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Course: DLM811

## Family Voyage paper

### **PART A**

Comparative studies are investigations to analyze and evaluate, with quantitative and qualitative methods, a phenomenon and/or facts among different areas, subjects, and/or objects to detect similarities and/or differences.

A comparative study was conducted by interviewing 8 members of this writer's family line. Information was collected for about 5 generations, from the generation of this writer's children going back to the fifth generation, the generation of his great-grandparents. The data was covered the 19th century to the 21st century and shows the intersection and marriage of the two families or bloodlines, the Cesars and the Dumes.

This writer interviewed 4 family members who are fairly familiar with the members of the Cesar lineage. Camille and Leon are siblings; they are children of Leonce Cesar and paternal cousins of this writer. Nancy is the paternal sister of this writer. Jacqueline is the full sister of this writer and the child and person who was closest to Cerlin Cesar, the father of this writer.

This writer also interviewed 4 family members who are very familiar with the members of the Dume lineage. Rose Marie is his mother. Amboise is the cousin of this writer's mother and his maternal second uncle. Sylvio and Renold are siblings and his cousins. The interviewed family members are highlighted in pink in the family tree chart and listed at the bottom of the chart. This writer was not able to interview anyone from the 5th and 4th generation of either of the family lineages as none are alive anymore. Two interviewees, Rose Marie and Amboise, were found from the third generation of the Cesar lineage. And 6 interview participants were found in the fourth generation.

In terms of careers, no data is available about 4th and 5th generation of the Cesar bloodline. It was reported that in the third generation, the men of the Cesar lineage were mostly shoemakers, and Leonce was the first shoemaker; and the women were merchants. From the fifth to the third generation, the men of the Dume lineage were farmers; the women were farmers in the fifth and fourth generation; and then, in the third generation, they migrated from the village to the city and became seamstresses and merchants.

Through conducting interviews, the data obtained reveals that the Cesar and Dume bloodlines originated from the northern and southern ends of the island, respectively. The psychographics of the northerners suggest traits such as bluntness, bravery, rebelliousness, straightforwardness, abrasiveness, anger issues, violence, and psychological issues, which may be attributed to their historical experience as field slaves. Conversely, the psychographics of southerners suggest passive, subdued, peaceful, easy-going, diplomatic, and low-key traits, likely resulting from their status as house slaves who lived with their

masters. The author's father, Cesar, embodies the features of the northern man, while the mother, Rose Marie, embodies those of the southern woman.

The Cesar lineage comprises dark-skinned people, likely because of their northern origin, where the slave revolution occurred, and white foreigners were killed, and the demand made for them to leave the island. In contrast, the Dume lineage comprises light-skinned people, possibly due to white presence in the south during the revolution. The writer found that southerners and northerners are psychologically and emotionally opposite.

Two surprising facts were discovered by the writer. Firstly, the paternal grandfather had a wife and multiple concubines who mothered some of his children, and information on only two of them was obtained. Cezarlién had four children, including the author's father, with his paramour in Gonaïves, then moved to Pilate, where he met his wife and had five children with her. Cezarlién had a gambling and drinking problem. Secondly, the writer discovered that the father was the son of his father's paramour, not his wife, and had at least five sisters and scores of other brothers. He had over twenty children scattered around the island and a previous wife who passed away, with little information about her or whether they had any children.

On the Dume lineage, the writer discovered that the maternal grandfather had a son out-of-wedlock named Yves, whom the family treated as a servant. The author's sister and other siblings believed him to be their cousin, the son of Civil, their uncle. However, it was recently found that Vilma had denied the child was his out of fear when his wife became upset about the origin of the baby. He claimed Yves was his grandson, Civil's child, and made his uncle give him a birth certificate, raising him as his own son. It is likely that Vilma had other children with different women. Civil also had a daughter named Marjorie with a paramour, and he himself had been at another woman's house on the day he got married to his wife.

The persistence of concubinage and illegitimate children continued through the third generation of this family's lineage. Eventually, the writer's parents relocated from Aux Cayes to the metropolitan center of Port-au-Prince, where they enjoyed financial prosperity. The writer's father was a trucker, and his mother frequently traveled as a merchant. Due to their frequent absences, the family employed several maidservants to perform cooking, cleaning, and laundry duties, as well as a male house guardian to maintain the residence and escort younger family members to school. Various relatives also resided in the home, which was a large structure. It was customary for the writer's father, brother, Job, and cousin, Castro, to engage in extramarital affairs with the maids. One of the maids eventually became pregnant, but it was unclear who the father was initially because all three men had been intimate with her. However, it was later determined that the child belonged to Job since he bore a striking resemblance to him. In later years, the writer's other brother, Hans, also engaged in sexual relations with the maids, even encouraging the writer to do the same.

