

**YORUBA TRADITION RELIGION AND
ALADURA CHRISTIAN FAITH**

By

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Dedication

This research project is dedicated to almighty GOD, who was there from the inception of this Master degree research to the end.

I also dedicate this research project to my beautiful wife and children. To my mum, Late Dad, Members of the Family and Friends, words cannot express how grateful I am for all you have done and still do in my life.

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Abstract

One of the hallmarks of colonization in Nigeria remains the advent of Christianity which today has largely supplanted the traditional religion. Among the Yorubas, the early part of the twentieth century marked the beginning of an era in which Western Christianity became infused with Yoruba culture and coupled with other social factors led to the emergence of the Aladura churches. This period also marked the beginning of a tension between the Aladura churches and the Yoruba traditional religion. This tension is marked by an ambivalence which makes a comparative study of the Aladura churches and the Yoruba Traditional Religion an imperative. This study adopted a descriptive research design in collecting quantitative and qualitative data on the similarities and differences between the two movements, as well as cogent points of misinterpretation and conservatism. The study concluded that the only similarities between the two movements are symbolic in terms of use of similar musical structures and instruments and materials for rites. The study also revealed that there are doctrinal differences between the two movements and these are reflected in their strengths, weaknesses and the points of misinterpretation between the two.

Keywords: Aladura churches, Yoruba Traditional Religion, Indigenous churches, Aladura Christian Faith,

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List of Abbreviation

| | |
|----------------|--|
| AC | Anglican Church |
| ACF | Aladura Christian faith |
| CAC | Christ Apostolic Church |
| C&S | Cherubim and Seraphim |
| CAN | Christian Association of Nigeria |
| CCC | Celestial Church of Christ |
| CCN | Christian Council of Nigeria |
| CMS | Church Missionary Mission |
| HND | Higher National Diploma |
| PFN | Pentecostal Fellowship of Nigeria |
| PhD | Doctor of Philosophy |
| TAC | The Apostolic Church |
| TCLA | The Church of the Lord Aladura |
| TCLAW | The Church of the Lord Aladura Worldwide |
| UAC | United Apostolic Church |
| UCCS | United Church of the Cherubim and Seraphim |
| YTR | Yoruba Traditional Religion |

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Over the years, a distinct characteristic that has been observed in the structure, rites, and rituals of the African independent churches in Nigeria is their similarity with those of the Yoruba Traditional Religion (YTR). A study of the Aladura Christian faith (ACF) from the historical perspective and an analysis of the causal factors leading to its establishment disclosed strands of Yoruba cultural derivations and a deviation from the mainstream religious thoughts of the Christian organisations responsible for the diffusion of the religions in colonial Nigeria, including the popular Catholic Church¹. Akinade (1996,p.320), posited that the emergence of the Aladura churches is premised on the need to liberate Africans from the prefabricated liturgies which have been imported from Europe and imposed on the people. Another factor that fuelled the emergence of the group is the perceived hypocrisy of the foreign Christian denominations. According to Johnson (2011,p.152), a major point was the quinine controversy during which Africans discovered that foreign missionaries were using quinine contrary to their preaching of drug- free practices. At this time, the ACF became an instrument to integrate the biblical belief with the Yoruba Tradition, clearly revealing the uniqueness in both belief system².

The ACF which is here represented by Christ Apostolic Church (CAC), Cherubim and Seraphim (C and S), Church of the Lord, and Celestial Church of Christ have been observed to have noted similarities with the YTR (Komolafe,2016,pp.13-18). The movement came into existence in the early 20th century when a group of individuals formed a Prayer group within the Anglican Church in Ijebu Ode, Ogun state, in the South West of Nigeria. This was a response to the influenza epidemic that at that time defied the traditional healing system and modern medical practice. The emergence of the Aladura prayer group, literally called 'EgbeAladura', can be rooted in the work of Joseph Sadare, a.k.a. "Esinsinade" and David O. Odubanjo who were the leaders.

¹Komolafe, F. O. 2016. Roman Catholic and Aladura Baptismal Doctrines: A Comparative Study in the Nigerian Context. A thesis submitted to the University of St Michael's College and the Theological Department of Toronto School of Theology.

²Adogame, Afeosemime U., Ezra Chitando, and BolajiBateye. 2012. African Traditions in the Study of Religion in Africa: Emerging trends, Indigenous Spirituality and the Interface with other World Religions. Essays in Honour of Jacob KehindeOlupona. Farnham, Surrey: Ashgate

Basically, it is one or similar to any of the other denomination mentioned earlier and rests on the spiritual graces of salvation, repentance, forgiveness, holiness, healing, deliverance, exorcism, spiritual baptism, spiritual gifts and spiritual authority (Osun,1999,p.7; Baiyewu,2014,p.7;p.25)³. Ray (2000,p.27), noted that the Aladura Churches also incorporated the use of holy water, candles, and spiritual words into their worship. It is generally perceived that the use of these elements is part of the factors responsible for the spread of the movement. Also, contributory is the fact that members of the Aladura movement actually feel empowered by the tenets of the movement to seek religious solutions to the problems of sorcery, witches and other problems. According to Johnson (2011,p.157), the founding of the ACF signifies a symbolic paradigm shift in the sense that it portrayed Christianity as being more caring and considerate of the well-being of Africans, the African culture, and the African perspective of the relationship between God and humanity. The ACF also offers to free Africans from the yoke of Western theology while offering tremendous intellectual vitality and flexibility to serve God, as well as also designing a system of African theology that fits squarely with the African experience. As noted by Baiyewu (2014,p.25) Aladura Christian Faith became a bridge that unified the belief system of the traditional African Religions with the Western theological doctrines and injunction, providing a new paradigm of religious activities that incorporate African religions and that of the Biblical doctrine.

The relationship in terms of similarities and differences between the YTR and the ACF is best expressed when the four prominent kindreds of the faith (Christ Apostolic Church, The Cherubim and Seraphim, the Church of the Lord and the Celestial Church of Christ) are examined and compared with those of the YTR⁴. Even though most of the Aladura Churches claim dissent from the Pentecostal movement of the time, they still condemned traditional religious practices. Johnson (2011) asserted that the adoption of biblical faith by the founders of the various Aladura churches led to the rejection of traditional gods, diviners, healers, and initiation even though the Aladura Churches practice some of these elements themselves. The crux of the differences existing between the two systems is that while the YTR emphasizes dependence on a system of polytheistic deities, the ACF like other Christian movements all over the world preaches that adherents are to look to God, Jesus

³Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany.

⁴Adejumo, Arinpe G. "The Practice and Worship of Sango in Contemporary Yorubaland". In: Joel E. Tishken, ToyinFalola and Akintunde E. Akinyemi. eds. Sango in Africa and the African Diaspora. Bloomington, Indiana: Indiana University Press, 2009.

and the Holy Spirit for spiritual guidance in their affairs including the temporal ones. As noted by Baiyewu (2014, pp.28-34), the ACF adopted a majority of the instruments of worship of the Traditional Yoruba Religion.

Basically, the Aladura movement is independent African churches that emphasize prayer and were founded by a young man called St. Orimolade Tunwonsase in 1925. His main task was going from one place to another praying for people and performed many miracles such as the blind received their sight and lame men were able to walk. Therefore most people that encounter him started calling him a man of prayer and from that, the name started as Aladura group or church which now have a congregation of about three to four million. In summary, the word Aladura means 'praying person' or 'one who prays'. Therefore the origin of that name Aladura comes from the act of what people see in that young man which is praying and praying means pleading or talking to God directly or interceding on behalf of another person. It is a religious movement among the Yoruba peoples of western Nigeria, embracing some of the independent prophet-healing churches of West Africa. The Cherubim and Seraphim society is a distinct section of the Aladura founded by Moses Orimolade Tunwonsase, a Yoruba prophet, and Christiana Abiodun Akinsowon, an Anglican who had experienced visions and trances. Aladura was then a society, with doctrines of revelation and divine healing replacing traditional charms and medicine. The movement is categorized as "Protestant and Pentecostal" in orientation. Ray (2000) reported that the two main divisions in the movement are the Pentecostals and the spiritualists. The Pentecostals are mainly the members of the Christ Apostolic Church (CAC). The spiritualists are the Cherubim and Seraphim (also known as C & S or the Eternal Sacred Order of Cherubim and Seraphim), the Church of the Lord and the Celestial Church of Christ. Olowe (2007, p.344), stated that the CAC resulted from several metamorphoses of a prayer group that was formed to combat an Influenza outbreak in 1918.

Peel (1968) implied that the real motive of the founders of the Aladura Churches was the deep conviction that the foreign mission churches are exotic and abstract institutions and they would remain so until there was a change of leadership and philosophy. Supporting this view, Ndiokwere (1981) emphasized that the ACF focused on people's urge to have solutions to their concrete day-to-day problems. The religious nature of Africans in general also improved drastically the acceptability of the methods of the ACF which included co-opting some aspects of the YTR. Omoyajowo (1970, pp.3-5) expressed that Africans are generally afraid of the power of witches and evil spirits that torment

them in their dreams. Africans also develop worrying habits about the future especially if things are not working to their own expectations and the specific future events with the capability of affecting their lives. The fact that mainstream Christianity does not treat these problems as germane and that the Aladura Churches do help in increasing the latter's popularity. The ACF imitated the YTR by treating these problems as germane and offered solutions in biblical messages, prophecies, and visions. Churches under the faith also give out palliatives such as candles for prayers, incense to chase away evil powers and blessed- water for healing purposes; consequently, members of the faith have concrete anchors for their faith and the perception that their life has more meaning and that their existential problems and insecurities can be solved. Scholars have argued that the ACF practice is essentially similar to that of the African Traditional Religion⁵. For instance, the ACF gives holy water to its members to sprinkle all over their house, candles for payers with psalms to read and other instrument to use such as olive oil for making of sign of crosses to all the entrances of the house and to use as cream to rub on their body and pray when they got home to rebuke the evil spirit, and the typical YTR gives red palm oil, doves, palm fonts leaves and other instruments to their subjects to get pray (make incantation)⁶.

This particular attention given to existential problems of humanity is irrespective of creed, status, and class. As Johnson (2011,p.156), noted the ACF have afforded adherents the opportunity of accessing a systematic and encyclopedic framework of thought that addresses the issues of witchcraft, sorcery and other evils of the world, in a sense this makes them feel fulfilled in their search for unity with God. The author further noted that the ACF and the various movements and churches under it serve the unique function of bringing Christianity to the grassroots, affording Africans the opportunity of fusing their worship experience with their culture and serving as an affirmation of the African identity.

An important similarity between the ACF and the YTR is the focus on solving the immediate problems of adherents. Johnson (2011,p.61), postulated that the two movements have a huge following because of the flavours of the African tradition offered. Adherents of both religions believe that their religion offers a sense of security that addresses the problem of witches, sorceries, and visions. The apparent African belief that the world is full of evil spirits and that those spirits could only be prevented

⁵Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany.

⁶ Victor Ifeanyi, "The Reasons for the New Religion Movements in Nigeria," in *The New Religious Movements: Pentecostalism in Perspective*, ed., Amuluche Greg. Nnamani (Benin City, Nigeria: Ava Publishers, 2007), 253.

by healings and prayers make the ACF or the YTR attractive propositions. Another important similarity is the sense of community that both systems have to offer.

Thomas (1987,p.166), postulated that for the African, there is no distinction between the spiritual and material areas of life and the personal relationship with God and total life in the community. This is because the two systems offer a sense of collectiveness; they fit in neatly with the African way of life. The ACF and the YTR offer collective services and emphasize the 'we' rather than the 'I'. This collectiveness and communal sense is an integral aspect of the two systems that foster membership. Other western churches place a premium on individualism which in reality is against the African tradition. The Aladura churches and traditional religious centres are seen as places of refuge where an adherent's human development is seen from the perspective of family, work, worship and play. The African thought emphasis that the society is organic in nature and that the individual is subordinate to the community is emphasized in ACF and YTR. The historic viewpoints about family life and society shared by many cultures in Nigeria and other parts of Africa have been instituted for centuries by the traditional religions. The role played by the early missionaries in changing some of these viewpoints only served to lessen the appeal of Christianity in the early part of the century.

Ayandele (1966,p.45), viewed the early activities of the missionaries as disruptive and rocking the foundations of African cultural life. He further asserted that cases of disrespectful presumptions, destabilized children, destruction of the high principles of indigenous societies and cultural disorderliness stemmed from the replacement of the traditional religions with modern Christianity without a mental transformation of the outlook of indigenous peoples. Ray (2000) has also identified a predominant thought among members of the ACF. The author argued that while Churches and movements under the Aladura umbrella condemn the traditional gods, rites and rituals as pagan, they have actually retained three fundamental elements of the YTR they condemned.

The three elements mentioned earlier are the concept of or a belief in the supreme creator or God, the belief in malevolent spiritual forces and the belief in the power of ritual words and acts⁷. The important question of how and in what ways the Aladura Christian Faith have incorporated the concepts, rites and rituals of the Yoruba Traditional Religion into its own can only be understood from the perspective of seeing the Aladura movement as a fusion or synthesis of biblical beliefs with the

⁷Nwokolo, Paul 1999. Unpublished lecture materials at the University of Nigeria, Nsukka.

three fundamental elements aforementioned. Seen from this perspective, it is easily understood how the Aladura movement even though ambiguous in some respects has actually transformed itself into a strong force for resolving the every-day problems of its adherents, an anchor for moral guidance and a means to personal salvation.

However, there exist many similarities between the ACF and the YTR, as well as important points of divergence, even though some are subtle. According to Ray (2000,p.77), both religions perform diagnosis and assume and rely in the power of the supreme and impartial God, whose judgement is fair and is perceived as the avenger of the weaker vessel. In the Aladura scheme of things, certain rites or practices are devoted to diagnosing and solving personal problems such as conceiving of children, resolving interpersonal conflict between two or more persons, economic or business affairs, health issues, political success and personal security. The churches claims that the prayers offered are efficacious for every conceivable eventuality (Idowu 1965,p.45; Ray 2000,p.79).

The YTR also practice diagnosis in the form of prognostic consultation using various instruments including oracles, drums, and other symbolic objects. The exception is that while the Yoruba Traditional Religion believes in the use of various substances designated as charms or *juju*, the Aladuras believe in the power of prayer and drugless healing.

1.2 Statement of the problem

The relationship between the Aladura Christian Faith and the Yoruba Traditional Religion holds points of interest. The Aladura Movement rode the wave of traditional religions to gain prominence. According to Akinade (1996, p.323), the rise of the Aladura churches came out of the need to reduce foreign domination and influence on the church, as well as to seek a permanent solution to the outbreak of an epidemic that defied both the local and foreign medicine (Baiyewu, 2014, p.58). At the time of the split, the influence of foreign missions on the ecclesiastical, colonial, social, cultural and administrative aspects of the church was high.

Of importance also is the congruence that exists between the two movements, this is the need for more than abstract modes of thought in the relationship between humanity and God. It is important to note that the ACF is a response to the disruption of the traditional culture by foreign missionaries. Many aspects of living were changed in a shocking manner through the introduction of Christianity to Africans and it was only a bid to reintroduce certain cultural aspects that fuelled the emergence of the

ACF. Idowu (1965, p. 68) asserted that no proper foundation was laid for the gospel message in the hearts of indigenous peoples and no communication bridges built between the local culture and belief of the people and the message of Christianity being brought from the Western world. The relationship between the ACF and the YTR is also peculiar in the sense that the Aladura was a response to the suppression of the traditional religions by the modern Christianity. Understanding the relationship between the two systems is thus important in order to have a clear idea of the system of evolution that underlay their workings and that still influence how they are still practiced even in modern times.

Aladura Churches demonstrate a strong faith in divine healing and are consistent in their rejection of native and western medicines. Like the practitioners of the YTR, the Aladura Churches believe in the power of spirits and other extra-terrestrial bodies, they also lay much emphasis on dreams, vision, prophecy and revelations. In essence, the ACF and the YTR subscribe much to the philosophy of pre-determinism. Turner (1967) opined that the churches exhibit a distinct Yoruba flavour and style and this has also been incorporated into their rites of worship and religious activities. It is crucial that a deep understanding of the two systems be achieved in order to avoid confusion of concepts and identity. The similarities between the two systems in terms of their beliefs, rites, rituals, and symbolism have led to questions especially in academic circles as to whether the Aladura churches are not a form of paganism masquerading as a Christian movement. In some other circles, the similarities between the ACF and the YTR are seen not as harmful or indicting of Christianity, rather they are seen only as efforts of religious self-determinism on the part of Africans and at best as means of infusing Christian practice with African culture and vice-versa.

In the converse, the YTR and the ACF have been perceived as using each other as crutches to lean on when the less savoury aspects of their systems are brought up to ethical or public scrutiny. In a sense, this viewpoint portrays the two systems as needing each other in order to provide a certain legitimacy. To illustrate, a point that has been repeated by those holding this view is the fact that many Aladura churches condone the practice of polygamy often citing that it is allowed in the African cultural milieu. However, this view has been disputed by other authors. For example, Omoyajowo (1982,p.72), pointed that in instances where the Aladura Churches have incorporated traditional practices into their practices, such borrowing should not be interpreted as attempts to mask a religion that is pagan with a thin veneer of Christianity. This view was defended by Ayandele (1966) who suggested that the Aladura Churches are not trying to repudiate Christianity but rather they are trying

to practice biblical Christianity within the African milieu. In fact, historical records suggested that founders of the various movements under the Aladura umbrella explicitly condemn the practice of the African traditional medicine of magic.

In the Western part of Nigeria, the concept of religion is an important one and often permeates the entire life structure and activities of individuals, families, and communities. The ambivalence felt towards the ACF stemmed from various misperceptions and misconceptions associated with the movement. On the one hand, there exist similarities between the movement's philosophy and practices with those of the Yoruba Traditional Religion to suggest that the two have common origins, on the other hand, there are points of differences that keep the two distinct. It is therefore important that a comparative study of the two systems be made, so this research project seeks to answer the following research questions;

1. Are there significant differences between the Yoruba Traditional Religion and the Aladura Christian Faith in terms of doctrine, symbols, rituals, and programmes?
2. Are there existing similarities between the Yoruba Traditional Religion and the Aladura Christian Faith religious strands in Western Nigeria?
3. What are the key strengths, weaknesses, and prospects of the Yoruba Traditional Religion and the Aladura Christian Faith?
4. Is Yoruba Traditional Religion misinterpreted by the Aladura Christian Faith?
5. What are the organizational and doctrinal changes made in the Aladura Christian Faith to accommodate the Yoruba Traditional Religion?
6. Are the Yoruba Traditional Religion and the Aladura Christian Faith conservative in their religious agendas and the accommodation of other religions?

1.3 Objectives of the study

The general objective of this study is to examine the relationship in terms of differences and similarities between the Yoruba Traditional religion and the Aladura Christian Faith.

1.4 Hypotheses of the study

This study will hypothesize that similarities and differences exist between the Aladura Christian Faith and the Yoruba Traditional Religion in terms of rites, rituals, and beliefs. This will be validated with the empirical analysis that will be conducted using both the primary data and the secondary data.

1.5 Significance of the study

Religion is a very important aspect of life, in essence, the concept of religion is a means of defining the relationship that exists between God and humanity. The plurality of religions and their spread from one part of the world to another have wrought significant changes in the culture of people, this is all the more so in a country like Nigeria and the pre-colonial contact with Christianity from the West and Islam from the North. The culture shock that arose as a result of the contact with Christianity and the fact that western Christianity failed to integrate fully the Africans and their own belief systems led to the schism and later the complete break that resulted in the emergence of the Aladura Christian Faith. Studying the relationship between the ACF and the YTR holds significance for scholarship and has historical purposes. This project will be a significant addition to the literature on African and Nigerian religious systems and philosophies.

This study will provide a framework for understanding the evolution especially from the early twentieth century of the two religions in south-western Nigeria and provide a basis for comparative analysis. Understanding the two systems will also foster an appreciation of the struggle for a self-determined African identity derived from the unique African philosophy and not one having a sole basis in Western theological thought. The study will also contribute significantly to the ever-present debate on religion and frame mainstream thought towards the idea that the two systems actually have commonalities and are best understood when their similarities are considered. This study will also serve as a foundation and a guide for further research into the relationship between various religious systems and philosophy. The field holds much potential especially in the study of how the different movements within the Aladura umbrella evolved into individual sets with distinct identities.

1.6 Scope of the study

The scope of this research project derives mainly from the hypothesis and the supporting research questions. The project has under its scope a comprehensive study of the ACF and the YTR under the aspects of doctrine, symbols, rites and programmes and a determination of points of similarities and differences. The project will also study the key strengths, weaknesses, and prospects of the two systems and also points of misinterpretation held by the respective systems about each other. Lastly, the study will attempt an examination of the doctrinal and organizational changes that have been implemented by the ACF in order to accommodate the YTR.

Methodologically, the scope of this research project covers the Western part of Nigeria. The Western part of Nigeria is commonly referred to as South-west Nigeria and consists mainly of the Yoruba ethnic group. The area also has the unique distinction of having a huge concentration of Christians including members of the ACF. In actual facts, the three of the four main subsidiaries of the Aladura Movement have their origins in South-west, Nigeria. This part of the country covers the six states of Lagos, Oyo, Osun, Ogun, Ondo, and Ekiti.

1.7 Limitations of the study

For conceptual and research design purposes, the study will be limited to the Aladura Christian Faith and the Yoruba Traditional Religion. The fieldwork phase of the study has certain research constraints that limit the study area and the number of respondents that would be included in the study.

1.8 Structure of the Thesis

This research will be divided into five distinct chapters:

- Chapter one - the introduction, which will provide background information about the topic under discussion;
- Chapter two - review of the issues (conceptual clarifications, empirical discussion, summary, and synthesis) of the subject under discussion.
- Chapter three - methodology, including the research method, area of study, the population of the study, method of data collection and analysis.
- Chapter four - analysis of the data collected in relation to the findings of earlier researcher.

- Chapter five - summary, conclusion, and policy implication of the study, while making adequate effort to provide areas for further suggestion that this thesis was unable to cover due to financial constraint.

CHAPTER TWO

A REVIEW OF ISSUES

2.1 Introduction

This chapter provides a review of the issues involved in comparing Yoruba Traditional Religion (YTR) and the Aladura churches. The religious landscape is discussed as a background introduction, followed by a discussion of the origins, beliefs, rituals, and symbolism of the YTR. Subsequent segments discuss the Aladura churches in the ramifications of history, typology, doctrine, and symbolism. An examination of the similarities and differences between the YTR and Aladura churches are also made as well as a comparative analysis of the strengths and weaknesses of the two religious views.

2.2 Dynamicity of Religion Practice in Nigeria

Historically, the Nigerian religious landscape has always assumed a pluralistic nature. Baiyewu (2014, .36) recognized the pluralistic nature of religion in the pre- and post-independence Nigeria and asserted that the trend is a continuing one. As noted by Onaiyekan (2010, p.:2), ‘the number of places of worship, the volume of holy noises that are emitted everywhere, the array of religious leaders with various titles and robes and the fervour with which we not only practice our faith but at times violently confront one another’. The large-scale competition and diversity of religions in Nigeria have sometimes outworked into instances of violence with the attendant consequences of societal disintegration, societal instability, corruption of values and loss of life and properties.

Prior to independence, the Nigerian religious landscape was dominated by the traditional religion. Traditional religious institutions with their attendant representatives of traditional healers and consultative priests had always been part of the societal fabric of ethnic communities in Nigeria and, in some areas despite the encroachment of other religions, some of these traditionalists still hold fort⁸.

As Ogunjigbe (2004,p.322) and Fawole (2007,p.23) provided evidence for, traditional religion has

⁸Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany.

been resilient even in the face of the society's shift towards Christianity and Islam⁹. This is because there is still an entrenched belief in the efficacy of the traditional religious approach to certain phenomena including infertility, epilepsy, birth control, early childhood mortality (the *abiku* phenomenon), spiritual attacks and dispute resolution. Traditional religions in Nigeria have a mosaic-like landscape that portends a structure in which the more than 600 ethnic groups in Nigeria have their own gods or deities (and in some cases have multiple deities) that they worship and believe in for spiritual guidance. Osaghae (1995,p.16) noted that 'the ethnic groups in Nigeria have significant similarities but differ greatly in culture, beliefs, and practices'.

Trade, especially by the Portuguese and Arabs- in the 18th century, began the long and often arduous process sometimes with the instruments of violence that led to the introduction of Islam and Christianity to parts of Nigeria. The direction of trade than in which the Arabs penetrated the Northern down to the Central parts of Nigeria and the Portuguese the Southern coastlands have till today a significant influence on the mosaic of religion in Nigeria. According to Coleman (1958), the contemporary situation in which the Northern part of Nigeria is dominated by Islam and the Southern part dominated by Christianity is one of the flukes of history brought about by geographical accident as the converse could easily have to be the case. Among the Christians and the Islamists are also a number of denominations thus lending the pluralistic nature of the traditional religion to these two recent additions to Nigeria's religious cornucopia. A cursory glance over the setting of Christianity will reveal a number of distinctions including the Catholic, Anglican, Baptist, Pentecostal, and the Aladura.

