

## Review

# Security from the perspectives of religious experience and expression

Adelowo Felix Adetunji,

Babcock University, Ilishan-Remo, Ogun State, Nigeria. E-mail: afadesta@yahoo.com, Tel: 08033705097

Accepted 19 September, 2013

**One major challenge that the world at large and African continent in particular is currently grappling with, is that of security. Danger and insecurity are written almost everywhere and solution appears not to be in sight. In this paper, attempt is made to examine how religious experience and expression contribute to security or lack of it, especially in Nigeria. The perspectives considered are those of Christianity and African Traditional Religion respectively. To do this, historical and phenomenological approaches are employed in the presentation of the perception of each religion on the issue of security. The paper discovers that each of the religions under consideration promises security for individual and societal life as well as their properties. It concludes that insecurity is aberrant in religion and reflects not the failure of religion in general, but that rather of its adherents.**

**Key words:** African, christianity, traditional, security, Nigeria.

## INTRODUCTION

The idea of religious experience has been given various explanations ranging from having direct contact with God, to awareness of God's presence, to experience and demonstration of miracles, among others. They all, however, have some common features especially because, "they are somewhat extraordinary events, and very different to ordinary everyday experiences." (*Religious Experience:...at www.thatreligiousstudieswebsite.com*) It is apparent that religious experience is the basis for the beliefs and practices of the adherents in various religious traditions (Smith, 1999: 918,919). Thus, people's religious beliefs can lead to personal and corporate encounter with supernatural Being. Such religious experiences afford them the opportunities to tap from supernatural resources for self or corporate security. In this paper, an attempt is made to present how individuals and group of people express or employ such religious advantages in relation to security. The issue is considered from the perspectives of African Traditional Religion and Christianity. In the two religions, the author examined the moral justification for indiscriminate use of religious 'power' in relation to security. Generally speaking, the term security has varieties of meanings, but it is used here to represent freedom from danger and

injury.

## SECURITY CHALLENGE IN NIGERIA

The national unity of Nigeria which was threatened for many years by the civil war now experiences diverse violent disturbances that are pushing her toward possible disintegration. In the on-going security menace, the Northern part of the country is confronted with the heart-rending attack of the Boko Haram and the religio-ethnic violence; the insecurity in the East/South-Eastern regions take the form of kidnapping and sea piracy; while the nature of insecurity experienced in the West include robbery attack and assassination.

In the pre-colonial and colonial periods, the national security matters were simply handled by the Federal government through the ministry of Internal Affairs, the Nigerian Police Force, the Nigeria Prison Service, the Immigration service and the Customs with minimal budgets. Along with these security network were the local security recruited and organized by the various native authorities. The story has however changed since the end of the Nigerian civil war in 1970 as the state of

insecurity escalated and gulped high percentage of the budgets in the three tiers governments. Some are even of the opinion that the national security agencies can no longer maintain law and order in the country. The state of insecurity has been attributed to various factors such as unemployment, unbalanced development and distributions of social amenities, among others. (Nwadiator, Emmanuel (2011) at [www.vanguardngr.com](http://www.vanguardngr.com)).

## HUMAN SECURITY AND SUPERNATURAL POWERS

One major fact that creates fear and insecurity in man is the realisation of his limitations. He realises that there are some needs that he cannot, on his own, meet. He also realises that there are supernatural resources from which he can benefit to accomplish things that are beyond his reach. According to Awolalu, there are two ways by which he can achieve this namely: Through appeal to the supernatural Being to meet such needs or to get connected to with those who are knowledgeable about the means of tapping the forces created by the this supernatural Being. He notes that theologians call the approach which involves appeals, religion (this author, however, prefers to use the term miracle to avoid possible confusion with the use of religion) while the approach wherein a means of tapping the resources is devised is called magic (Awolalu, 1981:75). In 'religion' or miracle, the appeal is made and the response is at the discretion of the Supreme Being (God). Thus, it is "Your will be done." This avenue is open to all (exoteric) that are willing to take the rout. On the other hand, magic, through some mechanical procedures tap the supernatural power for personal interest hence, it is "My will be done." Since no one can coerce the Supreme Being, Awolalu further opines that magic only taps the resources created by God. This power of magic, he asserts, is not open to all rather it is limited to those with the special knowledge (esoteric). From the foregoing, he concludes that both religion (miracle) and magic relate with a power that is beyond man (Awolalu, 1981:75).