The trend of extramarital affairs persisted into the second generation of the family. The writer's oldest brother, Peter, had conflicts with their father over allegations that he was involved with the concubines. Peter married young, and his marriage to his wife resulted in two children, Kenny and Rebecca, before ending in divorce. Another brother, Job, had five children with his first wife, but their marriage fell apart due to his domestic violence and infidelity, which eventually led to their divorce. He later remarried his mistress. The youngest brother, Emmanuel, is no longer with his wife, with whom he had a son named Emmanuelson. He currently lives with his girlfriend, with whom he has another son named Jonathan. The writer himself has three children with his ex-wife.

On the paternal side of the family, the writer's great-grandfather was a practitioner of voodoo, but his grandfather was not. The writer's father, however, was chosen by tribal spirits to serve as a voodooist and was trained in the practice. The spirits provided him with financial gain and women. Eventually, he opted out of the practice and converted to Christianity, although he continued to struggle with faithfulness due to his affection for women. He introduced his siblings and wife, who became the first Christian in her family, to Christianity. Prior to their conversion, the writer's ancestors worshipped and respected tribal spirits known as "loas." The writer's mother recalled that her mother held feasts in honor of the "loas" and that she was responsible for preparing food for them. Her sister, the writer's aunt, knew divination prayers and good-luck charms, while her uncle kept idols and symbols in his home for protection against evil spirits.

The trend of concubinage and children out of wedlock continued into the third generation. My father and mother eventually migrated from Aux Cayes to the capital city of Port-au-Prince. We were a well-to-do family. My father was a trucker, and my mother was a merchant who travelled often. Because they were frequently away on business, there were often a couple of maidservants to cook, clean and wash our clothes, and a male house guardian to keep watch over the house, do maintenance work and also escort the younger children to school. Other relatives often lived in the home as it was a big edifice. It was the tendency of my father, one of my brothers, Job, and my cousin, Castro, to sleep around with the maids. At one point, one maid became pregnant and gave birth to a child. It was initially unknown who the child's father was, whether it was my father, brother, or cousin, because they were all sleeping with the maid. It was eventually decided that it was my brother's, as the child had a striking resemblance to him. In later years, my late brother, Hans, was also involved in having sex with the maids. There was a young maid who came to the house for a short while, and I now remember Hans encouraging me to be manly and have her as a sexual partner.

The trend continues into the second generation. My oldest brother, Peter, had conflicts with my father as my father suspected him of courting his concubines. Peter was married at a very young age to his wife with whom he has two children, Kenny and Rebecca. That marriage was short-lived. My older brother, Job, had 5 children with his first wife. The marriage fell apart in large part due to his domestic violence and eventual marital unfaithfulness. Eventually, he divorced her and remarried his paramour. My younger brother, Emmanuel, no longer lives with his wife with whom he had a son, Emmanuelson. He is currently living with his girlfriend with whom he has another son, Jonathan. This writer has three children with his ex-wife.

My paternal great-grandfather was a voodooist. My paternal grandfather was not a practitioner of voodoo. My father was chosen for spiritual service by the tribal spirits and was trained as a voodooist. The spirits gave him money and women. At some point in his life, he refused to continue being a practitioner and joined Christianity.

My father was the first Christian in his family. Although, because of his love of women, he was not a faithful Christian, he introduced his siblings to Christianity. He also introduced my mother to Christianity, and she became the first Christian in her family. Prior to my father's and my mother's conversion to Christianity, my ancestors worshipped and revered the tribal spirits known as "loas." As a child, my mother reported that her mother had feasts in honor of the "loas." She used to have the assignment of preparing food plates for them. Her sister, who is my maternal aunt, knew prayers of divination and good luck

charms, and her brother, who is my uncle, also had idols and symbols in his home for protection and to ward off evil spirits.

