



Ori-Oke Spirituality and Social Change in Africa

CONTEMPORARY PERSPECTIVES

Edited by

Soede Nathanael Yaovi, Patrick U. Nwosu, Akiti G. Alamu, Lemuel E. Odeh
and A. Y. Mohammed

***Ori-Oke* Spirituality and
Social Change in Africa:
Contemporary Perspectives**

Edited by

**Soede Nathanael Yaovi
Patrick U. Nwosu,
Akiti G. Alamu,
Lemuel E. Odeh &
A. Y. Mohammed**



Langa Research & Publishing CIG
Mankon, Bamenda

Publisher

Langaa RPCIG

Langaa Research & Publishing Common Initiative Group

P.O. Box 902 Mankon

Bamenda

North West Region

Cameroon

Langaagrp@gmail.com

www.langaa-rpcig.net

Distributed in and outside N. America by African Books Collective

orders@africanbookscollective.com

www.africanbookcollective.com

ISBN-10: 9956-550-03-5

ISBN-13: 978-9956-550-03-6

© Soede Nathanael Yaovi, Patrick U. Nwosu, Akiti G. Alamu,
Lemuel E. Odeh & A. Y. Mohammed 2018

All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, mechanical or electronic, including photocopying and recording, or be stored in any information storage or retrieval system, without written permission from the publisher

Dedication

This book project is dedicated to the John Templeton Foundation, USA, for its continuous support for research and development of humanity. Also, Nagel Institute for the Study of World Christianity, is acknowledged for its generous grant award towards the success of this project.

Kwara State, Nigeria.....	369
<i>Raji Abdullateef, Muhammed; A. Yinusa, Momoh; M. Danjuma Sulaiman; L. Abdul-Rasheed, Oluyemi; Joseph Raji Abdulwasin A.</i>	
25. The Impact of <i>Ori-Oke</i> Prayer on Cultural Change in Nigeria: An Assessment	381
<i>Akor Sunday Joseph</i>	
26. Mountain Worship and Quest for Miracles: A Study of Some Selected Prayer Mountain Ministries in Igboland.....	393
<i>Boniface Ifeanyi Orji and Lemuel Ekedegwa Odeh</i>	
27. Joseph Ayo Babalola: The Pioneer of <i>Ori-Oke</i> Spirituality in Christ Apostolic Church (CAC) in, South-Western, Nigeria.....	405
<i>Rotimi Williams Omotoye</i>	
28. African Spirituality and the Presence of God's Power on <i>Ori-Oke</i> among the Yoruba of Nigeria	419
<i>Adeniyi Oluwale Meleki</i>	
29. A Semiotic Study of the African Religious Beliefs on <i>Ori-Oke</i> : Insights from Ifa among the Yoruba People of Nigeria	435
<i>Okewande, Oluwale T.</i>	
30. <i>Ori-Oke</i> and Economic Benefits: Focus on Tourist Centres in Yorubaland	461
<i>Ojetayo, Gabriel Kehinde</i>	
31. An Appraisal of Prayer Mountain Syndrome in Nigeria and its Effects on Christians	477
<i>Amos Adediran Ayoola</i>	
32. ' <i>Orin Ori-Oke</i> ': A Thematic Examination of Songs used in Ikoyi Prayer Mountains, Osun State, Nigeria	491
<i>Samuel, Kayode Michael and</i>	

Ajose, Toyin Samuel

33. The Pragmatic Functions of the <i>Ori-Oke</i> Rules and Regulations (RRs) in Ilorin Metropolis	511
<i>Joseph Omoniyi Friday-Otun</i>	
34. <i>Ori-Oke</i> and Socio-Cultural Changes in Ilorin, North Central Nigeria	529
<i>Patrick U. Nwosu, Lemuel E. Odeh, Akiti G. Alamu, A.Y. Mohammed</i>	
35. Veneration of Mountains-Spirits in Yoruba Traditional Religion: The Igbomina Example	549
<i>Adeniyi Justus Aboyeji and Oyeninyi Solomon Aboyeji</i>	

Ori-Oke and Socio-Cultural Changes in Ilorin, North Central Nigeria

Patrick U. Nwosu; Lemuel E. Odeh; Akiti G. Alamu
& A.Y. Mohammed

Abstract

This study focuses on the impact and spirituality of Ori-Oke (mountain prayer) on the socio-cultural life of the people in Ilorin, North-Central Nigeria today. A lot has been written about the origin and missionary engagements with African society and culture and much of the writings expectedly are biased and negative. This study does not dwell on this issue from the point of view of historical accounts of happenings in Ilorin; but rather, approaches Ori-Oke, a Christian tradition from the perspective of social change driven by challenges and benefits. The success of this work is greatly and entirely due to the support with funding by the Nagel Institute for the Study of World Christianity through the generosity of the John Templeton Foundation, U.S.A. To them, the research team says a big thank you.