To control or tap from the supernatural resources, a magician makes use of "incantations, amulets, spells, enchanted rings, horns, small gourds, padlocks, alligator pepper, and many other objects ..." (Awolalu, 1981:76). In Christianity, prophets and priests also believe that prayer or petition can be made more effective by the recitation of certain Psalms in a prescribed manner, or calling the names of certain angels in given period of time (Awolalu, 1981:76). Expressing his view on mystical power in relation to God, Mbiti declares that though some religious specialists have access to this power and it is also controlled by some spirits, yet, "God has the most and absolute control over it." (Mbiti 2002: 203). This may not be far from the reason why Perry asserts that "religion, when properly understood and practised, educates the mind positively, guarantees cooperation

and promotes stability and security in nation building." (Perry, 1991 in Ethel and Uwaezuoke at [www.academicjournals.org](http://www.academicjournals.org))

## TRADITIONAL RELIGION AND SECURITY ISSUES

Prior to the arrival of the Colonial masters and their missionary kinsmen, African relied on so much on their religion for personal and corporate survival. The people's shrines were not only the places of worship ascribed with inexplicable powers but also played diverse roles in the unity and security of various communities. Ethel and Uwaezuoke put it this way:

The local shrine of a given population provided the political unit for the people. It served as the parliament for crucial decisions affecting the life of the community. The spirit of the shrine was presumed to be part and parcel of the decision making and to empower the actions that followed. ...Besides, the local shrines served as the judicial organ of the people for settling disputes. The more reputed the mysterious power of a shrine was, the more the influx of people who come from distant lands to consult it for arbitration.... The local shrines were also known as the guardian of commerce,... (Ethel and Uwaezuoke at [www.academicjournals.org](http://www.academicjournals.org))

The people's religious beliefs and practices witnessed stiff opposition from the foreign political and religious leaders. They considered the indigenous religion a threat to their mission and thus branded it devilish and antisocial on the bases of human sacrifices and other strange practices. (Ethel and Uwaezuoke at [www.academicjournals.org](http://www.academicjournals.org)).

Belief in the practice of magic and medicine is one of the fundamental beliefs of African Traditional Religion. Others are: belief in the Supreme Being – God; the divinities; the spirits; and the ancestors. In the theocratic government of the universe, Africans believe that the divinities serve as intermediaries between God and human. They oversee various aspects of the world affairs. In Yoruba pantheon, for example, Ogun (the god of iron, steel and war) serves as the military commander. In the same vein, Osanyin is in charge of magic and medicine and the one who taught Orunmila (the oracular divinity). The roles of these divinities reveal relevance of religion in security matter.

The stories of magical display may sound like fiction to a non-African but, the black race cannot deny its reality though it is difficult to explain what it is or how it works. According to John S. Mbiti, "there is no African society which does not hold belief in mystical power of one type or another. It shows itself, or it is experienced, in many ways....everyone is directly or indirectly affected, for

better or for worse, by beliefs and activities connected with this power, particularly in its manifestation as magic, sorcery and witchcraft" (Mbiti 2002:197, 198).

Like many other scholars, Mbiti identifies two types of magical power namely good and evil magic respectively. The former is employed for the welfare of an individual or the society. It may be used for the purposes of curing, protection, production and prevention. It is therefore "accepted and esteemed by society" (Mbiti 2002:197, 198). The latter is also termed, sorcery and its aims at harming people or destroying their properties. According to the scholar, sorcery is an anti-social way of employing magical power and sorcerers are the most feared and hated members in any African society (Mbiti 2002:197, 200). This is in line with Yoruba theology, which teaches that Orunmila (Oracular divinity) made moral prescriptions for human behaviour which are in line with the wishes of God and the law of nature. According to Akintola, these prescriptions are contained in two major chapters of *Odu Ifa* (corpus) namely: *Ejiogbe* and *Ogunda-meji*. In them, Orumila teaches love and selfless services for one's fellow-men. Shedding more light on what this implies, the authors says: "if one truly loves one's fellow-men, one will not kill him, nor cheat, nor seduce his wife, nor bear false witness against him, nor steal his property" (Akintola, 1999:97).

