The above reviewed study offer a glimpse to some of the manifestations of a spirit possessed person and has been of benefit to the researcher to gain more

understanding of the phenomenon as she ventured to carry out the study in a Kenyan environment.

Wong and Asher (2016) observe that spirit possession incidences start with sudden perception of a harmful agent that is deemed to be an immediate threat. This could be the detection of an unfamiliar smell. The students become ill with the symptoms of anxiety leading to over-breathing, headache and dizziness. However, they are likely to recover from this problem within a few hours. Hence, the best method of stopping this hysteria is to reduce anxiety. Spirit possession symptoms frequently resolve after separating the patients from each other or when they are removed from the environment in which the outbreak occurred or after being convinced that the illness is over or never existed. The above reviewed study offers some insights into what to expect in a situation of spirit possession. It would be important to test whether the same applies in a country such as Kenya.

Incidences of spirit possessions are reported every now and then around the world and they are not new. Such outbreaks were particularly prevalent in schools and factories in Malaysia and Singapore throughout the 1970s (Wong & Asher, 2016). Wong and Asher further report of an incident that happened in a school in 1979 where 48 students going hysterical and exhibiting symptoms such as crying, shivering, eating grass and empty glasses, others stared into empty space with open eyes while performing a Tai Chi type of dance movement called the Kuda Kepang, an ancient Malay wedding dance. Such incidences were also reported in the United Kingdom in 1965 where 85 girls passed out in two hours in a Blackburn school. Recently, another case was reported in Lancashire where 40 students were treated with nausea and

dizziness and four fainted (Wong & Asher, 2016). Both of these incidents were treated as mass psychogenic illness.

There was also another instance whereby about 100 students in a Malaysian school were affected by this phenomenon. They claimed to have been possessed and disturbed by the spirits. The incident started when some students claimed to have seen a black figure lurking around the school. Before long, more students and then teachers either claimed to have seen the black figure or felt a supernatural presence. A female teacher claimed to feel a heavy presence hanging onto her while another said the black figure was attempting to enter her body. The school had to be shut down and experts including witchdoctors called to carry out prayer sessions and exorcisms (Wong & Asher, 2016). The above reviewed study was done in Malaysia which is a different geographical location from the one of the present study. The current study gives a picture of an African continental situation and precisely Karen area in Nairobi, Kenya.

Spirit possession has also been linked to music rituals. For instance, Jankowsky (2007) carried out a study in Tunisia on music and spirit possession and found out that a ritual healing music developed by slaves, their descendants and other displaced sub-Saharanans in Tunisia is used to heal humans. This is done by invoking the aid of an elaborate pantheon of sub-Saharan Spirits and North African Muslim Saints who make their presence known through ritualized trance and possession. The reviewed study used radical empiricism unlike the present study that used the quantitative method and thereby justifying the difference in the venture.

South Africa has been identified as another country in Africa with cases of spirit possession among students in secondary schools. For instance, Kokota (2011) carried out a study which indicated that in 1999, spirit possession occurred at a high school in Umtata, Eastern Cape

of South Africa. The outbreak displayed several features of mass hysteria with pseudo seizure. The epidemic started with a few female students who fell down unconscious during morning prayers. The students recovered a few minutes after being taken to the staffroom. Those affected were 50 students out of a population of 765 students. Investigations revealed several closely related incidences that are likely to have increased anxiety leading to claims of spirit possession. For instance, the first case involved a young student with problematic family relations. Examinations were also approaching while a church nearby the school was accused of practicing Satanism by students and members of the community. Students were also found to be living under stressful conditions at the hostel. Although, this incidence happened in South Africa, it is anticipated that it will be helpful in understanding the experiences of spirit possession among Kenyan secondary school students where not much study has been done in this regard. Hence, the present study filled in gaps in literature.

Baye (2015) studied the conceptualization of demons along with the process of treatments for mental illness of the Ethiopian Orthodox Church in Addis Ababa, Ethiopia. The study was qualitative and it adopted a case study research design. Participants comprised of Exorcists/Priests, and Clients. In fetching the required data, in-depth interviews were conducted with religious healers (n=4) and patients (n=2). Direct observation was also employed to study the available treatment processes and reactions of clients during treatments. A theme based framework was followed to analyze the findings of the study. The study findings were that, demonic possession is believed to be the main reason of mental illnesses in the Ethiopian Orthodox church. Demons are recognized to be the archenemy of human race. In their aims and ways of attack, demons vary. There are many evil spirits or demons (including *Zar*, *Buda*, *Ayine Tila*, and *Yedigimt Menfes*) that are determined to possess human beings and inflict sickness. The above

reviewed study was carried out in Ethiopia and not Kenya where the present study has been done. The participants of the reviewed study although older were as well not Kenyans, however, its findings were useful in understanding and interpreting the findings of the current study.

Furthermore, a case of spirit possession was reported in February 2000 by Kokota (2011) where about 1430 students, particularly girls, at schools in Mangaung and Heidedal, in the Free State Province of South Africa presented with mass itching of unknown origin. Itching was reported to have started at Mangaung area as soon as the students entered the school compound. Very few of the students reported itching or scratching at home. Those who came to watch what was happening were also affected by the itching. The epidemic affected students but a few teachers, mainly female, reported some itching as well. No organic cause was found for the itching and finally, a diagnosis of anxiety mass hysteria was given for this outbreak. The schools were closed and fumigated, when the learners went back, the headmasters set limits and the itching stopped. A study was also conducted after the incidence which showed that the outbreak had physical, psychological, and social impact on those affected. The above reviewed study was carried out in South Africa but not in Kenya where the present study was carried out. Keener (2010) also indicated that episodes of spirit possession in South Africa are rampant. For instance, in 2002, episodes of seizures, tremors and shivering were reported at a primary school in Kwa-Dukuza, KwaZulu-Natal, South Africa. There were 27 children involved. Reports of abdominal cramps and nausea, tightness in the chests and hyperventilation and fainting were observed. The first assumption for the occurrence was blamed on witchcraft, poisoning and insect bites. However, upon assessment by experts, the phenomenon was blamed on mass hysteria which is a form of spirit possession. Pretoria High School in South Africa also experienced spirit possession in 2009. A dozen of students were affected when they started collapsing, screaming in

unexplained convulsions and fits. The attacks came two weeks after a pupil at the school committed suicide. However, the reviewed study was done in South Africa and not in Kenya where the current study was carried out among secondary school students of different backgrounds and culture. Moreover, the reviewed study was on children and not students in secondary schools as was the case of the present study.

Tanzania has also experienced several incidences of spirit possession dating back to 1962 when several schools experienced a mass hysteria known as a laughter epidemic. It was reported to have started near the village of Kashasha on the western coast of Lake Victoria in the modern nation of Tanzania near the border of Kenya. It is believed that a joke was told in a boarding school, which triggered a small group of students to start laughing. Upon closing the affected school, the children and parents transmitted it to the surrounding area. Eventually thousands of people were affected. Those affected reported experiencing symptoms such as pain, fainting, respiratory problems, rashes and screaming. The phenomenon took six weeks to disappear. Another episode of spirit possession was reported in 2008 at a school in Central Tanzania where female students began fainting, slumping over their exam papers, sobbing, yelling and running around, while 20 girls lost consciousness (Swantz, 2014).

In Malawi, a spirit possession episode known as Epidemic Psychological Disturbance (EPD) was reported to have affected 110 students at a Catholic Girls Secondary School. The symptoms exhibited included screaming, continuous laughing, crying loudly, falling down and rolling, violently threatening classmates and speaking gibberish. Others symptoms reported included refusing to eat, withdrawal, hallucinating, hypersensitivity to noise, and headache at the base of the skull. These problems disappeared when most of the affected pupils were sent home (Kokota, 2011). The above reviewed study was done in Malawi and among girls in secondary

schools unlike the present study which was done in Kenya and involved both boys and girls. Hence, it filled in the gaps in literature.

Kokota (2011) also reported about several cases of spirit possession in Zimbabwe. One such case took place in 1994 where 62 school children reported seeing an alien craft land and extraterrestrial creature emerge. The creature was associated with spirits although no further research was carried out to ascertain the truth of the matter. Kokota also reported of another episode of spirit possession that occurred in Nemanwa Primary School in Charumbira in 2009. Pupils were reportedly screaming wildly and complaining of visions of strange snake-like creatures and lions. Some of the pupils would collapse, scream or tell of visions of snakes, lions, hyenas and crocodile while others would behave as if they were in a trance. The development forced the authorities to dispatch pastors to conduct prayer sessions at the school. The Reverend called blamed the situation on evil spirits and demons. The above reviewed study was done among primary school learners, who were younger, but the present study was done among secondary school learners.

Kokota (2011) citing a local press in Zambia, reported about a “mysterious madness” at a Zambian school called Mwinilunga. The epidemic was triggered off by a group of girls who were having educational and emotional problems prior to the endemic. The problem was blamed on a change in the administrative policy of segregating girls from boys, thus preparing the students for an emotionally charged background for the rapid spread of the illness. The above reviewed study was done in Zambia unlike the current study which was carried out in Kenya.

In Uganda, in a girls’ boarding secondary school called Ndeje Secondary School there were reported cases of spirit possession in 1980. The symptoms reported were mass abnormal dancing gaits demonstrated by the girls with no identified cause. Many other episodes were

reported between 1988 and 2002. On 4th February 2008, over 100 pupils went out of control in Sir Tito Winyi Primary School, located in Hoima district, Western Uganda. According to the school head teacher, the pupils were totally mad, chasing everybody including teachers and fellow pupils, throwing stones, banging doors and windows. The school authorities invited a church leader to conduct special prayers for the pupils (Kokota, 2011). Even though, these 100 victims were attending the primary level of education, the manifestations of spirit possession are not different from that witnessed by the students in secondary and the gap that has been considered here is in the line of geographical location.

Spirit possession phenomenon is more critical in less developed countries and in areas where there are strong traditional beliefs. For instance, Hanwella, De Silva, Yoosuf, Karunaratne and De Silva (2012) observed that spirit possession is related to local religious beliefs and mental health problems. In most cases, such religious groups always offer treatment to such cases in the form of exorcising the spirit from the victims. However, spirit possession is an unusual behaviour which is associated more with witchcraft or evil spirits. In the secondary schools, this abnormal attitude is faced with contempt and fear.

Spirit possession beliefs are used to explain effects of psychopathology. Neuner, Pfeiffer, Schauer-Kaiser and Odenwald (2012) reports about the prevalence of spirit possession in youths between 12 and 25 years in war affected regions of Northern Uganda. Neuner et al (2012) observed that spirit possession is significantly higher in former abducted child soldiers than in non-abductees. Reports of spirit possession were therefore related to trauma exposure, to psychological distress and to higher rates of suicide and post-traumatic stress disorder. The above literature review is relevant to the current study as secondary school students fall within or almost in the same age range. The present study was carried out in Karen-Kenya and at the

period of the investigation there was no war or any form of turbulence in Kenya unlike the above that was carried out in Northern Uganda a war torn area as of that time.

A study carried out in Kenya by Garisse (2012) in Lamu, Kenya established several causes such as to maintain the status quo, polygamy, desire by some parents to get wealthy easily, envy and jealous, natural catastrophe, lack of interest on the concerned schools, unpreparedness for examinations among others. The study collected data from students, teachers, and school administration using questionnaires, focus group discussion and oral interview. Although this study has helped to shed more light on the causes and characteristics of the spread of spirit possession in secondary schools, it was however carried out in Lamu unlike the current study which was carried out in Karen. Besides, concentrating on girls alone, Garisse's study focused on exploring causes of spirit possession, which is different from the objective of this study which specifically examines the experiences of spirit possession and its impact on self-concept. However, Garisse's study informed this study as there was scanty or no research done in this area so far.

The psychosocial environment has been found to play an important role in the occurrence and spread of spirit possession in developing countries. This implies that cases of spirit possession are more rampant in times of social and economic distress. Cultural beliefs such as belief in supernaturalism also fuels and exacerbate cases of spirit possession. This can explain why many victims are taken to the traditional healers and priests for treatment. Studies on spirit possessions have also shown that people are likely to experience trance if they already believe in the possibility of spirit possession. Spirit possession is believed to be a standard sequence of psychological trauma, a way of explaining the dissociative symptoms that often accompany intense traumatic experiences (Davy, 2014). Victims of such spirit possessions rarely receive

counseling interventions. Instead, they are persecuted and physically abused thereby increasing their distress and suffering.