Introduction

The research is centered on Ilorin, the spiritual and political centre of gravity both for the natives and settlers, Christians and Muslims in North-Central Nigeria. The city comprises of four distinct kingship groups that were brought together as a single political entity by the Nigerian government. Ilorin is therefore, an artificial creation called forth by the exigencies of political calculations. The coming together of the kingship groups Yoruba, Fulani, Nupe and the Hausa under a common political umbrella was secured after Yoruba civil wars of the 19th century. In the words of Babarinsa (2016), "Ilorin was the trigger of the Yoruba wars. Ilorin was an outpost of the old Oyo Empire where the last Oyo ruler, Afonja, commander of the elite Calvary

forces, was resident. Afonja, with the aid of Mallam Alimi, a Fulani Islamic cleric, later revolted against the Alaafin. Soon, the followers of Alimi, tired of Afonja's high handedness, staged a bloody coup and had Afonja assassinated and put his regime to a sorry end" (p.64). In other words, the artificial nature of Ilorin is evidenced by the mixture of different ethnic, cultural and kingship groups to which the component parts belong. Today as Babarinsa (2006) highlights in details, "Ilorin has no doubt, created over the years, an attractive ideology that is difficult to resist especially in terms of culture, spirituality and worldview" (p.64).

Ilorin forms part of North-Central Nigeria "bounded in the North by Niger State, in the East by Kogi State, in the West by the Republic of Benin and in the South by Oyo and Osun States" (O' Hear, 1983: 10). It is located within the present Kwara State of Nigeria. Our research team interviewed Pa Ade Akinawonu, a community leader in Oloje Area of Ilorin who described Ilorin thus: "The place, among other things, is well known for absolving multicultural and religious influences as soon as possible". An examination of concrete instances of socio-cultural and religious affiliations that would add illumination to the discussion would come later. Suffice here to note that the contemporary Ilorin community is mainly Muslim, but with a large Christian population. Hence, we turn to Christianity among the Ilorin people.

Christianity among the Ilorin People

Christianity reached Ilorin quite late; towards the end of the 19th century. A number of factors led to the late and slow encounter of Christianity with the people in Ilorin. The salient factors are highlighted below.

All members of the Muslim laity known as the Jamaa were free men and theoretically they were all equal. Under this ideology, no one could enslave another one or subject anyone to any form of bondage. These attracted young men and strengthened slaves to escape from their masters and take refuge in Ilorin. The conditions for acceptance were simple: accept the faith, join the Ilorin army and grow a beard.

Therefore, by end of the Yoruba wars in 1886, every Yoruba town has one person or the other in Ilorin. Though most of them settled in the city permanently, their descendants took advantage of the peace brought about by the British Colonial regime to preach Islam in all corners of Ilorin. Thus, Islam spread more rapidly among the people during peace time than when the Islamists of Ilorin were waging wars to expand their faith. In this regard, Olajubu (2003) notes that "Islam subsequently became an established religion in the city, so much so that it constituted a formidable challenge to the coming of Christianity at the beginning" (p.104).

Again, Islam accommodated Yoruba customs and rituals relating to marriage, social relations, farming and harvesting. By the same token, the use of herbs for medicinal purpose is accepted within Islam in Ilorin as in elsewhere. But this and many other African customs were seen as satanic by Christianity until recently. These issues and some others outside the context of this study accounted for the slow encounter of the Gospel of Christ with the people of Ilorin.

Be that as it may, today there is a heavy presence of Christianity in Ilorin. The research team interacted with Lere Adeyemi, a pastor with a private ministry resident in Sango Area of Ilorin. He responds to the growth of Christianity among Ilorin people thus:

Christianity is taken more seriously based on the persecution of Christians in the North. The indigenes, though still afraid of Islamic tendencies, are secretly turning to Christianity. Christian feast days like Easter and Christmas used to be a period of religious riots in Ilorin. But today the society appreciated the accommodating nature of Christianity because there was no day Christians took revenge on any Islamic feast day.