### **Federal government security agencies and ethnic militants**

The allegations that the Nigerian Police Force and other government security agencies have not been able to provide adequate security as well as maintain law and order in the country encouraged the insulation of many militant groups. A source reinstates it that "The increase in crime rate and the helpless attitude of law enforcement agencies towards this have been cited by their founders and admirers to claim legitimacy for these groups" (Militancy In Nigeria...at [www.nairaland.com](http://www.nairaland.com)). Lamenting on the security situation of Lagos State, the State's special adviser on security to the Governor posed a question to the Human Right Watch. According to him:

The police are overwhelmed by the enormity of the crime situation in Lagos. It is therefore absolutely necessary to involve the citizens in maintaining security. Every group, be it OPC, Egbesu, or Bakassi are welcome as long as they help to maintain security in Lagos. Who will not go to the devil for protection if you can't get protection from elsewhere? ([www.unhcr.org](http://www.unhcr.org), accessed on September 26, 2002)

The Human Right Watch is also of the opinion that there is the need for other citizens to be involved in local security and crime-fighting in our society. According to the body, this become necessary as it is apparent that

the police force can no longer adequately provide the needed security. ([www.unhcr.org](http://www.unhcr.org)).

As the problem of insecurity was getting worse, there arose ethnic militias from different parts of the country and they are: "the Bakassi Boys, a vigilante outfit set up by Abia and Anambra State government to curb criminal activities in 1999, the Egbesu Boys (1998), the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) 2000, Tiv Militia 2001, Jukun Militia 2001, Ijaw Militia 1999, Itsekiri Militia 1999, and the Militia arm of movement for the survival of the Ogoni people (MOSOP)1992." (Militancy In Nigeria ... at [www.nairaland.com](http://www.nairaland.com)). The relevance of these groups in our discussion is to focus on the South-Western based Odu'a People's Congress (OPC) and their employment of magical power for security purposes. The group's name is linked with Oduduwa the progenitor of the Yoruba race. The group was established in 1994 purposely to defend the alleged marginlization of the Yoruba ethnic group. Here is a very complex group that has adapted itself to changes in Nigeria's political and security changes in the recent years. They are of two factions namely: those who claim to protect the Yoruba territorial and religious interest in political context and those who are out to fight crimes with no personal political agenda. The membership has been accused of several human right abuses as well has been victims of the same. Although there is no official OPC uniform, it is not difficult to identify the group members in some occasions. Member sometimes dressed in T-shirts with charms; white or red head-bands with or without OPC inscriptions; in convoys of buses with their banners or flags. Some, without any of these visible identities, may just identify themselves as OPC members. There are also women members of OPC who lead out in some of their operations ([www.unhcr.org](http://www.unhcr.org)).

### **Odu'a people's congress and magical power**

The group is highly dreaded because of the belief that they usually armed themselves with magical powers which protect them from their opponents' attack. A source puts it this way:

The belief that OPC members have to protect themselves against gunfire and that they can overpower their opponents through secret, magical means has been a powerful aspect of their public image and has increased the awe which some members of the public feel towards them. .. (there are) a number of beliefs about the OPC, including the belief that OPC members are not harmed by bullets or ammunition; that the canes they carry have magical powers; that if they touch a police vehicle, it will not work; that if they throw a raw egg towards a house, the house will catch fire; that if they spray

water over a house, it will be protected; or that if they wave a white handkerchief, no harm will be done. A readiness on the part of some sectors of the population to believe in these special powers and in the use of fetishes and charms has provided the OPC with an easy way to mobilize people and to give new recruits a sense of courage and confidence, however artificial, with which to fight their cause (HRW ([www.unhcr.org](http://www.unhcr.org))).

The use of magical power to protect themselves against common weapons makes people to regard them as bold, daring and repose more confidence in them than the police ([www.unhcr.org](http://www.unhcr.org)).

There had been consistence denial by the two factions of the OPC that their members do not carry firearms or any other form of weapons rather they are trained and equipped to overpower their opponents by the use of magical power. In an interview with Human right Watch, Gani Adams was quoted as saying: "Our members never carry arms, except vigilantes who carry guns to defend themselves against armed robbers. Other OPC members do not have arms but defend themselves with African mechanisms" (Human Rights Watch interview with Gani Adams, Lagos, May 23, 2002.).

Either directly or otherwise, the group enjoys the political and financial supports of prominent politicians and government officials and provides security for them in both official and public functions. In some of such gatherings the OPC members were said to sideline the police and provide adequate security for lives and properties while effectively controlling both crowds and traffic. In many quarters of South-Western Nigeria, OPC vigilantes are hired to provide security services though, some non-Yoruba ethnic groups especially Hausas are sometimes not comfortable with such arrangements. This may not be unconnected with recoded violent clashes between them and the group. Sometimes they are based around bus-stops and ensure security in the assigned vicinity ([www.unhcr.org](http://www.unhcr.org)).