According to Spiritual Science Research (2013) those affected by spirits, ghosts, demons, devils or negative energies are unable to control their physical, mental, intellectual and spiritual faculties. This implies that students affected cannot adequately follow studies in schools. Spirit possession forces also referred to as 'black energy' often induce strong negative thinking including sicknesses such as skin rash which interferes with proper learning.

Concerns have been raised about the age group and gender that is more affected by spirit possession. One such study was carried out by Wong and Asher (2016), which noted that most of the incidences of spirit possession affect women more than men (Wong & Asher, 2016). One explanation given by the researchers regarding why women or girls are more affected is in relation to the way they socialize while another argument is that girls and women are more likely to succumb to the frustrations of living in families and societies dominated by men. Although the reviewed study was important to the current study by showing the gender that is mostly affected by the spirit possession, it focused on women only unlike current study which addressed both male and female students.

2.2 The Influence of Spirit Possession on Self-concept

Self-concept is important in the personal life of any student and his/her association with others. Burger (2011) defines self-concept as the idea or mental image one has of oneself. This self-concept could be in terms of one's self-image, self-value, self-acceptance, and even family identity. According to Herman and Stahl (2008) cited in Lemieux and Bertrand (2013) many people with mental illnesses such as spirit possession are more likely to self-medicate and use illicit drugs including alcohol. These kinds of people have a poor self-concept and therefore have

a tendency to neglect their duties and their physical appearance which deteriorates into uncleanliness and untidiness (Escandon & Galvez, 2013). Their lives in general become more disorderly as their sense of self-worth is tampered with. .

A study conducted by Cohen and Barrett (2008) on conceptualizing spirit possession through ethnographic and experimental evidence established that during spirit possession, a person's own personality lies in abeyance and all utterances are those of the invading spirit. Therefore, the person being possessed has no control of himself and the self-concept depreciates.

In other cases, self-concept may be determined by whether one is willingly possessed or unwillingly possessed. According to Behrend and Luig (1999) there are two forms of spirit possession. One involves the shaman (a human being able to access and manipulate spirits) who travels symbolically to reach the spirits and try to control them. When Shaman is possessed his/her self-image is that of a super human. S/he is feared and revered by others. The other form of possession involves the possessed person being taken over by the spirit and becomes an instrument of that spirit, very often against his/her proclaimed will. In this case, the self-image of such a person can be termed as helpless. Individuals who have abilities to control and use spirits for their own gain have different self-concept from a person who is unwillingly taken hostage by spirits. The former has a positive self-concept and would therefore manifest a superiority complex while the later has a negative self-concept which results in an inferiority complex especially when it comes to dealings with others.

Spirit possession has been observed to be closely related to music in some cultures. A study carried out by Becker (2000) on spirit possession noted that certain senses of personhood or styles of subjectivity prevent spirit possession while certain others were found to encourage it. For instance, those people that are self-controlled and are rational are likely to hold in contempt

those who practice spirit possession while those with strong emotional reactions especially to musical stimuli are more susceptible to spirit possession. Therefore, one's self-concept matters when it comes to spirit possession.

2.2.1 Self image

A human being has body, mind and soul that are interconnected (Burger, 2011). Everything about a human being is interconnected and if one part is affected then it is likely to affect the self-image of an individual. Thus, how a person looks like is the outward expression of his/her inner world. An individual who is possessed by spirits is likely to have a distorted physical appearance while his social and psychological aspects and his sense of dignity are fuzzy (Burger, 2011). The perception of negative thoughts and feelings lead to lack of self-confidence, self-efficacy and these bring about a poor self-image.

Spirit possession is sometimes believed to be closely related to devil worship, satanism and evil spirits. According to the Chairman of the Presidential Commission of Inquiry into the Cults of Devil Worship in Kenya, Archbishop Nicodemus Kirima, devil worship practice involves secret rituals such as cannibalism, drinking of human blood, group nudity, human sacrifice and abuse of children (Bosire, 2000). This practice according to Kirima is also found in some schools. During the rituals, evil spirits are invoked in order to help the worshippers to acquire property and wealth (Bosire, 2000).

Consideration of one's self perception is important when offering therapy to victims of spirit possession. The perception of many African societies towards spirit possession is that it is caused by witchcraft and therefore there is the tendency to approach healing of those possessed from that perspective. This implies that many victims of spirit possession are likely to have a self-concept that their problem is as a result of witchcraft. A study carried out by Yaseen (2010)

on the somatic and psychological influence of bewitchment and spirit possession in South Africa supports those views. The study established that very often, those inflicted assumed that they have been bewitched and those offering treatment likewise tend to use traditional healing mechanism because of the same belief system. The reason behind this perception was informed by the fact that Islam incorporates witchcraft and spirit possession in its belief system. Hence, anyone associated with spirit possession is likely to be treated with contempt, which brings about a negative self-image. The perception of many African societies towards spirit possession is associated with Satanism, witchcraft and evil spirits. The result is fear and hatred and there is the tendency to associate the possessed with bad omen. For instance, spirits are used by witches, sorcerers or bad magicians to cause misfortunes, sickness and even death (Mbiti, 1991). The victim is hence isolated and stigmatized by the society and considered a threat and an enemy of the society. With this negative perception, offering treatment to the victims of spirit possession is jeopardized as very few people would want to be associated with the victim. However, the reviewed study was not based in a school set up as is the case with the current study. This particular study has been done in a secondary school milieu involving students of different age groups.

2.2.2 Self value

Self-value reflects an overall opinion of oneself. Although self-value is important in motivating students to achieve academic excellence and all other self-fulfilling desires, those possessed by spirits are likely to feel worthless and unable to continue with school if not treated early enough. However, in some African communities such as the Malian possession cult known as the *Nya* cult, spirit possession is considered very important and prestigious. In this cult, possession is a privilege of a few men in the society. They belong to powerful lineages and

possession confirms dedication to a specific localized deity. Spirit possessed victims from this African community therefore consider possession as prestigious as it is related to divination which is a means of expressing a superior voice and a shamanistic technique (Behrend & Luig, 1999).

Keller (2002) carried out a study on methodological argument about how contemporary scholarship approaches individuals that are possessed by ancestors, deities or spirits. This was done by examining selected accounts of possessed individuals as theoretical resources for interpretation and evaluation. Keller's study established that victims of spirit possession suffer from lack of consciousness. For instance, the victims were found to experience a sudden attack and could later only recall having been pounced upon and attacked abruptly but could not remember anything that had happened once they were possessed. Therefore, spirit possession results to lack of consciousness and memory loss. Lack of self-consciousness in this context can be equated to powerlessness, self-doubt and eventually lack of self-value.

Keller's study above is reinforced by that of Scott and Lambert (2015) which noted that spirit possessed people exhibit conflicting behaviours and memory loss. They have little self-value as evidenced by the way they engage in bizarre behaviours such as walking aimlessly in the middle of the street, in a rainstorm at night not knowing what they are doing. In this case there is loss of identity, memory and consciousness and thus no self-value.

Children who are possessed by spirits have challenging behavior such as being rebellious, disobedient which causes distress to their parents. Such children also suffer from low self-esteem for being a bother to their families (Simon, Hauari, Hollingworth & Vorhaus, 2012). This situation can be quite challenging as the affected families may live in distress since other families may not like to associate with them.

2.2.3 Self-acceptance

Studies reveal that there is a strong link between spirit possession and self-acceptance. In this regard, research findings point to the fact that many people who are possessed by the spirit often lack self-appreciation indicating that they show low levels of self-love and self-care (Smith, 2006). Without self-love and self-care, there would be no self-respect and therefore no self-worth.

Self-acceptance among victims of spirit possession is closely related to the way the public treats such a people in terms of either accepting them or denouncing them. A study carried out by Mizock and Russinova (2016) on self-acceptance of mental illnesses established that there is a strong relationship between public acceptance of the person who is spirit possessed and self-acceptance of that person. The public acceptance, appreciation, protection of their rights and elimination of discrimination and stigma are important in helping victims of spirit possession to achieve recovery and raise their self-acceptance levels.

There is high likelihood for the students possessed by spirits to express denial and doubts about the disorder. Most possessions are disruptive and always violent leading to lack of self-control and self-acceptance. The disruptions occur in every form of possession ranging from ecstatic initiatory possession to oracular possession to disease producing possession (Smith, 2006). Those affected are vulnerable and hence their self-esteem is impacted upon.

Larsen (2008) carried out an anthropological study in Zanzibar on relationship between humans and spirits. This was done through a year of participating in spirit possession ritual groups and experiencing the performances first hand. Larsen's ethnographic descriptions of ritual encounters reveals that many Zanzibaris participate in such ritual groups for a number of reasons such as the strains of personal affliction and the ambiguities of social life. This therefore requires inviting the spirits to offer some solutions to such issues. Hence, among the Zanzibaris, spirit

possession is normal and expected and sometimes could be demanded for. Therefore, in this culture, self-acceptance among those affected by spirit possession is high and normal. The above reviewed study was done in Zanzibar and not in Kenya was the focus of the present study. Moreover, the reviewed study was qualitative in nature unlike the present study which rather examined the quantitative dimension to fill in gaps in literature.

2.2.4 Family identity

Kiura, Gitau and Kiura (1999) define a family as the basic cell of a society. A family is the first line of support for a student who is inflicted by spirit possession. Family values, goals and culture are part of the family identity. Family identity is therefore very important in prevention, management and treatment of victims of spirit possession. Family values are crucial in determining the line of action to be taken.

A study conducted by Irmak (2014) indicated that mental disorders such as spirit possession may persist chronically for the entire life of a victim. Hence, it can cause a lot of suffering not just to the victim but also to the family members of the victim. The reason behind this suffering is because the victim of spirit possession may not be able to take care of themselves both physically and psychologically. This may then require feeding them, bathing them and even making decisions for them.

In concurring with Irmak's findings, Bartholomew's (2015) study focusing on perceptions of psychological distress and treatment among the Ovambo in Northern Namibia, revealed that families of victims of spirit possession suffer psychological distress because other people are afraid to associate with them. This stigma negatively affects family identity. The above reviewed study was carried out in Namibia unlike the present study which was carried out in Kenya to fill in gaps in literature.

Family belief system matters when it comes to dealing with cases of spirit possession. An ethnographic literature review done by Ackerman and Lee (1981) established that those families in favour of functionalist approaches treat spirit possession as a cultural form of conflict management as it provides a sanctioned safety valve through which individuals may assert themselves and therefore it is a way of life. Hence, the response that families give towards cases of spirit possession will be determined by the family's belief system. Concurring with these views was Mair (1980) who observed that many African cultures believe that there are people with sinister powers which they use to bewitch others by sending evil spirits to them. Hence, when there is a case of spirit possession in the family, the initial recourse is to summon a witchdoctor to perform healing or exorcism. Although these two studies were done several decades ago, they still hold true as so many modern African families yet hold the same beliefs.

Due to the negative perception of the society towards spirit possession disorder, few family members would want to be associated with the victims. However, involvement of family members would play an important role in offering support systems. In such a situation, the family is divided and confused on what to do. This is compounded by some beliefs especially among Africans that spirits of the dead relatives make regular visits and may be trying to communicate an important message (Ndetei & Szabo, 2011).

2.3 Influence of Spirit Possession on the Academic Performance

Spirit possession has been found to have a negative influence on students' academic performance. A study carried out by Lane, Barton-Arwood, Nelson and Wehby (2008) in the United States on academic performance of students with emotional and behavioral disorders such as spirit possession scored poorly in school. The study involved 42 student participants with emotional disturbance, educated in a self-contained school dedicated to serving students with

significant emotional and behavioral disorders. The above reviewed study was only on a small sample size with limited generalization of results unlike the present study which had a bigger sample size. Hence, the current study was able to fill in that literature gap.

Evil spirits are known to drive students out of school as is the case in Madagascar. In Madagascar as established by Sharp (1999), there are a variety of forms of possession sicknesses that are caused by evil spirits. Their primary victims were adolescent schoolgirls. The possession is highly contagious where attacks from one school spread to other schools. The evil spirits must be driven out of their victims before they can cause potential permanent harm, driving their victims mad or even killing them. Therefore, students possessed by these evil spirits cannot be able to carry out any meaningful studies and will end up dropping out of school altogether.