The situation of Christianity in Ilorin, North-central Nigeria re-echoes the post-apostolic period of Christian witnessing under the Roman Empire when suffering discrimination, persecution or even martyrdom was referred to the Holy Spirit. Adherents prayed to the Holy Spirit to give them courage to face the police and civil authorities and stand firm under persecution; and to give them wisdom and eloquence during their judicial trials, where they were

accused of unbelief and wickedness for denying the gods, particularly those of each city, and for refusing to worship the emperor (Boff 2015: 84).

The Christian tradition in Ilorin could be rightly stratified into four forms. They are the orthodox churches, the African initiated churches, the Pentecostal/charismatic churches and Ori-Oke ministries. The orthodox churches that came to the city at different times included the Methodist, the church missionary society, the Baptists, the Roman Catholics, the Sudan interior mission and Presbyterians. All these mission churches have one socio-economic institution or the other in Ilorin. Through the institutions run by them, they drive social change, encouraging western culture and waning interest in traditional rituals and customs. In this regard, the fertile ground was created for converts in orthodox churches to dwell in two spiritual realms; that of Christianity and indigenous religion when the need called for it. Olajubu (2003) explains why converts in orthodox churches have dual spiritual affiliations. "This was due to the fact that Christianity as introduced by the orthodox missions failed to offer complete fulfillment to the African" (p.104). The converts might be officially active in the churches, but they would invariably indulge in a clandestine patronage of the traditional shrines, medicine men and healers, who apparently satisfy their traditional African spirituality better. In this case the option is inauthentic faith and a crude combination of Christian and pagan practices (Nnamani 2015: 338)

The African initiated churches are commonly referred to as the Aladuras (praying ones). In Ilorin, the churches under this classification include: Christ Apostolic Church (C.A.C), Cherubim and Seraphim (C and S), Church of the Lord and the Celestial Church of Christ (C.C.C). These are churches formed by the Africans to provide what were lacking in orthodox churches to the African, the complete fulfillment. The emphasis in these churches is placed on the African worldview and the recognition of the ability of the African person to create dynamic doctrines and rituals that are problem solving for the members and the society. Their doctrines and practices are deeply influenced by religio-cultural conceptions.

There is the use of musical elements in worship, practice of prophecy and spirit possession including active involvement in worship and liturgy. Contrary forces described as superstitions by the orthodox churches are taken seriously and are addressed in these churches.

The third group of Christian tradition in Ilorin is the Pentecostal-charismatic churches which came into existence in Nigeria in the 1970s. They are churches started by educated African members of either orthodox or the Aladura churches. Asiegbu (2007) offers a plausible insight on how Pentecostal-charismatic churches conceive themselves:

The charismatic movement lives out the sense of belongingness, of a close relation with one another as a family of God's people. This sense of a family makes them refer to one another as brothers and sisters in Christ. Perceiving themselves as such, they go out of their ways to give one another a helping hand (p.145).

The leaders explain their calling to have come from God through divine intermediaries. These churches lay emphasis on the manifestations of the Holy Spirit and fervent prayers. Their theology is solely rooted in the Bible and they avoid all interpretative tools such as culture, as is true in Aladura churches.

Some of the churches under this heading are the Redeemed Church of God, the Living Faith Church, Deeper Life Bible Church just to mention a few. However, due to the obnoxious and ungodly influences in some of the churches in Nigeria and Ilorin in particular a fourth Christian tradition is making an inroad into the psyche of the people. As Alade (2016) points out,

Church leaders' grandstanding notwithstanding, the people are aghast why elementary principles of living which men of faith preach inexorably, are practiced by them more in the breach than in their observance even in the fierce stare of the congregation (p.17).

In other words, the activities of most church leaders that negate the gospel values are resulting to the construct of a new anthropology

that takes note of the human person in her struggles and traumatized history.

The fourth Christian tradition trending in Ilorin is the focus of this study. It is Ori-Oke ministries. The image of the ministries or new anthropology is clearly expressed in the words of Hunt (2010):

Jesus mission to the lost sheep of Israel cannot be reduced to the seeking out of individuals who have fallen out of the community. It must include an overthrow of structures of teaching and authority that restrict the mercy of God and exclude those whom God loves from the nourishing fellowship of God's reign (p.5).

It is a movement to profit from the mistakes of the other Christian traditions highlighted earlier.