The pluralistic nature of the Nigerian religious system can, therefore, be linked to the fact that a number of dynamic relationships exist between various religions and as such they are bound to interact with each other in a number of ways. 'The relationship between various religions in Nigeria have cases of cooperation, influence, and conflict; there are always points of cooperation on issues that affect all religions, there are points of conflicts on veracity of historical facts and the fact also

⁹In the southern part of Nigeria, the annual festival of Osun Osogbo is one among many traditional religious festivals, which many Yoruba people across religious divides participate in. In the Eastern Nigeria, there are several religion rites that still holds till today including but not limited "EgwuNmohu", EgwuEdeda.

In fact, Baiyewu, 2014 observed that the continued existence of Bori cult in post-Islamic Northern Nigeria has been largely attributed in large part to the fact that its central belief in the powers and activities of spirit forces has found favour with Islam which recognises mystical powers and spirit forces.

remain that there is a continuing trend in which the religion influence each other in terms of methods, doctrine and programmes' (Ileriayo 2018,p.6).

2.3 The Yoruba Traditional Religion

The Yoruba, in the South-west of Nigeria, constitute one of Nigeria's three major ethnic groups and are spread across the Old Western State or region, now made up of Ogun state, Lagos state, Oyo state, Ekitistate, Osun state, and Ondo state. A significant number of Yoruba indigenes dwell in Kwarastate, Kogi state, and Edo state¹⁰. The Yoruba Traditional Religion (YTR)¹¹ is mainly derived from the culture and world- view of the culture of the Yoruba ethnic group. As noted by Jegede, Olutayo, Omololu, and Owumi (2016,pp.90-92), there is a conceptual and philosophical difficulty in separating in cognitive terms, the notions of religion and culture as the two develop in a feedback loop that feeds on each of these concepts. Before the advent of Christianity and Islam, the Yoruba traditional society was characterized by what can be termed as 'traditional religious beliefs and acts of worship'. Essentially, the YTR is built around the notion that spirits, extra-terrestrial beings, and witchcraft are phenomena intertwined with human existence on earth. As noted by Slattery (2001,p.201), it is believed that these forces which are mainly supernatural in nature influence the invisible world and determine what happens to people on earth, whether evil or good. It is also conceptually hard to trace the history and evolution of the YTR because unlike Christianity or Islam, the YTR has a paucity of written history, the gist of which has been passed down from one generation to another and occur mainly through oral renditions. The practice of oral renditions further strengthens the link of YTR and culture as such practice occur mainly in the milieu of socialization which is an integral aspect of culture.

The works of Horton (1993) and Slattery (2001,p.201), surmised that the traditional religious system is often based on the abstract system of hierarchy among a number of deities and a supreme being often called '*Eledumare*'. A cursory overview would reveal that the Yorubas have evolved a complex

¹⁰Fayemi, AdemolaKazeem, 2009. Agba (elder) as arbitrator: A Yoruba socio political model for conflict resolution" - A review of Lawrence O. Bamikole. Journal of Law and Conflict Resolution, 1(3), pp. 060-067. During the precolonial periods, the Yorubaland remained divided into "politically autonomous kingdoms, each centred on a capital city and were headed by a hereditary king (Oba)".

¹¹¹ It entails the indigenous faith of the ethnic group passed down from the genesis of their generation through oral traditions, art, crafts, liturgies, pithy sayings, proverbs, folklores, stories, songs and wise sayings to this contemporary age. Yorùbá practiced this traditional religion, before the introduction of Christianity and each community worshipped individual deity (or deities) in accordance to its devotional needs, for instance: in Ile-Ife –Ọlójó; Ìbàdàn- Òkè; Ọy ó- Şàngó; Ìjè ẹ́ úAgemọ; Èjìgbò- Ògìyán;Ìwó- Pópó

hierarchy that is used to describe the deity/Supreme Being system. Aside from the *Eledumare*, there are a number of deities including *Ogun, Osun, Oya, Obatala, Sapona, Oba, Osun, and Sango* among others. Horton (1993,p.5) further asserted that 'while the cultural situation of the Yoruba integrates deity worship in all communities, the specific kind of faith sometimes vary from one part to another. The same deity may be made in one village and female in the next'. Sometimes, the author observed, the traits or divine characteristics attributed to different gods in different parts might be embodied in a single god in another region.

The YTR embodies the Yoruba's perception that people are subjected to forces which they cannot control, they, therefore, need the intervention of gods or deities to make their sojourn on earth pleasant, peaceful and fruitful¹².

2.3.1 Origins of the Yoruba Traditional Religion

As stated earlier, the paucity of written records makes it virtually impossible to trace an evolutionary outline of the YTR. Mullen (2004,p.3) suggested that the earliest Yorubas to settle in the Southwestern part of Nigeria and along the West African Coast were the ones who laid the foundation of the spiritual world-view or frame into which subsequent generations place members of each generation with powers that border on the mysterious. Jegede et al (2016,p.220), explained that the Yoruba traditional belief divides the world into two planes of existence, the '*Aye*' and the '*Orun*'. The *Aye* signifies the visible realm inhabited by people, plants and animals. The *Orun* is the heavenly sphere of spirits and the ancestors. Part of the code of the YTR is also the concept of *Ase*. Mullen (2004,p.4) noted that *Ase* is synonymous with life force and it is believed to infuse everything in the universe including people, plants, animals, stones, and even abstracts such as prayers, chants, and songs.

The gradual demise of the YTR started with the introduction of other religious viewpoints and the spread of education. Slattery (2001) asserted that it is inevitable that the forces of globalization would gradually erode the influence of the various traditional religions and their monopoly on religious thought. The advent of colonization meant that modes of worship that are in conflict with Western

¹²Mullen, N, 2004, 'Yoruba Art and Culture', Compendium of P.A.Hearst Museum of Anthropology, retrieved from <http://wysinger.homestead.com/yoruba.html>

mores and modes of life are gradually replaced. Such conflict might sometimes take the form of outright libel. Jegede et al noted the erroneous substitution of *Eshu* with the biblical devil and also the persecution suffered by *Shoponna* priests in the early part of the 20th century when there was a small-pox outbreak in Nigeria. Isizoh (1998) argued that the Western mind equated traditional religion with paganism and the Western verdict that paganism be wiped from the surface of the earth initiated the influence of the ACF and its societal role as an institution.

2.3.2 Belief systems and symbolism in the Yoruba Traditional Religion

As noted earlier, the YTR has a distinct belief system based on faith in a Supreme Being and a pantheon of lesser deities who in actual fact exist in a hierarchical plane. 'The Yoruba believe in the Creator who rules over the entire universe along with many other gods that serve underneath him. The Creator of the universe is called *Olorun*. *Olorun* lives in the sky and is considered to be the father of all other gods. *Olorun* is recognized as the only god that never lived on earth' (Jegede et al 2016,p. 320). Horton (1993,p.83) reported that the Yoruba pantheon of gods has over 400 deities. The process through which the Yoruba man or woman chooses the god or deity to worship is a convoluted one and is dependent on various factors. The family one is born into to a large extent determines the god one worships, other factors include occupation or situational exigencies. Another noted happenstance is that some individuals are attracted to certain gods or deities because of an extraordinary or mysterious encounter with that god either through dreams or through trances.

The YTR has a number of distinctive beliefs that makes it curious. Other deities that are deemed as lesser in status to the *Eledumare* have formal systems of worship complete with a hierarchical system of priests, symbols, rites, and rituals. Mullen noted that *Eledumare* is not worshipped in such manner. Horton's (1993) assertion is illuminative: that the Yoruba consider each deity to be responsible for smooth running of each aspect of life; thus *Ogun* is the god of metal, hunting, and contracts while *Eshuis* deemed as responsible for testing the faith of people and ensuring the safe-keeping of communities.

2.4 The Aladura Churches

The Aladura Churches have been recognized as one of the most vibrant and charismatic Christian movements in contemporary times. The vibrant nature of the movement has sped its transformation

into a transnational religion. As Baiyewu (2014,p.42) opined the Aladura movement has a premier twin goal of conversion and healing expressed in terms of bringing non-believers into the fold of Christianity and healing the sick.

2.4.1 History and typology of the Aladura Christian Faith

The Aladura movement because of its name and its membership base has often been linked with the Yoruba ethnic group. As noted by Komolafe (2016,p.9), the Yorubas are a dominant tribe in Nigeria and other countries where Nigerians have a significant presence. Such countries include but are not limited to Ghana, Benin Republic, Togo, Senegal, Cameroon, Jamaica, Brazil and other parts of America and the Caribbean. The word 'Aladura' itself is derived from the Yoruba word for prayer which is *adura*. The nomenclature adopted by the movement is reflective of their deep-seated conviction that the Christian emphasis should be on prayers and that indeed, God answers all prayers provided the conditions are fulfilled¹³. Ositelu (2002,p.47) assertion is that the evolution of the Aladura movement which was in consonance with the development of an African theology that is unique arose from a conglomeration of factors including the insensitivity associated with the attitude of foreign theologians, and the perceived failure of missionaries to relate the concept of Christianity to the world view of the traditional African culture. In essence, there was a neglect of culture.

The movement known as the Aladura today started as a prayer group within the Anglican Church and with the purpose of providing healing and much needed spiritual support for an epidemic of influenza (the infamous influenza of 1918 that claimed more than 200,000 lives in the Southern part of Nigeria alone). As noted by Beyer (1997), the Aladura movement was initially not formed with the intent of splintering from the mother church or splintering again into a number of denominations as is the case today. The cause for the splintering could be traced to a divergence of beliefs. The Aladura movement realised that it had doctrinal similarities with a fundamentalist North American Church known as Faith Tabernacle. Ileriayo (2018,p. 7) noted that the two groups emphasized the practice of baptism by immersion and faith healing which were outlawed by the Anglicans. However, there was soon a falling out between the Aladura group and Faith Tabernacle because of a perceived intolerant attitude on the part of Faith Tabernacle missionaries, doctrinal differences reflected in the meaning

¹³Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany.

and outworking of the Pentecostal gifts of the Holy Spirit, a gradual introduction of Yoruba cultural tradition into Aladura directed worship and the unavailability of translated scriptures. The break between the Aladura group and the Faith Tabernacle was a pivotal point in the establishment of the Aladura as a well-grounded Christian movement (Ositelu 2002,p.47).

The development of the Aladura movement can be described as reactionary, as the movement typically served as a bulwark against the Western aim of transforming Africans into Black Europeans. As Bujo (2002,pp.44-47) explained, the programmes of political and economic colonization instituted by Westerners, coupled with the conversion fervour of their missionaries, collectively launched attacks on the concepts of ancestor- cult- worship and polygamy which are essentially integral components of the African way of life. Komolafe (2016,p.37) reported that 'Missionaries often condemned the traditional African way of life and wanted to transform Africans into Black Europeans'. The author further noted that 'Africans who came forward for baptism were asked to choose "Christian" names, meaning European ones, since African names were unworthy of Christian faith'. This subjugation of identity sowed the seeds of dissent that would later blossom and result in a break in the future.

Taking a cue from the Nigerian religious landscape itself, the Aladura movement in typology can be described as pluralistic in nature, with a number of splinter groups with varying level of similarities and differences. This development is not untraceable with the history of the movement and its epochal phases of recurring association, dissociation, and split. The history of the Aladura movement can be traced as a series of events spanning close to century and best exemplified by the biographical accounts of the splinter movements that make up the Aladura churches and their respective founders. In referring to the earlier mentioned break with the Faith Tabernacle, it is important to note that the Aladura splinter groups came into being when their founders dissented from Faith Tabernacle at different times, as such it is impossible in the context of this thesis to consider the typology of the Aladura without considering it from the viewpoint of the adventures of the founders of the splinter groups. The four splinter groups will thus be considered below with a focus on similarities and differences between them and other splinter groups.

2.4.2 Cherubim and Seraphim Church (C & S)

While the Church of the Lord - Aladura could be the first organisation to appropriate the Aladura name, the founder of the Cherubim and Seraphim (C & S) movement, Moses Orimolade Tunolasewas

the first of the prophets referred to as *Baba Aladura*¹⁴ (Ogunewu and Aiyegboyin 2017,p.8). As the authors further noted the C & S movement took on the character of its charismatic founder and was a perfect platform for his belief in the spiritual phenomena of clairvoyance and clairaudience. Omoyajowo (1995,p.7) reported that Orimolade hailed from Ikare, a town in present-day Ondo State, Nigeria. The mystery surrounding the operations of the C & S movement can be traced back to the mysterious happenstances during the childhood of their infamous founder. Reports suggested that Orimolade tried speaking when still in the womb and tried walking on the day of his birth even though his father's spiritual intervention that prevented this from happening rendered him crippled. This infamous and well-publicised mysteries coupled with his unusual personality and his attributes as a man of deep faith convictions, charisma and humility marked him as a perfect founder for one of the largest transnational African-founded Christian denominations in the world.

Omoyajowo (1997,p.89) also reported that Orimolade started having spiritual experiences in terms of divine visitations in visions and dreams. Such spiritual encounters facilitated the partial healing of his leg and his claim that an angel of the Lord gave him a rod, a crown and an insignia signifying and confirming his divine ministerial calling. Adherents of the church have over the years attributed meaning to these items. 'The rod signified his victory. The insignia implied "the unction to make divine utterances, while the crown indicated that he has been endowed with honour and respect which would make people bow before him to receive blessing' (Ogunewu and Aiyegboyin 2017,p.8). The aftermath of these happenings led Orimolade to take up a calling as an itinerant evangelist engaged in preaching with fervour the gospel of Jesus Christ. As an itinerant minister, Orimolade travelled to various cities and his crusades and revivals were always crowd pullers because they were coupled with reports of varying signs and wonders. Ileriayo (2018,p.8) reported that the years between 1915 and 1924 saw Orimolade touring locations as wide apart as the Niger Delta, Northern Nigeria, Coastal West Africa and major towns and cities in Yoruba land.

Ayandele (1966,p.275) surmised that the relationship between Moses Orimolade and the Anglican Church can be traced to sometime around 1924/1925 when Orimolade arrived in Lagos and was the

¹⁴Aladura as he was popularly referred means he is a father of prayer. Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany, noted that Moses Orimolade Tunolase was so devoted to prayer that people around him sees him as father of prayer "Baba Aladura".

guest of a certain Reverend Ogunbiyi, a priest of the Holy Trinity Anglican Church. He was allowed to minister in the church and consequently enjoyed a modicum of fame as his ministries were always dosed with signs and wonders. It was ironic that what caused a split between Orimolade and the Anglicans was his gift of signs and wonders that were deemed as incompatible with the Anglican culture. This split, coupled with Orimolade's circumstantial meeting with a certain Christianah Abiodun Akinsowon, with whom he formed a prayer group, marked the formal beginning of the Cherubim and Seraphim Society in the year 1925.

Like other Aladura movements, the C & S church adopted a code of doctrine similar to that of the TCLA albeit with minor variations. The C & S movement evolved into a movement that provided aspects of inculturation as parts of its doctrine. Early leaders of the church recognized that a new religious movement cannot be developed in a vacuum and that the doctrine adopted must not shock new members to think they are encountering a religion that is completely at odds with the African worldview. The doctrines of the C & S such as veneration of the dead, inculturation of African traditional liturgy, spiritual interpretation, divine healing and a sustained belief that the practice of polygamy is not at odds with biblical principles played key roles in ensuring the mass acceptability of the church. A key element of the C & S doctrine stressed by Omoyajowo (1982,p.19) is the importance and sanctity of the God-Human relationship, this relationship is deemed to be the most important and as such individuals in the church are empowered to commune with God without an intermediary and visions emanating from this communion are accepted as valid. While this aspect of the doctrine has served as a catalyst in accelerating the rate at which the church was continually being splintered, it has the positive side effect of equipping adherents with the power to establish churches. This has perhaps played the greatest role in ensuring the spread of the C & S movements all over the world (Ogunewu 2015,p.24).

The C & S church also had a long history of feuds, factions, and splintering. Aiyegboyin and Ishola (1997,p.82) noted that the 'C&S grew quickly in its formative years but has suffered so many schisms that today the Church has hundreds of splinter groups within the movement. The schism started between the two co-founders, Orimolade and Christianah Abiodun, who parted ways in 1929'. Various reports suggested that Orimolade as the recognized leader tried reconciliatory moves which were to no avail.

A key element that distinguishes the C & S church or society from other groups under the Aladura movement umbrella is the fact that adherents of the C & S believe strongly in the principle of venerating the dead. The differences between the C & S churches and other Aladura is mainly one of material culture, programmes and minute differences in the organization's wordings, dressing, mode of prayer, songs, healthcare practices, and the organizational hierarchy ladder. According to Baiyewu (2014,p.25), the C&S also have the distinction of a strong programme of street-to-street evangelizing. Evidence suggests that the reason why there was a rapidity in the spread of C&S churches, even to the northern part of the country and in face of the church's early exposure to splintering, was the fervour with which members planted new churches wherever they migrated to.

2.4.3 The Church of the Lord- Aladura (TCLA)

The Church of the Lord Aladura (TCLA) was founded by Primate Josiah Olunowo Ositelu. The revered founder of the TCLA was a native of a small town called Ogere in present day Ogun State. According to Turner (1967), Ositelu's call to ministry was the result of a series of visionary experiences in the years between 1923 and 1925. Prior to that time, he was a teacher and a catechist in the Anglican Church. 'Ositelu's visions were confirmed as authentic by other itinerant prophets and he underwent spiritual development through the instrumentalities of prayer and fasting' (Jegede 2010,p.94). It was the doctrinaire aspect of the use of holy names such as "Ajagunmatadi" that caused the break between the Faith Tabernacle organisation and Ositelu.

Ositelu began the TCLA in 1930 and the Church's inauguration was attended by just ten persons, who all became the foundation members of the church (Komolafe,2016,p.10). That the church experienced stratospheric growth rates can be attributed to a programme of revival and mass evangelization which the foundational members embarked on. The popularity garnered by this sprouting church is attributable to its provision or facilitation of demonstrable healing experiences, the ability of its members to reveal the past and the future and also their ability to interpret dreams and revelations. The ability of the TCLA to incorporate local culture into its own code of operation always played significant roles in increasing the size of the movement. As Komolafe (2016,p.19) further noted, such incorporation entails the transcending of cultural barriers in provision of moral and spiritual support to people, incorporation of local forms of worship and the use of the Yoruba language. The Anglican movement lacked these elements in their own religious code. Unlike the

Anglican Church, the TCLA pioneered the use of Yoruba language as the primary medium of communication during services. Also unlike the Anglican movement, Ositelu, and his disciples believed that during the process of conversion what mattered and should be focused on was the individual's search for his own path towards spiritual development. 'These features aided the acceptability of Ositelu's church and its phenomenally rapid expansion to other West African countries, Europe and America' (Beyer,1997,p.25).

From its inception and through the early years of its evolution, Ositelu's church was able to be defined by a set of principles that form the doctrine upon which the church was built. The doctrines served to differentiate TCLA from other Aladura churches in particular and from other denominational movements in general. The church's website provides an encapsulation of the principles in their modified forms. Accordingly, six doctrinal principles were recognized. It is important to note that the doctrinal principles guiding the TCLA were not the result of original theologizing but rather were adapted from the doctrine of the movements from which the founder and the foundational members were extracted. The first doctrine of the TCLA relates to an acceptance of the authenticity and the authority of the Holy Bible. As indicated by *Aladura.net* (2016), the Bible is seen by every member as the supreme word of God and as such infallible and applicable to all aspects of faith and morality. For the TCLA, every word spoken in the bible is taken as genuine and inspired by the Spirit of the Lord (Komolafe,2016,p.12).

The second doctrinal principle is the reliance on the Holy Spirit of the Lord on matters relating to the administration of the church. The human leaders and administrators of the church including the lay office holders are seen as picked by the Holy Spirit and as such imbued with a mystical power which makes the discharge of their duties divine. Beyer (1997,p.15) noted that this second principle bears much in application and structural resemblance to the fourth one, which is about the fact that every member because of the manifestation of the Holy Spirit is endowed with prophetic powers which must be used in making the course of humanity better. This is directly reflected in the third doctrinal principle, which holds that evangelism is the overarching goal of the church and that members must take it as a primary responsibility to evangelize. The fifth and sixth doctrinal stances of the TCLA relates to the social aspects of their movement. According to the website, the church is deemed to have been established for fostering the social benefits and blessings of the society and most especially the community in which a particular church is situated, and also an engendering of

brotherly love among adherents and other members of the community. 'In the Church of the Lord, the spirit of brotherhood reigns supreme and what affects one member because members pray, serve and worship God together- this is the secret of the success of the Church of the Lord, there is brotherly love and the Spirit of the Lord dwells among members' (Turner 1967,p.324).

Asides from the six doctrinal principles enunciated by the church's website, Turner (1967, p.325) asserted that operations among members are still bound by a set of articles touching on such aspects as the concept and belief in the Trinity, the deity of Jesus Christ, water baptism by immersion, the importance of holiness, belief in the importance and sanctity of the holy communion and in the regeneration and baptism of the Holy Spirit. Baiyewu (2014,p.21), noted that the doctrines and articles of faith believed in by the TCLA are perceived among members as signifying their own part of a divine contract between them and God.

From its earliest foundations, the church has being rified with various disputes that have led to the formation of coalitions and various splinter groups. As Jegede (2010,p.5) reported, the disputes have always been on the touchy aspects of church organization, doctrinal argument, divine call, and charisma. The crisis of confidence that have sometimes rocked the leadership of the church has also encouraged splintering. The fact that the church has to be able to weather this crisis is testament to the fact that a sense of unity still exists that have served to provide a collective identity that made the church weather various crises. Aiyegboyin and Ishola (1997,pp.8-15), in characterizing the present-day Church of the Lord-Aladura Worldwide asserts the claim that the church is biblical in pattern, Pentecostal in power, evangelical in mission, ecumenical in outlook, prophetic in ministry and social in responsibility.

2.4.3 Christ Apostolic Church (CAC)

The history of the Christ Apostolic Church (CAC) is inextricably linked with that of a man known as Joseph Ayodele Babalola (J. A. Babalola). As related by Agbaje (1995,p.8), Babalola was born under mysterious circumstances to the family of a certain David and Martha Babalola in Odo-Owa (a town in present-day Kwara State, Nigeria). The family attended the Church Missionary Society (CMS) church where David was the honorary father of the church (Baba Ijo). Babalola worked with the then Public Works Department after studying as a motor mechanic apprentice. The sequence of events that lead to the formation of the Christ Apostolic Church (CAC) started when Babalola was being subjected to a

series of spiritual experiences. 'His strange experience started on the night of September 25, 1928, when he suddenly became restless and could not sleep. The climax came one day when he was working on the Ilesa-Igbara-Oke road. Suddenly the steamroller's engine stopped, to his utter amazement. He was in this state of confusion when a great voice "like the sound of many glasses of waters called him three times. The voice told him that he would 'die if he refused to heed the divine call to go into the world and preach' (Ileriayo 2018, p.18). It was an encounter with this same voice and a man who appeared to Babalola in a dazzling robe and with a striking resemblance to Babalola's image of Jesus Christ that led him to undergo a seven-day fasting period. Aiyegboyin and Ishola (1990,p.104) asserted that it was during this vision that Babalola received what would amount to his life-task.

According to the authors' assertions, the voice intimated Babalola of the various persecutions he would face in his ordained mission of preaching to the outside world and the assurance that he would be victorious despite all hindrances. To assure him of the genuineness of the mission and the protection of whom had singled him out for this mission, the man in the dazzling robe gave him a bell and a bottle of water. Ayandele (1966,p.8) intimated that the bell had the purpose of warding off evil spirits while the water had the distinct function of healing all manner of sickness, infirmities and granting freedom from spiritual oppression. This encounter marked the beginning of Babalola's fame as a man with extra-ordinary powers and he gained the appellation of *Babalola olomiye* (Babalola, the man with healing waters).

Olayiwola (1995,pp.147-149) provided a well-researched and chronologically logical biographical account of the formation of the CAC. According to him, after the encounter with the man in the dazzling image, the Spirit of the Lord directed Babalola to go back to his native town of Odo-Owa in order to start his preaching career. He was given direct instructions to dress like a maniac and prophesy about a disaster that would soon befall the town. As expected, his warnings were taken only as the ravings of a maniac and he was arrested and detained for disturbing public peace. When an outbreak of smallpox occurred after a few days, he was sought after for prayers of healing. This event marked the first demonstration of the healing powers bestowed on Babalola. After an alternating sequence of miracles, healing, arrests, and detention, Babalola joined the fold of the Faith Tabernacle Church in Lagos, Nigeria. As reported by Ileriayo (2018,pp.19-21), he was later to break with the movement over the ever-controversial issue of miracles as manifested in faith healing. By this time, J.

A. Babalola has gained fame as the force behind a wave of revival sweeping across the then Southwest Nigeria and he had a huge following, even among Muslims and traditionalists who were soon converted to Christianity. Doctrinal differences led to the formation of the Christ Apostolic Church (CAC) with J. A. Babalola as leader.