Similarly, a study carried out in South Africa by Ntombana and Meveni (2015) on spirit possession established that disruption of learning is common place when spirit possession takes place in schools. For instance, there was a case of learners who were reported to have mysteriously climbed school walls with their bare hands, groaning violently and intimidating teachers and other learners. In some of these incidences, learning was brought to a standstill. The above reviewed study was carried out in South Africa unlike the present study which was carried out in Kenya. Therefore, the current study was able to fill in that literature gap.

Spirit possessed leaders have been known to influence a group of people including school going young people to join their movements. A case in point is that of Lakwena who started the National Resistance Army (NRA) (Nehrend, 1999). The movement enlisted the services of thousands of young people who had to drop out of school to join that movement. Spirit possession has characterized several movements and cults in Africa. The most notable one emerged among the Acholi in northern Uganda. The movement involved series of prophets

possessed by various spirits who organized a resistance against the government of National Resistance Army (NRA). In 1985, a young woman named Alice Auma was possessed by a spirit known as Lakwena. In 1986, she organized a cult movement known as Holy Spirit Mobile Forces (HSMF) and waged a war against the government. She promised her soldiers magical protection against the enemy's bullets. Through this promise, she was able to form a group of about 10000 soldiers comprising young men and women, some of them students. Eventually, there were 140, 000 spirits fighting. A substantial number of these soldiers were school going children who had abandoned school to participate in the war. After her defeat, another Holy Spirit movement led by her cousin Joseph Kony was mooted. In the affected areas, most schools were closed and the students enrolled in these spirit movements. When the young men and women were possessed, they had no fear to kill or be killed (Nehrend, 1999).

A quantitative data collected on distribution of spirit types in Mombasa found out that a majority of them are Arabic or *Kirarabu* and those from Pemba or *Kipemba*. There are also pagan spirits or *kafiri* spirits. Most of these spirits affect adolescents students especially girls in secondary schools. When they strike, the schools have to be closed, exorcists were called and the schools cleansed afterwards (Giles, 1999). Hence, studies are disrupted during the entire time. The fear which is mostly associated with witchcraft also makes many students to prefer going to unaffected schools. This study was carried out in Mombasa and focused on the types of spirits while the current study focused on spirit possession in secondary schools in Karen. Therefore, there existed some literature gaps that this study filled.

A study carried out by Garisse (2012) on the influence of spirit possession on academic performance among girls in Lamu, Kenya found out that spirit possession greatly contributed to falling academic standards. Students affected were found to lose interest in education, some drop

out of school, deterioration of academic performance, poor mean score, transfer of good students to other areas, disruption of learning activities among many others. The study collected data from students, teachers, and school administration using questionnaires, focus group discussion and oral interview (Garisse, 2012). The above reviewed study was carried out in Lamu and not in Nairobi where the present study was done. Hence, the current study was able to fill that literature gap.

A study done by Thuo (2014) in Kenya on parental attitudes towards children with hearing impairment and academic performance showed that students suspected to be possessed by evil spirits are hidden in houses and may not have access to education. The sample comprised of 65 parents of children with hearing impairments in Kambui School for the Deaf including the nursery, infant, class one, class two and class three. Descriptive study design was employed. The dependent variable was parental attitudes towards children with hearing impairment while parent's age, level of education, marital status, occupation, number of children and the child's birth order were the independent variables. Purposeful and convenient sampling technique was used to select the sample of the study. A questionnaire was used to collect the required data. The reviewed study however focused on students with special needs while the current study was based on the ordinary students in secondary schools. The above reviewed study was done in one school for hearing impaired, unlike the present study which was done in many schools. Hence, the current study filled that literature gap.

2.4 The Role of Psycho-Spiritual Therapy in the Management of Spirit Possession among Students in Secondary Schools

Although psycho-spirituality is a relatively new field, traces of this kind of interventions to persons affected by spirit possession are evident. Psycho-spiritual therapists use a combination of skills to manage spirit possession. This combination comprises psychological and spiritual

interventions which are ideal for spirit possession phenomenon. Palmer (2014) concurs with these views when explaining about Spirit Release Therapy. According to Palmer, Spirit Release Therapy (SRT) is an intervention method used to relieve individuals of the influence of spirit possession that are often attributed to the earthbound spirits of the deceased. It is comprised of an eclectic mix of secular and spiritual concepts and procedures that are not only dependent on traditional psychiatric models of mental health care, or religious exorcism, but are complimentary to them.

According to Betty (2005), spirituality is one source of evidence of existence of spirit possession. Betty observes that in the first half of the twentieth century it was common for spiritualists to conduct ‘spirit help’ sessions where earth-bound spirits were led to freedom by methods similar to counseling.

Allen (2007) notes that the term *spirit release* is frequently used by healers and psychics to define the work they do in releasing and rescuing spirits found with people, on land, in buildings and objects which are then redirected to somewhere more appropriate. Allen (2007) suggests that this process should be carried out by people with both spiritual and religious skills and in a compassionate way and without blame or judgment of the spirit or of the individual who is seeking help.

Expert help is necessary when dealing with cases of spirit possession. This is always evident from several incidences such as the spirit possession among students that happened in Kuala Lumpur on 25th May 2016, hitting several secondary schools and affecting more than 100 students. The Minister for Education Kuala Lumpur Mr. Mahdir Khalid suggested that for long term solution, the schools should seek expert help from religious leaders and psychiatrists (Malaysiakini News, 2016).

Spirit possession illness has been identified to be more psychopathology than just an issue of witchcraft or possession by demons. The illness therefore requires intervention of specialists with the background of spirituality and psychology. Psycho-spiritual therapists are therefore more suitable in dealing with this phenomenon as compared with the traditional witchdoctors.

One way of intervention is by establishing the mental history of victims of spirit possession. Knowing their mental history may help the psycho-spiritual therapists attend to them effectively. This was recognized by Neuner, Schauer-Kaiser, Odenwald, Elbert and Ertl (2012) who carried out a study on cross-sectional survey on spirit possession and mental health among adolescents and young adults in war-affected Northern Uganda. The study established that spirit possession is a common phenomenon among former child soldiers. Similarly, the phenomenon was widespread among other war-affected adolescents and young adults. The study concluded that high levels of spirit possession can be regarded as a type of psychopathology. Establishing the kind of triggers would therefore help psycho-spiritual therapists to effectively treat the victims. These findings are contrary to the general perception among many Africans who associates spirit possession with witchcraft. The above study was carried out in Uganda and among former child soldiers unlike the current study which was carried out in Kenya among students who have not experienced war before. The reviewed study therefore left out a gap that the current study filled.

The role of psycho-spiritual therapists in the management of spirit possessed students is more evident when one considers that the expertise needed to diagnose and treat the illness. A study carried out by Bartholomew and Sirois (2006) examined the characteristic features of spirit possession reports in school settings, describing broad presentation patterns, and implications for

management. The study established that spirit possession in school settings manifests as variants of a unitary syndrome that is masked by cultural custom and local nomenclature. A diagnosis is reached by noting the absence of a concrete pathogenic etiology, in conjunction with group anxiety, ambiguous, benign, transient symptomatology, and a preponderance of female victims. Management consists of the identification and removal of the precipitating psychosocial stress. This rigorous process therefore requires professionals who are trained in handling such cases and not the village witchdoctors who are often called in to attend to the victims of spirit possession.

Allen (2007) identifies several techniques used to treat spirit possession. Allen suggests that all spirits should be released in a controlled manner either up into the Light, down into the Earth or taken to a holding place. Some of these techniques include use of the following: Reciting prayers or blessings by calling upon the power of the Divine and commands the spirit to leave including use of sprays, oils and essences. Other therapists use crystals of which the most preferred is the white crystal selenite that removes spirits from the Aura. Other people use machinery such as the radionics to detect and release the spirits. Sound or noise can also help to dislodge a spirit from a person's energy field or a home. Acupuncture is also used with the aim of balancing the mind, body and spirit. This treatment employs a concept of Inner and External Dragons which describes how an energetic block or negative energy might be considered to be a possession.

Another method involves the use of hypnotherapy which facilitates the client into an altered state and then engages in direct communication with the spirit. The client will verbalize what they are hearing or sensing from the spirit. In some cases the spirit will take over the client's voice mechanism and talk directly to the therapist. Dowsing is another method used with the help of a pendulum. In all, working with a pendulum it is important to obtain three directions

of movement. The “energy of the pendulum” or the “neutral position” swings one way, the “yes” answer swings in another and the “no” moves in a third direction. After each yes or no answer you direct the pendulum to return to neutral for the sake of clarity (Allen, 2007).

Other therapists make use of physical contact by placing a hand on the part of the body affected. The spirit is removed by hand after getting in contact with the hand and the spirit. Others use visualization method which many people are believed to be able to visualize quite well, a method described as very effective in spirit release. A few entities (spirits) however, will effectively be adamant to leave and therefore will require a different approach. Light Beings which are angel like helpers are called upon to help the spirit releaser (Allen, 2007).

Escort is another method used to escort a spirit into the Light while transfer is a technique used to transfer the spirits temporarily into the spirit release therapist before banishing them out. Sometimes voice communication is used with the spirits through the voice of the client. The more common kind of communication is where the client hears, feels or knows what the spirit wants to say and communicates this to the therapist. The therapist asks questions which are responded to by the spirits through the client. The second approach is where the spirit takes over the voice mechanism of the client and speaks directly with the therapist (Allen, 2007).

Psycho-spiritual therapy involves integrating psychology and spirituality. However, some researchers have also suggested incorporating traditional beliefs of various indigenous cultures of Africa especially those associated with ancestral spirits as a powerful therapeutic agent for influencing behaviour change (Bojuwoye, 2013). Incorporating ancestral spirits belief into conventional counseling and psychotherapy might stand a chance in schools in Africa as traditional beliefs are still deeply enshrined in many cultures.

2.5 Summary of Literature Review

From the reviewed literature, spirit possession incidences are rampant in many secondary schools in Africa. Spirit possession has been found to be closely associated with mass hysteria, evil spirit possession, demonic possession, Satanism, among many other terms. The disorder has been found to be caused by extreme stressful situations. However, many African cultures believe that some people can manipulate the spirits and use them either to do good or evil. According to these traditional beliefs, spirit manipulation can be done through witchcraft.

The spirit possession situation may be exacerbated by increasing anxiety among the students affected. Spirit possession affects students psychologically, physically, socially and spiritually, which leads to poor academic performance. The self-concept of those possessed is likely to be interfered with. Hence, there is need to include psycho-spiritual therapists in the management of this illness. It is also imperative that the illness is managed during its early stages.

The reviewed literature has enabled the study to appreciate issues surrounding spirit possession in secondary schools. All the studies reviewed are very pertinent to this study. Despite the fact that there have many reports of cases of spirit possession in many secondary schools in Africa, research studies on this phenomenon are very scanty. Among the few studies encountered, none of them has addressed similar variables as those outlined in this study. None of these studies has been done specifically among secondary schools in Karen and none has addressed the issue from a psycho-spiritual perspective.

In the light of these glaring research gaps, it is evident that this research is necessary in order to break new grounds in the area of spirit possession among secondary schools in Karen

and specifically from the psycho-spiritual perspective. This therefore justifies carrying out this kind of study to fill in this space of the knowledge gap.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter presents the procedures in terms of research design that were used to conduct the study. The target population, sample size and sampling procedures are also discussed. A description of data collection instruments namely the questionnaires is presented. In addition, the procedures taken in determining the validity and reliability of the instruments are also considered. Finally, the data collection procedures, data analysis and ethical considerations are explained.

3.1 Research Design

A research design is a scheme, an outline or a plan that is used to generate answers to the research problem (Orodho, 2008). The study adopted a quantitative survey design. According to Leedy and Ormrod (2010), quantitative research is a means of testing the research objectives including theories by examining the relationship among variables. Quantitative data was gathered through survey research design. Survey research designs are used in preliminary and exploratory studies and therefore it was relevant to the study as it allowed the researcher to gather information, summarize, present and interpret for the purpose of clarification (Oso & Onen, 2009). Quantitative data collection was conducted through self-administered questionnaires which were distributed to respondents at a specified time frame. The questionnaires were developed according to the research objectives (Sample attached as appendix 1).

According to Mugenda and Mugenda (2003), the descriptive survey design is the best design available for social science studies where researchers are interested in collecting primary data for the purpose of describing a population's characteristics that is too large to observe directly. It seeks to obtain information that describes existing phenomena by asking the

respondents about their views, attitudes and values. Therefore, the descriptive survey design was very appropriate in finding out the existence of spirit possession in secondary schools and its effects.