In this contemporary time that falls within the scope of this study, Ori-oke, the Yoruba term for mountain prayer appears to have a far greater significance for a greater number of people in Ilorin. The significance of Ori-Oke today highlights indigenous Christians who are traumatized and disappointed with so many things in the churches and the suppression of their spiritual needs. They are now forming communities outside the church. The adherents are launching a counter culture rooted in gospel values and freed from organizational structures. For the emerging Christian tradition in Ilorin, Jesus is the Lord of the reign of God, the son of God. Samson Oyeniyi is in charge of Christ Apostolic Church (CAC) Ori-oke in Fate Area of Ilorin. In an interview, he notes that Ori-oke as emerging Christian tradition "is more about letting the life and teaching of Jesus define what it means to be human rather than allowing the attitudes of religious and political leaders define the Lordship of Jesus". This is in line with the submission of Duncan and Kalu (2007) that:

at several points in time, a movement would flare up as certain elements in the gospel, either its charismatic/pneumatic resource or its ethical imperative, would be emphasized enough to compel a new expression of its spirituality and structures (p.245).

Ori-Oke spirituality addresses concerns within the indigenous worldview and uses indigenous resource for prayer and worship.

However, the discussion here focuses on the impact and spirituality of Ori-Oke on the socio-cultural life of Ilorin people. The concept of "change" forms a key word in the present investigation. In order therefore, to understand properly the nature of Ori-Oke and social change in Ilorin, it is necessary to have an overview of this concept as the next subheading.

Theories of Socio-Cultural Change

Written materials on socio-cultural change in Africa usually centre on the influence of external forces in the elimination of institutions considered as outdated and the enthronement of new ones seen as dynamic and progressive. Augustine of Hippo, an African, born in 354 AD was among the earliest scholars to articulate the idea of socio-cultural change and what propelled or triggered such change. As the proponent of the concept of divine providence, Augustine argued that the trend of human history is directed by beings rooted in the spiritual realm. The "kpim" of Augustine's argument is that God is the cause of all changes. This line of thought ruled the world till the 18th century when the era of enlightenment began (Mbakwe 2008: 25).

The outstanding minds of the enlightenment period were Immanuel Kant (1724-1804) and George Hegel (1770-1831). Kantian-Hegelian theory emphasized the shift from spiritual agency to humans as the agents of socio-cultural change. For them, it is human beings that are catalyst of any form of change in human society. Karl Marx (1818-1883) and Frederick Engel stepped in and gave economic interpretations to the Kantian-Hegelian theory of socio-cultural change. As noted by Marx and Engel, any change in society is propelled by the conflict between different classes in society, and the most essential factor in this conflict is group economic interest (Thingan 1981: 82). Furthermore, Edwards (1997) submits that Arnold Toynbee saw socio-cultural change within the

context of challenge and response with religion being of central importance in the transition from modernity to the future (p.592).

To give vent to socio-cultural change propelled by challenge and response, Duncan and Kalu (2007) explain,

In African, many revivals appeared amidst African efforts to cope with colonialism, white settlers and missionaries. Later, the challenges of modernity and globalization would trigger widespread revivals in the quest for supernatural responses (p.246).

In other words, a number of scholars of African studies attribute socio-cultural change in Africa to colonialism and missionary expansionism. Therefore, the two basic perspectives of socio-cultural and religious changes in Africa are: the neo-Marxist school and the orthodox school (Mbakwe 2008: 35).

However, Nwabughuogu (1993) in his examination of socio-cultural and religious changes, particularly in Nigeria saw responses and initiatives as important factors of change in colonial Africa (pp.5-18). Thus, this research anchors its findings on the framework of internal factors and indigenous initiatives as perspective of socio-cultural change. The study takes note of substitutive and additive processes that could affect the religious and non-religious levels of the social life of a people. Substitutive process take place when a new social element replaces an existing one; and fits into a culture so perfectly that the new element functions with minimal or no institutional changes. In other words, the society continues to function without the pronounced effect of the new element. Additive process, on the other hand, occurs when new elements do not replace existing ones but added to them without inducing crisis or conflict values. The additive process operates in two directions. First when a society is able to receive new and good cultural elements from outside showing itself as a resilient society; secondly when it could induce changes within its own indigenous genius showing itself as alive and dynamic.