Baiyewu (2014,pp.48), noted that the formalization of the activities of the CAC based on a set of doctrines resonating with the human need for communion with God, coupled with a deep-seated desire to feel the outworking of the manifest power of the Lord) and the fact that it was not subjected to early internal schisms led to the rapid expansion of the church throughout Nigeria, Sierra Leone, Ivory Coast, Liberia, England, and the USA. A present-day observation cannot make light the reverence granted to J. A. Babalola (he died in 1959) in various CAC churches, despite the fact that the church itself is now factionalized and has a number of splinter groups. A common thread is still a set of beliefs that Babalola is a true servant of the Lord granted extraordinary powers, that the Lord honours his name as evident in the prayer form of invoking 'the God of Babalola' and that water, when sanctified through prayers, remain a viable medium through which the healing power of the Lord is demonstrated. As recorded by Omoyajowo (1982,pp.62-64), the Christ Apostolic Church is distinctly separate from other Aladura churches in the sense that programmes are more formal and ritualistic tendencies are not allowed. CAC members are not also required to dress in white robes as other Aladura churches members are often required to do. The important linkage between the CAC and the Aladura movement is the stress on prayer as the most efficacious tool of the Christian, the belief in miracles and divine healing and in the communion that should exist between man and God as often manifested in visions, dreams, and trances. The CAC believes in the infallibility of the Bible because it is the codification of the presence of God.

2.4.4 The Celestial Church of Christ (CCC)

The Celestial Church of Christ (CCC) was formed by Samuel Bilewu Oschoffa in 1947, thus making it the most recently formed denomination in the Aladura movement. As to be expected, the church grew from the increasing audience gained by Oschoffa. His parents were Nigerian immigrants living in Porto Novo (Benin Republic). Ogunewu and Aiyegboyin (2017,pp.19) recorded that Oschoffa's parents had a delay in giving birth to a child and that the boy was perceived as an answer to their prayers to God. The names he was christened with reflected this perception. Ogunewu and

Aiyegboyin asserted that Samuel means 'a gift from God' while Bilewu is the representative word of a Yoruba proverb that can be loosely translated as meaning 'If the world pleases the child, let him stay, but I know I've asked God for you'. As was unusual with the other Aladura founders, young Oschoffa started receiving basic Christian training in an Anglican mission house and it was there he changed his appellation to S. B. J. Oschoffa. He was however for disciplinary reasons expelled from the mission house and instead started a carpentry apprenticeship. As noted by Baiyewu (2014,p.21), the young Oschoffa was always carrying his bible around even though there were no reported spiritual encounters until the year 1947. As related by Agbaje (1995,pp.169-175), the sequence of events that initiated the formation of the Celestial Church of Christ (CCC) was initiated on a vision Oschoffa had when he was on a business trip. According to him, he was in the forest searching for a particular mahogany species when he encountered what would later be confirmed an eclipse of the sun. Oschoffa claimed that the spectacle terrified him and that while looking for succour in the psalms, he heard a voice saying 'Luli, luli, luli', meaning 'The Grace of Jesus Christ' (Aiyegboyin and Ishola 1990,p. 94).

Visions of a winged white monkey, a multi-coloured peacock and a short snake coupled with the terrifying spectacle of a darkening sky compelled Oschoffa to believe he was having a divine encounter. When a canoe paddler on returning to the shore, he found writhing in pain, Oschoffa was able to heal-him and was convinced of the veracity and genuineness of his encounter. Oschoffa sojourned in the forest where like the biblical John the Baptist, he claimed to have eaten nothing but wild honey¹⁵. Ogunewu and Aiyegboyin (2017,p.19), reported the claim that Oschoffa made of an angel coming to his house and commissioning him for ministerial work on the 29thSeptember, 1947. The name of the church was commonly believed to have been borne from heaven, by divine revelation through a certain Alexander Yanga who was one of the early adherents of Prophet Oschoffa, healed by him through the power of the Holy Spirit. The Celestial Church of Christ grew rapidly after the formal proclamation of the Holy Spirit's orders through Alexander Yanga. Oschoffa was soon proclaimed a prophet by the ever-increasing throng of followers and adherents to his new

¹⁵Baiyewu, T. O. W. 2014. The Transformation of Aladura Christianity in Nigeria. A Dissertation submitted to the Bayreuth International Graduate School of African Studies (BIGSAS) University of Bayreuth, Germany.

brand of Christianity¹⁶. Apart from being called a prophet of God, Oschoffa was also allowed to use the titular nomenclature of “pastor” even though he had not attended any formal Christian school or seminary nor was he ever ordained as such. Thus, the founder of the Celestial Church of Christ became known as Pastor, Founder, and Prophet S. B. J. Oschoffa.

The emergence of the Celestial movement is based on the doctrinal stance that the Bible is the word of God whose utterances are powerful and applicable to all spheres of life. Another doctrinal stance is the deep conviction that the Holy Spirit of God is active, manifests in different forms and is behind the harvest of miracles associated with the programmes of the church. As noted by Agbaje (1995,p.6), while the Celestial Church believes in the efficacy of prayers, spiritual communion, and rites, it is distinguished from other Aladura denominations in the sense that the methods used by this group have raised a lot of controversies in the past. The level in which the church incorporates an element of the Yoruba Traditional Religion is high and some critics have asserted that the religion is a sham and a thin disguise of traditional religious practices. Atiso-Doe (1990,p.2) duly explained that the fact that practices such as veneration of the dead, ritual preparations, use of instrumentalities such as scents, oil and water and the practice of polygamy makes it more difficult to refute the critics who claim that there is much similarity between the Celestial movement and traditional religions.

The spread and demography of the CCC have in a way being influenced by the activities of its members and their behavioural perspectives as derived from the doctrinal beliefs of the church. As with other Aladura churches, there is also an emphasis on the pact between humanity and God. According to Atiso-Doe (1990,p.3), a noteworthy characteristic of the CCC is that the conditions for achieving sanctification are somewhat limited. The author further noted that ‘the use of the Yoruba language in worship and other liturgical practices of the sect offered tremendous attraction. The situation was further enhanced by the striking similarity between the Yoruba traditional religious practices and the C.C.C. worship and liturgical practices’. This relaxed emphasis and striking similarity have also played a great role in the spread of the church because parishes could easily be established by sponsors. As such from 1970-1980, the church experienced phenomenal growth and

¹⁶Ogunewu, M & Aiyegboyin, D, 2017, 'The Trailblazers of the Aladura Movement in Nigeria', *Journal of African Christian Biography*, Volume 2(2), pp. 2- 40.

according to Ogunewu and Aiyegboyin (2017,p.6) spread to countries in Europe and America after establishing presences in the major cities and towns in Nigeria.

In a review of the history of the Celestial Church, Baiyewu (2014,p.58) noted that the church has also being subjected to a number of internal strife and crises that have also been associated with other Aladura churches. After the demise of Pastor and Founder S. B. J. Oschoffa in September 1985 after a ghastly motor accident on Lagos-Ibadan Expressway in Nigeria, a leadership tussle arose on who would be the leader of the church, especially when the peculiar fact that the first diocese of the church was in Porto Novo (Benin Republic) and had a chronological precedence over other dioceses in Nigeria. This tussle almost caused a split between the Nigerian and the Beninese groups of the church and was resolved initially by the selection and appointment of a joint leadership committee.

2.4.5 Common doctrines and perspectives of the Aladura church

The doctrine of the Aladura churches is based on a claim of the outworking of the Holy Spirit in its services and programmes. Ileriayo (2018,p.20) noted that the brand of Christianity Aladura churches are built on is the premise that the Holy Spirit as the third person of the Christianity manifests itself when conditions of service as enunciated in the Aladura coda (informal or formal) are met. The Holy Spirit also plays a valuable role in the logic that, while the Aladura churches can be spread across vast geographical spaces, the Holy Spirit is not a stationary body and its omnipresent nature means its manifestation can be observed in many places at the same time. In essence, doctrinally 'The work of the Holy Spirit is the pillar behind the evangelism and proliferation of Aladura churches' (Baiyewu 2014,p.46).

It is imperative to note the fact that a key influencer of the Aladura doctrine is the need to give Christianity an African colouration so to say. According to Ayegboyin and Ishola (1997), the Aladura movement adopted a certain pragmatism in its role of contextualizing Christianity within the African cultural milieu. As such the Aladura doctrine is shaped by a number of spiritual, cultural, political and social factors that concurrently affect the traditional viewpoint of Africans. This section discusses the doctrines and perspectives of the Aladura movement. A key doctrine of the Aladura is the belief in baptism by immersion. Komolafe (2016,pp.6-11) noted that the doctrinal principles guiding the Aladura movement albeit with varying denominationally-based variations can be obtained from the Aladura Worldwide Articles of Faith. As garnered from the article, the Aladura movement holds in high

regard to the sacrament of baptism. 'Baptism was one of the issues that led to the emergence of the Aladura church from Anglicanism around 1922' (Anderson 2001,p.81). It is important to note that the Aladura's support for the doctrine of baptism was not borne out of strong theological convictions but rather perceived as a direct commandment from Christ- as exemplified in Matthew 28,pp.19- 20- that must be followed to the letter.

Another doctrinal perspective shared by most churches under the Aladura umbrella is that of 'inculturated liturgy', the terms were popularized by Komolafe (2016,p.37) and are taken to express the core belief that Christianity should encompass the cultural aspects of the life of a people. Accordingly, Aladura churches have in a decisive manner introduced elements of African culture in their liturgy and this is believed to have improved the Christian life of adherents by making worship more meaningful and open to the expectations of the people. Infusing the local with the spiritual have taken the form of introducing singing, clapping, drumming and dancing into worship programs. The Church of the Lord (2016) also reported the widespread use of bells, traditional musical instruments especially percussions and traditional lyrics in the process of worshipping God. The same document also expressed a deep doctrinal conviction that each individual can achieve communion with God through acts of worship. This necessitates that the boundary between the choir and other members of the congregation becomes at best ceremonial during period of high worship. This particular aspect also finds expression in Dada (2007,p.77) who stated that 'During services, many would kneel as they sang praises in reverence to God, the lifting up of hands, eyes, and voluntary shouts became normal practices at worship. Members also went into trance and prophecies were uttered freely in the congregations. These spiritual phenomena were enhanced by the use of indigenous elements that had been brought into the church. Local instruments like "gangan", "agogo", "akuba", "omeleako", "omele abo", "agidigbo", "seli", "sekere", among others are extensively used. Prayer is spontaneous and everyone participates in clapping, dancing, singing, and delivering messages'. The essence of this doctrine is that the individual worshipper or adherent is seen as a participant whose heart and soul is in the service rather than passive members who believe that only the choir and clergy are the key actors in the worship process.

The Aladura emphasis on holiness and consecration as a precondition to divine communion, worship and accessing the blessings of God is unparalleled among some contemporary religions in the country. The materialistic aspects of holiness and consecration are manifested in the fact that a

majority of the Aladura churches wear white garments and are prohibited from wearing shoes in the church premises. As Adibe (1992,p.12) enunciated, the Aladura movement and their sister organizations regard their places of worship as holy ground and as such they are places that should be kept clean at all times. Rosalind (198,p.187) and Baiyewu (2014,p.69) also asserted differently that the emphasis on holiness and consecration is taken as very important even in the process of achieving personal communion with God. Individuals are admonished to lay aside grudges, malice, envy and female worshippers are instructed not to enter the church if they are undergoing their menstrual cycle. As a matter of fact, Kalu (2008,p.14) related that female worshippers who during the course of spiritual exercises such as extended prayers and fasting become unclean are expected to break-off for a period until they are consecrated again. The adherents of the Aladura believe that God is holy as evidenced in their prayer phrases and chants such as '*mimo li Oluwa*' and '*Olorunmimo*', both of which translated attests to the holiness of the Christian God and the Bible demand that those who would worship him should do so in holiness and truth¹⁷.

The taking of the Holy Communion is another doctrine that is relevant to the identity and routine operations of the Aladura church movement. Turner (1967,p.328) noted that the history of the communion started in 1953 and was modelled on the Anglican Church even though it was held infrequently. Turner (1967,pp.322-326) elucidated a detailed description of the Anglican model of the communion adopted by the Aladura movement. It is imperative to note that while the Holy Communion is generally accepted as an Aladura doctrine, its adoption was based not on strong theological arguments but rather on the need of the Aladura movement to measure up to other established and older denominations like then Catholic and the Anglican in respectability. Komolafe (2016,p.51) hinted that for the Aladura churches, baptism of water by immersion and baptism of the Holy Spirit hold more importance than partaking in the Holy Communion. Assuredly, in standing up to its doctrinal imitation of the Anglicans, the Holy Communion is taken at night and behind closed doors. Under the Aladura tradition, partaking of the Holy Communion is open to all baptized members including those who are perceived as controversial by other congregations (Anglicans and Catholics) - such controversial persons include for example, polygamists.

As Ileriayo (2018,p.21) enunciated, the Holy Communion as encapsulated in the Aladura doctrine is divided into two parts which are the purificatory rites which come first and the partaking of the

¹⁷Interview transcript from AkinbadeAfolabi of CAC 12/09/2018

communion meal. The purificatory rite is a sort of cleansing. While the Aladura has no stringent requirements, members who want to partake are required to be cleansed in the figurative and literary sense of the word, as such menstruating ladies and newly-delivered mothers are not allowed to partake and other members have water sprinkled on them or their feet washed. Turner (1967,p.318) asserted that considered as unclean are also individuals harbouring sins of immorality, envy, hatred, animosity, and unforgiveness. The second aspect of the Holy Communion is the actual partaking in the meal of wine and bread¹⁸. Some authors (Ileriayo 2018; Komolafe2016; Baiyewu2014,p.84; Anderson 2001,p.6) have asserted that the taking of Holy Communion bears striking similarities to the covenantal exchange of blood that is part of the doctrinal coda of the Yoruba Traditional Religion. From a theological standpoint, the Aladura takes on the gospel believe that divine healing can be obtained from partaking of the communion table, thus displaying a strong linkage among the various doctrines guiding the movement.

The Aladura movement also has a deep-seated belief in divine healing and miracles as part of the doctrinal principles of the movement. The schism that later led to the breakage between the Aladura Movement and the Anglican Church was in part the differing beliefs in divine healing and miracles. Bujo (2002,p.50) explained that the advent of the Western style Christianity led to the displacement of the centuries-old culture of consulting the 'witch-doctor', herbalist or local healer. For the Western missionaries, medical care with imported medicine and equipment is much more effective and efficient than local medicine which takes the form of herbs, infusions, poultices, charms, spells, and incantations. Baiyewu (2014,p.76) noted that the Aladura Movement was able to reintroduce as part of its principles, the curious practice of *curadivina*, which is healing through the power of prayer, water and other substances designated as holy. As Bujo (2002,p.52) further explained, that many people flocked to the Aladura because of their belief in divine healing and miracles is testament to the fact that they could not afford the Western style medicine in the first place. Over the years, the Aladura became a refuge for the sick and the cure offered became one of the main attraction points for people engaging with the Aladura. As Anderson (2001,p.7) also suggested, the belief in divine healing and miracles is so strong among the Aladura because they believe their relationship with God offers them a unique understanding of biblical scriptures and secrets to healing. In fact, the Aladura stance is that

¹⁸Interview transcript from AkinbadeAfolabi of CAC 12/09/2018

'ministry will be judged deficient if it does not treat healing as a function of religion' (Pobee and Ositelu quoted in Anderson 2001,p. 234).

2.4.5.1 Differences between strands of the Aladura churches (A study of the CCC and C&S)

As the two most prominent churches under the Aladura movement, the Celestial Church of Christ (CCC) and the Cherubim and Seraphim (C & S) church have striking differences that have been the subject of mainstream discussion over the years. Between the two strands, differences occur in organizational culture, spirituality and material culture. According to Baiyewu (2014,p.64), in the CCC, leadership and overall administrative and operational policies are decided by the pastor aided by a general committee. The pastor is seen as the representative of Christ and a link to the divine and as such, the spiritual and administrative well-being of the church is entrusted into his hands. Ayegboyin and Ishola (1997,p.68) noted that this kind of arrangement is replicated at the local level where the 'shepherd' as the head of the local parish is perceived as responsible for spiritual and administrative well-being of the local parish. In contrast, in the C & S movement, the acknowledged head is designated the 'Baba Aladura' and he is regarded as the sole spiritual leader of the church even though he is assisted in setting administrative policy by a conference of prophets. Observations suggest that at the local level, apostles, prophets and evangelists are charged with various administrative and spiritual duties.

In terms of spirituality, there are also marked differences between the two churches. For example, the concept of sacred space tends to diverge when considered. Adogame (1999,p.28) and Dada (2007,p.169) reported that the C & S make use of hill tops which they refer to as 'ori-oke', mercy ground (ileaanu) and household or personal altars while the CCC tends to take a more figurative stance towards these concepts especially the ori-oke concept. The CCC does not often rely on a physical hill top for communing with God but rather see an individual who is in a state of trance as being in a figurative hill-top where he or she is communing with God. Also, the timing of spiritual activities is different among the two groups. As noted by Turner (1967), the C& S have a rigid schedule as to the use of time while the CCC believes in a heavenly directed time schedule that often leads to long services. It is imperative to note that the CCC observed certain hours as being as ideal for communing with heaven hence, 6am, 9am, 12pm, 3pm, 6pm 9pm and 12am are important for special prayers. The CCC is differentiated from the C& S also in the sense that the process of seeing

visions on behalf of the congregation by prophets and other visioners is controlled by the church leadership. As noted by Baiyewu (2014,p.88), the control takes the form of assistant writing down the vision and showing it to the prophet in charge before transmission to the person for whom the vision is seen.

Materially, the differences between the C& S and the CCC is marked in the fact that the C& S have a system of social bands which are made up of individuals forming a cohesive social unit and serving a particular function in the church. The CCC, except for the local church leaders do not have these social bands. Field survey also reveals that the CCC in an act of veneration, have incorporated the use of the icon of the Virgin Mary as part of their church symbol, this is something not done by the C& S movement (Ogunjigbe 2004,p.26; Baiyewu 2014,pp.87-88).

2.4.5.2 Symbolism and Rites in the Aladura Christian Faith

Rites and rituals are important aspects of the Aladura Christian Faith. Such rites and rituals often involve the use of natural and human-made objects in the achievement of certain goals. Baiyewu (2014,p.34) stressed that individuals who are seeking to achieve certain goals and in need of divine and spiritual interventions are often mandated to take part in rites and rituals. Such rituals often involve spiritual warfare and ritual performances and might involve the use of substances such as water, coconut, bananas, eggs, candles, olive oil. salt, sugar, broom and grains. For the CCC, C & S and TCLA, such ritual performances always take place in a pond or lake. In a review of Aladura rites and rituals, Adogame (1999,p.98) surmised that the materiality of the Aladura movement is seen in their worship and ritual performances which demonstrates a blend of biblical belief and the Yoruba Traditional Religion. The study from Baiyewu (2014,pp.23-32) elaborates on the differences in symbols used by the various doctrine of the Aladura Christian Faith - CCC, C & S, and TCLA.

2.5 Similarities between the Yoruba Traditional Religion and Aladura churches

2.5.1 Ancestral veneration

A key similarity between the Aladura Churches and YTR is the importance attached to ancestors. Ancestral veneration is tied to various rites, stories, and rituals of both viewpoints¹⁹. As Horton (1993,p.34) reported 'The Yoruba treat their ancestors with great respect, as might be expected in a culture with only oral records of the past, but anthropologists debate as to whether the rituals dealing

¹⁹Interview transcript from AdeyemiOduola of CAC 13/09/2018

with ancestry are religious in nature or simply respectful. At least, a few groups believe that ancestors, after death, become demigods, but only once they have assumed the persona of a true deity'. In the Aladura movement, a common practice, especially among the Cherubim and Seraphim and the Celestial Church of Christ is invoking the names of prophets who are deemed powerful and the mention of whose name is believed to move God to speedy action. Ileriayo (2018,p.29) noted that whether this assumption is true or not is a matter of faith.

2.5.2 Spiritual interpretation

A key similarity between the Aladura churches and YTR viewpoints is the emphasis on spiritual interpretation of events. For the YTR the fact that the manifestations that take place in the world of humans have their origins in their spiritual world attached spiritual connotations to happenings. Komolafe (2016,p.13) explained that this same viewpoint can be found in the liturgy of the Aladura movement. For the Aladura, every event that happens to people on earth have their origins in the spiritual world. As such, they believe in the divine intervention of God through angels to guarantee that their lives as adherents would be smooth and free from evil. According to Horton (1993,p.83), any religion that has a leaning towards a spiritual interpretation of life events will tend to have deep convictions in the fact that extra-physical experiences such as dreams, trances, and visions are laden with spiritual meanings and that their interpretation could be done through special persons. Both in the Aladura movement and the Yoruba Traditional Religion, leaders always admonish their members to take as gravely serious such spiritual interpretations as they are believed to have the power to drive human existence into the paths of pleasantness.

2.5.3 Polygamy

It is important to note that there is a wide disparity in the stances of various Aladura movements towards the institution of marriage. According to Fakeye (2000,p.3), Aladura movements especially the C & S, the TCLA, and the CAC recognized the precepts guiding Christian marriage as is codified in the Bible. The general sequence often involves a search for a life partner, seeking the consent of God and of parents, going into fervent prayers to discern the right partners and approaching the cleric for prayers, guidance, and spiritual support. However, it is also important that in some Aladura churches even in the ones listed above and in the CCC-especially among the older generation

strands and in the rural areas- polygamy is being practiced even among prophets. As Baiyewu (2014,p.206) reported 'even though there is open compulsion that Aladura members do not engage in polygamy, some still do so. The practice of polygamy allowed by some Aladura churches has led researchers to have a point to bolster up the charges of syncretism levelled against the movement'.

The YTR historically allows polygamy and it is even expected that as one's socio-economic status improves, one should take on more wives. On more practical terms, the fact that infant mortality was a common occurrence in southwestern Nigeria and the need by every man for more hands on his farm makes polygamy an attractive proposition because it lessens the risk that a man will be childless and it provides more labour for farm activities. That the YTR sanctions polygamy is only an endorsement of what is culturally and practically acceptable thus proving the assertion that every religion evolves within a cultural framework.

2.5.4 Prominence granted women

While most mainline orthodox and some indigenous Nigerian churches grant women limited leeway in leadership situations, from the onset the Aladura movement has the distinctive trait of allowing women hold leadership positions. This is in line with the YTR in which some cults are even dominated by women, as noted by Komolafe (2016,p.55), 'In the Aladura Church, women are bishops, deaconesses and prophetesses, and in some cases they are allowed to establish and head local Aladura churches. The presence and involvement of women with charismatic gifts are eminent in the AC, since women make up a great majority of their membership'. In the African religious setting, women hold traditional leadership roles because of cultural reasons. The synonymous way in which women are treated both in the Aladura and the YTR is also a major attraction point because this order of things draws in women-folk who statistically are a majority in the actively religious demographic group, though the men-folk still constitute the majority in a leadership position.

2.6 A comparative analysis of the strengths and weakness of the YTR and Aladura churches

A major strength of the Aladura churches is that they can be seen as a future type of Christianity with a distinct status, geographical spread and potential areas of influence. Another key strength of the Aladura movement is that unlike adherents of the YTR who because of reasons of modernity and community acceptance or non- acceptance are not very active propagators of their religion, the Aladura have always being dependent on the propagative abilities of migrants in the early part of their

history and members who help in spreading the faith traditions of the movement. Jegede et al (2016,p.5) noted that the spread of the Aladura movement was greatly aided by the general trend towards the adoption of Christianity. 'Christianity and Islam gained a widespread popularity and acceptance among Nigerians partly because of the accompanying civilization and literacy, and partly because of the aggressive evangelism of their adherents' (Baiyewu, 2014,p.14).

As movements go, the Aladura has its own ideological weaknesses chief of which is the allegation of syncretism levelled against the religion. Syncretism has been defined broadly as the amalgamation of different religions each with its own features. Mullen (2004,p.14) surmised that various studies start from the assumption that the Cherubim and Seraphim and the Celestial Church of Christ are bodies which extract some principles from the Holy Bible and mix these with traditional rites and practices to create a religion that can be described as at best a mix of Christianity and Heathenism.

2.7 Conservatism and tolerance: a case of the YTR and Aladura churches

Religion has always been a force of social change. It is more accurate to say that religion has positive and negative effects on the course of social change either serving as a disruptive factor or legitimizing the status quo. Fasina (2010,p.23) mentioned how the supremacy of the Catholic Church in the Middle Ages entrenched the status quo and impeded the progress of science and scientific reasoning. However, another author, Smith (1996,p.6) stressed that religion can also serve as a disruptive force which stand to change the status quo. For example, religious institutions were significantly instrumental to the black movement in the USA emerging victorious during the years of the civil rights struggle. Religious institutions also played a major role in the Nicaraguan Revolution, the overthrow of Communism by the Solidarity Movement in Poland and the defiance of Apartheid rule in South Africa.