3.2 Rational for the Chosen Research design

It is important to account for why this study opted to do quantitative research design instead of qualitative, which ought to have been most suitable for the study or even a mixed method. The main reason behind the choice of the design was based on the fact that the study touches on a very delicate (sensitive) phenomenon, by the mere fact of exploring experiences of spirit possession. As much as, this phenomenon is a reality that schools experiences no one wants to be associated with the experience directly, making it difficult to have any student or even schools own up that they are directly encountering such experiences. All the effort, the study made to engage or recruit participants for interview schedule proved abortive. In fact, one of the schools completely refused that their students would not even participate in answering the quantitative research questionnaire based on the notion that they don't want their students to be introduced to the idea of spirit possession. Thus, the study had not much option than to resort to doing a quantitative design, hoping that the data obtained provides great insight towards understanding spirit possession among students and its impact on self-concept and academic performance including intervention strategy needed.

In addition, to student participants, the study equally recruited school administrators such as deputy principals and school counsellors in order to ensure that the data collected gives a more broad perception of how the experiences of spirit possession have been felt in the schools that participated in the study. Therefore, it hoped that the findings of this study could be validated on

these grounds though further study employing a mixed method or even a qualitative is highly desirable.

3.3 Locale of the Place

Karen Sub-County is a suburb of Nairobi in Kenya, located in the South West of the city centre. The place is named after the famous Karen Blixen. Karen borders the Ngong Forest. According to the 2009 population census, Karen has 24,507 people and covers an area of 48 square kilometers. Karen is divided into four wards namely; Karen, Langata, Hardy and Lenana Sub-Locations. The area has 17 secondary schools. This number of schools was adequate and relevant to test all the variables of the study, however only three schools were selected for participation in the research due to financial and time constraint.

3.4 Target Population

Kombo and Tromp (2006) define target population as all the people, object or events that possess the characteristics of interest to a research. The target population for this study was drawn from students, teacher counsellors and deputy principals in the 17 secondary schools within Karen Sub-County. The choice of Karen Sub-County was necessitated by the fact that the area has a variety of schools, where all the variables could be tested and generalized.

3.5 Sample Size

A sample is a set of respondents selected from a large population for the purpose of survey (Leedy & Ormrod, 2010). The sample was drawn from secondary schools in Karen Sub-County. The area was purposively divided into 3 zones namely; Karen, Langata and Hardy. According to Kombo and Tromp (2006) purposive sampling, is defined as the target group of people whom the researcher believes is reliable to provide information for the study. One

secondary school was randomly selected from each zone; in this perspective, 30% of the student participants were sampled as is recommended by Mugenda and Mugenda (2003). Through random sampling the study selected student participants in accordance with the school population as follows: 45 participants from Karen zone out of 150 students, 54 students from Lang'ata zone out 180 students and 68 students from hardy zone out of 192 students. As well, 3 deputy principals were invited to participate, one from each school including 4 class teacher counselors from each school. Hence the study enlisted a total of 182 participants which was adequate for the study.

3.6 Sampling Procedure

According to Tromp and Kombo (2006), sampling is a procedure that a researcher uses to gather people, places or things for the study. Sampling procedure therefore is the process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. Hence this implies that the selection of individuals from the population is done in such a way that each person has an equal chance to be taken into the sampling (Singh, 2007).

To observe gender parity, the researcher divided male and female in two strata according to their gender. Students from each stratum were numbered and the numbers written on small pieces of paper and put in different containers. Using simple random sampling, the required number of 167 students was picked from each stratum by picking the even numbers until the right number is achieved. The 3 deputy principals and 12 class teachers were selected using purposive sampling. Purposive method was necessary in ensuring that only the desired category of participants was selected.

3.7 Research Instruments

Research instruments are tools that the researcher uses to collect data. The study used questionnaires for both students and staff as the only research instrument to obtain data. The use of questionnaires was necessitated by the fact that they enabled the researcher to access information from the participants and also facilitated summarization of the data obtained from the field.

3.7.1 Questionnaires for participants

The researcher used questionnaires to collect data from students and teachers. Questionnaires are preferred as through them the researcher was able to obtain important information about the population. Questionnaires were therefore used as they are able to obtain standard information from all the participants. The questionnaire used 5-point Likert scale format statements such as: Strongly Agree (**SA**) Agree (**A**) Undecided (**U**) Disagree (**D**) Strongly Disagree (**SD**). The study's two supervisors from Psycho-spiritual Institute were involved in vetting the content of the questionnaires. A sample of the questionnaire for students is attached as an appendix I and that of teachers and deputies as appendix II.

3.8 Validity and reliability of research instruments

The essential characteristics of any measurement procedure are validity and reliability.

3.8.1 Validity of research instruments

Validity is defined as the appropriateness, meaningfulness, and usefulness of specific inferences made from the instrument or procedure results (Gall & Borg, 2008). This study incorporated the procedures of content validity. Content validity refers to the degree to which the scores yielded by a test adequately represent the content or conceptual domain that these scores purport to measure (Sauro, 2014). The claim for content, construct and face validity was based

on the examination of the instruments by researcher's supervisors, expert judgement, researcher's own reflective commentary, peer scrutiny and negative case analysis.

3.8.2 Reliability of research instruments

Cohen and Swerdlik (2007) define reliability as consistency and replicability over time, of instruments on groups of respondents. Creswell (2014) concurs that reliability refers to the stability and consistency of the instrument used. Mugenda and Mugenda (2003) defined reliability as a measure of the degree to which research instruments give consistent results or data after repeated trials. Reliability of instruments was tested using Cronbach's Alpha (α) index. This is presented in Table 1.

Table 1: Reliability test results

Item-Total Statistics					
Variables	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Total	Item-Correlation	Cronbach's Alpha if Item Deleted
Gender	53.7000	132.290		.000	.649
Age	53.7278	132.647		-.045	.654
Class	52.8945	118.822		.053	.690
Spirit possessed students are domineering and controlling	52.9722	125.827		.158	.642
Spirit possessed students lacks self-awareness	53.3278	123.049		.272	.631
Spirit possessed students suffer self-guilt	52.8722	119.599		.371	.621
Spirit possessed students feel good about themselves	51.9778	134.481		-.122	.670
Spirit possessed students feel superior to other students as they have extraordinary powers	53.0278	120.687		.314	.626
Spirit possessed students exhibit multiple personalities	53.1722	122.971		.302	.629
Spirit possessed students feels self-pity	52.7111	121.180		.327	.626
Spirit possessed students have low self esteem	53.0945	120.936		.318	.626
Spirit possession disrupts learning	53.8334	124.565		.296	.631
Spirit possession leads to low academic performance	53.5778	120.034		.407	.619
Spirit possession leads to school dropout	53.3222	117.841		.436	.614
Spirit possession has no influence on education as it is the work of imagination	51.8222	137.790		-.215	.680
Spirit possession makes most students lose interest in education	53.1667	108.442		.300	.629
Spirit possession often lead to closing of schools	52.6000	117.292		.404	.616
Witchdoctors are the most effective people to treat cases of spirit possession	51.6667	123.207		.225	.635
Religious people are the most effective people to treat cases of spirit possession	53.5834	125.318		.230	.636
Professional counsellors are the most effective people to treat cases of spirit possession	52.7778	121.828		.321	.627
Spirit possessed students need behaviour modification skills offered by psycho-spiritual counselors	53.4000	120.198		.432	.618
Treating spirit possession requires both psychological and spiritual skills	53.6778	123.148		.330	.628
Spirit possessed students need a lot of psycho-education	53.3611	120.624		.387	.621

Source: Researcher, 2017

Table 1 shows that the Cronbach's Alpha for the 23 items tested was 0.646 which is close to the recommended threshold of 0.7 and therefore the reliability of the research instruments can be regarded as moderate.

3.9 Data Collection Procedures

The process began by obtaining a research permission letter from Director of PSI at Marist International University College (MIUC). The letter was presented to the principals of the secondary schools under study seeking permission to administer questionnaires. Upon being granted permission, the researcher visited the schools and administered the questionnaires after doing some introductions. Filling of the questionnaire took about half an hour to complete. The filled up questionnaires were collected the same day to minimize cases of unanswered questionnaires. However, a period of two weeks was given for the exercise for those participants who were not able to do it instantly.

3.10 Data Analysis

Upon collecting the answered questionnaires, data was cleaned to determine the accurate and complete data and then improved the quality through correlation of detected errors and omissions. Collected data from questionnaires was analyzed in a systematic and critical manner using descriptive analysis methods and inferential statistics. Descriptive statistics such as frequencies, percentages and Pearson correlation were used to show the relationship between data.

3.11 Ethical Considerations

Leedy and Ormrod (2010) observes that most ethical issues in research are related to issues such as protection from harm, informed consent, right to privacy and honesty with professional colleagues. The researcher, therefore, endeavored to adhere to all ethical

requirements pertaining to carrying out a research. The rights and welfare of all the participants were protected at all times during the study. This included the following:

3.11.1 Informed Consent

Upon approval of the research proposal, the researcher sought permission to conduct research from the Psycho-Spiritual Institute at Marist International University College, the National Council of Science and Technology and the principals of the secondary schools to be studied. The research permits enabled the researcher to proceed to the field for data collection. The researcher then presented a letter of consent to each participant in the study for them to sign. The researcher ensured that the participants were fully aware of the purpose of the study well in advance before commencement of data collection exercise. This ensured that their informed consent was obtained and that no one was forced or coerced to participate in the study. The study was only carried out after getting authorization from the researcher's university and the secondary schools under study.

3.11.2 Confidentiality

Information derived from participants was treated with utmost confidentiality and they were asked not to write their names or that of their institutions on the questionnaires. The study ensured that the confidentiality of data, anonymity, privacy and safety of participants was observed and maintained. The research participants were assured that the data they provided would remain confidential and would not be disclosed in any manner without their consent.

3.11.3 Trustworthiness

The researcher ensured that all the sources consulted were cited, referenced and acknowledged as required in any scholarly piece of work (Creswell (2014)). Hence, the academic

writing standards set by the University were upheld in writing this research including strict adherence to the American Psychological Association (APA) manual (sixth edition).

3.11.4 Risk

This study had no intention of harming anyone including the participants and was only meant for academic purposes. The researcher appreciated the participants for their sacrifice of time and did not stress them beyond that. However, the researcher being a counsellor in training was ready to give therapeutic intervention to any participant who might have become emotional during the process of answering the questionnaire. Also, in case of further need, the affected participant could have been referred to an appropriate therapist after the immediate intervention. Debriefing session was done for all the participants after the answering of questionnaire to relieve them of any emotional burden that might have arisen from participating in the exercise.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

4.0 Introduction

The chapter presents the discussion of the findings of the study on spirit possession among secondary school students in Karen-Kenya. The study explored the effect of spirit possession on secondary school students' self-concept, the impact of spirit possession on students' academic performance and the role of psycho-spiritual therapy in the management of spirit possession among secondary school students in Karen- Kenya.

Questionnaires were used to collect data from 182 participants from students including teacher counselors and deputy principals of secondary schools in Karen, Nairobi Kenya. Upon completion of data cleaning, it was analyzed in line with the research questions and hypothesis. In order to facilitate the process of analyzing data, the researcher made use of SPSS version 21 for windows. Descriptive analysis of the data was computed in terms of item analysis using frequencies and percentages. In addition, Pearson correlation statistics establish the influence of the spirit possession on students' self-concept and academic achievement, including the effect of psycho-spiritual counselling intervention as strategy for managing students' experience of spirit possession. The findings were presented using tables and diagrams. The data analysis assisted in testing the following hypotheses:

Ho₁. There is no significant influence of spirit possession on students' self-concept.

Ho₂. There is no significant influence of spirit possession on students' academic achievement.

Ho₃. There is no significant influence of psycho-spiritual therapy in the management of students' spirit possession.

The presentation of data starts with the demographic data including rate of questionnaire return.

4.1 Return Rate

Table 2: Questionnaire Distribution

	Targeted Questionnaires		Returned Questionnaires	
	<i>Frequency</i>	<i>%</i>	<i>Frequency</i>	<i>%</i>
Respondents	182	100	182	100
Total	182	100	182	100

Source: Researcher's data (2017)

Table 2 indicates a return rate of 100% based on the fact that the researcher was assisted by staff on the ground in the various schools who ensured that the questionnaires were duly distributed, answered and collected. A total of 182 questionnaires were distributed and all of them were returned as anticipated. The study had enlisted 182 participants made up of 167 students, 12 school teacher counsellors and 3 deputy principals.