Further, in the case of purely religious elements, because of the close relationship between religion and culture, a syncretic process

normally comes into play: new and old religious elements are blended to form an entirely another socio-cultural element. At the non-religious level, a deculturative process may take place in which a loss without substitution is effected and an initial crisis results. According to Onwubiko (1999), "this happens when one of the cultures in contact refuses to undergo acculturative process and insists on a transposition of itself on new lands, lending without borrowing, nor prepared to borrow" (p.116). This may happen when externally induced social change is controlled entirely by outside forces.

Internally induced change drives on the innate social dynamism of a living tradition, which is responsible for changes that originate within existing social framework as a process of growth and as a response to new visions and development of a society. In this case, Onwubiko (1999) further argues that, "internally induced change can be a response to meet new needs and/or changing notions of old needs. When this happens a new logic develops and a reinterpretation of the old needs within the new cultural context is made to resolve internal and momentary crisis" (p.116). The resolution of the momentary crisis however, could only achieve a desired result or aim if it is not a mere reformulation of an old solution given by one of the interacting elements. In the light of the foregoing, Ori-Oke ministries as agent of social change is better appreciated and understood from the prism of emerging social synthesis that leads to solutions and re-solutions. It has the specific interest of liberating adherents from sinister forces and ancestral bondage. It is a unit of Christian evangelization effort that has contributed to the present day socio-cultural changes in Ilorin, North-central Nigeria.

In as much as external factors can trigger socio-cultural change, the internal factors and indigenous initiatives tend to be neglected. Yet, the framework presents itself to be rooted in problem solving. So, over against the framework that external influences contributed significantly to socio-cultural change in Africa, the research findings seek to highlight the fervor of internal factors and indigenously motivated change that Ori-Oke has initiated in Ilorin and to further articulate its spirituality through the understanding of the Yoruba worldview in contemporary time.

Fieldwork Summary

The fieldwork for this study was conducted from April 1st, to December 30, 2016. The methods used to collect primary data were mainly group focused interviews and participatory observation. The two research tools serve to highlight the prevalence and strong influence of Ori-Oke in Ilorin. A total of twenty five mountains were visited in different parts of Ilorin with about ninety-five people interviewed in a group of five each. The respondents comprised the indigenous religious specialist, Christian leaders of mountains in the study area and adherents of Ori-Oke (both men and women). This enabled the research team to assess the extent of the influence, and how Ori-Oke expresses itself on the socio-cultural and religious lives of the people. Hence, salient interviews are acknowledged under bibliography.

The interview schedule, with the help of ten research assistants, sought information on the spirituality of Ori-Oke and how it expresses Yoruba tradition. Particular attention is given to how it is expressed in fellowship, thought and its influences in the daily lives of the majority of people in North-Central Nigeria. The responses received underscore the very strong belief in the spirituality of Ori-Oke, making it an emerging Christian tradition with very influential outlook. Although Ori-Oke spirituality does not enjoy 100 percent acceptance by conservative church leaders and those who claimed to be educated society elite, seeing the practice as barbaric and primitive, about 70 percent of them still send prayer requests to the mountains.

Clearly, both Christians and Muslims including traditional religious believers hold ardent beliefs in Ori-Oke and testify to the efficacy of the spirituality in daily struggle. It is to Ori-Oke spirituality that we now turn, with focus on its nature and the propensity to stimulate socio-cultural changes. The aim is to better appreciate the form of indigenous initiatives and perhaps understand how they function within a Christian setting.

Ori-Oke Spirituality and Socio-Cultural Changes

Spirituality, in the 21st century, has assumed a broad application beyond religious realm. The concept is no longer limited to only one area of discipline. Spirituality in this context could be described as the quality of being concerned about certain salient issues (Nwosu 2013: 185). Put another way, spirituality points to the various manners people appropriate ultimate values and express same in worship and lifestyles. Spirituality as well expresses a people's worldview. In Christian tradition, it is the whole human efforts to live in the light of conscious relationship with God, in Jesus Christ, through the Holy Spirit and within a community (Sheldrake 1998: 34). Spirituality, in other tradition, has both personal and communal dimensions.

In the research findings, we buttress the fact that any faith tradition or way of life that does not recognize the interconnectedness between creatures displays symptoms of spiritual emptiness. Hence, Velasquez (1996) states, "if we tried to experience this relatedness and to keep it present in our awareness, an intense spirituality would flow from it" (p.332). Intense spirituality flows from Ori-Oke because environment that includes mountains and humanity are interrelated.