The leaders of the group, Fredrick Fasehun and Gani Adams assert that vigilante and crime fighting were not originally parts of the group's objectives. Such duties were diversions and became necessary because of the high wave of crimes that plunged the society into the fear of insecurity (Human Rights Watch interview with Gani Adams, Lagos, May 23, 2002. and "OPC will unite again – Fasehun," *Newswatch* (Lagos), September 10, 2001)

### ***Examples of yoruba magic for personal security***

There is a group of magic that is meant for the possessors' protection against evil forces or intentions. Those in this group include the following:

i. *Arobi* (Evil Diverter) – The magical object diverts evil

from the possessor and shields him from untold dangers.

ii. *Owo* (Special Regard)– The possessor of this magic enjoys undue regard and respect from his friends and foes alike. An attack planned against him is magically reversed when he appears. Agitation against him is amicably resolved at his arrival without any plea. Such a person could safely walk across a mob or amidst a fracas as the charm protects against physical assault.

iii. *Madarikan/Aipori* – The names tend to warn the enemies of the possessor not to attempt any attack or engage in an evil intention against him/her. This does not only protect the person against spiritual attack, it also returns the evil to the planner. Simply put, it is a "back to the sender" type of magic.

iv. Another protective charm is called *Ariran*. It opens the "eyes" of the possessor to see or foresee impending dangers. This may include food poisoning, motor accident, spiritual traps, etc. For instance, he alone may see a lizard at the edge of a serving plate for food poisoning; his cup of drink may break up if a drink harbours strange items; he may see a burning fire on stepping into a vehicle as caution against a dangerous trip and so on.

v. *Ayeta* (Magical bullet proof) - This is an African bullet proof that diverts bullets from the possessor.

vi. *Okigbe* fortifies the possessor against sharp weapons like knife, matchet etc. This category of magic, just like *Ayeta*, is of immense use for the people who engage in security and nigh guard services.

vii. *Afose* – For the possessor of this magical object, this works like a remote control on his attacker. The proposition made by the one with *afose* becomes an irresistible command for the object of attack.

viii. *Aluwo* (Touch and Fall) also uses a locally made black ring. The possessor fixes it on a finger and uses the hand to hit the targeted opponent while fighting. There is the belief that no matter the strength of the one beaten with such a ring, he must fall down at the first blow. The one attacked cannot fully regain his strength but at the mercy of his attacker. The ring is usually used during physical combat (Omosebi (2004), oral interview).

These establish the fact that magical power can enhance both personal and corporate security. It should however be noted that one major condition for the effectiveness of magic is the strict adherent to the specified taboo. In its relationship with magic, Frazer asserts that "Positive magic or sorcery says, 'Do this in order that so and so may happen.' Negative magic or taboo says 'Do not do this, lest so and so should happen.' The aim of positive magic or sorcery is to produce a desired event, the aim of negative magic or taboo is to avoid an undesirable one" (Frazer, 1950:43, 44). Talbot puts it this way, "the tabus (taboos) embrace everything which can be considered as 'sin', and convey the sense that in a breach of any of them, one has personally offended someone" (Talbot, 1926: 709 in Idowu, 1996: 155) – the Deity, a

divinity, or an ancestor.(Idowu, 1996:155).

## SECURITY FROM CHRISTIAN PERSPECTIVE

In the face of insecurity that pervades our country – where many lives are loss almost every day, it is very important to seek for the perspective of the believers in Christ. To some, what power is at their disposal to combat the personal and corporate assaults they suffer from time to time? What are their contributions to the national security issues? To examine their perspectives in relation war in the name of personal or corporate security and defence, one should be familiar with the available theories in this regard.