4.2 Demographic characteristics of Respondents

The demographic characteristics of the participants were examined so as to enhance the provision of a broader understanding of the participants. The analysis of the characteristics of the respondents was done on the basis of group composition in terms of gender, age and class. Part of the demographic data for teachers was to understand their level of experience.

4.2.1 Gender

The study embarked on establishing the gender of the students, school teacher counsellors and deputy principal participants as shown in table 3.

Table 3: Gender

Students' Gender	Frequency	Percent
Male	45	27
Female	122	73
Total	166	100.0

Teacher's Gender	Frequency	Percent
Male	7	44
Female	8	56
Total	15	100.0

Source: Researcher's data (2017)

Table 3 reveals that 27% of the student participants were male while 73% were female. It implied that female students' participants outnumbered their male counterparts by a big margin (46%). The reason behind this number was because one of the schools was an all-girls' school and this justified the higher percentage of female participants. This, however, was beneficial to the study regarding the fact that female students have been identified as mostly affected by spirit possession (Wong & Asher, 2016). On the other hand, the teacher participants indicate that 44% were male and 56% female participants.

4.2.2 Professional Qualification

The study sought to know the qualifications of the teachers in the schools under study as shown in Figure 2.

Figure 2: Professional Qualification

Source: Researcher's data (2017)

Figure 2 explains that 87% of the teacher participants including deputy principals have degree qualification while 13% had masters. This implies that all teachers were qualified to teach and/or serve as deputy principals in secondary schools.

4.2.3 Teaching experience

The study wanted to establish the teaching experience of the teacher participants as indicated in Figure 3.

Source: Researcher's data (2017)

Figure 3: Teaching experience

Figure 3 shows that teachers who had taught for 1-5 years were 35% as well as those who had taught for 6-10 years at (35%). Those who had taught for 11-15 years were 21% while those who had taught for 16 years and above were 9%. In total, the distribution shows that many teachers had taught for at least one year. This implies that most of the teachers who participated in this study have had enough contact experience with the students, therefore, stand the chance of having observed the students' behaviors (including spirit possession if it existed) for at least more than a year.

4.2.4 Participants' Age Distribution

The age distribution of the participants in the study is presented in Table 4.

Table 4: Age distribution of the participants

Students' Age	Frequency	Percent
12-15	76	46%
16-20	91	54%
Total	167	100%
Teachers' Age	Frequency	Percent
21-25	1	6%
26-30	3	19%
31-40	7	50%
41 & above	4	25%
Total	15	100%

Source: Researcher's data (2017)

Table 4 shows that students within the age bracket of 12-15 constituted 46% while those between age brackets of 16-20 represent 54%. This indicated that most of the students were in the age brackets of being adolescents presenting the age bracket targeted for the study. This age group according to Hecker, Barnewitz, Stenmark & Iversen, 2016 has a prevalence of spirit possession experiences among them. However, anyone can be a victim of evil or demonic possession.

The teachers' age distribution for school teacher counselors included deputy school principals. The teachers' age distribution indicated that the majority of them are located within the age bracket of 31 years (50%), and above (25%) which directly or indirectly portray that they are matured enough to handle the issues of students including the experiences of spirit possession.

4.2.5 Class Distribution

The study sought to establish the distribution of the participants in term of classes. Their responses were shown in Table 5.

Table 5: Class distribution

Class	Frequency	Percent
Form one	24	14%
Form two	64	38%
Form three	58	35%
Form Four	20	12%
Total	166	100.0

Source: Researcher's data (2017)

Table 5 shows that 24 participants (14%) were in Form one, 38% in Form two, 35% in Form three and 12% in Form four. Hence, majority of the respondents were from Form two. However, all classes were well represented which augured well for the study as opinions from all the classes were heard.

4.3 Presentation of the findings

The presentation of the findings specifically focused on the effect of spirit possession on students' self-concept and academic performance. In addition, the responses regarding the relevance of psycho-spiritual counselling as intervention strategy is equally presented. In all, item analysis is conducted using frequencies and percentages including Pearson's correlation to establish if there were significant or not.

4.3.1 The Influence of Spirit Possession on Self-concept

The first null hypothesis of this study was that there is no significant influence of spirit possession on students' self-concept. To test this null hypothesis, analysis of descriptive statistics

and inferential analysis for correlations were carried out to find out the position of participants on spirit possession and students' self-concept. The findings with regard to this question are presented in the table 6 using the Likert scale of **5 = (SA)** strongly agree, **4 = (A)**: agree, **3 = (U)**: undecided, **2= (D)**: disagree and **1 = (SD)**: strongly disagree

Table 6: Influence of Spirit Possession on Self-Concept

Influence of Spirit Possession on Self-Concept	SA		A		U		D		SD	
	<i>F</i>	%	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%	<i>F</i>	%
Spirit possessed students are domineering and controlling	56	31	50	27	26	14	31	17	19	11
Spirit possessed students lack self-awareness	76	42	54	30	16	8	22	12	14	8
Spirit possessed students suffer self-guilt	45	25	62	34	20	11	32	18	23	13
Spirit possessed students feel good about themselves	24	13	28	15	26	14	43	24	61	34
Spirit possessed students feel superior to other students as they have extraordinary powers	63	35	49	27	21	12	24	13	25	14
Spirit possessed students exhibit multiple personalities	56	31	60	33	35	19	18	10	13	7
Spirit possessed students feel self-pity	38	21	50	28	37	20	33	18	24	13
Spirit possessed students have low self-esteem	64	19	52	34	21	12	24	17	21	18

Based on the data presented in Table 6 above, the first item analysis regarding the attitude of domineering and control among spirit possessed students reflected that 58% of the participants affirm the fact spirit possessed students are domineering. On the contrary 28% of the participants

disagreed that spirit possessed students are domineering whilst 14% of the respondents were undecided. This implied that greater percentage of the participants are of the opinion that spirit possessed students are domineering and controlling

The second item tested if spirit possessed students lack self-awareness, a great majority (72%) of the participants both agreed and strongly agreed that Spirit possessed students lack self-awareness. Meanwhile, 20% of the participants disputed the idea that spirit possessed students lack self-awareness and 8% of the respondents were undecided. Based on this finding, it can be argued that spirit possession has correlation with students' self-awareness, meaning that, the mere fact of being possessed by the spirit impacts on how the students perceive themselves or even how others might perceive them. This finding concurs with Cott & Lambert (2015) research findings which reported that spirit possessed people exhibit conflicting behaviors which in one way or the other impacts on their self-concept including awareness.

The third item interrogated aspects of self-guilt as far as spirit possessed students are concerned and 59% of the participants agreed that these students do suffer from self-guilt. On the other hand, 31% of the participants disagreed whilst 11% were undecided. The greater percentage of the respondents' opinion indicated that spirit possessed students experience self-guilt which could be interpreted to mean that they feel bad about themselves, and/or have poor image about who they are. This finding has some connection to the previous item which revealed that spirit possessed students lack self-awareness based on the fact that they seem to float through life. One can hereby conclude that the self-concept of spirit possessed students is impacted upon.

The fourth item set out to check if spirit possessed students feel good about themselves and 28% of the participants supported this view while 58% disagreed. On the other hand, 14% of

the respondents were undecided. This finding affirms the previous item finding which indicated that spirit possessed students suffer from self-guilt. There is no doubt that anyone who feels guilt does not feel good about his/herself. This goes a long way to portray that the findings to some extent are in unionism indicating that truly spirit possession impacts on self-concept.

Considering the fifth item that examines whether spirit possessed students feel superior to others, as a result of having extraordinary powers, 62% of the participants opinioned this fact. 27% did not adhere to this whilst 21% remained undecided. Based on the fact that a greater percentage agreed with this, therefore, the study can conclude that spirit possessed students do feel superior to others and tend to manifest extraordinary powers from their gestures and frightening behaviours that at times scare others. In this context, their self-concept is affected. These findings about spirit possessed students being domineering and controlling, suffering self-guilt, feeling superior to other students as they have extraordinary powers and feeling self-pity is validated by Simon, Hauari, Hollingworth and Vorhaus, (2012) who researched and found out that children who are possessed by spirits have challenging behavior such as being rebellious, disobedient which causes distress to their parents.

Interrogating the aspect of spirit possessed students exhibiting multiple personalities, 64% of the participants accepted that spirit possessed students do exhibit multiple personalities and 17% differed from this and 17% were neutral about this view. This finding portrays that spirit possessed students experience identity crises which impacts on their self-concept. This has been supported by Emerson (2007) who observed that spirit possession is closely related to Multiple Personality Disorder (MPD) now called Dissociative Identity Disorder (DID) which is a mental condition where two or more personalities appear to inhabit a single body. Also in line with this fact, the Spiritual Science Research (2013) discovered that those affected by spirits,

ghosts, demons, devils or negative energies are unable to control their physical, mental, intellectual and spiritual faculties. Furthermore, this finding is buttressed by the observations of Okawa (2011) and Petrino (2015) who in their studies discovered that most people who are spirit possessed exhibit different signs for example lethargy, sudden onset of irritability, crankiness, drug or alcohol dependence, certain mental disorders like schizophrenia or stomach illness, extreme and often dangerous mood fluctuations among others.

The seventh item tested if spirit possessed students feel self-pity and 49% of the participants agreed on this meanwhile 31% did not key in to it. On other hand, 20% of the respondents had nothing to say either in support or against this idea. The findings revealed that to some extent spirit possessed students are vulnerable and would seek attention from others. It also supports the already mentioned fact that they suffer from self-guilt.

On questioning if spirit possessed students have a low self-esteem, an average of 53% of the participants both agreed and strongly agreed that spirit possessed students have a low self-esteem meanwhile 35% disagreed and 12% were undecided. It was observed from the findings that more than an average number supports the idea that spirit possessed students have a low self-esteem implying difficulties with self-acceptance. This corresponds with the study of Smith, (2006) that revealed that there is a strong link between spirit possession and self-acceptance. In this regard, Smith's research point to the fact that many people who are possessed by the spirit often lack self-appreciation indicating that they show low levels of self-love and self-care. These findings are validated by those of Escandon and Galvez (2013) who emphasized that spirit possessed people have a poor self-concept which is evident in their untidiness and tendency to neglect their duties and their physical appearance.

In summary, looking at the participants who were undecided from the findings of the study it was clear, for example those who did not know if spirit possessed students exhibit multiple personalities were 19% and possessed students feel self-pity were also 20%. This can be attributed to either some of the respondents being naïve to the idea of spirit possession. But also handling those who disagreed and strongly disagreed for instance those who disputed the idea of spirit possessed students suffer self-guilt were 31% while those who never agreed that Spirit possessed students feel good about themselves were 58% and those also doubted if real spirit possessed students feel self-pity was 31%. This can imply that the idea of spirit possession is a fantasy to some of the respondents more especially the believers or those who are possessed don't see any problem with spirit possession as it was asserted by Larsen (2008) who carried out an anthropological study in Zanzibar on relationship between humans and spirits. It was done through a year of participating in spirit possession ritual groups and experiencing the performances first hand. Larsen's ethnographic descriptions of ritual encounters reveals that many Zanzibaris participate in such ritual groups for a number of reasons such as the strains of personal affliction and the ambiguities of social life. This, therefore, requires inviting the spirits to offer some solutions to such issues. Hence, among the Zanzibaris, spirit possession is normal and expected and sometimes could be demanded for. Therefore, in their culture, self-acceptance among those affected by spirit possession is high and normal as seen from those who disputed the existence of spirit possession among students in the schools that research was conducted.