## **PART B**

The Cesar family is plagued by a pervasive intergenerational pattern of demonic presence and influence that has been deeply ingrained in their family tree for generations. Their bloodline is characterized by blood sacrifices, covenants, and oaths with territorial, forest, and water spirits, incubus and succubus, and other demonic entities that have resulted in the indwelling of souls by demons. As a result, the offspring and descendants have been pledged to various "loas" that claim them and attract them, leading to the inheritance of a treasure of spiritual strongholds and familial spirits in their bloodline.

The effects of these demonic attachments are particularly apparent from childhood, with children often taking on the personalities of "loas," exhibiting behaviors such as becoming drunks, gamblers, perverts, and lustful individuals with an affinity for women. These demonic entities are so powerful that they do not permit stable marriages, leading to the experience of marriage and sexual intercourse in dreams. The male and female versions of these spirits, known as incubus and succubus, respectively, carry out their actions using the face of the victim's partner or someone close to them.

The Cesar family is a large family due to the men having many children with multiple women, wives, concubines, and paramours, which is a manifestation of demonic presence through sexual promiscuity, unstable marriages, discord in the home, and addiction to pornography. On a lesser scale, sexual misconduct is also present on the mother's side of the family, which further pervades how the children perceive marriage.

This intergenerational pattern is of great concern as it is an overcast over the family unit, creating a seed and legacy of dysfunction for future generations. The sexual dysfunction becomes part of the family and personal identity and a learned behavior. The fathers' absence in their children's lives engenders a disconnect between parents and children, leading to lasting generational effects.

The men in the Cesar family's bloodline are characterized by their strong will, stubbornness, pride, and spirits of anger, rage, and violence. This pattern is evident in a history of domestic violence in their homes, causing severe effects on children who witness it. Violence becomes normative in the home, and it is the way to solve problems, often the instinctive and initial reaction. The children who witness domestic violence become angry, resentful, and traumatized, viewing themselves as powerless, damaged, unloved, and having low self-esteem. They have shifts in personality, are easily angered, and sometimes develop lasting psychological problems.

Those who refuse to cooperate with these spirits and worship them face severe demonic punishment in the form of sickness, psychological issues, and mental health disorders. This punishment is so severe that some suffer socio-economic troubles, and others even suffer premature death. The Cesar gene has a predisposition for high blood pressure, high cholesterol, and psychological issues such as bipolar disorder, which only compounds the already dire situation.

Therefore, it is crucial to break this intergenerational pattern and seek help to overcome the strongholds and attachments that have plagued the family for generations. Breaking free from this legacy of

dysfunction requires a concerted effort, including prayer, therapy, and counseling, and an unwavering commitment to resist the spirits that have held the family in bondage for so long. Through healing and deliverance, it is possible to break free from the patterns of the past and create a new legacy of freedom, health, and wholeness for future generations.

### **PART C**

The acknowledgment of the impact of cultural and environmental backgrounds on the behavior and beliefs of families is of utmost significance. As such, I am committed to recognizing and addressing these issues as the primary step towards breaking the cycle of dysfunction, sexual immorality, and violence that has been ingrained in my family's history for generations. By doing so, my family can comprehend the roots of our struggles and work towards potential healing.

I recognize the influence of spiritual factors and will, therefore, engage in prayer and fasting to combat the spirit of witchcraft and soul ties that may have been created. In addition, I will set appropriate boundaries and develop new behavior patterns to counteract sexualized behavior, anger, violence, and other dysfunctions. It is crucial to engage in the grieving process to acknowledge any trauma and accept the loss of intimacy resulting from dysfunction, womanizing, and violence.

I will prioritize celibacy and abstinence while holding the covenant of marriage in high esteem to break the cycle of dysfunction, womanizing, and violence. By modeling healthy relationship dynamics, future generations can learn to value and prioritize healthy relationships. Moreover, I will gain insights from family history and identify and share lessons with my children and their families to promote healing and growth.

As part of my approach, I will train my children to be family curse breakers by recognizing the features of generational curses, sin patterns, and behavioral dysfunctions. They will receive education on the impact of these patterns and be empowered to make intentional choices that break the cycle. Recognition and addressing of these patterns can help future generations move towards a healthier, more functional family unit.

Ultimately, breaking the cycle of dysfunction, sexual immorality, and violence requires intentional effort, forgiveness, and a commitment to healing and growth. Through this process, I can identify the signs of family dysfunction and demonic bondage and empathize with victims of trauma, domestic violence, and children born out of wedlock. As a result, I can effectively facilitate healing within my community.