The case for and against religious conservatism in internal affairs, such as the permission given various external factors to change the structure, rites and rituals of a religion, and in external affairs such as religion serving as a catalyst for change or serving as a bulwark against change can be exemplified in the Aladura movement and the YTR. For centuries, the YTR have shaped the worldview of the Yorubas and have being instrumental in the resistance to such changes as women suffrage, taxation, vaccination, education and the introduction of other aspects of modern life. By virtue of its history and nature, the Aladura church is experimental and disruptive trying to emerge as an aggregate or hybrid of two different religious viewpoints. The Aladura movement and the YTR

have a conservative attitude towards themselves and to society that is typical of one suggested by Haralambos and Holborn (2008,p.345). The authors asserted that the relationship between society and religion is causal in nature. The authors also surmised that religion and religious institutions can act as disruptive, conservative and revolutionary forces and that however they are expressed, their positive strengths can be harnessed so as to guarantee the peaceful co- existence of people and growth in the society.

The Aladura and the YTR can be illustrated as occupying the two ends of the spectrum of conservatism and disruption. In a perusal of Aladura history, Ileriayo (2018,p.18) noted that the Aladura in its formative years led a revival regarding the fundamental and original beliefs of religion and worshipping God. Occupying the polar opposite, the YTR because of its adherence to the ways and traditions that have become entrenched in the Yoruba culture can be aptly described as conservative. 'The phrase conservative is used in this sense to refer to an entity preventing change and maintaining the status quo' (Haralambos and Holborn 2008,p.369). An argued benefit of a conservative religious entity like the YTR is that it fosters social solidarity and integration. Fostering social solidarity is a goal achieved by upholding traditional beliefs and customs thus minimizing cultural shock. Other researchers have also argued that the charges of syncretism levelled against the adherents of the Aladura movement can be traced to the perception that while the movement supports social change in terms of deriving new worship habits, it also at the same time promotes values that are associated with the traditionalist religion.

The fact that Nigeria is a multi-religious society provides the conditions that would have fostered bedlam and societal conflict if intolerance is prevalent among the religions. Archibong and Okokon (2008,p5) noted that due to the heterogeneous nature of the country, the tendency always gravitates towards parochial consciousness at the expense of collective consciousness that should generate national unity. The record of religious intolerance among the Aladura churches and YTR is mixed. The fact that some members of both religion have fixated psychological and mental attitudes (largely negative) towards beliefs and practices that contradicts what they believe in is established. Alanamu (2003,pp.9-13) have established that the Aladura is a type of Christianity albeit one with traditionalist leanings which hold the view that persons they consider to be in error have no true life until they renounce their error and are converted to true religious views and practices.

According to Osume (1988,p.32), a chronological listing of religious crises from 1970 through 1988 and in areas as disparate as Kano in Northern Nigeria and Saki in southwestern Nigeria confirms this assertion. Even the recent spate of killings associated with the Boko Haram sect is at root an Eastern-Western viewpoint conflict. Religious intolerance is a side effect of the heightened religious upheaval in the country. If what results from such activities is national disunity and unrest, then there is a cause for alarm on the evolution of religion and what it portends for Nigeria. But inasmuch as religion through the teaching of morals and truth serve as a bulwark for detrimental activities, its evolution should be encouraged.

The cases of intolerance exhibited by the Aladura churches and the YTR do not occur in a vacuum. Jegede et al (2016,p.37) noted that religious intolerance occurs against a backdrop of monopolization of religious truth, religious fanaticism, unregulated or uncensored press, indiscriminate acts of government, unbridled actions of the press and unhealthy incitements among others. Although the Aladura churches and YTR have had moments of unbridled passion, there have been no recorded instances where there was a clash because of diametric oppositions of the two religious viewpoints. Nevertheless, the conventional assumption backed by evidence, reveals that the advent of organized religion has led to a lot of negative political and social misdemeanours.

2.8 Summary: The future of the YTR and the Aladura churches

As with most sociological units, it is difficult to make predictions about the future of the Yoruba Traditional Religion and the Aladura Christian Faith. Earliest biographical accounts of the Aladura movement project a growth that will be in tandem with population increases. Turner (1967,p.215) posited that the Aladura movement will continue gaining traction because it espouses a perspective that blends Christianity to the African culture and viewpoint. Advocates of the Aladura's viewpoint of the interconnectedness between religion and culture make no apologies but rather provide logical points on why this is so and why such trend will continue into the future. According to Ositelu (2015,p.49), 'those who labelled the AC as syncretistic should be reminded that no religion has ever existed in a cultural vacuum and that culture has always been the solvent of religion'.

The subject of religion is a broad one and when a research further seeks to establish the nature and dynamics of the relationship between two broad viewpoints such as the Aladura movement and the Yoruba Traditional Religion, such research uncovers points of strengths and weaknesses as pertains

to the religion. The assertion that diversity fosters societal stability is in a way true when the tolerance of the two religious groups is considered. As Onaiyekan (2010,p.34) cited that, a cognitive difficulty is experienced when the facts that Nigeria is one of the most religious countries, one of the most corrupt countries and the happiest country in the world are to be linked. The fact that Nigerians can live and thrive successfully in a multi-religious social milieu even one without deep theological foundations is heartening when considered from the vantage point of the Aladura Movement and the YTR.

Despite the weaknesses of each of the religious viewpoints, it is safe to assert that both religions will witness growth in the years to come. The Aladura church provides a quasi-formal religious experience for the adherents looking for such, while the traditional religion offers a way to connect more with culture and the roots of the belief system that have shaped the evolution of the Yoruba people through the centuries. As Jegede et al (2016,p.318) aptly remarked that 'inspite Christianity and Islam gained widespread popularity and acceptance among Nigerians, partly because of the accompanying civilization and literacy, and partly because of the aggressive evangelism of their adherents'. If at all, the introduction of Christianity has only served to shape the way traditional religion is being conducted with trends such as substitution of human sacrifice with animal sacrifice, formalization and documentation of traditional rites and also the adoption and utilization of Western technology to propagate traditional practices. The dynamic relationship between the Aladura churches and YTR should be fostered by all concerned stakeholders because such relationship will at once showcase the vital institutional function of societal development that is performed by religion.

In summary, the undeniable fact is that religion is a cultural universal across the spectrum of human societies. The need to believe in a higher power is inherent to people and this has manifested in the proliferation of various religions. For the Yoruba people, the YTR has played a big role in shaping their history and culture. The impact of the YTR continues to be felt today in myths, rites, rituals, and symbols. The introduction of Christianity led to changes in the social fabric and the culture shock led to the evolution of a religion which shared aspects of the YTR and mainstream Christianity. The fact that the Aladura endorses some aspects of the traditionalist system such as ancestor veneration, faith healing, chants, and polygamy illustrates the extent to which interactive dynamics exist between the two religions. The Aladura movement is the response and reaction of a people who refuse to allow Western Christianity and thought to annihilate their own traditional viewpoints. That the YTR and Aladura churches, especially the C& S and the CCC, have existed side by side for decades and have

influenced each other for decades is a given fact, what remains to be seen in the future is how this inter-relationship will play out and what effect it would have on the Nigerian religious framework and reality.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explores the research methodology used to achieve the research objectives, and answer the research questions. It discusses the study research design, the area of study, the population of the study, the sampling size and sampling procedure used. The instrument of data collection will also be discussed and the tools of data analysis explained. Saunders, Lewis, and Thornhill (2009) asserted that the choice of research methodology influences the success and validity of any research inquiry or process²⁰. As noted by Saunders et al (2009)²¹, since the adoption of appropriate research methodology influences the research validity, it is therefore important that researchers provide justification for the research methodology adopted. Thus, this research work will provide justification for every methodology process adopted in this research exercise – research design, population, and area of study, instrument of data collection and analysis.

3.2 Research design

The selection of research design to be utilized in this study is dependent on the research hypothesis, research objectives, and the research questions the study aims to answer. Another important factor to be considered in the choice of research design is the type of data that will be used for the study and from which inferences will be drawn. For the purposes of this research project, the research design that will be utilized is the descriptive survey design. The need to generate diverse qualitative opinions, ideas, attitudes, and beliefs among the respondents makes a descriptive survey design the ideal choice for this project. The descriptive survey design also has the added advantage of lending itself to identification and presentation of specific and selected characteristics of the study population in a logical, analytical and systematic order.

The subject being considered under this research project necessitates the use of qualitative and quantitative research methods. In essence, this study is employing a mixed method research

²⁰Saunders Mark, Philip Lewis and Adrian Thornhill 2009. Research Method for Business Students. Prentice Hall: Edinburgh Gate, England.

²¹The reason is that once wrong methodology is adopted in research study, it will create the issue of validity, appropriateness of the instrument of data collection and ultimately will fail to achieve the objectives of study because of wrong application of research methodology.

technique in which the use of qualitative and quantitative research methods complement each other. According to Scott and Morrison (2006), mixed methods research applies to situations in which two or more research methods, tools, strategies or data are used to look at the same phenomenon.

Fundamental differences exist between the qualitative and quantitative approaches to research. Quantitative approaches are usually linked with the idea that truth can be known with certainty and this goal can be achieved through the use of experimental and quasi-experimental approaches, because such methods, according to Gall (2003) are essentially random, replicable and generalisable. The qualitative approach deals with the subjective interpretation of reality by subjects or respondents in a research study. According to Ary (2006), the difference between the two approaches lies in the objective or subjective interpretations of reality.

Given the above obvious regarding the objectivity and subjectivity of the data generating process, the researcher relied on structured questionnaire to obtain an objective data while relying on an interview to obtain subjective data necessary to gain more subjective information about the subject under discussion.

It is a common phenomenon for researchers to employ other research design like group discussion and content analysis for study of this nature, instead of descriptive survey using questionnaire and interview instruments. For instance, content analysis is described as the scientific study of the content of communication, it focuses on the study of communication especially from the perspective of meanings, contexts, and intentions contained in messages (Berelson,1952). Content analysis²² has been touted as a versatile tool for social science and media research among researchers during the early years of its use. However, Wimmer and Dominick (1994), stated that content analysis has also achieved greater popularity and frequency of use among Arts and Social Science Researchers.

For the purposes of this study, the content analysis could have offered the advantages of providing more quantitative measures about the phenomenon being measured (i.e. the relationship between the Aladura Christian Faith and the Yoruba Traditional Religion). Wimmer and Dominick (1994), have proposed that an advantage of content analysis lies in the fact it is an unobtrusive research technique

²²The first wide- spread use of content analysis in a scientific context was its use in the evaluation of enemy propaganda during the Second World War. It is the constant use of content analysis during and after the world war that led to the development of well- refined methodologies that have allowed the application of content analysis to social research.

that is useful in studying sensitive topics such as the one under consideration. However, content analysis will not be used for this study because of certain limitations. Krippendorff (1980) has suggested that the reliability and validity issues inherent in content analysis are unusually unsolved. Another limitation is failing to capture the meaning and significance with which various abstract symbols are used in an analysed text. Also, since this research will be more concerned about the belief system, culture, and doctrine of the two religions' stance rather than symbol, survey analysis becomes more relevant in this study.

Another method amenable for the purposes of this study is the Focus Group Discussion²³. Focus groups comprise mainly of face-to-face interaction among respondents. Morgan and Kreuger defined focus groups as in-depth group interviews employing relatively homogenous groups to provide information around topics specified by researchers. The challenge, however, is that there is always a tension between participant-researcher interaction and interaction solely between participants.

There are wide differences among researchers as to whether a focus group discussion should be a carefully planned one or whether it should be informal and unstructured. An observed limitation of the focus group discussion, and one that makes it unsuitable for the purposes of this study is the tendency for certain kinds or stereotypes of socially acceptable opinions to emerge. Another important limitation, and one that creates conditions for doubting the validity of a research process, that certain types of participants tend to dominate the research process. Participants that are naturally assertive tend to dominate a group, discussion; as such, the data that would be obtained from such group will be reflective of the viewpoints or opinions of the assertive members of the group.

However, some researchers are of the opinion that these limitations of the focus group are actually virtues. Myers (1998,p.65) suggests that these constraints make the findings of focus groups practicable and interpretable. The use of questionnaire and interviews are favoured over these other methods because the data obtained lend themselves to easy assessment and analysis. The use of questionnaires also fosters a kind of objectivity that is lacking in the use of focus groups or in content analysis.

²³Various studies have tried to trace the origins of the focus group discussion as a method of obtaining data that is to be used for drawing inferences during the research process. Morgan and Kreuger (1998) reported that focus groups originated in sociology before being adopted mainly by art and social science researchers.

3.3 Study Area

This study evaluates the comparison between Aladura Christian Church and that of the Yoruba Tradition. The study will cover all Yoruba traditional settlement, their doctrine, belief system, and religion practices. But for the purpose of comparing Aladura Christian Faith with Yoruba tradition, the study will pin the study down to Lagos and Oyo States respectively. Various factors informed the choice of the two states. The factors are that the two states have a high concentration of Aladura Christian Faith members and adherents of the Yoruba Traditional Religion²⁴. The two areas also contain a majority of the sub-tribes of the Yoruba race such as the **Oyos, Ibadans, Aworis, Egun, Oke-Ogun, Saki**, and others. Lagos is predominantly with the **Egunguns** and the **Aworis**. The two study areas also contain the two largest agglomeration of cities in South-west Nigeria which also have the record of having served as regional and national capitals or administrative centres. Of course, Lagos state until 1991 was Nigeria capital territory and till date still houses the biggest infrastructure, innovation, and institution in Nigeria. Being the most populated city in Nigeria, Lagos state is the home to all, including different churches and denomination.

The presence of such dense population resulted in a proliferation of various religious practices and denominations in these areas including collections of adherents of the Aladura Christian Faith and the Yoruba Traditional Religion. The two biggest centres in these states, which are Ibadan (Oyo State) and Lagos (Lagos State), host various traditional festivals whose function lay in paying tribute to various local deities including the famous **Eyo** festival in Lagos, **Egungun** festival, **Oke-badan** festival, **Ogun** festival, **Odun-Ifa**, **Sango** Festival and a host of other related festivals.

Baiyewu (2014), in his comprehensive study of the innovative practices of the Aladura church, asserted that the peculiarity of Lagos and Ibadan has led to the presence of various religious groups, their regional or district administrative headquarters and the vibrancy of social and religious activities. This arrangement provides an excellent backdrop or platform for exploring and describing the relationship between the Aladura Christian Faith and the Yoruba Traditional Religion. Baiyewu further

²⁴Baiyewu, T. O. W. 2014, in his PhD thesis, titled "the Transformation of Aladura Christianity in Nigeria. Noted that Aladura Christian Faith is predominantly found in the South-West of Nigeria, which is where have a peculiar similarity with their religion practice. The author noted that Lagos state and Oyo state are not only the most populated states in the South West but also house the two distinct major ethnic groups in the South-West.

stated that this peculiarity provides 'a platform for examining and describing how selected churches cope with the challenges of religious pluralism, competition and the increasing influence of modernity'. Aladura Christian Faith's similarity with Yoruba Tradition practice influenced the predominance of the religious body in the Lagos State and Oyo state²⁵. One natural question is, is the proliferation of Aladura Christian Faith, especially their headquarters in Lagos and Oyo state, influenced only by the similarity in their religious practice?

Lagos state arguably is the biggest commercial hub in Africa, and the state can significantly stand by its own economy, giving that it houses the biggest innovations, businesses, and institutions in Nigeria (Ileriayo,2018,p.34). Lagos has been characterised as a fast-growing mega-city with diverse and rapid population growth that cut across all religion, races, ethnic groups and profession. The population growth has been traced to rapid industrialization and the development of the services sector in the area that have continually attracted people from their states who are there to chase their own dreams and hope to strike it rich²⁶. According to the National Population Commission (NPC, 2010), Lagos (Lagos State) has a population of more than 9 million people which is the highest in Nigeria. Lagos is ranked among the smallest state in terms of land mass in Nigeria, it, however, has the highest population density in the country (2,607/sq.km). What makes Lagos an interesting area of study is the high concentration of various religious movements in the state. The state has served as a flowering bed for various religious groups and has played a major role in the development of the various churches under the Aladura Christian Faith. According to Baiyewu (2014,pp.23-39), the Cherubim and Seraphim church were officially inaugurated in Lagos in the year 1925, while the Celestial Church of Christ was introduced to Nigeria with Lagos having the first establishment in 1950 (the Celestial Church of Christ was actually inaugurated in Porto Novo in 1947). Another Aladura church offshoot, "The Church of the Lord", was inaugurated in 1930 in Ogere Remo, Ogun State, Nigeria and their rapid influx of members have been credited to the close proximity to Lagos. Religious plurality is the norm in Lagos and as such, there is wide tolerance, which consequentially has bred an atmosphere

²⁵Komolafe, F. O. 2016. Roman Catholic and Aladura Baptismal Doctrines: A Comparative Study in the Nigerian Context. A thesis submitted to the University of St Michael's College and the Theological Department of Toronto School of Theology.

²⁶ In fact, Lagos state is viewed by most Nigerian as the last resort in terms of jobs and the quest to climb the ladder of success. The truth is that the state is viewed across Nigeria as the solution ground to the problem of unemployment, poverty and penury. Though, recently, the state has suffered serious setback due to the recent economic recession that hit Nigeria economy causing thousands of people to lose their job in the state and creating more uncertainties in the Labour market.

that favours vibrant and non-violent proselytization among various religious groups both mainstream and those operating on the fringe. The inclusion of Lagos as part of the study area is therefore justified on the grounds that the relationship between the Aladura Christian Faith and the Yoruba Traditional Religion can be studied in an atmosphere that encourages religious pluralism, competition, and dynamism.

The inclusion of Ibadan (Oyo State) as part of the study area is justified on the grounds that the city, besides from being one of the cultural capital cities of the Yoruba race, it plays host to all the various churches under the Aladura Christian Faith movement. The city, in fact, contains some of the densest concentration of adherents who can be classified as Aladura. Ileriayo (2018) asserted that the history of the Aladura movement is inextricably linked with that of the cosmopolitan city and that some of the earliest forays into sociological, religious and philosophical research about the Aladura movement (for example works by Robert Mitchell and John Peel²⁷) were actually conducted in Ibadan. Ibadan is an ancient city that has played various roles in the development of the Yoruba race and Nigeria as a country; it was once the capital of the defunct Western Region and is a major industrial, administrative and commercial centre in its own right. A distinct characteristic of Oyo State in general and Ibadan, in particular, is that the area remains culturally relevant and *Yoruba* in tastes, activities, and attitudes even though it continually witnesses an influx of people from other Yoruba subgroups and other ethnic groups across the country.

The fact, that Oyo state is regarded as the most culturally dominated state in Nigeria and the house the current largest Kingdom in Nigeria – the Alaafin of Oyo, also make the state an ideal study area. The state like Lagos state houses some of the biggest infrastructure, innovation, artefacts, and population in South West Nigeria. Baiyewu (2014) reported that the Yoruba Traditional Religion still demonstrates a strong resilience despite encounters with Christianity, Islam, and other religions. To an extent, Ibadan (Oyo State) fosters religious pluralism and as such, the city provides a platform for examining the relationship between the Aladura Christian Faith and the Yoruba Traditional Religion.

Asides from being centres of Yoruba Traditional Religion worshippers, both Lagos and Oyo as explained above played significant role in the evolution of the Aladura movement. The tremendous growth experienced by the Aladura movement from the 1920s to 1940s was influenced significantly by

²⁷ Peel, J. D, 1968, Syncretism and religions change. *Comparative Studies in Society and History* 10(2), pp. 128-129

the positioning of these new churches with new philosophies within the coverage area of Lagos and Oyo. The influx of new people into these churches helped them reach a critical mass quickly and thus speed up their spread across other regions. The early work of missionaries in these states helped in the establishment and spread of churches under the Aladura umbrella. According to Dada (1986), the early Aladura churches in the South-western part of Nigeria garnered advantage from the fact that Christianity was not a new concept to inhabitants of the South-west, as in fact a considerable proportion of the indigenous population at the time were already familiar with the tenets and practices of Western Christianity. This particular phenomenon, which has been linked by many scholars to the cosmopolitan nature of South-westerners, especially those in big cities like Lagos and Ibadan, was influential in the Aladura movement having a receptive audience when it separated from the Anglican church due to doctrinal differences, and the need to have a church policy more aligned with indigenous interests.

Thus, Lagos and Oyo states combined provides platforms not only to understand the peculiarity of Aladura Christian Faith as scattered across Lagos state but also to have a sound knowledge of the Yoruba traditional practices, by exploring the practice of the various kingdoms especially the traditional practice in the popular Alaafin of Oyo with the practice of the ACF.

3.4 Population of the study

The population of study for the research project is the registered Aladura Christian Faith and Yoruba Traditional Religion leaders in Lagos and Oyo States. The ACF has four splinters which are the C & S, CAC, CCC and the Church of the Lord, the sample for the Aladura faith will be drawn from this set. The Yoruba Traditional Religion can best be described as consisting of a set of worshippers each devoted to the overall concept of an **Eledumare**, who is regarded as the Supreme Being but is also a worshipper of one of the many deities that are believed to be messengers of the Supreme Being. Hence, we have the worshippers of such local deities as **Ifa, Osun, Sango, Ogun, Shopono, Oya, Obatala, Osanyin** and others who complete the celestial realm regarded as authentic by the Yoruba traditional worshipper. The set of leaders in the Yoruba Traditional Religion system will also form a stratum from which a study sample will be derived.

It is crucial to note that the leaders²⁸ of the ACF and the YTR are people in positions of authority and influence and as such provide certain opinions and perspectives that might be difficult to obtain from any other class of respondents. While leaders have a higher chance of providing adequate answers to research questions, there are drawbacks associated with their use as key providers of information in a research study. Arksey and Knight (1999) opined that these leaders usually have very busy schedules and as such have little time to spare and, in many cases, consider attending to research question-answering sessions or interviews as low among their priorities. This will have significant impact on the research process. Another drawback can stem from what Seidman (1998) refers to as the assertiveness of the respondent. The population of study from which the sample of respondents is drawn is made up mainly of individuals who are leaders in their own right. Respondents or informants in leadership roles sometimes want to assume control of the interview process because they are used to being in charge or being deferred to. Seidman further stated that this class of respondents can become easily irritated with questions they find bothersome, especially when such questions touch on emotional issues or matters of deep interest; this kind of attitude significantly impacts on the outcome of the research process.

Given the above issues discussed, the author has explored the option of interviewing church members that are not directly leader but were assumed to have relevant and strong information about the doctrine, belief system, symbols and general practices of the category of the Aladura Church, like the deacon and deaconess (*Alagbaljo - Church Elders*).

The Yoruba tradition leaders potentially appear to be the most difficult to access due to their religion practice; to overcome this, the researcher sent letter of introduction to the prospective respondents asking for interview during their off-ritual period and to gain knowledge of the religion practice. According to Ray (2000), typical African traditional leaders are quick to explain its religion practices, symbols, and doctrine to non-worshippers²⁹. This attitude can be attributed to the fact that these leaders hold their religious practices dear to their heart and are proud of the religion practice. In a typical Nigerian tradition, the leaders or the deity priest and the elders are in the position to explain

²⁸The leaders of the Aladura are categorized as those that oversee in the day to day activities of the church in the prayer and healing section. It is not limited to the pastor as the case maybe, but also those that supervise the church daily activities; Deacon and Deaconesses (*Alagbajior*).

²⁹A typical Yoruba traditional leader believed that the Osun, Ifas, Sango, Ogun, Shopono, Oya etc., are fair in their judgement while resolving interpersonal conflict and inter group conflict that may arise over time. The culture of the Yoruba and belief system is shaped by strong belief in these deities.

the tradition and belief system common to the community to outsiders who are interested in the culture and religion (Baiyewu, 2014).

3.5 Sampling procedure and sampling size

The study targeted 150 respondents to take part in the research. 80 and 70 respondents were polled from Lagos State and Oyo State respectively. The choice of sampling 80 respondents from Lagos state is due to the higher number of Aladura Church leaders, since most of the Aladura churches headquarters are located in Lagos state. Although, Oyo state harbour the majority of the Yoruba traditional leaders, Lagos state maintains a significant number of Yoruba traditional followers.

The research project aimed at generating an 80% response rate from the administered questionnaires and interview. This was to ensure that the results obtained from the study were valid and reflect the population from which the sample was drawn. With respect to the acceptable response rate in religion and social science for distributed questionnaire, literature differs in the opinion regarding the appropriate response rate. For example, Babbie (1973,p.165 cited in Richardson, 2005) is of the view that a 50 %response rate can be regarded as ideal for a postal survey. In determining the ideal response rate, the Australian Vice-Chancellors' Committee & Graduate Careers Council of Australia (2001) regarded an overall institutional response rate for a questionnaire of at least 70% to be both desirable and achievable. The vice-chancellor noted that, a 60 %response rate is desirable and achievable by the students.

To draw the sample of 150 respondents from the population, non- probability quota sampling strategy was used. Marshall and Rossman (1995) stated that non- probability sampling involves a process of case selection that is not random but rather selected purposefully as representative or typical of the population. Patton (2002) expressed that quota sampling is a variant of purposive sampling which entails the selection of certain groups and individuals from the general population of study based on an assigned quota. In addition, Mason (1997) stated that the criteria set for sample selection makes quota sampling non- random. This is because this particular method is used when the proportions of particular sub- groups in a population are known and it is expected that each group is proportionately represented.