Table 7: Correlations of Influence of Spirit Possession on Self-Concept

		Correlations							
		Spirit possessed students exhibit multiple personalities	Spirit possessed students feel self-pity	Spirit possessed students have low self-esteem	Spirit possessed students are domineering and controlling	Spirit possessed students lack self-awareness	Spirit possessed students suffer self-guilt	Spirit possessed students feel good about themselves	possessed students feel superior to other student
Spirit possessed students exhibit multiple personalities	Pearson Correlation	1	.568	.595**	.587**	.634*	.451	.125	.245
	Sig. (2-tailed)		.009	.000	.000	.043	.001	.050	.045
	N	182	182	182	182	182	182	182	182
Spirit possessed students feel self-pity	Pearson Correlation	.568	1	.795**	.587**	.334*	.687	.056	.452
	Sig. (2-tailed)	.009		.000	.000	.043	.005	.006	.007
	N	182	182	182	182	182	182	182	182
Spirit possessed students have low self-esteem	Pearson Correlation	.595	.795	1	.587**	.334*	.456	.587	.125
	Sig. (2-tailed)	.000	.000		.000	.043	.001	.007	.058
	N	182	182	182	182	182	182	182	182
Spirit possessed students are domineering and controlling	Pearson Correlation	.587	.268	.595**	1	.334*	.258	.332	.178
	Sig. (2-tailed)	.000	.109	.000		.043	.004	.007	.001
	N	182	182	182	182	182	182	182	182
Spirit possessed students lack self-awareness	Pearson Correlation	.268	.458	.347*	.083	1	.512	.457	.357
	Sig. (2-tailed)	.109	.003	.036	.627		.004	.017	.035
	N	182	182	182	182	182	182	182	182
Spirit possessed students suffer self-guilt	Pearson Correlation	.595**	.347*	.468	.820**	.614**	1	.348	.217
	Sig. (2-tailed)	.000	.036	.048	.000	.000		.027	.024
	N	182	182	182	182	182	182	182	182
Spirit possessed students feel good about themselves	Pearson Correlation	.587**	.083	.620**	.546	.536**	.147	1	.178
	Sig. (2-tailed)	.000	.627	.000	.007	.001	.004		.015
	N	182	182	182	182	182	182	182	182
Spirit possessed students feel superior to other students as they have extraordinary powers	Pearson Correlation	.334*	.197	.614**	.536**	.157	.258	.341	1
	Sig. (2-tailed)	.003	.041	.000	.001	.008	.002	.005	
	N	182	182	182	182	182	182	182	182

*. Correlation is significant at the 0.05 level (2-tailed).

Pearson’s correlation coefficient was carried out which is a statistical measure of the strength of a linear relationship between spiritual possession among secondary school students

and self-concept. The relationship is denoted by r as follows $-1 < r < +1$ indicating positive values and on the other hand, negative values denote negative linear correlation where a value of 0 denotes no linear correlation and the closer the value is to 1 or -1 , the stronger the linear correlation. It was carried out in the significant level of $p < 0.05$. Therefore, the findings in the above table 7 revealed that all the items have strong positive relationship at $p < .05$ as follows: that students who are possessed have low self-esteem since r was found to be $.795$ at $p < .000$ which means that these students felt self-pity as was expressed by Cohen & Barrett (2008) who posit that the person being possessed has no control of himself and the self-concept.

Therefore the item analysis and the linear correlation strongly portray that spirit possession impacts on students' self-concept, informing this study to reject the first null hypothesis which stated that there is no significant influence of spirit possession on students' self-concept. In other words, it means that spirit possession is a risk factor for proper students' development of self-concept, which is in line with theoretical framework- the transactional analysis of Eric Berne. Basically, all the items testing the influence of spirit possession on students' self-concept rather showed that there is a positive relation between students' self-concept and spirit possession. This relationship points to the fact that students who are possessed by the spirit are likely going to have low self-concept. In addition, the findings also revealed that these students who may be possessed by the spirit have higher indices of having multiple personalities, which some scholars have indicated is a sign of mental disorder (Emmerson, 2007; Keener, 2010; Kokota, 2011; Wong & Asher, 2016).

In this case, students affected by spirit possession may not be able to explain what is bothering them. However, by means of observing them one may for instance identify the manifestations such as expression of abnormal behaviour, convulsions and funny noises and

thereby decipher if they are possessed or not and then take the appropriate action. The Transactional Analysis Theory which is the method used for studying interactions between individuals has proved beneficial as it can address the problem of students who loses self-concept by offering a well-being therapy to enable them reach their full potential in all aspects of their life.

Finally, it is clear from this objective that most of the spirit possessed students had a problem of self-concept. This comes as a result of low self-esteem which makes them to exhibit multiple personalities as way of defense for their problem. Although, this may complicate the case by making them feel self-pity as fellow friends may not acknowledge this kind of behavior. Therefore, to show that they also have a say, they portray a domineering and controlling attitude of the environment of which they stay by doing funny things.

4.4 Influence of Spirit Possession on Academic Achievement

The second null hypothesis of this study was that there is no significant influence of spirit possession on students' academic achievement. To test this null hypothesis, an analysis of descriptive statistics, and inferential statistics analysis testing for correlations were carried out to find out the position of participants on spirit possession and students' academic achievement. The research aimed at exploring the influence of spirit possession on academic achievement of affected students. The findings with regard to this question are presented in table 8 using the Likert scale.

Table 8: Descriptive Statistics on Influence of spirit possession on academic achievement

Influence of spirit possession on academic performance	SA	%	A	%	U	%	D	%	SD	%
	<i>F</i>	%	<i>F</i>	%	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%
Spirit possession leads to low academic performance	95	52	49	28	15	8	8	4	15	8
Spirit possession leads to school dropout	77	42	57	31	14	8	12	7	22	12
Spirit possession makes most students lose interest in education	72	40	60	33	21	11	12	7	17	9
Spirit possession often leads to closure of schools	43	24	46	25	22	12	34	19	37	20

Source: Researcher's data (2017)

Table 8 was used to establish whether spirit possession had any effect on the academic achievement among secondary school students in Karen-Nairobi, Kenya. The results indicate that a majority, represented by 79% of the participants registered an agreement against 12% of the participants who showed disagreement that spirit possession had an effect on academic achievement. On the other hand, 8% of the participants were undecided on this view. This means that as spirit possessed students lack self-awareness, suffers from self-guilt and eventually low self-esteem, they lose interest in almost everything including the quest and zeal for studies leading to poor academic performance. The finding of this study agrees with a study carried out by Lane, Barton-Arwood, Nelson and Wehby (2008) who conducted a research on academic achievement of students with emotional and behavioral disorders such as spirit possession and it was revealed that the students who were possessed scored poorly in school. The finding also concurred with the claim of Garisse (2012) who carried out a study on the influence of spirit possession on academic achievement among secondary school girls in Lamu County, Kenya. The study found out that among the secondary school girls who were found to be possessed, their

academic achievement was too low compared with their other healthy colleagues in the same class. This might be attributed to most of the possessed students who were found to be with no interest in education, to the point that some dropped out of school and there was disruption of learning activities among many others.

On the item examining if spirit possession leads to school dropout, 73% of the participants agreed and 19% disagreed whilst 8% were undecided whether spirit possession leads to school dropout among secondary school students or not. This finding shows that spirit possession affects studies as the victims lack concentration in school activities thereby would preferably abandon school and may be engage in less intellectually demanding avenues. This notion could be backed the case report of Lakwena spirit possessed leaders, who influenced a group of people including young school going children to abandon school and join the National Resistance Army (NRA) to fight the government of Uganda (Nehrend, 1999). The future of the young people concerning the academic arena was, thus, put into jeopardy as they were misled by these spirit possessed leaders to discontinue school.

More so, when interrogating if spirit possession makes most students to lose interest in education, 73% of the participants admitted this fact and 16% did not join the chorus while 11% were dormant about it. This finding is in unionism with above results on spirit possession leading to low academic achievement, school dropout as all these emanate from the loss of interest on education.

Similarly, upon investigating if spirit possession lead to closure of schools, the study established that out of 100% participants 49% both agreed and strongly agreed that spirit possession can lead to closure of schools and 39% disagreed while leaving 12% undecided. Although the opinion was divided between those who agreed and those who disagreed, majority

were of the opinion that spirit possession leads to closing of schools. This finding shows that the issue of spirit possession can be quite serious rendering school managers and principals so helpless that the only alternative is to close down schools at least temporarily. This finding resonates with the findings of Giles (1999) which expressed that most girl secondary schools in Mombasa are affected by spirit possession especially those from Arabic and Pemba pagan spirits, which often lead to temporary closure. The finding claims that most of these spirits affect adolescent students especially girls in secondary schools and when they strike, the schools had to be closed until when the exorcists are called and the schools cleansed and within this period studies are disrupted (Giles, 1999).

4.4.1 Correlations between Spirit Possession and Academic Achievement

Using Pearson correlation to establish the relationship between spirit possession and academic achievement is presented in Table 9

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Table 9: Correlation between spirit possession and school dropout

		Spirit possession leads to low academic achievement	Spirit possession often leads to closing of schools	Spirit possession makes most students lose interest in education	Spirit possession leads to school dropout
Spirit possession leads to low academic achievement	Pearson Correlation	1	.372	.567	.732
	Sig.(2-tailed)		.000	.000	.000
	N	182	182	182	182
Spirit possession often leads to closing of schools	Pearson Correlation	.372	1	.541	.491
	Sig.(2-tailed)	.000		.000	.000
	N	182	182	182	182
Spirit possession makes most students lose interest in education	Pearson Correlation	.567	.541	1	.801
	Sig.(2-tailed)	.000	.000		.000
	N	182	182	182	182
Spirit possession leads to school dropout	Pearson Correlation	.732	.491	.801	1
	Sig.(2-tailed)	.000	.000	.000	
	N	182	182	182	182

Source: Researcher's data (2017)

Pearson's correlation coefficient was carried out which is a statistical measure of the strength of a linear relationship between spiritual possession among secondary school students and academic achievement. The relationship is denoted by r and is by design constrained as follows $-1 < r < +1$ meaning that a positive values denote positive linear correlation; negative values denote negative linear correlation; whereby a value of 0 denotes no linear correlation and the closer the value is to 1 or -1 , the stronger the linear correlation. It was carried out in the significant level of $p < 0.05$. Table 9 reveals the relationships of the various items that were used to test whether spirit possessed individuals have problems in their academic achievement. The findings revealed that there was a significant strong positive relationship between spirit

possessed students and loss of interest in education which makes the students to drop out of school with a Pearson's correlation coefficient of $r = 0.801$, at $p > 0.01$, $n = 182$.

Consequently, the study established that there was a significant strong positive relationship between spirit possessed students and low academic achievement which as result led to students dropping out of school since the $r = .732$ at $p < .000$. This might be as result of humiliation students feel due to low academic achievement that makes them think that life in school has no meaning since they cannot compete with their colleagues who are doing well academically.

It was also established that spirit possession had a significant positive relationship with closing of schools but it was not so strong a correlation since $r = .372$ at $p < .000$ which led to low academic achievement among secondary school students who were affected by spirit possession. This finding agrees with that of Garisse (2012) who found out that spirit possession disrupts learning, which negatively affect academic achievement of those affected and some of the victims eventually dropping out of school since they no longer find any interest in studies.

Therefore from Table 9, in view of the participants' responses, the null hypothesis 2 which stated that there is no significant influence of spirit possession on students' academic achievement is rejected. Basically, all the items testing the influence of spirit possession on students' academic achievement rather revealed that there is a positive relation between students' academic achievement and spirit possession. This relationship points to the fact that students who are possessed by the spirit are likely going to have low academic achievement. In addition, the findings also revealed that these students who may be possessed by the spirit have higher tendency towards dropping out of school. This is as a result of loss of interest in continuing with education whereby they find it hard to cope with their colleagues who are doing well in school.

The findings are an indication that spirit possessed students may be victims of low academic achievement and as result of this they are victims of school dropout due to the spirit possession which referred to as a 'parasite' that feed off the energy of the living host (Palmer, 2014). Through his model of Spirit Release Therapy he uses the understanding that attached spirits are seen as 'parasites' inside the host. The method is also referred to as a clinical approach or deossession (Palmer, 2014). Dr. Baldwin's therapy uses spirit release approaches to describe the release that can be applied in a school set up to remove the parasite feeding on the energy of the students. Although in rare occasions the spirit is made to feel guilty for invading the host, the model advocates for peaceful transition of the spirits into another medium mostly known as light of the afterworld (Allen, 2007). Therefore, schools experiencing spirit possession incidences should strive to make all interactions with the spirits as non-confrontational as possible and efforts should be made to invite the spirits to transit or to cross-over.

To conclude, the study's findings were positive regarding whether spirit possession had any effect on academic achievement among the possessed students in secondary schools in Karen-Nairobi, Kenya. This meant that spirit possessed students mostly lose interest in their studies as a result it leads to low academic achievement for most of these students and could even disturb the entire school atmosphere. In this context, even other students who are not possessed themselves are equally affected. Also, in cases of mass spirit possession, the teaching/learning process is actually disrupted to the extent that the affected schools are shot down for some time in order to solve or redress the problem of spirit possession as witnessed in many parts of the world.

