

Cherubim & Seraphim Movement Church (Worldwide) Ayo Ni O

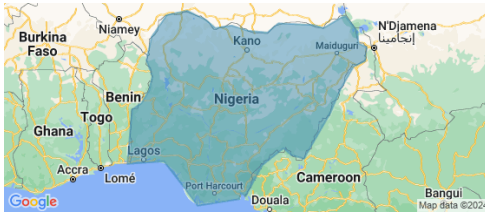
also known as “Cherubim and Seraphim Movement Church”, “Ecclesial Practices and Theology of a Selected Aladura Church in Nigeria”

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Entry tags: Religious Group, Selected Aladura Churches in Ibadan Metropolis, Christ Apostolic Church, Celestial Church of Christ, Cherubim & Seraphim Church, Church of the Lord, Aladura

Aladura is the word for “praying people”. The Aladura churches are independent African churches or African Instituted Churches (AICs) that emphasize prayer and healing. The Aladura Churches reflects the indigenization of Christianity through the use of African symbols, traditional healing modalities, and worship styles. The Aladura Churches offer solutions to existential problems plaguing humans unlike earlier churches whose emphasis is just the afterlife. The Christ Apostolic Church, the Cherubim and Seraphim, the Church of the Lord, and the Celestial Church of Christ have emerged as the significant arms of the Aladura movement. The Cherubim and Seraphim Church, one of the Aladura churches, was co-founded by Moses Orimolade and Christiana Abiodun Emmanuel in 1925 through the Praying Band, which was then known as Egbe Aladura. Though a praying group in the first two years of its existence, the church was finally named in 1927. There were different divisions that ravaged the church after the early years of its existence. Many divisions have taken place among the fold of the Cherubim and Seraphim after its first division in 1929 because of the unresolved differences that ensued between the founders. Even though there were many attempts made at uniting the various divided sections of the church, these attempts failed and had brought about many other factions instead. The church has disintegrated into so many factions, which are also having branches of their own. Also, these factions have their own ways of practices and mode of worship that are peculiar to them. There are many independent brands of the church in and around Nigeria. This crisis situation of the church led to the forming of a body that is intended to reconcile the various factions and to have one unified Cherubim & Seraphim Church. Thus, the Cherubim and Seraphim Unification Church of Nigeria (C&SUCN) was born. The C&SUCN was founded as the body that intends to bring many of the factional bodies of the Cherubim and Society (C&S) together. It was formed in 1972. The C&SUCN took off with five (5) mother churches that include: Eternal Sacred Order of Cherubim & Seraphim; The Praying Band of the Sacred Society of Cherubim & Seraphim; Cherubim & Seraphim Society; The Sacred Cherubim & Seraphim Society; and the Holy Order of Cherubim & Seraphim Movement Church. The name of the section of the C&S Church, Holy Order of the Cherubim & Seraphim Movement Church, was changed to Cherubim & Seraphim Movement Church Worldwide Ayo Ni O. Today, the Cherubim and Seraphim Movement Church (Worldwide) Ayo Ni O has 1750 branches, 105 districts, and 35 model church/parishes. The Most Senior Special Apostle Prophet Dr. Abiodun Adewale Abidoye JP was appointed as the Acting Spiritual Father and Chairman of Cherubim & Seraphim Movement Church Worldwide Ayo Ni O. The Cherubim & Seraphim Movement Church (Worldwide) Ayo Ni O is one of the five streams of churches under the umbrella all the Cherubim & Seraphim churches. And the Cherubim and Seraphim Movement Church (Worldwide) Ayo Ni O, is a significant section of the Cherubim and Seraphim movement which has its tentacles all over the world. The ecclesial practices and theology of the Cherubim and Seraphim Movement Worldwide Ayo Ni O have the same beliefs and practices in all its branches. Each city especially in Southwest Nigeria has a number of branches of this church. For instance, there are six (6) identified and well-known branches of the Cherubim & Seraphim Movement Church, Ayo Ni O in Ibadan alone. The church is administered by leaders who operate mostly in the prophetic office. Visions, trances and other forms of divine communication between the divine and humans are encouraged among the

membership of the church. This is because the practice encourages members of the church to live with confidence that they have fore knowledge of future events and so they do not live in fear of the unknown.