Non- probability quota sampling technique is utilised in this study because this particular research relies on information obtained from key informants. Arksey and Knight (1999) stated that the key

informants in a particular population of interest is used to characterise certain individuals who are well- informed, influential and prominent in their circles of participation or interest. This particular set of individuals play an influential role in the group decision-making process and have a sustained relationship with the rank and file of their society or group. A key aspect of the sampling procedure in this research study is the realisation that informs the inferences that are drawn from this study come from an exploration of the opinions, experiences and preferences of the key informants involved in the study. Gall (2003) opined that in research studies where non- probability quota sampling is being used the researcher must rely on residual knowledge and experience in identifying the criteria for selecting participants or respondents. The application of this sampling method is reflected in the purposive selection of respondents based on pre- determined criteria. Such criteria includes membership and leadership responsibility in the religious organization.

Despite the appropriateness of non- probability quota sampling to the research, the method has its own limitations which might have a significant effect on the result of the research study. Such limitation includes the inevitability of investigator bias in the selection bias. Kahneman (2005) stressed that such bias might be exhibited subconsciously and non- intentionally by the investigator or researcher which makes it all the more difficult to detect. To overcome this bias, related studies are used for comparison of facts and observations, to ensure objectivity in the research process.

Another limitation is the perception among researchers that it is inappropriate to generalize the findings from a sample generated through the use of the non- probability quota sampling technique. However, to overcome this challenge, the researcher employed simple random sampling techniques to pick each of the respondents in the quota sub-group.

3.6 Data collection

For the purposes of this study, the instruments that were used for data collection is a questionnaire and an interview schedule. The questionnaire serves as an objective tool for assessing the rational responses of the respondents as to the research questions that were used in the study. A combination of questionnaire and an interview schedule was done to enable the collection of valid responses from respondents who might be unable to read and write. The questionnaire is a research instrument that enables a researcher to obtain relevant data to a study. The questionnaire used in this

research project was designed in such a way as to obtain the results to quantitative methods of analysis.

Computer software was used in coding the responses received from the filled questionnaire. Because of logistical limitations such as the absence of internet and effective postal services, the questionnaires were administered personally by the researcher. A personal administration of the questionnaire comes with the added advantage of allowing interaction between researcher, respondent and also guidance on questions that are not clear.

Part of the data that is used comes from structured interviews. One major reason for using interviews is to enable the collection of valid information from respondents who are illiterate and consequently cannot read and write, especially the Yoruba traditional leaders, who the researcher relied on to provide some valid information regarding the religion doctrine of the Yoruba.

The interviews were tape-recorded (the consent of the respondent were sought through the ethical approval form that will be read out to the respondents). According to Creswell (2005), the use of voice recording devices is better than other methods such as memorisation of answers and note-taking because there are fewer distractions that will hamper concentration. However, the use of voice-recording devices comes with certain disadvantages, for example, the use of such devices come up with the constraint of the long hours it usually takes to transcribe the recording. Arksey and Knight (1999,p.90) stated that to transcribe an hour of voice recording might consume up to another 10 hours of time. Crucially, another important disadvantage of voice recording is the delay that occurs when the voice recording needs to be transcribed and then translated into the language the research project report will be prepared in.

An important component of the data collection process and execution of the entire project is the use of documents as sources of information. Over the years, the subject of religion in its many facets has generated a lot of research interest which have been productive of various documents. Such documents include published and unpublished theses, seminar and conference papers, reports, articles and other documents produced and archived by the two institutions being studied themselves. In any research studying phenomenon associated with religion, the importance of documents such as church journals, almanacs, Sunday school readers, liturgical and doctrinal books and published reports to the understanding of the dynamics of churches cannot be discounted. The use of

documentary sources in the execution of the research project has a long history and is laden with certain advantages.

Documentary sources provide the starting point in any research work especially during the early stages in which the researcher must understand the research question in order to design a research process. Documentary sources are also an integral part of the process of conceptual development. An important advantage of documentary sources has been stated by Best (1981), who concluded that verified and valid documents are original and trustworthy sources of information in their own right, and as such can be used as comparison base for the data obtained through field-work. To buttress this point, Scott and Morrison (2006) asserted that documentary sources are important in the evaluation and analysis of new data obtained from fieldwork.

Another important fact worth mentioning in the Data Generating Process (DGP) is that the interview information might be collected in the Yoruba language when the respondents cannot speak English fluently, with interpretation by the researcher or the research assistants as the case maybe. The researcher believes that to avoid the challenge of low response and obtaining biased opinions, there is need to interview those that cannot speak English very well but have relevant information required by the researcher.

3.7 Data analysis

Data analysis is an integral part of the research process and determines solely the kind of inferences that will be drawn from the information collected on the field. The method of data analysis employed at each research work, however, depends on the objectives of study and type of data collected (Creswell, 2014, pp.106-119). For the purpose of analysing the data collected, the descriptive statistics (mean, frequency counts, percentages and standard deviation) will be used in analysing the data obtained from the questionnaire. The choice of the descriptive statistics in the questionnaire data analysis is to enable the researcher to explain the degree of the similarity and difference between the two stands of religion practice. The benefits of descriptive statistics include the fact that the data collected can be put to further tests using different tools.

Similarly, the interview data will be analysed using Nvivo software to code the text and symbols in a qualitative manner. The interview is a qualitative data in the form of oral languages. The researcher will first, code the data by sorting the information based on the different themes and thereafter

analyse the qualitative data with the help Nvivo software. It is worthy of note that since the research will rely so much on secondary data for the purpose of comparison, the research will make use of table and figure extensively in the data analysis section of the research.

Lastly, to further validate the respondents' information at 5 percent level of significance, the researcher will test to guiding hypothesis of the study with the help of Chi-square test. The non-parametric nature of the research work makes the techniques highlighted above suitable for the study. The use of chi-square statistics is justified on the grounds that the tool can be used to test association between various variables and thus can be used to measure the relationship between the two systems under review. The use of chi-square also face certain limitation such as the fact that the data collected must be numerical and the number of observations must be more than 20, however, given the way the research is designed and the number of respondents included in the study, these limitations would easily overcome.

3.8 Validity and Reliability of Data Collected

Validity and reliability of research instrument is two important components of the research process. The validity of research instrument entails the extent the instrument measure the intended purpose. The research instrument validity will be validated through content and face validation via sending copy of the questionnaire to the researcher supervisors and the religion and traditional leaders as deemed fit the researcher to validate the instrument. To ensure the reliability of the research instrument, the researcher will carry pilot test using five respondents selected randomly in Ogun state, which share similar characteristics in both Oyo and Lagos state. The pilot test results were analysed using Cronbach's Reliability Test. It should be noted that a Cronbach's alpha reliability coefficient of at least 0.60 is needed before an instrument can be adjudged reliable for data collection.

3.9 Ethical compliance

All data collected for this study will be scrutinized for authenticity and accuracy. There will be no bias in the recruitment of respondents for the study and the uniform criteria of being of sound health and reasonable intellectual capability will be applied to all respondents. High ethical principles will also be followed in the areas of information confidentiality and guaranteeing the anonymity of respondents. The study will comply with all imperative ethical requirements as declared by the University. The Data

Protection Act of 1998 have stipulated that the information collected on respondents should be kept confidential and privacy laws followed as regards the management and storage of data. Following the requirements of the Act mentioned is imperative if a research process will be deemed as being ethical (Walliman, 2005,p.24).

An aspect of ethical compliance that is important considering the controversial topic of religion under which the research project falls is that of seeking the informed consent of participants. This research project requires participants to share their personal views which if misused or made public might have detrimental effects on their persons and the institutions they represent. According to Marshall and Rossman (1995), the process of giving informed consent help in clarifying for respondents the underlying issues involved in a research project and help them make the crucial choice of whether they want to participate in the research or not.

This aspect of the research work implies sending a consent form to all participants (all consent forms are expected to be read, understood and signed by participants before the start of the interview process). Walliman (2005,p.58) identified the important components of a consent form to include information on the researcher, his academic affiliations, the choice of right to participate or not in the research process, conditions of anonymity, conditions of research information use, conditions of research information dissemination and the risks and vulnerabilities associated with the research work.

CHAPTER FOUR

Presentation, Analysis, and Interpretation of Data

4.1 Introduction of Analytical Report

This chapter focuses on the presentation, analysis, and interpretation of data as regards the relationship between Yoruba Traditional Religion and Aladura Churches, using denominations in Ibadan metropolis in Oyo State as reference points. The study considered the choice of Oyo States due to the multiplicity of members of Aladura Churches and Yoruba Traditionalists in the said state. This section will also discuss in details the finding of the research work which will serve as a point to compare the Aladura Churches and Yoruba Tradition religion practice.

4.2 Report on Data Collection

Data for the Research work was collected in the space of 22 days between August and September 2018. To collect the data, two basic research instruments were used by the researcher in the data collection process:

- structured interview (where the researcher asks the respondents the already written questions and documents the answer of the respondents), and
- structured questionnaire (here the researcher distribute the questionnaire to the respondents and allows them to tick the appropriate answers).

In some cases, where the respondents don't know how to read and write very well the researcher guided the respondents by reading out the question to them and helped them fill the answer based on their responses. Also, some of the interviewees conducted in the local dialect to accommodate those respondents who have strong knowledge of the issues under investigation but cannot speak English very well. The researcher translated the various data collected in the Yoruba dialect to English for ease of coding and analysis.

The sample selection process has already been described earlier in the methodology section. To distribute the questionnaire, the researcher first made contacts with the prospective respondent in persons and in some cases submitted a letter to the church for approval of the data collection. The

respondents were from Celestial Church of Christ, “Okeado” and “Aleshinloye parishes”, Cherubim and Seraphim (Ayo ni o), “Iwo Road” and “Alakia Parishes”. The CCC respondents were first approached through a member and an appointment was given to come from the distribution of the questionnaire. The C & S were given their questionnaires on a Sunday service, though, the researcher had earlier submitted a permission letter from the Church leaders. The CCC received 50 questionnaires and returned 41 while the C& S received 50 questionnaires and was able to return 36 copies. Of the 67 questionnaires returned, only 64 were correctly filled and used for the analysis.

The Yoruba tradition leaders were mainly used for interview purpose. The choice of interview for the Yoruba traditionalist stem from the fact that most of the Traditionalist cannot read and write very well. The traditionalist also was used for interview to permit wide range of information from their cultural heritage. Most of the Yoruba traditionalist were approached for interviews at the Cultural Museum Ibadan and at local areas like Bere and Oja Obama where there were a lot of traditionalists. To facilitate easy communication with the traditionalist, an interpreter who doubled as note taker was taken along. This individual was basically used to elicit information from traditionalists as some traditionalists do not give information to outsiders and anyone they are not familiar with.

The data collected has been collated together and properly coded in the excel sheet, ‘Res’ meaning respondents. As was clearly revealed earlier, the questionnaires were sectionalized based on the different issues the researcher aim at discovering. Sixty-four (64) Aladura Churches members, who hold leadership positions in their respective parishes, participated in the quantitative survey (questionnaires). On the other hand, seven Yoruba Traditionalist Leaders participated in the interview sessions, making a total sample of 71 respondents.

4.3 Data Discussion and Findings

The descriptive statistics were utilized to analyse the quantitative data, while thematic analysis was adopted to analyse the qualitative data. The results of the data collected through the administration of questionnaires to respondents in Aladura Churches Movement are presented as follows.

4.3. 1 Demographic Information

This section of the research work discusses the demographic information of the respondents. This is necessary to determine how demographic information of the respondents impact their responses and their choice of religion practice.

Section A: Socioeconomic Characteristics of Respondents

Table 1: Distribution of Respondents by Gender

| | | Gender | | | |
|-------|--------|-----------|------------|------------------|-----------------------|
| | | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
| Valid | Male | 35 | 54.7 | 54.7 | 54.7 |
| | Female | 29 | 45.3 | 45.3 | 100.0 |
| | Total | 64 | 100.0 | 100.0 | |

Figure 1: Graphical Presentation of Gender Distribution

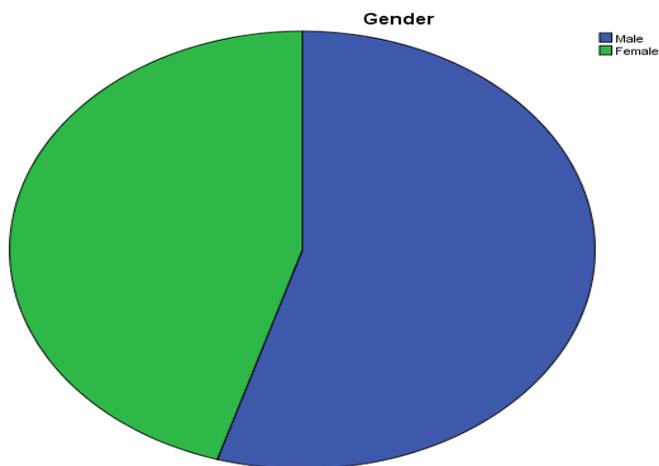


Table 1 and figure 1 presented the gender distribution of respondents. From the data collected 35(54.7%) of respondents are male while the other 29(45.3%) are female. This suffices to state that there are more male leaders than female in Aladura Churches Movement. This validates the

teachings of the Apostles in the New Testament that leadership, administrative and supervisory responsibilities should be given to men³⁰.

Table 2: Descriptive Statistics of Respondents based on Age

| | Minimum | Maximum | Mean | Skewness | | Kurtosis | |
|--------------------|-----------|-----------|-----------|-----------|------------|-----------|------------|
| | Statistic | Statistic | Statistic | Statistic | Std. Error | Statistic | Std. Error |
| Age (in years) | 26 | 71 | 44.38 | .427 | .299 | .229 | .590 |
| Valid N (listwise) | | | | | | | |

Table 2 provides information on the minimum, maximum, average, standard deviation, skewness and Kurtosis of the ages of respondents. The youngest respondent is 26 years old while the oldest respondent is 71 years old. The average age of the respondents is 44.38 years with standard deviation of 9.51 years. The Kurtosis stood at 0.229, which indicates that the age distribution is platykurtic in nature, and has shorter and thinner tails than normal distribution, as the Kurtosis is less than three. Furthermore, the age distribution of respondents is positively skewed. This connotes that the tails on the right side of the distribution are longer or larger than the tail on the left side. The standard errors of Skewness and Kurtosis are 0.229 and 0.590 separately.

³⁰The leadership position of men in the church is supported by Paul in this way: “For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression” (1 Timothy 2:13, 14).

Table 3: Distribution of Respondents by Marital Status

| | | Marital Status | | | |
|-------|-----------|-----------------------|---------|------------------|-----------------------|
| | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
| Valid | Single | 5 | 7.8 | 7.8 | 7.8 |
| | Married | 38 | 59.4 | 59.4 | 67.2 |
| | Divorced | 7 | 10.9 | 10.9 | 78.1 |
| | Separated | 3 | 4.7 | 4.7 | 82.8 |
| | Widowed | 11 | 17.2 | 17.2 | 100.0 |
| | Total | 64 | 100.0 | 100.0 | |

Figure 2: Graphical Representation of Marital Status Distribution

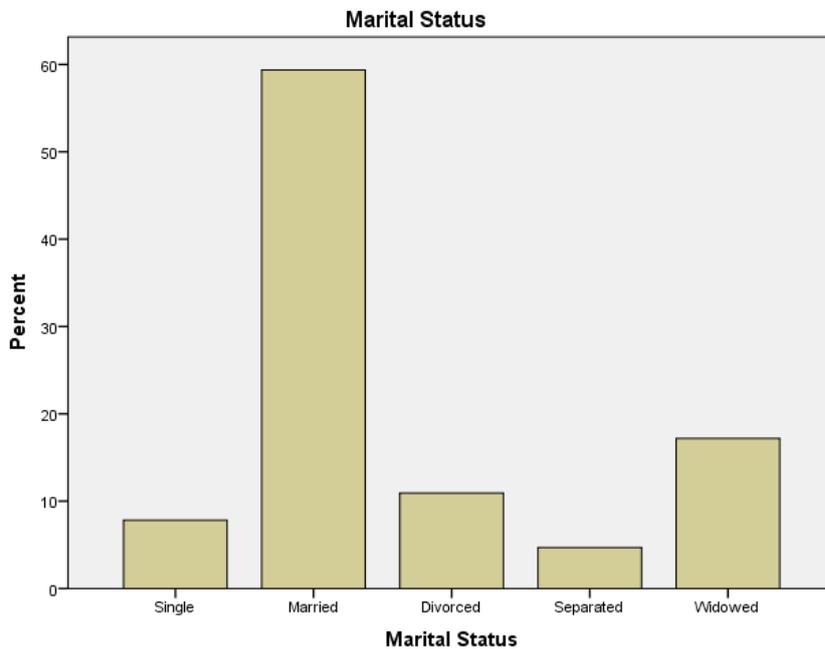


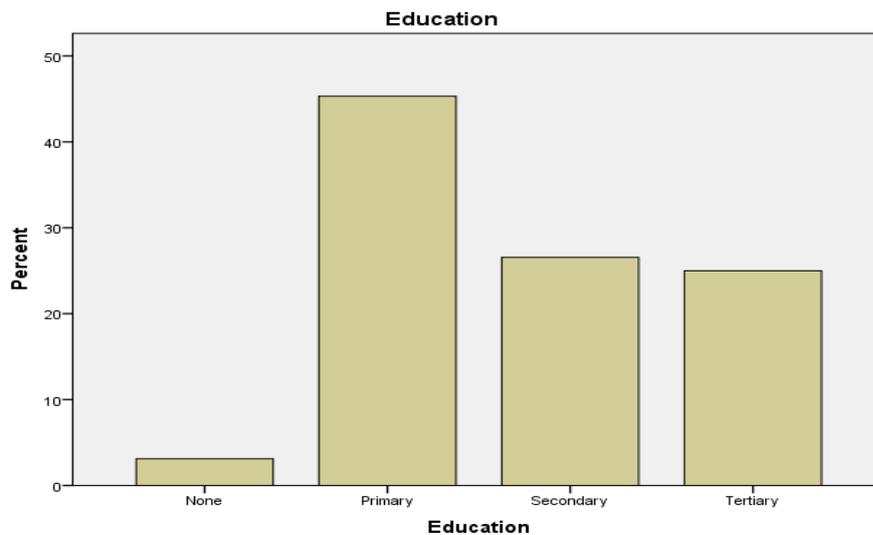
Table 3 and figure 3 present the distribution of respondents based on marital status: 38(59.4%) of the respondents, which constituted the majority, are married; 11(17.2%) are either widows or widowers; 7(10.9%) are divorced; 5(7.8%) are single and 3(4.7%) are separated. The fact that majority of the

respondents are married validated the Christian belief that leadership positions should be given to people who are married. For instance, 1 Timothy 3 verse 1-5 (NKJV)³¹

Table 4: Distribution of Respondents by Educational Level

| | | Education | | | |
|-------|-----------|-----------|---------|------------------|-----------------------|
| | | Frequency | Percent | Valid Percentage | Cumulative Percentage |
| Valid | None | 2 | 3.1 | 3.1 | 3.1 |
| | Primary | 29 | 45.3 | 45.3 | 48.4 |
| | Secondary | 17 | 26.6 | 26.6 | 75.0 |
| | Tertiary | 16 | 25.0 | 25.0 | 100.0 |
| | Total | 64 | 100.0 | 100.0 | |

Figure 3: Graphical Representation of Educational Distribution of Respondents



³¹“This is a faithful saying that if a man desires the position of a bishop, he desires a good work. A bishop (which equally tantamount to a church leader) must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach, not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous, one who rules his own house well, having his children in submission with all reverence. For if a man does not know how to rule his own house, how would he take care of the church of God”.

Table 4 and figure 3 supplied information on the educational distribution of respondents: 29(45.3%) of respondents completed primary education; 17(26.6%) completed secondary education; 16(25%) completed tertiary education and 2(3.1%) had no formal education. In other words, it can be stated that 64(75%) of respondents are not university graduates. This authenticates the conception that most prophets of Aladura Churches are semi-literate.

Table 5: Occupational Distribution of Respondents

| | Frequency | Percent | Valid Percentage | Cumulative Percentage |
|-------------------------|-----------|---------|------------------|-----------------------|
| Valid Unemployed | 16 | 25.0 | 25.0 | 25.0 |
| Self-employed | 38 | 59.4 | 59.4 | 84.4 |
| Civil servant | 2 | 3.1 | 3.1 | 87.5 |
| Private sector employee | 8 | 12.5 | 12.5 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Figure 4: Graphical Presentation of Occupational Distribution

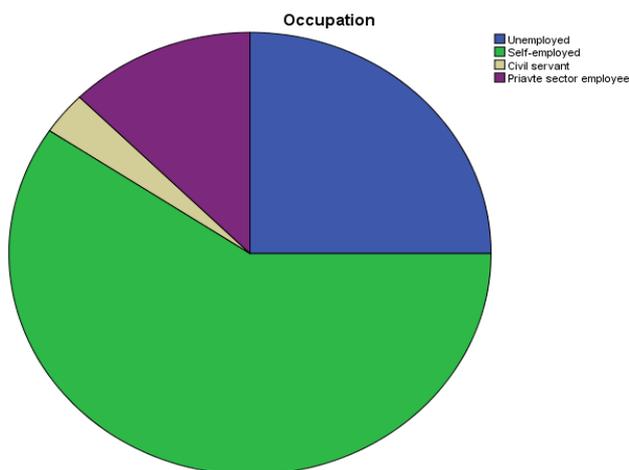


Table 5 and figure 4 present the distribution of respondents by occupation: the majority of the respondents, which constituted 38(59.4%) are self-employed; 16(25%) are unemployed; 8(12.5%) are workers in private organizations and 2(3.1%) are civil servants. This indicates that majority of

respondents, which constituted 75%, belong to the working class. The implication is that Aladura Churches leaders are self-employed so they can have flexibility to combine their church responsibilities with personal business.

4.3. 2 Differences between Yoruba Traditional Religion and Aladura Churches

Table 6: Differences in Doctrines and Programmes

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 60 | 93.8 | 93.8 | 93.8 |
| No | 1 | 1.6 | 1.6 | 95.3 |
| I don't know | 3 | 4.7 | 4.7 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The opinions of respondents were sought to find out if they thought there were differences in the doctrines and programmes between Yoruba Traditional Religion and Aladura Churches. Majority of the respondents, which constituted 60(93.8%), stated that there are differences in doctrines and programmes of Yoruba Traditional Religion and Aladura Churches. Only 2% of the respondents noted that is not much difference between the two doctrines and lastly, 3(4.7%) could not provide an answer to the question. Based on the response, it can be maintained that respondents generally agreed that there are differences in doctrines and programmes between Yoruba Traditional Religion and Aladura Churches. This confirms the findings of Ileriayo (2018,p.23) who argued that there is clear distinction between Yoruba Traditional Religion and Aladura Churches though both have some element of similarity.

Table 7: Differences in Rituals & Symbols

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 57 | 89.1 | 89.1 | 89.1 |
| No | 4 | 6.3 | 6.3 | 95.3 |
| I don't know | 3 | 4.7 | 4.7 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were solicited to find out if there are differences in rituals and symbols of Yoruba Traditional Religion and Aladura Churches. The majority of the respondents, which constituted, 57(89.1%) responded that there are differences in rituals and symbols; 4(6.3%) responded that there are no differences while the other 3(4.7%) failed to provide an answer. Based on the response, it can be submitted that respondents cohesively agreed that there are differences in rituals and symbols of Yoruba Traditional Religion and Aladura Churches. Haralambos and Holborn (2008) noted that both religions, doctrine, and symbol reinforce each other. The authors asserted that the relationship between society and religion is causal in nature. The authors also surmised that religion and religious institutions can act as disruptive, conservative and revolutionary forces and that however they are expressed, their positive strengths can be harnessed to guarantee the peaceful co-existence of people and multi-faceted growth in the society.

Table 8: Differences in Perceptions

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 46 | 71.9 | 71.9 | 71.9 |
| No | 12 | 18.8 | 18.8 | 90.6 |
| I don't know | 6 | 9.4 | 9.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were solicited to determine if there are differences in religious perceptions as a way or life or intellectual concepts. The majority of the respondents, which formed 46(71.9%) noted that there are differences, 12(18.8%) stated that there are no differences and the other 6(9.4%) could not provide an answer to the question. From the result in Table 8, it can be inferred that the respondents generally opined that there are differences in the religious perceptions of Yoruba Traditional Religion and Aladura Churches. The perception mostly lies in the knowledge of God and the will of the Almighty God (Eledumare).

4.3.3 Similarities between Yoruba Traditional Religion and Aladura Christian Faith

Table 9: Similarities: Symbols

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 22 | 34.4 | 34.4 | 34.4 |
| No | 24 | 37.5 | 37.5 | 71.9 |
| I don't know | 18 | 28.1 | 28.1 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine if there are similarities in the symbols of YTR and ACF. The results showed that 24(37.5%) stated that there are no similarities between both religions; 22(34.4%) stated that there are similarities between both religions and the other 18(28.1%) could not provide an answer to the question. Based on the response, it can be inferred that there is no consensus among respondents on the similarities as regards the use of symbols such as clothing, signage, images, text, fire, candle, water, etc. between YTR and ACF.