4.5 The Role of Psycho-Spiritual Therapy in the Management of Spirit Possession among Students in Secondary Schools

The third null hypothesis of this study was that there is no significant influence of psycho-spiritual therapy in the management of students' spirit possession. To test this null hypothesis, an analysis of descriptive statistics, and inferential statistics analysis testing for Pearson's correlations coefficient were carried out to find out the position of participants on psycho-spiritual therapy in the management of spirit possession among students in secondary schools. The findings are presented in the Tables 10 and 11.

Table 10: Role of psycho-spiritual Therapy in management of spirit possessed students

Influence of spirit possession on academic performance	SA	%	A	%	U	%	D	%	5	%
	SD									
	<i>F</i>	%	<i>F</i>	%	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%
Witchdoctors are the most effective people to treat cases of spirit possession	19	10	28	15	13	7	33	19	89	49
Religious people are the most effective people to treat cases of spirit possession	89	49	60	34	8	4	17	9	8	4
Professional counsellors are the most effective people to treat cases of spirit possession	38	21	57	32	31	17	39	21	17	9
Spirit possessed students need behaviour modification skills offered by psycho-spiritual counselors	67	37	74	41	15	8	15	8	11	6
Spirit possessed students need a lot of psycho-spiritual education	73	40	58	32	24	13	14	8	13	7

Source: Researcher's data (2017)

Table 10, shows that many (67%) of the participants do not agree with the idea that witchdoctors are some of the most effective people in treating cases of spirit possession and only 25% agreed while 7% concealed their own opinion about this. This shows that majority of the

participants were of the opinion that witchdoctors are not the most effective people to treat cases of spirit possession. The results, however, contradict the finding of Larsen (2008) who carried out a study on witchcraft in some communities in Africa and the findings revealed that one needed to invite the spirits to offer some solutions to some issues in an African context.

The participants were asked whether religious people are some of the most effective people to treat cases of spirit possession, to which 83% were in agreement against 13% of those who showed disagreement whilst 4% were undecided. Hence, an overwhelming majority of the respondents (83%) are of the opinion that religious people are the most effective people to treat cases of spirit possession against a meager 13% that refuted the claims. The minority of the respondents in this finding are considered insignificant. This study agrees with the finding of Allen (2007) who asserted that all spirits should be released in a controlled manner using various techniques such as reciting prayers or blessings by calling upon the power of the Divine and commands the spirit to leave either up into the Light, down into the Earth or taken to a hiding place. It was also observed by Malaysiakini News, (2016) that when the spirit attacked several secondary schools which affected more than 100 students, the Minister of Education Mr. Mahdir Khalid in Kuala Lumpur appealed for the intervention of religious people in offering solution through prayers and counseling. Therefore, he suggested that for long term solution, the schools should seek expert help from religious leaders and psychiatrists.

When asked whether the professional counsellors are some of the most effective people to treat cases of spirit possession, 53% of the participants showed agreement while 30% showed disagreement and 17% did not comment on this. Again, the minorities in this study are considered insignificant and therefore, the finding gives evidence that professional counsellors are the most effective people to treat cases of spirit possession. The findings are an indication

that spirit possessed students may be victims of low self-concept. This can be justified by the transactional analysis theory of Eric Berne who postulates that by observing the behavior or attitude of a client, the counselor will be apt to use his/her skills for proper treatment (Berne, 2016). This will help victims regain their well-being.

When the participants were asked whether spirit possessed students need behaviour modification skills offered by psycho-spiritual counsellors, 78% of the participants showed agreement against 14% of those who showed disagreement and 8% who were undecided. This translates to a majority of 78% of the respondents who opted were of the opinion that spirit possessed students need behaviour modification skills offered by psycho-spiritual counsellors. The findings of this study concur with the study of Neuner, et.al. (2012) who carried out a cross-sectional survey study on spirit possession and mental health among adolescents and young adults in war-affected Northern Uganda. Similarly, this finding agrees with the Transactional Analysis Theory that is grounded on the assumption that people make current decisions based on past premises. Therefore, having the knowledge of psycho-spiritual counselling based on the clients' mental, emotional, and social background is anticipated as an aid towards healing whenever spirit possession occurs.

When the participants were asked whether treating spirit possession requires both psychological and spiritual skills, 86% of the participants showed agreement against 10% of those who showed disagreement and 4% were undecided. The minority of 10% in this case are regarded as insignificant regarding the outcome of the study. Therefore, majority of the participants (86%) supported the opinion that treating spirit possession requires both psychological and spiritual skills. This fact is supported by Behrend (1999) who infers that spirit possession treatment requires consulting a diviner who is either a shaman (master of spirits) or a

Koranic expert. This implies that treatment of spirit possession requires spiritual interventions as well.

When asked whether spirit possessed students need a lot of psycho-education, majority of the participants 72% showed agreement against a minority of 15% of those who showed disagreement. Therefore, an overwhelming majority of the participants were of the opinion that spirit possessed students need a lot of psycho-education. This finding adheres to the practice of psycho-education by psycho-spiritual therapists as one of the skills in helping the clients. It therefore agrees with Bojuwoye, (2013) who said that Psycho-spiritual therapy involves integrating psychology and spirituality but also incorporating traditional beliefs of various indigenous cultures of Africa especially those associated with ancestral spirits as a powerful therapeutic agent for influencing behavior change. This method is believed to work since incorporating ancestral spirits belief into conventional counseling and psychotherapy might stand a chance in schools in Africa as traditional beliefs are still deeply enshrined in many cultures.

Table 11: Correlations between psycho-spiritual therapy and management of students' spirit possession

		Use of witchdoctors to treat cases of spirit possession	Use of Religious people to treat spirit possession	Use of professiona l counsellors to treat spirit possession	Use of psycho- spiritual counsellors in behavior modificatio n	Need of psycho- spiritual education for spirit possession
Witchdoctors are the most effective people to treat cases of spirit possession	Pearson Correlation Sig.(2- tailed) N	1 182	.25 182	.10 182	.12 182	.104 182
Religious people are the most effective people to treat cases of spirit possession	Pearson Correlation Sig.(2- tailed) N	.252 .000 182	1 182	.84 .00 182	.79 000 182	.712 182
Professional counsellors are the most effective people to treat cases of spirit possession	Pearson Correlation Sig.(2- tailed) N	.107 .000 182	.84 .00 182	1 0 182	.79 .00 182	.712 182
Spirit possessed students need behaviour modification skills offered by psycho- spiritual counsellors	Pearson Correlation Sig.(2- tailed) N	.122 .000 182	.84 .00 182	.79 .00 182	1 0 182	.687 182
Spirit possessed students need a lot of psycho-spiritual education	Pearson Correlation Sig.(2- tailed) N	.104 .000 182	.81 0 182	.71 0 182	.79 0 182	1 182

Source: Researcher, 2017

Pearson's correlation coefficient was carried out which is a statistical measure of the strength of a linear relationship between spiritual possession among secondary school students and psycho-spiritual counselling interventions. The relationship is denoted by r and is by design constrained as follows $-1 < r < +1$ meaning that a positive values denote positive linear

correlation; negative values denote negative linear correlation; a value of 0 denotes no linear correlation and the closer the value is to 1 or -1, the stronger the linear correlation. It was carried out in the significant level of $p < 0.05$. Table 10, reveals the perfect relationships of various items that were used to test whether psycho-spiritual counselling interventions had any effect on spirit possessed individuals. The findings revealed that there was a significant strong positive relationship between religious people and spirit possessed individuals. This means that for psycho-spiritual counselling interventions religious people are needed to offer solution of reviving the spirit of the possessed student in various schools in Karen-Nairobi, Kenya since $r = 0.841$ at $p < .000$.

Consequently, the study established that there was a significant positive relationship between psycho-spiritual therapy and the management of students' spirit possession. This indicates that spirit possessed students can benefit through psycho-spiritual. This relationship points to the fact that students possessed by the spirits are likely to be assisted by the religious people and psycho-spiritual counsellors. Therefore, from table 10, in view of the participants' responses, Hypothesis 3 which stated that there is no significant influence of psycho-spiritual counselling interventions on spirit possession was rejected. Basically, all the items testing the influence of psycho-spiritual counselling interventions on spirit possession of students who are possessed rather revealed that there is a positive relation between spirit possession and psycho-spiritual counselling interventions.

In sum, the purpose of the study was to establish if the interventions of psycho-spiritual counselling skills will be helpful in treating cases of spirit possessed students in secondary schools in Kenya. The findings revealed that most people prefer to use religious people to pray for them as a way of treatment for problem of spirit possession. But still professional counsellors

need to be empowered to offer their services in schools affected by spirit possession since they have the appropriate needed skills, particularly psycho-spiritual counselors who are invested with counselling spiritual techniques. Hence, they stand a better position to psycho-educate the students as well as those who are not directly affected, facilitating behavioral change in students affected by spirit possession. The psycho-spiritual therapists may have an edge over other professionals as their skills in handling spirit possession are more integrative and holistic including their understanding of cultural aspects of African traditional beliefs.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of the major findings of the study, conclusions and recommendations on the way forward and delimitations including suggestions for further studies and research reflexivity.

5.1 Summary of the Study

The purpose of this study was to examine the experiences of spirit possession among secondary school students in Karen- Nairobi, Kenya in relation to its impact on students' self-concept, academic achievement and the role of psycho-spiritual counselling interventions. The study was guided by the following objectives: to examine the self-concept of students who experience spirit possession in secondary schools in Karen, Nairobi County; to determine the effect of spirit possession on the academic achievement of students in secondary schools in Karen, Nairobi County; to explore the role of psycho-spiritual therapy in the management of spirit possession among secondary school students in Karen, Nairobi County.

Two theories informed the study: Spirit Release Theory and Transactional Analysis Theory. The Spirit Release Theory was important to the study in creating an understanding that most of the spirits have resonating emotions with the living hosts and as such it is important to appreciate these transactions between spirits and the human in order to be able to offer appropriate help whenever need be.

Basically, most of the literature reviewed revealed that spirit possession affects students in varying ways including self-concept and academic performance (Kokota, 2011; Scott &

Lambert, 2015). In addition, some literature emphasized that psycho-spiritual counselling is needed to help students and schools to manage experiences of spirit possession (Allen, 2007; Bojuwoye, 2013). Based on the reviewed literature there are gaps that needed to be filled by a study of this nature, particularly in the area of integrating psycho-spiritual counselling as an effective helping tool.

The research design adopted was quantitative design wherein 182 participants composed of 165 students, 12 counsellors and 3 deputy principals from secondary schools in Karen, Nairobi were randomly selected. Questionnaires were used to collect data and subsequently, the collected data were analyzed according to the research objectives, questions and hypothesis. Statistical Programme for Social Sciences (SPSS) version 21 was used to conduct descriptive statistics based on percentages and frequencies. As well, Pearson correlation analysis was conducted to establish if there were any relationship between students' self-concept, academic performance and spirit possession with aim of rejecting or accepting the hypothesis. Chapter five presented the summary of the findings, conclusions, recommendations and suggestions for further research.

5.2 Summary of the Findings

This section presents the summary of the study findings of the influence of spirit possession on self-concept, academic achievement, and the role of psycho-spiritual therapy in the management of spirit possession among students in secondary schools.

5.2.1 The Influence of Spirit Possession on Self-concept

The findings revealed that spirit possession influences students' self-concept in a multiplicity of ways such as; spirit possessed students are domineering and controlling, lack self-

awareness, suffer self-guilt, and feel superior to other students as they tend to have extraordinary powers. Furthermore, the findings indicated that spirit possessed students exhibit multiple personalities, including the feeling of self-pity and low self-esteem. Based on these findings the study concluded that spirit possession impact on students' self-concept as wherein 72% participants asserted that students who were possessed by the spirit lack self-awareness given based on the fact that they engage in bizarre behaviors (Kokota, 2011).

Pearson's correlation coefficient of .795 tested at the $p < 0.05$ since the $p < .000$ reflected that there was a significant relationship between the various items that were used to test whether spirit possessed individuals have problems with their self-concept. Therefore, hypothesis 1⁰ which stated that there is no significant influence of spirit possession on students' self-concept was rejected. In this perspective, it was assumed that students affected by spirit possession would feel disturbed about what is happening to them, including being ashamed of themselves as they are often isolated. Based on this reason one can justify why they need help from psycho-spiritual counsellors.