The most significant transforming impact of the spirituality of Ori-oke upon the socio-cultural lives of the people in heirs in the ends of their religious sacrifice in the present time. By this is meant the effective use of Ori-Oke as a strong campaign to eradicate fetish and ritual sacrifices to local deities at road junctions and other locations. Joseph Olajide, the prophet in charge of Ori-Oke Iyanu (mountain of miracles) strongly emphasized that "in 1932 Joseph Babalola prayed on this particular mountain and drove away the deity and enthroned the living God. By extension, the prayer had effect on deities located at other places in Ilorin and beyond." Sacrifices are today brought to the mountains in exchange for divine blessings and favours directly from God. The readily applied Bible verse by mountain prophets is the Letter of James 1: 16-17:

Do not be deceived, my beloved brethren. Every good endowment and every perfect gift is from above, coming down from the father of lights with whom there is no variation or shadow due to change.

What needs to become explicit in the process of such an impact is the experience of Christ within the religious, social and cultural settings of Ilorin, North Central, Nigeria.

It is important to note the primal imagination that is being carried forward into Christian usage here. Arinze (1970) captures it thus, "man recognizes that he is not master of the world. There are superior powers; invisible spirits, the ancestors, and there are also human spirits of wicked deceased people. Man regards some of these higher powers as kind and reasonable, many as severe, and others as bad, wicked and capricious" (p.34). In other words, the existence of an invisible universe in action all around human affairs is a given. In this case, life is short if expiatory sacrifices are in short supply. Hence, the fundamental reason why the Yoruba, like any other African has such a penchant to offer sacrifice in all its many forms. This is meant to sustain relationships with the super-sensible world and with human beings on earth. Awolalu (1981) offers further valuable insight to the foregoing.

No devotee of any divinity will omit to propitiate Esu first before offerings are made to the divinity being worshipped. No family head will fail to give the first drop of a libation to Esu before the ancestral spirits are fed. He must be propitiated first so that, in turn, he can co-operate in the favourable development of the ceremony to be performed (pp.29-30).

The manner Yoruba pay attention to divinities is indicative of their knowledge of the presence and co-existence of good and evil forces in the world.

Ori-Oke spirituality as a counter-culture and emerging Christian tradition is reformulating the Yoruba worldview and introducing the qualities of the Holy Spirit into it. Elements of success in this prophetic praxis are recorded because there is strong emphasis that divinities and the devil lead to death. In this regard, specific cultural elements are used in prayer over the people to effect deliverance from

sinister forces and heal the body and soul. The cultural elements virement into Christian use include palm-kernel oil, alligator pepper and fresh palm-fronts. The use of these items in Ori-Oke spirituality expresses the concrete effort to address the specific needs of the people. Therefore, deliverance and healing in Ori-Oke context is comprehensive and all inclusive. Ndiokwere (2001) sees the spirituality as a supernatural work and a continuation of the liberating, saving and protecting work of Jesus Christ,

It means then taking away from a person a disturbance in life which acts as a deprivation of self-fulfillment and which is considered a parasite. In the end the expected result is to release someone from a stumbling block to human fulfillment which may be taken in a physical or spiritual sense (p.66).

God, who is invoked through the Holy Spirit, produces life. Ori-Oke pictures God as the father of light and creator of the universe. He does not change unlike the divinities. So, if he gives good today, he will not give evil tomorrow.

Through this kerygma, Ori-Oke prophets tend to take the sufferings, fears, and stories of their clients seriously; directing their yearnings to God through Jesus Christ and the Holy Spirit. The requests and sacrifices that would have ordinarily been addressed to deities and divinities have come to be addressed to Jesus Christ (Bediako 1995: 176). In this instance, Ori-Oke is affirming the Yoruba worldview while at the same time pruning off some of its features and redirecting its focus upon Christ who is believed to be the Lord of God's reign. The activities of the Ori-Okes in this direction are inevitably giving additional dimensions to the traditional spirit of the people as observed by Ndiokwere (2001).

Almost every type of misfortune in life is seen as the work of the evil one. There is therefore need to assure the worried people that this evil one- the devil-Satan-the Old deceiver is not left to cause havoc. He must be chained. Here it is not enough to announce that the Devil's

power has been broken. It is equally important that the "man of God" is seen at work dealing drastically with the unseen power (p.69).