Table 10: Similarities: Belief Codes

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 11 | 17.2 | 17.2 | 17.2 |
| No | 47 | 73.4 | 73.4 | 90.6 |
| I don't know | 6 | 9.4 | 9.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine whether there are similarities in belief codes and moral codes between YTR and ACF. Majority of the respondents, which constituted 47(73.4%), stated that there are no similarities in belief and moral codes; 11(17.2%) responded that there are similarities in belief and moral codes while the other 6(9.4%) failed to provide an answer to the question. Based on the response, it can be inferred that respondents generally disagreed that there are no similarities in the belief codes, behaviour codes, moral codes and world-views of YTR and ACF. This further establishes the earlier findings that there is difference in doctrine, practice, and programme between the two religion practices.

Table 11: Similarities: Rituals

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 25 | 39.1 | 39.1 | 39.1 |
| No | 33 | 51.6 | 51.6 | 90.6 |
| I don't know | 6 | 9.4 | 9.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to find out if there are similarities in rituals performed by YTR and ACF: 33(51.6%) stated that there are no similarities in the rituals performed; 25(39.1%) responded that there are similarities while the other 6(9.4%) could not provide an answer to the question. Based on the result, it can be inferred that there is lack of consensus among respondents on the similarities of rituals such as baptismal rites, initiation rites, purification rites, worship practices and washing, of YTR and ACF.

Table 12: Similarities: Programmes

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------|-----------|------------|------------------|-----------------------|
| Valid No | 63 | 98.4 | 100.0 | 100.0 |
| Missing System | 1 | 1.6 | | |
| Total | 64 | 100.0 | | |

Opinions were sought to determine if there are similarities in the programmes of YTR and ACF. There are 63 valid responses to this question. All the respondents stated that there are no similarities in programmes. From the result, it can be inferred that there are no similarities in the programmes of YTR and ACF with respect to anniversaries, festivals and nature-cycle festivals.

Table 13: Similarities: Communication

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 35 | 54.7 | 54.7 | 54.7 |
| No | 29 | 45.3 | 45.3 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to find out if there are similarities in the methods of communication between Yoruba Traditional Religion and Aladura Churches: 35(54.7%) of respondents, which is slightly above average, indicated that there are similarities in method of communication. The other 29(45.3%) indicated there are no similarities in the method of communication. From the result in Table 13, it can be inferred that there is lack of consensus among respondents on the similarities of methods of communication such as chants, dance, medium, etc, between Yoruba Traditional Religion and Aladura Churches.

4.3.4 Strengths, Weaknesses and Prospects of Yoruba Traditional Religion and Aladura Churches

Table 14: Strength: Aladura Relate

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 39 | 60.9 | 60.9 | 60.9 |
| No | 24 | 37.5 | 37.5 | 98.4 |
| I don't know | 1 | 1.6 | 1.6 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were enquired to determine the strength of Aladura Churches as regard relating Christianity to Traditional African View. The majority of the respondents, which constituted 39(60.9%) responded affirmatively that Aladura Churches are strong in this area, 24(37.5%) declined that relating Christianity to Traditional African View is not a major strength of Aladura Churches, and the other 1(1.6%) could not provide an answer to the question. Based on the result in Table 14, it can be deduced that the capacity of Aladura Churches to relate Christianity to Traditional African View is an indication of its strength.

Table 15: Weakness: Aladura Incorporates

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 21 | 32.8 | 32.8 | 32.8 |
| No | 43 | 67.2 | 67.2 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions to investigate if the incorporation of Yoruba culture in the religious rites is a weakness to Aladura Churches. Majority of the respondents, which constituted 43(67.2%) disagreed that incorporating Yoruba culture in religious rites is a perceived weakness to Aladura Churches, while the other 21(32.8%) agreed. Based on the result, it can be inferred that the incorporation of Yoruba culture in the religious rites which birthed the perception of Aladura Churches as quasi-Christianity is not a weakness.

Table 16: Strength: YTR Incorporates

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 32 | 50.0 | 50.0 | 50.0 |
| No | 32 | 50.0 | 50.0 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions of respondents to determine if the incorporation of Yoruba Culture in the religious rites of Yoruba Traditional Religion is an indication of strength. Half of the respondents,

32(50%), agreed that Yoruba Traditional Religion is strong in this regard, while another half, 32(50%) disagreed. Based on this, it can be inferred that there is no common ground among respondents that the incorporation of Yoruba Culture in the religious rites of Yoruba Traditional Religion is an indication of strength.

Table 17: Weakness: YTR does not Lend

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 40 | 62.5 | 62.5 | 62.5 |
| No | 12 | 18.8 | 18.8 | 81.3 |
| I don't know | 12 | 18.8 | 18.8 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions of respondents to determine whether the non-lending of Yoruba Traditional Religion to formal study to non-Africans is an indication of weakness. Majority of the respondents, which constituted about 40(62.5%) agreed that the fact that Yoruba Traditional Religion does not lend itself out to non-Africans is a perceived weakness; 12(18.8%) disagreed and the other 12(18.8%) failed to provide an answer to the question. Based on the result, it can be inferred that respondents generally agreed that the non-lending of Yoruba Traditional Religion to formal study to non-Africans is an indication of weakness.

Table 18: YTR suffers from Polytheism

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 64 | 100.0 | 100.0 | 100.0 |

The researcher sought the opinions of respondents to determine whether the Yoruba Traditional Religion suffers from the connotations of polytheism. All the respondents, 64(100%) agreed that Yoruba Traditional Religion believe in polytheism. It can be maintained that Yoruba Traditional Religion suffers from the connotations about the belief in multiple gods.

Table 19: Many Nomenclatures

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 64 | 100.0 | 100.0 | 100.0 |

Opinions were sought to determine whether many nomenclatures applied in Yoruba Traditional Religion have negative consequences on religious interpretations and study. All the respondents answered in affirmative. This indicates that the application of varieties of nomenclatures applied in Yoruba Traditional Religion has negative effect on the study and interpretation of religion.

4.4.5: Misinterpretations of Yoruba Traditional Religion by Aladura Christian Faith

Table 20: Christian Faith an Improvement

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 14 | 21.9 | 21.9 | 21.9 |
| Agree | 20 | 31.3 | 31.3 | 53.1 |
| Disagree | 30 | 46.9 | 46.9 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine whether the Christian faith is an improvement over Yoruba Traditional Religion. 30(46.89%) of the respondents disagreed that Christian faith improves Yoruba Traditional Religion; 20(31.3%) agreed and 14(21.9%) strongly agreed. Based on the result, there is lack of consensus in the opinions of respondents that Christian faith is an improvement over Yoruba Traditional Religion.

Table 21: Christian Faith a Substitute

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 24 | 37.5 | 37.5 | 37.5 |
| Agree | 40 | 62.5 | 62.5 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions on whether the Christian faith is a substitute for Yoruba Traditional Religion: 40(62.5%) of respondents, which constituted the majority, agreed that Christian faith is a form of replacement for Yoruba Traditional Religion, and the other 24(37.5%) strongly agreed. All the responses fell in the agreement category. It can be maintained that respondents generally agreed that the Aladura Christian faith is a substitute for Yoruba Traditional Religion.

Table 22: YTR defies Monotheism

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 20 | 31.3 | 31.3 | 31.3 |
| Agree | 30 | 46.9 | 46.9 | 78.1 |
| Disagree | 14 | 21.9 | 21.9 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to investigate whether Yoruba Traditional Religion defies the concept of monotheism: 30(46.9%) of the respondents agreed that Yoruba Traditional Religion defies the concept of monotheism; 20(31.3%) strongly agreed and 14(21.9%) disagreed. Thus, it can be stated that 50(78.1%) of respondents belong to the agreement group while the other 14(21.9%) belong to the disagreement group. It can be maintained that respondents generally agreed that Yoruba Traditional Religion defies the concept of monotheism.

Table 23: YTR Core Manifestation of Culture

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 64 | 100.0 | 100.0 | 100.0 |

Opinions were sought to determine whether the Yoruba Traditional Religion is a core manifestation of Yoruba culture. All the respondents strongly agreed with this statement. It can be maintained that Yoruba Traditional Religion is a core manifestation of Yoruba culture.

Table 24: YTR is a form of Idolatry

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 50 | 78.1 | 78.1 | 78.1 |
| Agree | 2 | 3.1 | 3.1 | 81.3 |
| Disagree | 12 | 18.8 | 18.8 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to investigate whether YTR is a form of idolatry. The majority of the respondents, 50(78.1%), strongly agreed that Yoruba Traditional Religion is a form of idolatry; 2(3.1%) agreed and the other 12(18.8%) disagreed. Thus 52(81.2%) of respondents opined in the agreement category and 12(18.8%) belong to the disagreement category. It can, therefore, be submitted that respondents generally agreed that Yoruba Traditional Religion is a form of idolatry.

Table 25: Deities in YTR have no Mediatory Functions

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 8 | 12.5 | 12.5 | 12.5 |
| Agree | 27 | 42.2 | 42.2 | 54.7 |
| Disagree | 29 | 45.3 | 45.3 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions to determine whether deities worshipped in Yoruba Traditional Religion lack the capacity to perform mediatory functions: 29(45.3%) of respondents disagreed that deities cannot perform mediatory functions; 27(42.2%) agreed and 8(12.5%) strongly agreed; 35(54.7%) belong to the agreement category while the other 29(45.3%) belong to the disagreement

category. It can be maintained that there is lack of consensus in opinions of respondents on the incapacity of deities worshipped in Yoruba Traditional Religion to carry out mediatory functions.

Table 26: YTR inconsistent in the Use of Symbols

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|----------------------|-----------|------------|------------------|-----------------------|
| Valid Strongly agree | 3 | 4.7 | 4.7 | 4.7 |
| Agree | 13 | 20.3 | 20.3 | 25.0 |
| Disagree | 48 | 75.0 | 75.0 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions on whether YTR is inconsistent in the usage of symbols and objects of veneration. The majority of the respondents, which constituted 48(75%), disagreed that YTR is inconsistent in the use of symbols; 13(20.3%) agreed and 3(4.7%) strongly agreed. 16(25%) belonged to the agreement category and 48(75%) belong to the disagreement category. It can be inferred that respondents generally disagreed that Yoruba Traditional Religion has inconsistencies in the usage of symbols and objects of veneration.

4.3.6: Organisational Changes and Doctrines made in ACF to Accommodate YTR

Table 27: Incorporating Aspects in Church Liturgy

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 18 | 28.1 | 28.1 | 28.1 |
| No | 30 | 46.9 | 46.9 | 75.0 |
| I don't know | 16 | 25.0 | 25.0 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought on the changes made in doctrinal and ritual practices by Aladura Churches to accommodate Yoruba Traditional Religion with respect to the incorporation of aspects in church liturgy: 30(46.9%) responded in contradiction that Aladura Churches incorporates aspects of church

liturgy; 18(28.1%) responded affirmatively and the other 16 (25%) could not provide an answer to the question. It can, therefore, be maintained that there is lack of consensus in respondents' opinions on the changes in doctrinal and ritual practices with reference to the incorporation of aspects in church liturgy such as singing of local songs, drumming, singing, dancing, use of bells, etc.

Table 28: Focus on Individuals as Integral

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|-----------|-----------|------------|------------------|-----------------------|
| Valid Yes | 64 | 100.0 | 100.0 | 100.0 |

Opinions were sought to determine if Aladura Churches focus on individuals as an integral part of church worship and spiritual development. All the respondents responded affirmatively to the question. It can be maintained that Aladura Churches actually focus on individual as core components of church worship and spiritual development. It can, therefore, be said that Aladura Churches demonstrate an all-inclusive and participatory system of leadership.

Table 29: Evoking Spirits of Ancestors or Founders

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 45 | 70.3 | 70.3 | 70.3 |
| No | 13 | 20.3 | 20.3 | 90.6 |
| I don't know | 6 | 9.4 | 9.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine if Aladura Churches invoke the spirits of church founders and ATR on ancestors. Majority of the respondents, which constituted 45(70.3%) answered in affirmative that leaders of Aladura Churches call upon the spirits of founders; 13(20.3%) answered in negative and the other 6(9.4%) could not provide an answer to the question. Based on the result, it can infer that respondents generally agreed that invoking the spirits of ancestors by ATR and church founders is a practice in Aladura Churches.

Table 30: Emphasis on Prayers

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 40 | 62.5 | 62.5 | 62.5 |
| No | 6 | 9.4 | 9.4 | 71.9 |
| I don't know | 18 | 28.1 | 28.1 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine whether the Aladura Churches emphasised prayer as the source of all blessings and changes. The majority of the respondents, 40(62.5%) opined in affirmative that Aladura Churches attach huge importance to prayers; 6(9.4%) responded in contradiction and the other 18(28.1%) failed to provide an answer to the question. Based on the result, it can be inferred that ACF place emphasis on prayers as the source of all blessings and changes.

Table 31: Use of Consecrated Place of Worship

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 41 | 64.1 | 64.1 | 64.1 |
| No | 6 | 9.4 | 9.4 | 73.4 |
| I don't know | 17 | 26.6 | 26.6 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought whether the use of consecrated place of worship is perceived as holy shrines. The majority of the respondents, which constituted 41(64.1%), responded in the affirmative that ACF make use of sacred or consecrated places of worship; 6(9.4%) declined and the other 17(26.6%) could not provide an answer to the question. Based on the result, it can be inferred that ACF perceives the use of consecrated place of worship as holy shrines.

Table 32: Spiritual Interpretation of Life Events

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 44 | 68.8 | 68.8 | 68.8 |
| No | 2 | 3.1 | 3.1 | 71.9 |
| I don't know | 18 | 28.1 | 28.1 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were inquired to determine whether ACF believe in the spiritual interpretation of life events. The majority of the respondents, which constituted 44(68.8%), responded positively that ACF help to interpret spiritual life events; 2(3.1%) responded negatively and 18(28.1%) could not provide an answer to the question. Based on the result, it can be inferred that respondents generally agreed that ACF believes in the spiritual interpretation of life events, be it personal, familial or communal.

Table 33: Emphasis on Divine Healing

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 47 | 73.4 | 73.4 | 73.4 |
| No | 2 | 3.1 | 3.1 | 76.6 |
| I don't know | 15 | 23.4 | 23.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions to determine whether ACF place emphasis on divine healing that involves the use of natural elements. The majority of the respondents, which constituted 47(73.4%), responded in the affirmative that ACF place enormous importance on divine healing; 2(3.1%) disagreed and 15(23.4%) could not provide an answer to the question. Based on the result, it can be inferred that respondents generally opined that ACF prioritises divine healing that involves the use of natural elements such as water, herbs, Olive oil, candles and fruits.

Table 34: Incorporation of Ritual Preparation

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 28 | 43.8 | 43.8 | 43.8 |
| No | 15 | 23.4 | 23.4 | 67.2 |
| I don't know | 21 | 32.8 | 32.8 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinions whether Aladura Churches prepare rituals to treat the afflicted; 28(43.8%) answered in affirmative that Aladura Churches prepares rituals for members; 15(23.4%) disagreed with the statement and 21(32.8%) could not provide an answer to the question. Based on the result, it can be inferred that there is lack of consensus in the opinions of respondents as regards the incorporation of ritual preparation for the treatment of those who suffer from afflictions.

Table 35: Polygamy

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 10 | 15.6 | 15.6 | 15.6 |
| No | 23 | 35.9 | 35.9 | 51.6 |
| I don't know | 31 | 48.4 | 48.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine the position of ACF on polygamy: 10(15.6%) responded in affirmative, or rather supported the notion of polygamy, 23(35.9%) responded in contradiction and 31(48.4%) could not provide an answer to the question. Based on the result, it can be inferred that there is lack of consensus on the positions of respondents on the issue of polygamy.

Table 36: Attention to Women/Prominence

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 45 | 70.3 | 70.3 | 70.3 |
| No | 13 | 20.3 | 20.3 | 90.6 |
| I don't know | 6 | 9.4 | 9.4 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinion to determine the position of ACF on giving attention to women and entrusting them with leadership positions. Majority of the respondents, which constituted about 45(70.3%) opined in affirmative; 13(20.3%) declined and the other 6(9.4%) could not provide an answer to the question. Based on the result, it can be inferred that Aladura Churches place attention on women and entrust them with leadership responsibilities. This supports the position that Aladura Churches run an all-inclusive and participatory form of leadership in which everyone is involved. It also connotes that Aladura Churches strongly believes in gender equality, which is an advocate that equal opportunities should be given to men and women in society.

Table 37: Attention of Women and Prominence (Male and Female responses)

| Responses | Male | | Female | |
|--------------|-----------|------------|-----------|------------|
| | Frequency | Percentage | Frequency | Percentage |
| Yes | 17 | 45.9% | 23 | 79.3 |
| No | 13 | 35.1% | 0 | |
| I don't Know | 7 | 18.9% | 6 | 20.7 |
| Total | 37 | 100 | 29 | 100 |

Specifically, dividing the responses above into male and female respondents regarding the extent to which Aladura Churches give attention to women and entrusts them with leadership positions, 79.3% of females compared to only 45% of males noted that women are given prominence in leadership positions. Interestingly, no woman objected with the fact that women are given attention, compared to 35% of males that argued that women are not given such prominence. The difference in their

responses captures their difference in thought and opinion regarding women role in the Aladura Churches.

4.4: Yoruba Traditional Religion and Aladura Churches Perceived Accommodation of other Religion

Table 38: YTR Believes in Peaceful Coexistence

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 13 | 20.3 | 20.3 | 20.3 |
| No | 39 | 60.9 | 60.9 | 81.3 |
| I don't know | 12 | 18.8 | 18.8 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to determine if the Yoruba Traditional Religion believes in peaceful coexistence with other religious groups. The majority of the respondents, which constituted 39(60.9%), declined that Yoruba Traditional Religion supports peaceful coexistence; 13(20.3%) responded in affirmative and the other 12(18.8%) could not provide an answer to the question. Based on the result, it can be inferred that respondents generally disagree that Yoruba Traditional Religion believes in peaceful coexistence with other religious groups.

Table 39: ACF Believes in Peaceful Coexistence

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 39 | 60.9 | 60.9 | 60.9 |
| No | 16 | 25.0 | 25.0 | 85.9 |
| I don't know | 9 | 14.1 | 14.1 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher enquired whether Aladura Churches believe in peaceful coexistence with other religious groups. The majority of the respondents, which constituted about 39(60.9%), agreed that Aladura Churches believe in peaceful coexistence; 16(25%) declined and the other 9(14.1%) could

not provide a response to the question. Based on the result, it can be inferred that respondents generally agreed that Aladura Churches believes in peaceful coexistence with other religions.

Table 40: YTR has History of Hostile Relations

| | | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|---------|--------------|-----------|------------|------------------|-----------------------|
| Valid | Yes | 11 | 17.2 | 17.7 | 17.7 |
| | No | 17 | 26.6 | 27.4 | 45.2 |
| | I don't know | 34 | 53.1 | 54.8 | 100.0 |
| | Total | 62 | 96.9 | 100.0 | |
| Missing | System | 2 | 3.1 | | |
| Total | | 64 | 100.0 | | |

The researcher solicited for response to ascertain whether Yoruba Traditional Religion has history of hostile relations with other religious groups. There are 62 valid responses to this question. The majority of the respondents, which constituted 34(54.8%), could not provide a response to the question; 17(27.4%) responded in negative that Yoruba Traditional Religion possesses history of hostile relations with other religious groups and the other 11(17.7%) answered in affirmative. Based on the result, it can be inferred that there is lack of consensus in the opinions of respondents as regard whether Yoruba Traditional Religion has antecedents of unfriendly relationships with other religious groups.

This was a similar assertion made by Jegede, Olutayo, Omololu and Owumi (2016, p.8), when they noted that, it is conceptually hard to trace the history and evolution of the YTR because unlike Christianity or Islam, the YTR has a paucity of written history, the gist of what has being passed down from one generation to another occurs mainly through oral traditions.

Table 41: ACF has History of Hostile Relations

| | | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--|--|-----------|------------|------------------|-----------------------|
| | | | | | |

| | | | | | |
|-------|--------------|----|-------|-------|-------|
| Valid | Yes | 10 | 15.6 | 15.6 | 15.6 |
| | No | 25 | 39.1 | 39.1 | 54.7 |
| | I don't know | 29 | 45.3 | 45.3 | 100.0 |
| | Total | 64 | 100.0 | 100.0 | |

The researcher solicited for information to know if Aladura Churches has history of hostile relations with other religious groups; 29(45.3%) of the respondents failed to provide a response to the question; 25(39.1%) declined that Aladura Churches have hostile relations with other religious groups, and 10(15.6%) responded in affirmative. Based on the result, it can be inferred that there is lack of consensus in the opinions of respondents as regard whether Aladura Churches have antecedents of unfriendly relationships with other religious groups.

Table 42: YTR is Conservative in Religion Practices

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 56 | 87.5 | 87.5 | 87.5 |
| I don't know | 8 | 12.5 | 12.5 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought to determine whether YTR is conservative in religious and doctrinal practices. The majority of the respondents, which pooled 56 (87.5%), responded in affirmative that YTR is conservative in religious and doctrinal practices, while the other 8(12.5%) could not provide an answer to the question. Based on the results, it can be inferred that the respondents generally opined that YTR is conservative in its religious practices and its doctrines are rigid, and cannot be easily changed. In another sense, it connotes that YTR are always reluctant to accept changes and new ideas. *[Conservatism is advocacy for the preservation of the best in society and opposing radical change].*

Table 43: ACF is Conservative in Religion Practices

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 25 | 39.1 | 39.1 | 39.1 |
| No | 21 | 32.8 | 32.8 | 71.9 |
| I don't know | 18 | 28.1 | 28.1 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

Opinions were sought to ascertain whether ACF is conservative in its religious practices. Conservatism is advocacy for the preservation of the best in society and opposing radical change; 25(39.1%) of the respondents opined in affirmative that ACF are conservative in their religious practices; 21(32.8%) declined and the other 18(28.1%) failed to provide an answer to the question. Based on the result, it can be inferred that there is lack of consensus among respondents on the

conservativeness of religious practices of ACF, and if doctrines are rigid. In another sense, the notion of whether ACF practice conservatism, that is, receptiveness to new ideas and changes is yet to be established.

Table 44:YTR and ACF are Diametric Opposite

| | Frequency | Percentage | Valid Percentage | Cumulative Percentage |
|--------------|-----------|------------|------------------|-----------------------|
| Valid Yes | 27 | 42.2 | 42.2 | 42.2 |
| No | 14 | 21.9 | 21.9 | 64.1 |
| I don't know | 23 | 35.9 | 35.9 | 100.0 |
| Total | 64 | 100.0 | 100.0 | |

The researcher sought opinion to determine whether YTR and ACF have diametric opposite beliefs and doctrines; 27(42.2%) of the respondents agreed; 14(21.9%) declined and the other 23(35.9%) could not provide an answer to the question. Based on the result, it can be inferred that there is lack of coherence in the opinions of respondents whether YTR and ACF have diametric opposite beliefs and ways of worship.

Interview Questions

In an attempt to consolidate the data collected through the administration of questionnaires, seven people were interviewed each including Christian and core Yoruba traditionalists to get in-depth information on the relationship between YTR and ACF.

Question One: Are there differences between Yoruba Traditional Religion and Aladura Churches

The majority of the respondents believed that there are differences between both religious beliefs. Most of them strongly opined that while the Yoruba Traditional Religion is an ideology that believes that God created the universe and gave authority to human beings to coordinate the activities of humanity, the Aladura Churches believe in God and acknowledged him as the way, truth and life. Most of the respondents argued that most people see Yoruba Traditional Religion as a confraternity, which consists of idol worshippers and pagans, while Aladura Churches are Christian movements that serves and worships God. Some of the respondents noted that Yoruba Tradition religion worships the

Eledumare – the supreme God. A particular respondent stated that there is this belief by the Christians that there is assurance of eternity after physical death for those who serve God, but for traditional worshippers, they would end up in hell-fire after physical death.

According to Respondent 1: *“There are differences between the ACF and the YTR because the YTR is confraternity while the ACF are Christians who serve God and believe in his son, Jesus Christ. The YTR people engage in human and animal sacrifices to appease the almighty God for the sin of anyone while the Christian believes that Jesus has paid all the sacrifices for the sin.”*

According to Respondent 5 *“The ACF is a Christian organization while the YTR people are pagans and idol- worshippers. We as Christians communicate to Jah Jehovah through prayers and we will go to heaven when we die but the YTR worship the devil and they are going to hell- fire”. The YTR does not have human sympathy and is ready to use another human being to appease the sin of another human being contrary to the belief of the Christian.*

According to Respondent 7: *“The difference between the two is mainly one of ideology, the Aladura is the way of light, truth, and holiness and it believes that Jesus Christ is the son of God and he died for the sins of mankind. The YTR’s ideology is that God created the universe and he designated several beings to guide the affairs of men”. The respondent claimed that both YTR and ACF are worshipping the same God in different ways but believed in same creator which is called “Eledumare”.*

The information obtained from interview session corroborated with results in Table 6, 7 and 8. The results in those tables showed that majority of respondents (in the questionnaire part) believed that there are differences between YTR and ACF in terms of doctrines and programmes, religious perceptions and belief and moral codes. It is interesting to note that the common assertion of those interviewed include the fact that both religions differ in their belief and approach to worship the God almighty and belief on what can be used to appease God.