Among Christians, there are four schools of thought when it comes to Christian security and war. At the two extremes are the "Holy War" and the "Pacifist" Schools of thoughts respectively. The former opines that warfare is a holy obligation and this was the idea behind the crusade. The latter is based on the idea of turning the second cheek to the one who slapped you on a cheek (Matthew 5:39). Those who subscribed to these two views are minority. The "Nonviolent Resistance School" and the "Just War School" are found between the aforementioned schools and are held by the majority. Unlike the pacifists, the nonviolent resistance permits resistance and refusal cooperate with the authority such was the attitude of Martine Luther King, Jr. According to Bowman, the school sometimes adopts what is termed "Civilian Based Defense"(CBD) as an official part of their national security strategy" (Bowman, [www.rmbowman.com](http://www.rmbowman.com), accessed on September 13, 2012). Many Christians subscribe to the "Just War" school of thought. The school believes that war is permitted if certain conditions are fulfilled. History has it that Christians refused to take part in military activities until the time of Constantine when alliance between the church and the state became apparent. Then, the idea of just war and the criteria for its moral justifications were developed by Augustine and fine-tuned by Thomas Aquinas. The eight criteria are: Just cause; Competent authority; Right intention; Last resort; Probability of success; Proportionality of goals; Proportionality of means; and Discrimination.

Commenting on usefulness of the just war theory in relation to nation peace and security, the *Bowman* declares that:

if the above eight criteria were honestly applied by governments, nations would almost never go to war. And if they were honestly applied by our churches, the governments would find few Christians willing to fight in their wars. (*Bowman*, [www.rmbowman.com](http://www.rmbowman.com)).

While some Christians considers the above idea of the 'just war' theory as a necessary adjustment to the prevailing insecurity situation of our time, others argue

that it is inconsistent with the Christian faith. It subscribes to non-violence approach which is supported by many passages in the Bible. Evidence abounds that Israel went to battles only when God, through his prophets, instructed them to do so. They suffered defeats whenever they engage in battle on their own accord (*Bowman*, [www.rmbowman.com](http://www.rmbowman.com)). God's presence was not only to be ascertained by going with the priests but also to be experienced with the presence of the ark - Deuteronomy 20:8; 2 Samuel 2:28; 18:16.

## Christianity and divine security

From Christian perspective, all power belongs to God and there is no security elsewhere - Psalm 62:11; Matthew 28:18. In this regard, God has this to say in Isaiah 47:9 "These two things shall come to you in a moment, in one day; the loss of children and widowhood shall come upon you in full measure, *in spite of your many sorceries and the great power of your enchantments.*" In Numbers 23:23 God promised that "... there is no enchantment against Jacob, no divination against Israel; now it shall be said of Jacob and Israel, 'What has God wrought!'" God further declared through Prophet Isaiah that those who stand against God's people shall fall and *no weapon fashioned against them will prosper* (54:14-17). These emphases are mine.

God has demonstrated this infinite power through many miraculous deliverances and victories in history. For example, in 1 Samuel 17:1ff, the Bible records the battle between Israelites and the Philistines where David confronted and defeated Goliath in the name of the Lord. The Gideon-led battle against the Midianites, Amalekites, and other tribes is recorded in Judges 7:1ff while the deliverances of God's people at the Red Sea and Jordan are recorded in Exodus 14:1ff and Joshua 3:1ff respectively. The fate of the people of Jericho when God's people followed God's simple instruction is contained in Joshua 6:1ff.

Christians are aware of overwhelming promises made by this mighty God in the Bible in relation to security. These promises demonstrate the power, love and concern of God for those who trust in him for protection. The following are some of such promises and words of assurance:

Psalm 122:7 - Peace be within your walls and security within your towers!"

Jeremiah 33:6 -Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security.

Psalm 46:1ff – God is the refuge and helper for his people. He won their battles for them and they glorify him for that.

Deuteronomy 33:12 - Of Benjamin he said, "The beloved of the Lord dwells in safety. The High God surrounds him all day long, and dwells between his shoulders."

Deuteronomy 33:29 - Happy are you, O Israel! Who is like you, a people saved by the Lord, the shield of your help, and the sword of your triumph! Your enemies shall come fawning to you, and you shall tread upon their backs."

2 Chronicles 17:10 - And the fear of the Lord fell upon all the kingdoms of the lands that were around Judah, and they made no war against Jehoshaphat.

Romans 8:31 – If God is for us, who can be against us?

Psalm 37:3 - Trust in the LORD and do good that you may dwell in the land and live secure.

Psalm 91:1ff – Security for God's people even in the midst of crises

Psalm 105:14,15 – God's people should neither be touched nor harm.

Zechariah 2:8b – They are like the apples of his eyes and should not be tormented with..