The wave of change as a result of Ori-Oke spirituality is also impacting greatly on a very important socio-economic aspect of life in Ilorin, the hospitality industry. The hospitality industry that is quite essential for well-being in Ilorin includes accommodation services, catering and food vendor. As noted earlier, Ilorin is close to northern Nigeria and the city enjoys the status of an emirate like other northern communities in Nigeria. In this regard, Ori-Oke spirituality enhances the commercial status of the city through human promotion in hospitality industry. The leadership allows the establishments of hostels, restaurants, small scale industries and mobile clinics around various mountains to meet the basic needs of people who come to the mountain to spend weeks and months with God. In this way, the scope of the spirituality is presently getting wider and also empowering the people. Walker (1995) recognizes that economic activities and the religious belief systems of the people are always related:

Clearly, the call for leadership that is committed to a social ethic of breaking bread, and which is committed to worshipful awareness of our struggle's relation to God, is a call appropriate to our religious and churchy vocations. Black theological social ethical reflection affirms that our various religious communities are uniquely qualified and morally obliged to offer diverse-unified-bread breaking-God-conscious leadership in social thought and action (pp.119-120).

The bottom line is that Ori-Oke spirituality contributes to the comprehensive social, political, cultural and economic empowerment of the people. It makes the interlock between Christian living and economics to remain valid even in contemporary situation.

Another important socio-cultural change that has occurred in Ilorin as a result of the influence of Ori-Oke spirituality is in the area of social cohesion and covenant relationship. In the religious cosmology that undergirds the Yoruba traditional social organization,

people engage in oath takings and initiations for either individual group interest or for the community. Through these means cosmic forces operate for the so called "well-being" of the community. Macquet (1971) comments on this downward spiral of humanity in traditional African society,

As in all societies, there are permanent groups of people with organized activities; the totality of these organized activities assures of continuity of the group, and meets the vital needs of its members. The society is self-perpetuating, maintaining its identity over several generations, and defending itself from external dangers as well as internal forces of disintegration. It also provides from the point of view of each of its members, a framework for life from birth to the grave (p.14).

This point to the importance of systems of social relationships. Thus, covenant gives meaning to society and enhances bond between people.

However, many of such covenant relationships in Ilorin are anti-social without most members knowing it, including those in government and public service. At times, they commit murder and practice slave immolation or human sacrifice. Since such is reprehensible and inhuman, Ori-Oke adherents declared frontal enlightenment on murder and human sacrifice. Some key members of such covenant fraternities take refuge on Ori-Okes in times of danger/conflict and they receive re-orientation through prophetic counseling, exorcism and deliverance. According to an informant:

Cleansing Ilorin of blood sacrifices is so appreciated that even the present governor, Ahmad has a team of Ori-Oke Prophets and Pastors that pray in government house on regular basis.

In the light of the foregoing, Fagbemi (2016) notes that, "Kwara State government announced its resolve to eradicate cultism in all the institutions in the state. The step became necessary in order to

maintain the toga of peace, harmony and positive socio-cultural change already placed on the state" (p.5).

That Ori-Oke has such an impact in Ilorin is further evident from the fact that the governor's wife with other wives of government functionaries frequent mountains for prayer, especially during the periods of major Christian festivals, Christmas and Easter. Hence, in Ilorin politics and social networking, a sufficient level of desacralisation is being achieved in people's attitudes to power and interpersonal relationships. The wave of change as a result of this emerging spirituality directly resonates Bediako (1995) concern for new Africa:

What is needed is an understanding of power that secures its source beyond the reach of human manipulation, at least conceptually, and so transforms the exercise of power in human community from rule into service. African Christianity may have no greater political mission in African societies than to assist in this transformation of outlook (p.182).

Ori-Oke Spirituality is asserting itself in the effort to determine ritual behaviour and regulate social attitudes. The embrace of the spirituality has definitely led to the decline of confraternity related bonds in private and public lives in contemporary time in addition to other socio-cultural and religious changes. The pattern aligns with the submission of Walls (2002) that to appreciate the continuity in African practices in its pre-Christian and Christian forms does not, in anyway, mean that African worldview is substantially unchanged as a result of the Christian impact, or that its basic phenomena have only continued under other names. The Christian era in African society has brought to it deep-rooted changes. Thus, all over Africa, one sees changes in relation to the reordering of ancestral worldview and emergence of new symbols and sources (p.123). This is the form Ori-oke, an aspect of African Christianity, is taking with its substance firmly tap-rooted in Jesus Christ the Saviour.