Question 2: Are there similarities between Yoruba Traditional Religion and Aladura Christian?

From the opinion of respondents in the interview session, some believed that there are no similarities between the two religious beliefs. According to people in this category, Aladura Churches worship the almighty God, while Yoruba traditionalists worship idols. In essence, they serve different gods.

According to respondent 1: *"I think there are similarities between the two, even though the Christian think otherwise, I don't think we are not worshipping the true God that Christians are worshipping". It all depends on how we understand the Almighty God (Eledumare) that we approach him and it works for us all in different ways.*

According to respondent 3: *"People claim that the Aladura and traditionalists have similarities, this is because both groups make use of chants and incantations like words. There is however a wide difference because the two are not the same". I think the difference lies in what we belief and apply in reaching the almighty God.*

On the contrary, others believed that there are similarities between the two religious beliefs. Firstly, people belonging to this thought stated that they serve the same God just that the place of worship differs. While Yoruba traditionalists worship God in shrines, the Aladura Churches worship God in the church. Secondly, both Yoruba Traditional Religion and Aladura Churches serve the same God, but the mode of worship differs. Thirdly, both religious beliefs make use of chants, incantations, and sacrifices. Fourthly, Yoruba Traditional Religion and Aladura Churches are both religions and have followers that believe in the tenets of both religions. Fifthly, both religions have their leaders or servants of God. In the case of Yoruba Traditional Religion, their servants of God are called Oluwo, while in the Aladura Churches their servants of God are called prophets. Lastly, the media convey the messages of both religions and programmes of both religions are usually advertised through radio, television, handbills, billboards, internet, newspaper, etc.

According to Respondent 3 - *"We worship the same God that is the most important thing. We call upon the same God as the Aladura people, it is just that they do their own in a church- like setting while we do ours in a shrine or in our homes".* The respondents argument is that religion from the two strands carries out the same activities in different settings – the Christian in church while the traditionalist in their shrine.

According to Respondent 7: *“Both share many similar properties, YTR have their Oluwo, and ACF have their prophet. ACF also have their Sunday services, sermon and mid week services while YTR have their yearly festivals”*.

Question 3: What do you think are the strengths of the Aladura Churches?

From the responses, the common strengths of Aladura Churches are their prayer life, unity among members of the church, and their persistent faith in the power of God to protect them from all forms of evil. For instance, the second respondents noted that, *“Aladura prayers are effective, many people come here and they get healing for their diseases and we also help people to pray effectively”* which almost corresponded to the fourth respondents response, *“the strength of the Aladura lies in the fact that people prays effectively and their prayers are always answered. I have seen someone who was barren for 31 years have twins”*. Based on the opinions of respondents at the interview session, the perceived strengths of Aladura Churches are summarised below:

1. Capacity to pray effectively to receive spiritual and material blessings, divine protection on one's family, business and endeavours, divine healing from infirmities and sickness, and combat with evil spirits.
2. Prayers receive speedy answers in Aladura Churches. For instance, a particular respondent stated that he knew someone who was barren for more than three decades. Within a year of coming for prayer sessions in Celestial Church of Christ, the woman got pregnant and gave birth to twins.
3. Hospitality and friendliness among members. Members are always willing to assist one another in times of need.
4. Proliferation of parishes. Aladura Churches have many parishes everywhere, with predominance in the South-west geopolitical zone of Nigeria.
5. Unity among members despite having a multitude of followers and many church parishes.
6. Assurance of being God's ambassadors on planet earth. A particular respondent asserted that waging war against any member of Aladura Churches is tantamount to waging war against God.
7. Aladura Churches are financially buoyant, and have many members with the financial capacity to fund church projects such as purchase of land, musical instruments, electrical

sets, footing expenses during anniversaries and harvests. Harvest is the period when members of Aladura Churches worldwide gather together to thank God for what the Lord has done for them throughout the year, with different kinds of fruits, animals and money.

Question 4: What do you think are the weaknesses of the Aladura Churches?

The perceived weaknesses of Aladura Churches based on the responses gathered at the interview sessions with respondents are summarized below:

1. Excessive materialistic desires of prophets and members. Some prophets and members go as far as joining occult groups to become powerful, famous, connected, influential and wealthy. Also, some prophets go as far as carrying out spiritual exercise for politicians all because of money.
2. Some children, whose parents are members of Aladura Churches, leave the church for modern churches.
3. The trend of youths in Aladura Churches is not zealous to serve God in spirit and in truth.
4. New generations of Aladura Churches are not passionate about prayers compared to older generations. A particular respondent stated that new generations believed so much in holy water to cure their sicknesses and get their prayers answered, without them actually praying.
5. Leaders want to have things in their own way without getting detailed directives and instructions from God.

However, two respondents believed that Aladura Churches have no weaknesses because God is with them.

According to Respondent 2: *“The Aladura Church and its sister churches cannot be weak. This is because the Lord is our shepherd and he is always guiding our steps. There are always those who want to spoil the church by saying negative things but so far the church is still standing and nothing can shake it”*.

Also, Respondent 5 share similar perspective: *“The Aladura is not a weak religion and any weakness is not that of the church per se but that of the people in the church. But the Lord is our strength in this church and no matter what we go through the Lord will strengthen us”*

Question 5: In what ways does the Aladura Christian Faith incorporate aspects of the Yoruba Traditional Religion?

Based on information gathered from respondents at the interview sessions, ACF incorporate the following aspects of YTR:

- Aladura Churches believe in one true God just like traditionalists.
- Holding special anniversaries and harvests just like traditionalists.
- Aladura Churches have hierarchical structures just like traditionalists.
- Aladura Churches makes use of water for healing just like traditionalists.
- Aladura Churches wear white garments, which is similar to Ogboni members and Ifa priests.
- Aladura Churches makes use of local drums and gongs for worships, just like traditionalists.
- Aladura Churches have programme of events (weekly, monthly, quarterly, annually) just like traditionalists.
- Aladura Churches have a training school for intending prophets just like traditionalists have an academy for people intending to have adequate knowledge of Ifa.
- Aladura Churches call the spirit of founders just like traditionalists.
- Reflection of traditional and ancestral practices in the mode of worship of Aladura Churches.
- Some leaders of Aladura Churches are members of occult in secret.
- Some leaders of Aladura Churches prepare sacrifice for their members who have spiritual problems.

In addition to these, other aspects where ACF incorporate YTR, based on information obtained from questionnaire include:

- ACF place focus on individuals as a core component just like YTR
- ACF place emphasis on prayers and supplications just like YTR.
- ACF make use of sacred place of worship just like YTR.
- ACF provide spiritual interpretation of life events be it family, business, personal or communal.
- ACF place the attention of women and entrust them with leadership responsibilities just like YTR.

However, a particular respondent claimed that though Aladura Churches makes use of local instruments for worship, they also use foreign instruments such as keyboards, piano, guitar, saxophone, drum set, violin, etc for worship and both religious beliefs are not the same. In his words, Respondents 5 stated that *“The Aladura Church is a stand-alone movement and we do not copy from any other religion. Although, we use local instruments for our worship but we use foreign instruments like piano and drum- set too. The fact does not mean we are adopting them. Anybody can do that”*.

Question 6: Are the Aladura Churches and the Yoruba Traditional Religion are accommodating of other religious viewpoints?

Based on the information gathered at the interview sessions with respondents, the Aladura Churches and YTR are accommodating of other religious viewpoints in the following ways:

- Both religions anchor on peace. The advocacy of peace has been the hallmark of both religions. A particular respondent stated that there is a need for religions to be peaceful in order to enhance societal growth and advancement. Therefore, peaceful coexistence and tranquillity are core values of both religions.
- Both religions demonstrate love, friendliness, hospitality and empathy for one another, non-members inclusive.
- Both religions are non-discriminatory. People, who are not members, can come to worship with them and seek their spiritual assistance on issues centring on life, business connections, opportunities, traveling abroad, children, marriage, and employment, amongst others.
- The knowledge and insightfulness of a person determine his level of cordiality with people of other religions. A particular respondent stated that people who are inexperienced perceive Yoruba traditionalists as idol worshippers, Satan servants and those who seek pleasure in causing harm to other people, but people who are experienced are receptive to other people who do not share religious beliefs with them.

A particular respondent mentioned that culture is a legacy given to the present generations by their forefathers, and such culture should continually be practised regardless of one’s religious stance. According to respondent 3: *“In Yoruba culture, if you are a Yoruba and you are a member of any other religion, you can still practice the traditional religion because it is the culture of our forefathers. We should not allow the culture to die. Because Christianity does not mean we should neglect our culture”*

Another respondent averred that accommodating religious beliefs largely depends on individual or personality differences. According to respondent 6: "In these modern times, religion should be about peace. I think the question of whether one religion is accommodating or not towards other religion is a matter of individual differences. A church or a lodge or a shrine is made up of different individuals who have their own different personalities".

Question 7: What do you think is the future trend for Aladura Churches and Yoruba Traditional Religion

Based on the information obtained from respondents from the interview sessions, the future trends of both religious organizations include:

- The future is bright for Aladura Churches and Yoruba Traditional Religion as the challenges encountered by people have propelled them to draw near to God. This connotes that challenges faced by people have acknowledged God, as the only one who can put an end to all challenges of life.
- The future is bright for Aladura Churches and Yoruba Traditional Religion, if the government can take religion with a sense of seriousness and commitment. Religious institutions have the capacity to provide lasting solutions to the problems (such as poverty, unemployment, child labour, environmental degradation, misery, corruption, political instability, weak leadership, docile followership, greed, violence and lack of respect for law, amongst others) bedeviling this country, only if government places attention on religion.
- The future is glorious for Aladura Churches movement as they would continually experience the outflow of God's anointing through signs and wonders, divine healing, breakthrough, restoration of glory, miracles, salvation, deliverance, liberation from the oppression of the devil and victory amongst others, and this would draw the attention of many people to God.
- The future of YTR is tremendous, as people from different human races and from various continents are coming to learn how to worship their ancestors. It connotes that Yoruba Traditional Religion would be recognized across the globe as a centre of tourist attraction.
- The future is bright for Yoruba Traditionalists as they have started adopting modern methods of worship such as building of worship centres, spreading their mandate on mass media

(television, radio, billboards, jingles, handbills, social media, internet) and organizing daily, weekly and monthly gatherings for members to worship.

- Both religious movements are paramount to the society. Their importance to societal wellbeing cannot be overemphasized. The society stands to gain immensely from both religious movements as they provide religious guidance and spiritual assistance. Apart from these, the benefits of religion to the society according to Emile Durkheim, who is acknowledged as the father of modern sociology, include provision of social cohesion to stabilize social oneness and harmony through shared rituals and beliefs, enforcement of morals and norms to help maintain conformity and control in the society, fosters unity among individuals, families, communities and societies; helps to maintain value consensus among populace in the society and equally fosters the wellbeing of the populace; provision of many moral or ethical framework, rules to abide with in order to life a good life, and the belief in implications for having lived properly or not. Max Weber, who is acknowledged as the father of classical sociology, stated that religion is important to individuals in particular and society in general through the following ways:
 - Religious organisations provide mental peace. Religious organisations can support society emotionally, spiritually, psychologically and even financially in times of adversity according to Max Werber.
 - Religious organisations instil social virtues such as truthfulness, peacefulness, integrity, transparency, accountability, generosity, selflessness, benevolence, dedication, affection, empathy, discipline, service and diligence to people in the society.
 - Religious organizations foster social harmony, oneness, togetherness and peaceful coexistence in the society.
 - Religion serves as a positive agent of social control and socialization. Religion is vital in the organization and direction of social life. It facilitates the preservation of social norms, fortification of social control.
 - Religion fosters selflessness. Religion teaches individuals to always be considerate to their fellow beings. Religion teaches individuals to demonstrate love towards one another, champion the course of one another, be ones' brothers' keeper and advocate on humanitarian activities.

- Religion has influence on the economy. According to Max Weber, it was the Protestant ethical principles that led to the advent of capitalism.
- Religion is important in the political system of countries. For instance, the political configuration of countries like Italy, France, England, Saudi-Arabia, Israel and United Arab Emirates amongst others is influenced by religion. Another instance is the use of oath taking for public officers before assumption of office according to Max Werber.
- According to a particular respondent, the future of both religious organisations cannot be predicted. It is only God that knows what would happen in the future.

From the above analysis it could be clearly revealed that Aladura Churches and Yoruba Traditional Religion have some clear differences and elements of similarity in belief, doctrine, method and approach of reaching the Almighty God. One distinctive fact is that Aladura Churches see the religion as superior to the Yoruba Tradition Religion. This contrasts with the Yoruba Traditionalists who believe that their religion practice is similar to that of Aladura Churches except for the fact that *Eledumare* – the God Almighty, answers them faster than in the Aladura Churches. This claim has of course been rebuffed by the Aladura Churches as a false claim on the ground that Jah is merciful, while the devil of the traditionalist worship is wicked and cruel and can easily kill and avenge. Some even claim that the devil the traditional religion worship does not give any gift freely without human sacrifice, *head for the head* gift.

CHAPTER 5

Analysis, conclusions, and recommendations

5.1 Introduction

This chapter will focus on the analysis of the research findings discussed in the previous chapter. The analysis of the findings will provide basis for drawing a conclusion on the relationship between ACF and YTR. The chapter will further provide policy implications and recommendation and suggestions for further study.

5.2 Analysis of the Research Findings

5.2.1 Similarities

The first aspect of the empirical data seeks to determine whether there are similarities between ACF and YTR in terms of their rituals, symbols, belief systems and programmes practiced. The empirical result reveals that there are some aspect of similarity and differences in YTR and ACF and thus collaborate with the findings of Komolafe (2016,p.13), who noted that there are several similarities between ACF and YTR in terms of the symbols (clothing, signage, images, text, fire, candle, water, etc), reverence for the supernatural deity, reverence for the leaders (elders of the church or Alawo (Ifa Priest) for the case of the traditionalist). Specifically, from the interview data collated, it was revealed that Aladura Churches are of the belief that life is more spiritual than physical, as such all life events on earth are perceived to have their origins in the spiritual world rather than the physical. This prompt Aladura Churches belief in the divine intervention of God through angels to guarantee that their lives as adherents would be smooth and free from evil.

The empirical finding that only 34.4% of respondents believe that there are similarities between the YTR and the ACF echoes the results of other works (Isichei 1995; Akinade 1996). The relative lack of similarity between the two groupings stems from fundamental differences in their doctrines and their practices. Adherents of the YTR while believing in a God denoted as *Eledumare*, actually worship a number of deities whom they believe are the deputies of *Eledumare* on earth and are thus endowed with supernatural powers which can make their wishes come true. The belief in a God makes the YTR similar to the ACF but in actual fact, a gulf of difference exists between the two. To corroborate Ositelu (2002), the Aladura churches believe in the Christ as the son of God and the Holy Spirit as the

third member of the Trinity. It is instructive to note that the concept of Trinity is absent in the code of the Yoruba traditional religion.

The lack of similarities also spilled over into the realm of beliefs and moral codes. The lack of a belief in the concept of the Trinity, baptism, and remission of sin (Ositelu, 2002) puts the YTR in a diametrically opposite stance to the ACF in terms of beliefs. The moral code of the YTR according to Akinade (1996) derives from their own peculiar history and the philosophy of thought that emanated from it, while the moral code followed by the Aladura churches, and indeed held by them without a shadow of doubt to be the gospel, derives from the Holy Bible and their interpretation of texts laden therein. Although there are noticeable similarities, such as the stance on polygamy which while endorsed by the YTR, does have justification in the scriptures especially in the Old Testament Bible yet it is indulged in by some churches under the Aladura movement (Baiyewu 2014). Interestingly about 40% of respondents were affirmative in the view that there are similarities between the YTR and the Aladura churches in terms of rituals. As noted by Jegede (2010), wide similarities exist in the belief of the two groups on initiation, purification and washing practices. There is the possibility that such similarity might be due to the long perennial process of osmosis that has occurred between the YTR and the ACF. In contrast, Baiyewu (2014) mentioned that the various rites undergone by members of the Aladura churches lend an aura of semblance to what obtains in the YTR setting and have led critics of the ACF to disparage members as idolatrous in disguise. The incorporation of drums, songs, and chants into Aladura churches combined with the fact that some churches make use of items like banana, coconut, water, and egg among others for prayers lend credence to the assertion that similarities exist between the two.

Communications among members of each of the groupings is mainly interpreted as similar, because of the fact that communication derives from culture and also because the Aladura churches have incorporated many aspects of the Yoruba culture such as the use of drums into their own services. According to Jegede (2010) and Koffi (2011), this has fuelled the belief of commonalities between the two religious groups. In addition within the YTR setting, communication is structured and based on hierarchy evident in the organisation while in the Aladura churches, communication is spontaneous and it is used mainly as an accompaniment to demonstrate the out workings of the Holy Spirit. It is imperative to point out that both the YTR and the Aladura churches place emphasis on the aspects of

non- formal communications, such as dance which is an important aspect of worship among the two groups.

5.2.2 Differences

When doctrines and programmes are considered, most of the respondents' assertion that there are major differences between the doctrines and programmes of the YTR on the one hand and the ACF, on the other, is evident in past literature. As noted by Jegede et al (2016,pp.90-91), the spread of Christianity is essentially a psychological shift in the belief held among people that instead of a polyglot of gods only one God exists, as such there are bound to be differences in the doctrines and programmes of the two religious movements. Baiyewu (2014) asserted that the doctrine of the Aladura movement is built on the belief of the existence of a Trinity, a doctrine which is fundamentally at odds with what the adherents of the Yoruba traditional religion believe in. In fact, in consonance with the findings of Onibere (1981), the fact of many gods in the Yoruba mythological system prompts a basic disparity in doctrine, which is reflected in adherents' attitudes towards each other. In fact, because of the multiplicity of doctrines, adherents of different gods are sometimes known to be at open conflict with each other, some of which take on increasingly hostile proportions and have blanketed YTR with an aura of the devilish and the destructive. Such deep doctrinal manifestations such as the holy-communion and baptism are non-existent in the YTR and can be inferred to form basic differences between the two religious movements (See Turner 1967; Isichei1995,pp.3).

Major differences also exist when the rituals and symbols of the YTR and the Aladura churches are considered. The empirical findings of this study that 89.1%of respondents opined that differences in rituals and symbols agree and indeed complements the findings of Akinade (1996,p.317), who proposed that while there is a widespread belief that the Aladura churches feature occult-like practices which seem to be derived from the traditional religions, there are in fact differences in ritual practices. While the YTR have a structured system of ritual practices which is usually proscribed based on situation and hierarchy, ritual practices in the Aladura churches are claimed to be executed as led by the Holy Spirit. This insight is supported by Akinade (1996) and Fatokun (2008). Also, the two religious groupings have a vastly different repertoire of symbols. Symbolic devices such as the cross, images of Christ and the Virgin Mary, the Dove, the image of the open Bible, the shepherd and the sheep dominate religious life among the Aladuras and translate into the design of items utilised domestically among adherents. Ilesanmi (1999,p.221), however, proved that among the adherents of

the YTR, there are no widely accepted symbols even among members of the same cult who live in different locations. Of course, there are commonalities in clothing, hairstyle, and use of religious terms. However, pictorial symbols vary from place to place, unlike the Aladura where wide commonalities exist. The symbolic difference is reflected in the fact that both groups differ in their clothing, signage and images.

In terms of perceptions, the findings of this study on whether there are differences in perceptions among the YTR and the ACF does not have an exact empirical parallel in literature. However, there is a similarity with the findings of Jegede (2010,p.220). According to Jegede, the intellectual belief in the God- concept unites the two religions. This study finds out that there is a uniform belief in the acceptance of the person and will of the Almighty God. In fact, field survey reveals that in egalitarian settings, members of either religious groupings do not necessarily consider members of the other religion as an 'other' that cannot be related to. Baiyewu (2014,p.39) hypothesised that this might be due to the cosmopolitan nature of the south- western Nigeria and its emphasis on societal unity.

5.2.3 Strengths, weaknesses and prospects of YTR and Aladura churches

The view that the Aladura churches relate Christianity to the traditional African view is confirmed empirically in this study and has been corroborated by past research. As Bujo (2002,pp.44-47) suggested, tracing the historical emergence of the Aladura movement shows a peculiar outline of reactionary moves calculated to counter the Western aim of imposing Christianity with a purely western perspective on Africans. It is above mere speculation to note that a majority of West Africans worship or believe in one deity or the other before the advent of Christian missionaries, and to suggest that such beliefs be completely eradicated presented a form of culture shock. Komolafe (2016,p.22) supports this view and corroborating this empirical finding believed that members of the Aladura churches want Christianity with a flavour of African culture and as such believe this can only be achieved by incorporating into their brand of Christianity elements of African culture. This has also been interpreted as a distinctive strength of the Aladura movement. This squares with the view expressed by Baiyewu (2014,p.45), that Aladura members do not perceive their incorporation of Yoruba culture into their religious activities as a weakness. However, empirical evidence suggests that the view that practitioners of the Yoruba traditional religion see a subsuming of their own cultural beliefs into the rituals and beliefs of the Aladura as a source of strength is debatable.

The perceived weakness that the YTR does not lend itself to formal study by non-Africans is confirmed empirically in this study. Similar conclusions have been reached by Ilesanmi (1999,p.218) and Fatokun (2008), who hinted that the perception among the population that the YTR is devilish and mysterious is founded on assumptions and is traceable to the fact that there is inadequate dissemination of information on what the meaning of Yoruba Traditional Religion is and its underlying philosophy of thought. Ilesanmi (1999,p.218) further stated that the Yoruba concept of 'isese' which is loosely translated to mean 'tradition', has sufficient vague and ambiguous definitions and conceptualisations to make it complex and illogical to folks who are not acquainted with Yoruba culture. This informs the widespread belief that the YTR is a quaint relic of a bygone age and as such an unfavourable attitude foreshadows its study.

A perceived weakness of the Yoruba traditional is its association with polytheism, 100% of respondents believe that the presence of multiple gods in the Yoruba religious pantheon makes the study of YTR difficult and is believed to be responsible for the fact that the religion fares less when compared with the Aladura movement. This assertion, supported by Ilesanmi (1999) relates to the fact that religion needs a structure that gives the adherents a sense of certainty- much like the hierarchical structure of God- Son- Spirit in the Christian belief. Such lack of structure in YTR means there is no logical basis for providing a hierarchy for the many gods since each locale has its own patron god which it ranks above gods from another locale. This as evidenced in Akinade (1996,p.324) proves an impediment to the development of a coherent and universal framework that could be used in the study of Yoruba traditional religion. Related to this is the multiplicity of nomenclatures that is rife in such a polytheistic system. Among the Yoruba, it is not unknown for a particular deity to have different names when different villages or towns are being considered. The implication of this is important for empirical research because it has the potential of proving to be an impediment for in-depth study of religion especially as related to the Yoruba culture. The varying nomenclature incident in the Yoruba traditional religion scene can be traced to the wide fragmentation of the Yoruba race which has resulted in different geographical and social affiliations, sub- cultures, and dialects. The impact of this is that polytheism takes on another dimension when considered at the local community level. According to Ogungbile (2001,p.69), it is common in the YTR to experience a culture shock among adherents of the same deity located in different regions as they are likely to have adopted different

chants, spells, mannerisms, and songs. It can be inferred that polytheism can lead to conditions whereby the worship of a deity takes on the aspect of the local culture.

5.2.4 Misinterpretation of YTR by the Aladura Church

There are six different misinterpretations.

Firstly, Christianity is an improvement over YTR: considering the vantage point of the assertion that Christianity is an improvement over the YTR, 52% seems to affirm the statement. However, this differs from the findings of earlier literature. Ogungbile (2001) expressed that Christianity is different from traditionalist religions. Squaring this view with the finding of the empirical study suggests a complexity. On the one hand, there is the consideration that the Aladura as a religious movement has strong leanings towards YTR and this is evident in the fact that it incorporates many aspects of YTR in its own rituals and practices. On the other hand, these incorporations are not expressed as explicit and also the two religions are sufficiently different to confer on them different identities. Komolafe (2016) concludes that the viewpoint of a religious evolution culminating in the formation of the Aladura churches is built on the similarities between the two and as YTR historically precedes the Aladura movement, the view that the latter is an improvement over the former is not entirely unfounded. This line of reasoning has also been toed by Omoyajowo (1995) who noted that the Aladura movement did not develop in a vacuum, but rather is an expression of the African mind yearning to have a religion that incorporates his own culture.