5.2.2 Influence of Spirit Possession on Academic achievement

Equally, the findings revealed that experiences of spirit possession impact on the academic achievement of secondary school students in Kenya, reflecting a 79% of the participants affirming that students who were possessed scored poorly in school, leading to school dropout and even in some instance closure of school due to disturbance emerging from various activities of those possessed students.

Pearson correlations test reflected an $r = 0.801$ at $p < .000$ revealing that there is relationship between the various items that were used to test whether spirit possessed individuals have problems in their academic achievement. Consequently, the study concluded that there was

a significant relationship between spirit possession and students' low academic achievement. Therefore, hypothesis 2 which stated that there is no significant influence of spirit possession on students' academic achievement was rejected. Basically, the findings also revealed that these students who may be possessed by the spirit lean towards dropping out of school. This is as a result of loss of interest in continuing with education due to challenges of coping with other colleagues who are doing well in school.

5.2.3: The Role of Psycho-Spiritual Therapy in the Management of Spirit Possession among Students in Secondary Schools

The findings revealed that psycho-spiritual counselling is an appropriate intervention skill for helping spirit possessed students. Interestingly, 78% of the participants affirmed that psycho-spiritual counsellors should offer helping services to spirit possessed students who needed behaviour modification skills through psycho-spiritual education/counselling.

Subsequently, hypothesis 3⁰ which stated that psycho-spiritual counselling is not significant in managing the influence of spirit possession and was rejected. Basically, all the items testing the influence of spirit possession and psycho-spiritual counselling rather revealed that there was a positive relationship between spirit possession and psycho-spiritual counselling for students who were affected by spirit possession.

5.3 Conclusion

In conclusion, the study maintained that spirit possession influenced students' self-concept in terms of self-image, self-awareness, and self-guilt. Hence, the study revealed that spirit possessed students are domineering, controlling, suffering from superiority complex as they think they have extraordinary powers.

Similarly, the study's finding indicated that spirit possession impact on academic achievement, wherein students who are possessed tend to drop out of school and/or disrupt the smooth running of school by their various activities.

On the role of psycho-spiritual counselling for the management of spirit possession, the study concluded that psycho-spiritual therapists play a crucial role in the treatment and healing of spirit possessed patients. Worth noting is the notion that psycho-spiritual therapists have the ability to combine psychology and spirituality to offer holistic treatment and healing.

5.4 Limitations of the Study

There were some limitations to the study particularly as this research is a quantitative design it means that the participants may not have been able to share their in-depth meaning of the understanding of the experiences of spirit possession. But it is hoped that further research might take care of this shortcoming based on the fact that victims of spirit possession equally volunteered to participate in such a study.

5.5 Recommendations

Cognizance of the researcher's wish/role as an active participant in the process of knowledge regeneration, the study recommends that students, parents, schools, school principals, teacher counselors, and policy makers have a critical role to play in order to handle the problem of spirit possession. Hence, recommendations are made as follows:

5.5.1 School Principals

Principals are managers of the schools, therefore, should familiarize themselves with issues of spirit possession so that they are able to take the necessary precautionary measures. The knowledge of spirit possession will also help them to discern when the problem arises and be able to seek help from the right personnel. In this regard, it is recommended that school

principals enlist the help of psycho-spiritual counsellors and religious people to come and give seminars and workshops focusing on varying issues of spirit possession among many other things.

Also, schools should really be attentive to the existence of spirit possession in order not to live in denial as the case of that one school that refused that their students cannot participate in such a study because they are not possessed nor would they wish their students to be introduced to such phenomenon. Hence, the ministry of education in making policy should insist that schools psycho-educate themselves on such matters. In this regard, parents' teachers associations should be actively involved since it concerns the welfare of their children/wards, thus, such matters should be addressed at PTA meetings.

5.5.2 Teacher Counselors

It is also recommended that teacher counselors learn more about spirit possession to be able to offer therapy to students when such cases happen. Teachers spend most of the time with students at school. When they know more about spirit possession, they will be in a better position to identify students with symptoms of spirit possession and take the necessary measures to carefully help the victims. Hence, workshops and seminars on issues regarding spirit possession should be extended to the teachers as well.

5.5.3 Parents

One of the basic responsibilities of a parent in the family is the wellbeing and education of their children. The family is the first school. It is the domestic school. Hence, the study recommends that parents need to possess knowledge of spirit possession. Since education is not limited to the formal but also the informal which is the backbone of whatever the child would learn later in life. In this light, the study hopes that the study findings will be made available to

families, particularly those whose children participated in the study in order to create the necessary awareness that is needed. This, the study hoped to do through publication of findings emerging from this study. Equally, it is hoped that the publications would not only be read by parents but also attract a larger scope of readers, thereby creating greater awareness.

5.4.4 Policy makers

This study will be available in the university library as the process to publish is attended to. Therefore, with permission from the author and the school of postgraduate, one can be able to access the findings of this study online at the university website.

Within the school milieu from elementary to tertiary, the study recommends that psycho spiritual counseling be made part and parcel of the school curriculum as a matter of an educational policy. This is going to compliment the “normal’ counseling that already takes place which is limited because it does not delve into the spiritual realm. This kind of counseling complements psychological counselling. The implication is that such inclusion of psycho spiritual counseling will alleviate schools from on-going closure that arise due to disturbing effects of spirit possession. This will buttress the aspect of looking for holistic treatment to all of man’s predicaments. A road to objective self-awareness, self-acceptance geared towards self-actualization and self-transcendence.

The study recommends that this study could be used by the church leaders and politicians as a way of charting the way forward for finding permanent solution to this problem of spirit possession in secondary schools in Kenya and for the improvement or betterment of the society.

5.5 Suggestions for further Research or future orientations

Taking into consideration the confusion that exists about the phenomenon of spirit possession, the researcher suggests that further studies should be carried out to authenticate the existence of spirit possession and differentiate it from other psychological disorders.

Furthermore, in cognizance of the weaknesses of this study and considering the fact that psycho-spiritual counselling is a relatively new area especially in Africa, it is suggested that a similar be carried in Kenya using a mixed method approach to enhance the generalizability.

5.6 Research reflexivity

Reflexivity can be defined as the process of reflecting on yourself as the researcher, in order to provide more effective and impartial analysis. It involves examining and consciously acknowledging the assumptions and preconceptions you bring into the research, which, therefore shapes the outcome of study. It is about self-awareness about influences that may occur due to our own patterns of thought and behaviour that are informed by our personal values, our political leanings, culture, ethnicity, religion, age, gender, among others (Patton, 2001). Hence, the researcher was aware of influences that could have resulted from past personal experiences with cases of spirit possession in some secondary schools in Cameroon.

Such experiences involved witnessing how spirit possession renders students incapable of concentrating in their academic work including the disruption of the entire school program. Therefore, the researcher kept a journal note to monitor feelings/prejudices arising from personal experiences. These journal jottings were duly discussed with superiors in order to control against possibility of biases (Heron, 2005).

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APPENDIX I: QUESTIONNAIRE FOR STUDENTS

Dear Respondent,

RE: DATA COLLECTION

I am a student at Marist International University College, Psycho-Spiritual Institute pursuing a Masters in Psycho-Spiritual Counselling. I am carrying out a research on “*Spirit Possession among Secondary School Students in Karen, Kenya: Implications for Psycho-Spiritual Counseling intervention.*” I will be grateful if you kindly assist me to fill in this questionnaire by responding to the questions either by ticking [√] or giving a brief explanation in the spaces provided. All the information you will provide will be treated with utmost confidentiality.

Consent:

By signing this consent form, I confirm that I have read and understood the information and have had the opportunity to ask questions. Accordingly, I voluntarily agree to take part in this study.

Signature _____ Date _____

Thank you in advance for your cooperation.

Sr. Odilia Waika

9th January 2017

Section A: Demographic Information

1. Gender : (a) Male [] (b) Female []
2. Age: **a).** 12-15 [] **b).** 16-20 **c).** 21-25 []
3. Class: Form one [] Form two [] Form Three [] Form Four []

Section B: The Influence of Spirit Possession on Self Concept

Put a tick [√] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Spirit possessed students are domineering and controlling					
2. Students who are possessed by spirits do not have self-awareness					
3. Spirit possessed students suffer from self-guilty					
4. Spirit possessed students feel good about themselves					
5. Spirit possessed students feel superior to other students as they have extraordinary powers					
6. Spirit possessed students exhibit multiple personalities					
7. Spirit possessed students feels self-pity					
8. Spirit possessed students have a low self-esteem					

Section C: Influence of Spirit Possession on Academic Performance

Put a tick [✓] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Spirit possession leads to low academic performance					
2. Spirit possession leads to school dropout					
3. Spirit possession makes most students lose interest on education					
4. Spirit possession often leads to closure of schools					

Section D: The Role of Psycho-Spiritual Therapy in the Management of Spirit Possession among Students in Secondary Schools

Put a tick [✓] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Witchdoctors are the most effective people to treat cases of spirit possession					
2. Religious people are the most effective in treating cases of spirit possessions					
3. Professional counsellors are the best suited to treat cases of spirit possessions					
4. Spirit possessed students need behavior modification skills					
5. Spirit possessed students need a lot of psych-spiritual education.					

APPENDIX II: QUESTIONNAIRE FOR TEACHERS

Psycho-Spiritual Institute, P. O. Box 24450-00502, Karen – Nairobi

9th January 2017

Dear Respondent,

RE: DATA COLLECTION

I am a student at Marist International University College, Psycho-Spiritual Institute pursuing a Masters in Psycho-Spiritual Counselling. I am carrying out a research on “*Spirit Possession among Secondary School Students in Karen, Kenya: Implications for Psycho-Spiritual Counseling intervention.*” I will be grateful if you kindly assist me to fill in this questionnaire by responding to the questions either by ticking [√] or giving a brief explanation in the spaces provided. All the information you will provide will be treated with utmost confidentiality.

Consent:

By signing this consent form, I confirm that I have read and understood the information and have had the opportunity to ask questions. Accordingly, I voluntarily agree to take part in this study.

Signature _____ Date _____

Thank you in advance for your cooperation.

Sign:

Sr. Odilia Waika

Section A: Demographic Information (Answer only where applicable)

1. Gender : (a) Male [] (b) Female []
2. Age: a). 21-25 [] b). 26-30 [] c). 31-30 [] d). 31-40 [] e). 41 and above []
3. Professional qualification: Diploma [] Degree [] Masters [] Others []
4. Teaching experience: a) 1-5 [] b). 6-10 [] c).11-15 [] d). 16 and above []

Section B: The Influence of Spirit Possession on Self Concept

Put a tick [✓] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Spirit possessed students are domineering and controlling					
2. Students who are possessed by spirits do not have self-awareness					
3. Spirit possessed students suffer from self-guilty					
4. Spirit possessed students feel good about themselves					
5. Spirit possessed students feel superior to other students as they have extraordinary powers					
6. Spirit possessed students exhibit multiple personalities					
7. Spirit possessed students feel self-pity					
8. Spirit possessed students have a low self-esteem					

Section C: Influence of Spirit Possession on Academic Performance

Put a tick [✓] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Spirit possession leads to low academic performance					
2. Spirit possession leads to school dropout					
3. Spirit possession makes most student lose interest on education					
4. Spirit possession often lead to closure of schools					

Section D: The Role of Psycho-Spiritual Therapy in the Management of Spirit Possession among Students in Secondary Schools

Put a tick [√] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

STATEMENTS	SA	A	U	D	SD
1. Witchdoctors are the most effective people to treat cases of spirit possession					
2. Religious people are the most effective in treating cases of spirit possessions					
3. Professional counsellors are the best suited to treat cases of spirit possessions					
4. Spirit possessed students need behavior modification skills					
5. Spirit possessed students need a lot of psych-spiritual education.					

APPENDIX III: RESEARCH AUTHORIZATION LETTER



Psycho-Spiritual Institute

TO WHOM IT MAY CONCERN

REF: AUTHORITY TO COLLECT DATA

The bearer of this letter by the name: **Odilia Waika** Admission No: **PSI/20/OW/15**

Is an MA student in **Psycho-Spiritual Counselling** at Psycho-Spiritual Institute, Marist International University College.

Having completed the course work, she is ready to conduct a research through collection of data. We are therefore requesting you or your Institution to assist her to collect the necessary data to enable her complete her research.

Thank you in advance, for your support.

Yours,

FR GEORGE MAINA

PSI ACADEMIC OFFICE.

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www.psi-online.org

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