References

- Alade, R.J. (2016) 'Our Godless Morality', *The Guardian*, Wednesday, July 20, p.17.
- Arinze, F.A. (1970) *Sacrifice in Ibo Religion*, Ibadan: Ibadan University Press.
- Asiegbu, M.F. (2007) 'African Identity and Pentecostalism', in Amuluche-Greg Nnamani (ed.) *The New Religious Movements: Pentecostalism in Perspective*, Ekpoma: Theological Association of Nigeria (CATHAN), p.145.
- Awolalu, J.O. (1981) *Yoruba Beliefs and Sacrificial Rites*, London: Longman Group Limited.
- Babarinsa, D. (2016) 'Herdsman of the City', *The Guardian*, Wednesday, July 20, p.64.
- Bediako, K., (1995) *Christianity in Africa: The Renewal of a Non-Western Religion*, Edinburgh: Edinburgh University Press.
- Boff, L., (2015) *Come Holy Spirit: Inner Fire, Giver of Life & Comforter of the Poor*, New York: Orbis Books.
- Duncan, G., and Kalu, O.U., (2007) "Bakuzufu: Revival Movements and Indigenous Appropriation in African Christianity" in Ogbu U. Kalu (ed.) *African Christianity: An African Story*, Trenton: African World Press, Inc.
- Edwards, D.L. (1997) *Christianity: The First Two Thousand Years*. New York: Orbis Books.
- Fagbemi, A. (2016) 'Kwara Government to Eradicate Cultism', *The Guardian*, Sunday, December 4, p.5.
- Hunt, R.A. (2010) *The Gospel among the Nations: A Documentary History of Inculturation*, New York: Orbis Book.
- Maquet, J., (1971) *Power and Society in Africa*, London: World University Library.
- Mbakwe, P.C. (2008) 'Christianity and Socio-Cultural Changes in Mbaise, Imo-State 1913-1950', *AAU: African Studies Review*. Vol.7: 25.
- Ndiokwere, I.N. (2001) *Search for Security*, Enugu: SNAPP Press.

- Nnamani, A., (2015) 'The Flow of African Spirituality into World Christianity: A Case for Pneumatology and Migration,' *Mission Studies*, 32: 331-352.
- Nwabughuogu, A.I., (1993) *The Dynamic of Change in Eastern Nigeria 1900-1960*, Owerri: Esther Thompson Press.
- Nwosu, P.U., (2013) "Spirituality of Environmental Justice and Human Development in Africa: An Appraisal", *Journal of African Politics and Society*, (2)1, 185.
- O'Hear, A. (1983) 'The Economic History of Ilorin in the 19th and 20th Century. The Rise and Decline of a Middle-man Society', PhD. Dissertation submitted to the Birmingham University.
- Olajubu, O. (2003) 'Christianity among the Yoruba in Kwara State (Nigeria)'. *Nouvelle Revue de Science Missionnaire*, 59-2003/2, 104-106.
- Onwubiko, A.O. (1999) *African Thought, Religion & Culture*, Enugu: Bigard Memorial Seminary Press.
- Sheldrake, P. (1998) *Spirituality and History*, New York: Orbis Books.
- Thingan, M. L., (1981) *The Economics of Development Planning*, Delhi: Delhi Press.
- Velasquez, J.E. (1996) 'Spirituality of the Earth', in Elisabeth Schussler Fiorenza (ed.) *The Power of Naming: A Concilium Reader in Feminist Liberation Theology*, New York: SCM Press.
- Walker, T. (1995) *Empower the People: Social Ethics for the African-American Church*, New York: Orbis Books.
- Walls, A.F. (2002) *The Cross-Cultural Process in Christian History*, Edinburgh: T&T Clark.

Interviews

- Pa Ade Akinawonu, 80 years, Community Leader, Oloje- Ilorin, 8 November, 2016.
- Pastor Gbenga Olaniyo, Provost, Ori-Oke Iyanu (Mountain of Miracles) Seminary, Oduowa- Ilorin, 30 November, 2016.
- Prophet Joseph Olajide, Prophet in charge, Ori-Oke Iyanu (Mountain of Miracles), Oduowa-Ilorin. 30 November, 2016.
- Samson Oyeniyi, Pastor in Charge, Christ Apostolic Church (CAC) Ori-Oke, Tanke-Fate Area, Ilorin, 28 May, 2016.

Rev. Lanre Adeyemi, an elder with private ministry and resident in Sango Area, Ilorin, 2 December, 2016.