Secondly, Christianity is a substitute for YTR: respondents in the study fully agree that Christianity is a substitute for the YTR. That this assertion will receive such support is expected given the speed with which Christianity and its ancillary of western education swept through the country from the beginning of the last century. This is in agreement with the findings of Miller (2002), who noted that the Christian missionaries who went into Africa went about their work armed with a strategic weapon that essentially combined Christianity with the western way of doing things, and all the improvements in living it implies. This strategy ensured that converts linked Christianity with the good and progressive, while linking the YTR and the worship of a polyglot of deities it entails with the evil and retrogressive aspects of life. In continuing tribute to the early missionaries, it is safe to assert that their strategies bore fruit and led to the psychological shift which resulted in a substitution of Christianity for the traditional religion. As corroborated by Ayandele (1966), Christianity provides a framework of belief

that enabled humanity to shift to a more solid footing in the spiritual realities of the existence of the God-head, the Father, the Son and the Holy Spirit, and build an unwavering faith based on this framework. For the first time, individuals in this part of the world were inculcated into the belief that they could have a special, continuing and intimate relationship with God and as such do not need to depend on the spiritual functionalities of the traditional priest.

Thirdly, on the question of YTR's defiance of monotheism, traditionally the YTR have leaned towards polytheism, and its perceived defiance of monotheism is more an outworking of the cultural mode that has been in place for centuries before the introduction of Christianity, and with it the intimation that there is actually the possibility of what is termed monotheism. According to Dada (2007,p.169), the Yoruba culture is predicated on the existence of a number of gods and in a belief in an abstract, overarching *Eledumare* who normally cedes the control of the world to these gods. Hence the traditional mind before the advent of Christianity would not have to be able to comprehend monotheism as polytheism is bred into cultural life and existence. The perceived defiance of monotheism as evidenced in an affirmation by 78.1% of respondents is a natural outworking of a clash between the YTR and Christianity. In essence, there is a rampant belief that the two concepts are diametrically opposite as such there is an inherent antagonism that translated into an outright refutation of what the side stood for physically or intellectually. As also noted by Bujo (2002,pp.9-17), the West African religious belief system cannot philosophically be represented by monotheism because the assertion that there is only one God does not make sense to the traditional worshipper who feels that every aspect of life is controlled by one deity or the other while monotheism asserts that only one God exists. This empirical finding, therefore, has roots in earlier literature.

Fourthly, YTR is a form of idolatry: related to the belief that the YTR is a defiance of monotheism is the assertion that it is a form of idolatry. The psychological shift brought on by the introduction of Christianity and western education has been discussed earlier to have helped foster the substitution of the YTR. A logical outworking of this is the widespread view that polytheism translates to idolatry. Bujo (2002) conceded that prior to the advent of Christianity, the concept of idolatry was unknown among the practitioners of folk religion. The worshipper of a particular deity does not categorize other town members who worship other deities as idolaters, rather such diversity is viewed as normal and seen as a reflection of local culture and historically. In fact, in the YTR, different occupational groups are expected to worship different patron deities. Kirkpatrick (1999,p.932) revealed that Christianity

follows a code which stimulates a psychological classification of the 'other'- as people worshipping a different god are classified as idolaters. The Aladura church as a relatively modern brand of Christianity is predisposed, as a result of a change in orientation brought about by an adoption of western Christianity values, to view the YTR as an idolatrous religion because it does not believe in monotheism as a concept at the foundation of believing in Christ but rather in a plethora of deities. The perception held among Christians that the traditional religion is idolatrous is confirmed in Johnson (2011).

Fifthly, related to this is the belief held among respondents that deities worshipped in the YTR do not perform mediatory functions. An important facet of belief systems is the confidence that a particular deity, god, saint or God can perform mediatory functions on one's behalf. The finding of this study that more than 50% of respondents believe in the assertion that YTR deities do not perform mediatory functions is not supported by past literature. Evidence from Alanamu (2003) and Baiyewu (2014) points to the fact that the perspective of whether a mediatory function is performed is subjective and is based on the faith of the individual believer. Historically, a bone of contention between the Aladura churches and the YTR adherents is the question of whether the YTR works or whether the whole system is based on a belief in Satan. However as Johnson (2011) revealed, such a notion is based on the psychological reject of the YTR and any intellectual argument associated with it. It is imperative to point out that before the advent of Christianity among the Yoruba, the YTR is the basic religious mode available and individuals believe that their existence on earth and the events of their life are ordered by their own interaction with the deities that they made supplications to. That the YTR persists to the present time shows that such beliefs still linger.

Sixthly, another interpretation that has plagued the YTR is the belief that the YTR is inconsistent in the use of symbols. This assertion supported by 75% of respondents has its basis in the observed inconsistency in the use of religious symbols from one locale to the other. Earlier studies noted that such inconsistency is due to the fragmentation of the Yoruba which has led to the evolution of distinct sub-cultures with their own peculiar form of worshipping a particular deity. Other authors have also towed this line of reasoning, Ilesanmi (1999) proved that among the adherents of the YTR, there are no widely accepted symbols even among members of the same cult who live in different locations. While there might be common grounds in clothing, hairstyle, and use of religious terms, pictorial symbols vary from place to place and are determined by the local culture. The argument is bolstered

by the field observation that among adherents of the YTR, there are no agreements on what abstract symbols should be used to denote the religion. This has been taken to signify a weakness in the YTR structure which makes it less favourably compared with the major religions of the world. Ogunbile (2001) however has offered the explanation that this situation might be due the Yoruba being introduced to writing only in the last two centuries, and as such were not able to develop a comprehensive system of symbols for their religion.

5.2.5 Organisational Changes and Doctrines made in the Aladura Christian Faith to Accommodate Yoruba Traditional Religion

One of the distinct hallmarks of the Aladura churches as compared with other churches is the extent to which they retained various elements of the traditional religion. From the study, 28% of respondents affirmed the incorporation of YTR aspects into the church liturgy. However, available literature evidence does not support this fact. Ray (1993) and Baiyewu (2014) believe that many aspects of the services of the Aladura churches, such as the intensive use of percussion, bells, and river-bathing as well as the preparation of fruits and honey into a kind of appeasement sacrifice have direct roots in the traditional religion of the Yoruba. Throughout its history, a problem that has continually plagued the Aladura church relates to the fact that it has been identified too closely with the traditional religion. Some commentators have found it difficult to explain such practices as river-bathing and the preparation of fruits and honey into a kind of appeasement sacrifice. That there would be a close linkage between the Aladura churches and the YTR is inevitable given the history of the church and the factors that shaped its evolution and emergence. The need to give an African flavouring to Christianity led to the emergence of these churches and as such elements of the traditional are expected to persist as they have even until the present time. The low proportion of respondents affirming the incorporation of YTR into the church liturgy might be due to the psychological conflict that prompts a non- acceptance of the fact that the church incorporates aspects of a religion termed as “idolatrous”.

From inception, the ACF attracted individuals who were looking for deep spiritual communion with God, as such the church’s services place an emphasis on the individual as a focal point for spiritual development. The empirical study was borne out this fact as 100% of respondents were affirmative that the individual is the focal point of church worship and spiritual development. This is borne out and corroborated in Ray (1993), who mentioned the dynamic and deeply spiritual experience individuals

undergo in the course of an Aladura service. There is an implicit understanding among these churches that the individual is the focal point and as such the Holy Spirit directs the service in a manner that fits into the achievement of the goal of individual spiritual growth and communion. The practical implication of this belief as noted by Adogame (1999) is that in the Aladura churches, especially among the Celestial Church of Christ and some strands of the Cherubim and Seraphim, there is the belief that the Holy Spirit is the one in charge of the service and it would not direct that the service be brought to a close until the spiritual needs of the congregation have been met. This sort of condition results from their deep belief that God does not deal with the masses but rather seeks communion with each individual. The focus on the individual also manifests in the participatory and inclusive style of leadership practiced by the churches.

In another way, part of the organizational changes wrought by the Aladura and which have served to shape their services over the years is the practice of invoking the spirits of ancestors or the veneration of founders or some of the founding fathers of each of the churches. Empirical results show that 70.3% of respondents are affirmative in the belief that invocation of the spirit of ancestors or veneration of founders is an integral practice among the Aladura churches. Evidence of this abounds in literature, especially when considered in the light of the fact that this practice is a relic from Yoruba traditional worship. According to Horton (1993), the Yoruba people accord their ancestors great respect which is often expected in a culture with only oral records of the past, although there is a debate among anthropologists as to whether the rituals dealing with ancestry are religious in nature or simply respectful. At least, a few groups believe that ancestors, after death, become demigods, but only once they have assumed the persona of a true deity. This is also corroborated in Ileriayo (2018) who noted that churches within the Aladura movement especially the CCC and C&S, invoke the name of dead prophets who are deemed powerful and believed to move God to speedy action.

Empirical study also shows that a majority of respondents (62.5%) believe in the efficacy of prayers as the source of blessings and anticipated changes. This is supported by Komolafe (2016) who believed that a major tenet of the Aladura movement (as borne out in their name) is the focus on prayer as the surest path to communion with God, and the most efficient tool for ensuring that one's goals and aspirations in life are met. According to Baiyewu (2014), the cardinal responsibility of every Christian as recognised by the Aladura movement is consistent prayer. In fact, the importance attached to prayer by the Aladura churches is reflected in the pattern of church services which is

constituted mainly of prayers, teaching members how to pray and engaging in spiritual exercises that serve to prepare members to engage in effective prayers. Ogunjiyigbe (2004) reflected that the focus on prayer is in-built into the early history of the church and can be traced to the tragic epidemics which occurred during the early part of the 20th century and which in the face of helplessness against unknown forces, the vanguards of the Aladura movement urged people to resort to prayers as the means of getting solutions to their problems.

Related to the reliance on prayers is the use of consecrated places of worship. A majority of respondents affirmed the use of holy or consecrated places of worship by adherents of the Aladura faith. This is supported by studies done by Adogame (1999) and Dada (2007). According to these authors, the concept of *ori-oke*, *aginju* and *ile-aanu* (mountain, wilderness and mercy ground respectively) play important roles in the Aladura life. They are specially designated places where adherents believe the divine presence is manifest, and as such they can receive speedy answers to their prayer requests. Naturally, these places provide succour for the deeply troubled and also a quiet and serene venue where individuals can undergo spiritual journeys and seek spiritual guidance. Turner (1967) noted that the Aladura church ground is seen as hallowed and as such footwear is not allowed to be worn on it. Also, these venues including the church serve as places where prophets relay spiritual messages to people. This is especially common among the CCC, C& S and TCLA.

The emphasis on prayer and the importance attached to the use of consecrated grounds is intricately linked to the spiritual interpretation attached to life events by the Aladura churches. This is a similarity shared with the YTR and 68.8% of respondents believe that the Aladura churches attach a spiritual interpretation to personal, familial and communal life events. Komolafe (2016) also proposed that a core belief in the Aladura movement is that every event that happens to a person on earth has its origins in the spiritual world. As such, they believe in the divine intervention of God through angels to guarantee that their lives as adherents would be rosy and free from evil. The practical implication of this is the emphasis on extra-physical experiences such as dreams, trances, and visions as laden with spiritual meanings which can be deciphered given the appropriate level of spiritual understanding (Horton 1993). A majority of the respondents (73.4%) also support the Aladura stance on healing as an emphatic aspect of the church. According to Ileriayo (2018), the belief of Aladura members is that because of their constant striving for communion with God, they have been vouchsafed the secrets of divine healing and can access such healing through the powers of prayers and other spiritual

exercises. Observation reveals that members believe less in orthodox medicine and many parishes actually have their own maternity centres, where children are delivered and pregnant women are taken care of.

While the assertion that the Aladura churches encourage women to take on leadership positions and are relatively liberal as to the participation of women, it does not explicitly encourage polygamy. Only 15.6% of respondents think the church encourages polygamy. The Aladura churches recognize the Christian precepts guiding Christian marriage as is codified in the Bible. However, Baiyewu (2014,p.206) reported that there are cases in which Aladura members and sometimes their leaders engage in the practice of polygamy. The prominence given to women in the running of church affairs is also startling, as Komolafe (2016,p.55) relates 'in the Aladura Church, women are bishops, deaconesses, and prophetesses, and in some cases, they are allowed to establish and head local Aladura churches. The presence and involvement of women with charismatic gifts are eminent in the Aladura churches since women make up a great majority of their membership'.

5.2.6 Perceived accommodation of other religions

Empirical evidence suggests that as a movement the Aladura church is quite tolerant of other religions. Observation during the field survey reveals that adherents of other strands of Christianity and even Islam often come to the Aladura churches for consultation and to seek solutions to problems they might be facing in their lives. 60.9% of respondents believe that the Aladura church is a peaceful movement. As related by Onaiyekan (2010), the Aladura movement since inception has adopted a policy of evangelism that has led to its spread from the southwestern part of Nigeria to other parts of the country. The movement learned early the importance of peaceful coexistence to make it easy to draw converts into the fold.

The fact that the Aladura movement is a dynamic one is reflected in the lack of consensus among respondents as to whether the church is conservative. The question of conservatism reflects similar findings in Ray (1993) and Adogame (1999). The stance of these authors is that the Aladura church has learned to adapt to the changes which are inherent in society. This is reflected in the adoption of new modes of worship and evangelism and the trend towards a structured practice that has led to the establishment of missionary schools, music colleges and changes in church structure both organisational and physical.

5.3 Conclusions

This study has established that both differences and similarities occur between the Aladura churches and the Yoruba Traditional Religion. Literature has also given evidence which suggested that for diverse reasons, the Aladura churches have incorporated elements of the YTR into its own services. Through the long evolutionary history of the Aladura churches, one undoubted fact is that as a movement it was deeply influenced by the traditional religion of the Yoruba people who form the largest proportion of congregants and leaders in the Aladura churches all over the world. That similarities in modes of worship between the two movements exist was a natural outworking of the osmotic absorption of ideas, practices, and rituals. As Haralambos and Holborn (2008) also argued, the differences between the two also tend to be fundamental because the Aladura in its formative years led a revival regarding the fundamental and original beliefs of religion and worshipping God. The effect of the interactions between the YTR and the Aladura churches was arguably beneficial to the society. The emergence of the Aladura movement helped to prevent a kind of culture shock by people who on the one hand are ready for a new religion and philosophy of life but who on the other hand would not wholly accept what orthodox Christianity has to offer. The implication of the preceding statement has practical implications on the Aladura life, suffusing through aspects as distinct as dressing to music to spiritual exercises.

Another significant conclusion is that since its earliest times, the Aladura churches have always had an inner conflict with the question of identity and have always strived to conform to an identity which while not representing a sharp break from the past makes it very distinct among other contemporary forms of Nigerian Christianity. The amazing feat is that the movement has been able to achieve this without an undue assertion of views that would normally have characterised a religion on the journey of creating an identity. Although history suggests that according to Baiyewu (2014,p. 42), a recurrent splintering that has led to different sub-strands of the Aladura, the movement has been able to ensure social solidarity and integration among its ranks. The setback of this achievement is that the ACF has been susceptible to charges that while the movement supports social change in terms of deriving new worship habits, it also at the same time promotes values that are associated with the traditionalist religion.

5.4 Recommendations and policy implications

In the final analysis, the question of whether the ACF has, because of its history, veered towards religious tolerance or intolerance as the case may be can be best answered on the individual level. Evidence from the macrocosm of society represented by the Aladura suggests that the movement stands for religious tolerance and peace. However as Archibong and Okokon (2008,p.5) suggest, due to the heterogeneous nature of the country, the tendency always gravitates towards parochial consciousness at the expense of collective consciousness that should generate national unity'. If the Aladura are going to be subjected to intolerance on religious grounds, it would be because certain members of the group have fixated psychological and mental attitudes (largely negative) towards beliefs and practices that contradict what they believe in. And as Jegede et al (2016,p.37) suggest, religious intolerance does not occur in a vacuum but rather against a backdrop of monopolisation of religious truth, religious fanaticism, unregulated or uncensored press, indiscriminate acts of government, unbridled actions of the press and unhealthy incitements among others.

The interaction between the ACF and the YTR have spawned a lot of academic discussions in the past. This stems from the fact that as a sociological unit, a religious organisation plays an important role in defining the existence of people. Nigerians are very religious people and this is borne out in the fact that religious questions often spark a lot of controversies and people define their identity by their religion. Religion has also shaped the Nigerian political scene, this is evident in the sociological disparities between a predominantly Islamic North and a predominantly Christian South. It can thus be inferred that questions bordering on the subject of religion and the issues surrounding them have the potential of having indeterminate effects on the fabric of life and the structure of society. It is on this basis that the following recommendations are made;

- The role of the Aladura churches in nation-building should be acknowledged by government and made an important consideration in policy decisions. The Aladura have a long history of interaction and openness with the other religious groups and such knowledge could be made more useful by including the Aladura church leadership in inter-religious dialogues designed to ensure peaceful co-existence among members of the society.

- The Aladura over the years have engaged in different activities in meeting the spiritual and temporal needs of their members. Such activities have included the setting up of educational institutions, medical centres, spiritual enclaves and music schools. That the Aladura have expertise in such matters cannot be disputed. It is, therefore, a laudable idea for the government in its own quest for social and cultural development to learn from these churches and actually make them key participants in its own project.
- A key recommendation that would make the Aladura more relevant is the fact that considering the wide reach of the movement, they could actually be used as a tool for fostering social cohesion and organisational development. The church, government and development stakeholders could actually work in hand in disseminating to the masses purpose-driven messages that can help to drive social change.

This thesis has traced the history of the ACF, its beliefs and the way of life that the beliefs have fostered among members of the movement. All these and their points of intersection and difference with the YTR have also been examined. This thesis has also demonstrated the role played by the ACF on societal stability if the beneficial nature of its relationship with other religions is recognized. This thesis has traced the history of the ACF, its beliefs and the way of life that the beliefs have fostered among members of the movement. All these and their points of intersection and difference with the YTR have also been examined. This thesis has also demonstrated the role played by the ACF on societal stability if the beneficial nature of its relationship with other religions is recognized.

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Appendix

Questionnaire

List of interview questions

The guiding research question of this thesis is; are there any similarity and differences between Yoruba tradition religion and Aladura Christian Faith in terms of practice, belief system, method of worship and results. Specifically, the research will address the following research questions;

- Is there significant difference between the Yoruba tradition religion and the religion practice of the Aladura Christian Faith in doctrine, symbol, rituals and programmes?
- If there exist significant difference in the doctrine, worship, beliefs; are there any existing similarity between the two strands of religion practice in Western Nigeria?
- What are key strength, weakness and prospects of the Yoruba tradition religion and that of Aladura Christian Faith?
- Is Yoruba tradition religion misinterpreted by the Aladura Christian Faith & other Christian faith and in what ways?
- What are the organisational changes and doctrines made in Aladura Christian Faith to accommodate the Yoruba tradition religion?
- Do Yoruba tradition religion and Aladura Christian Faith being conservative in their transformation agendas and accommodating other religions?

YORUBA TRADITIONAL RELIGION AND THE ALADURA CHRISTIAN FAITH

SECTION 1: BIO- DATA

Instruction: Please tick the appropriate answer choice. Thank you

1. Sex: Male () Female ()
2. Age (in years):
3. Marital status: Single () Married () Divorced () Separated () Widowed ()
4. Educational Qualification: None () Primary () Secondary () Tertiary () Others ()
5. Occupation: Unemployed () Self- employed () Civil Service employee () Private sector employee ()
6. Christianity variant: Orthodox () Pentecostal () Independent ()

SECTION 2: DIFFERENCES BETWEEN YORUBA TRADITIONAL RELIGION AND ALADURA CHRISTIAN FAITH

Instruction: Please tick the appropriate answer choice. Thank you

7. There are significant differences in doctrine and programmes between the Yoruba traditional religion and the Aladura Christian Faith? Yes () No () Don't Know ()

8. There are significant differences in rituals and symbols between the Yoruba traditional religion and the Aladura Christian Faith? Yes () No () Don't Know ()
9. There are significant differences between the Yoruba Traditional Religion and the Aladura Christian Faith in terms of perception of religion as a way of life or as an intellectual concept Yes () No () Don't Know ()

SECTION 3: SIMILARITIES BETWEEN YORUBA TRADITIONAL RELIGION AND ALADURA CHRISTIAN FAITH

Instruction: Please tick the appropriate answer choice. Thank you

The Yoruba Traditional Religion and the Aladura Christian Faith have similarities in which of the following aspects?

| S/N | ASPECT | YES | NO | DON'T KNOW |
|-----|---|-----|----|------------|
| 10 | Use of symbols such as clothing, signage, images, texts, fire, water etc. | | | |
| 11 | Doctrines such as belief codes, behavior codes, world- views, moral codes | | | |
| 12 | Rituals such as initiation rites, baptismal rites, worship practices, washing, purification rites | | | |
| 13 | Programmes such as anniversaries, festivals, nature- cycle festivals | | | |
| 14 | Communication methods such as use of chants, dances, mediums | | | |

SECTION 4: STRENGTHS, WEAKNESSES AND PROSPECTS OF YTR AND ALADURA CHRISTIAN FAITH

Instruction: Please tick the appropriate answer choice. Thank you

15. A major strength of the Aladura Christian Faith is that it relates Christianity to the traditional African World View?
Yes () No () Don't Know ()
16. A major weakness of the Aladura Christian Faith is that its incorporation of Yoruba culture into its religious rites lends the movement a perception of quasi- Christianity? Yes () No () Don't Know ()
17. A major strength of the Yoruba Traditional Religion is its incorporation of Yoruba culture in its religion rites?
Yes () No () Don't Know ()
18. A major weakness of the Yoruba Traditional religion is that it does not lend itself to formal study by non- Africans? Yes () No () Don't Know ()
19. Yoruba Traditional Religion suffers from the connotations of polytheism? Yes () No () Don't Know ()
20. The many nomenclatures applied in the Yoruba Traditional Religion have negative implications on religious interpretations and study? Yes () No () Don't Know ()

SECTION 5: MISINTERPRETATIONS OF YTR BY ALADURA CHRISTIAN FAITH

Instruction: Please tick the appropriate answer choice. Thank you

The following are misinterpretations that the Aladura Christian Faith have about the Yoruba Traditional Religion

| S/N | MISINTERPRETATIONS | Strongly Agree | Agree | Disagree | Strongly Disagree |
|-----|---|----------------|-------|----------|-------------------|
| 21 | The Christian Faith is an improvement on Yoruba Traditional Religion | | | | |
| | The Christian Faith is a substitute for Yoruba Traditional Religion | | | | |
| 22 | The Yoruba Traditional religion defies the ideal concept of Monotheism | | | | |
| 23 | The Yoruba Traditional religion is just a core manifestation of Yoruba culture | | | | |
| 24 | The Yoruba Traditional Religion is only a form of idolatry | | | | |
| 25 | Deities worshipped in the Yoruba Traditional Religion cannot perform mediatory functions | | | | |
| 26 | The Yoruba Traditional Religion is inconsistent in the use of symbols and objects of veneration | | | | |

SECTION 6: ORGANIZATIONAL CHANGES AND DOCTRINES MADE IN ALADURA CHRISTIAN FAITH TO ACCOMMODATE YTR

Instruction: Please tick the appropriate answer choice. Thank you

The Aladura Christian Faith made the following changes in doctrinal and ritual practices in order to accommodate the Yoruba Traditional religion

| S/N | ASPECT | YES | NO | DON'T KNOW |
|-----|---|-----|----|------------|
| 27 | Incorporating aspects in the church's liturgy including singing of indigenous songs, drumming, clapping, dancing, use of bells etc. | | | |
| 28 | Focus on the individual as an integral part of church worship and spiritual development | | | |
| 29 | Evoking the spirit of ancestors including that of the church founder | | | |
| 30 | Emphasis on prayer as the source of all blessings and changes | | | |
| 31 | The use of consecrated places of worship that are perceived as holy shrines | | | |
| 32 | A spiritual interpretation of all life events; personal, family or communal | | | |
| 33 | An emphasis on divine healing that incorporates use of natural elements such as water, herbs, fruits | | | |
| 34 | Incorporation of ritual preparations in the treating of the afflicted | | | |
| 35 | Polygamy | | | |
| 36 | Attention given to women and prominence of women in leadership posts | | | |

SECTION 7: YTR AND ALADURA CHRISTIAN FAITH'S PERCEIVED ACCOMODATION OF OTHER RELIGIONS

Instruction: Please tick the appropriate answer choice. Thank you

- 37. The Yoruba Traditional Religion believes in peaceful co- existence with other religious groups?
Yes () No () Don't Know ()
- 38. The Aladura Christian Faith believes in peaceful co- existence with other religious groups?
Yes () No () Don't Know ()
- 39. The Yoruba Traditional Religion have a history of hostile relations with other religious groups?
Yes () No () Don't Know ()
- 40. The Yoruba Traditional Religion have a history of hostile relations with other religious groups?
Yes () No () Don't Know ()
- 41. The Yoruba Traditional religion is conservative in its religious practices and doctrines and is not easily amenable to change? Yes () No () Don't Know ()
- 42. The Aladura Christian Faith is conservative in its religious practices and doctrines and is not easily amenable to change? Yes () No () Don't Know ()
- 43. The Aladura Christian Faith and the Yoruba Traditional Religion have diametrically opposite beliefs and doctrines that make accommodation difficult? Yes () No () Don't Know ()