It is important to point out at this juncture that while this paper does not set out to contend the efficacy of magical powers in security for those who employ them, it affirms that supernatural power is also available for Christians by faith through prayers and fasting.

## Sin and insecurity

From the aforementioned Bible passages, it is clear that Christians have access to the infinite power of God for both personal and corporate security. However, passages like Isaiah 50:1-2; 65:11 & 12; and 59:1-4 among others, make it clear that sin can separate man from God and his infinite power for security. A very good example was the Israelites' experience as they engaged in battle against Ai when Achan stole accursed things (Joshua 7:1ff). In the same vein Deuteronomy 28:47-48 reads,

Because you did not serve the Lord your God with joyfulness and gladness of heart, because of the abundance of all things, therefore you shall serve your enemies whom the Lord will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you.

It is evident that just as a traditionalist can lose the power that work magic for him/her when he/she pays no attention to the specified taboos, so also can a believer expose himself to the danger of insecurity by toiling with sin. That is, what taboo is to one using magic for protection, sin is for a Christian who depend on the divine power for protection,

## SUMMARY AND CONCLUSION

From the foregoing, the following can be deduced:

The two religions under consideration can access supernatural power through religious experiences; such supernatural powers are to be expressed or used for good and not for evil – in this respect, for security; the practice of employing the supernatural resources for insecurity is an aberration detested by the respective religions, the society, and god himself; and the fact that the possessors can forfeit the power if certain conditions are not adhered to.

Since African Traditional Religion and Christianity condemn the indiscriminate employment of supernatural power, especially to promote insecurity, it goes without saying that people's religious experiences and the way they are expressed should enhance security.

## REFERENCES

- Akintola, A. (1999). *Yoruba Ethics and Metaphysics*. Ibadan: Valour Pub.
- Bowman, Robert M. (2012). Making War: A Christian Perspective. Available at [www.rmbowman.com](http://www.rmbowman.com), accessed on September 13.,
- Curbing this Systemic Disintegration* (2012). Available at [www.compassnewspaper.org](http://www.compassnewspaper.org), ccessed on August 12,
- Danjibo, Nathaniel and Abubakar Oladeji. Religion, Politics and Governance in Nigeria. Nigerian Institute for Social and Economic Research, Ibadan. Unidentified internet source, accessed on August 12, 2012.
- Ezeh Mary-Noelle Ethel and Okonkwo Uche Uwaezuoke. "Place of Religion in Nation Building and Security in Nigeria: a Historical Survey of Aro Expedition of 1901." *African Journal of History and Culture* (AJHC) Vol. 2(2), pp. 026-030, February 2010. Available at [www.academicjournals.org](http://www.academicjournals.org), accessed on Accessed on August 12, 2012. .
- Frazer, J.G. (1950). *The Illustrated Golden Bough*. (London: Macmillan. Oral Interview).
- Idowu, E.B. (1962). *Olodumare: God in Yoruba Belief* (Great Britain: William Clowes and Son).
- Mbiti, J.S. (2002), *African Religions and Philosophy*. Nairobi: East African Education Publishers.
- Nairaland. "Militancy In Nigeria" Available at [www.nairaland.com](http://www.nairaland.com), accessed on August 23, 2012.
- Nigeria: The O'odua People's Congress (OPC ): Fighting Violence with Violence* (2003). Human Rights Watch. Available at [www.unhcr.org](http://www.unhcr.org), accessed on August 23, 2012.
- Nwadiazor, E. (2011). "Nigeria and Security Challenges", *Vanguard News Paper*. Available at [www.vanguardngr.com](http://www.vanguardngr.com) , accessed on August 12, 2012.
- Omosebi, I. (2004). Aged 47 years, Traditional Medical Centre, Mosebi Compound, Ode Alawon, Shao, oral interviewe. July 14,
- Perry, M.J. (1991). *Love and Power: The Role of Religion and Morality in American Politics*, New York, Oxford:

- Oxford University Press).
- Religious Experience*: An introduction (2012). Available at [www.thatreligiousstudieswebsite.com](http://www.thatreligiousstudieswebsite.com) accessed on August 23.
- Smith, J.Z. (1995). *The HarperCollins Dictionary of Religions* 1st ed. (USA: HarperCollins Publishers
- Tenney, Merrill C. (1987), Bible Dictionary. Michigan, USA: Zondervan.
- What the Bible says about security* (2012). Available at [www.bridgetothebible.com](http://www.bridgetothebible.com) accessed on August 11,