Date Range: 1972 CE - 2023 CE

Region: Ibadan, Oyo State, Nigeria

Region tags: Africa, Nigeria

Ibadan is a capital city of Oyo state, Nigeria, located on seven hills (average elevation 700 feet [200 metres]) about 100 miles (160 km) from the Atlantic coast. It is one of the most populous cities in the country. Ibadan is an important commercial centre in Nigeria. Ibadan is the capital and most populous city of Oyo State, in Nigeria. It is the third-largest city by population in Nigeria after Lagos and Kano, with a total population of 3,649,000 as of 2021, and over 6 million people within its metropolitan area. It is the country's largest city by geographical area. At the time of Nigeria's independence in 1960, Ibadan was the largest and most populous city in the country, and the second most populous in Africa behind Cairo. Ibadan is located in south-western Nigeria, 128 kilometres inland northeast of Lagos and 530 kilometres southwest of Abuja, the federal capital. It is a prominent transit point between the coastal region and areas in the hinterland of the country. Ibadan had been the administrative centre of the old Western Region since the early days of British colonial rule, and parts of the city's ancient protective walls still stand to this day. The principal inhabitants of the city are the Yoruba people, as well as various communities from other parts of the country.

Status of Participants:

✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: i. Anderson, Allan H. "Aladura Churches". In *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* 2nd ed., edited by J. Gordon Melton and Martin Baumann, pp.60 - 61. Santa Barbara: ABC-CLIO, 2010.
- Source 2: ii. Ayegboyin, Deji Isaac. "'Heal the Sick and Cast out Demons': The Response of the Aladura". *Studies in World Christianity* 10 no. 2 (2005): 233-249.
- Source 3: iii. Peel, J.D.Y. *Aladura: A Religious Movement Among the Yoruba*. London: Oxford University Press, 1968.

Notes: These sources focus on the different aspects of the Aladura churches in Yorubaland and give the appropriate description of the historicity of the Aladura churches, their features, and doctrinal beliefs

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Online sources for understanding this subject:

- Source 1 URL: <https://rpl.hds.harvard.edu/faq/aladura-churches-nigeria>
- Source 1 Description: The link gives a general overview of the Aladura churches in Nigeria
- Source 2 URL: file:///C:/Users/user/Downloads/ajol-file-journals_274_articles_192067_submission_proof_192067-3265-487060-1-10-20200107.pdf
- Source 2 Description: The link above gives the outlook of the differential dimensions between Pentecostals and Aladura Movements in Nigeria
- Source 3 URL: <https://etheses.bham.ac.uk/id/eprint/10532/9/Ajayi2020MAbyRes.pdf>
- Source 3 Description: The link above contains a comparative analysis between the Yoruba tradition and the Aladura churches, which emerged from Yorubaland

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Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: [https://www.jpanafrican.org/docs/vol12no1/12.1-6-Fabarebo%20\(1\).pdf](https://www.jpanafrican.org/docs/vol12no1/12.1-6-Fabarebo%20(1).pdf)
- Source 1 Description: This paper examines the prayers of Cherubim and Seraphim Church in Nigeria, with the aim of determining the degree of influence of Yoruba culture and religious tradition on them.
- Source 2 URL: <https://doi.org/10.37680/adabiya.v17i1.1490>
- Source 2 Description: the study focused on the beginning, growth, spread and the various practices that had led to the unification of members of the C&S Church in the higher institutions, with particular focus on the Cherubim and Seraphim Unification Church, Obafemi Awolowo University Campus Fellowship. It also assessed the impact of the unity on the fellowship and the society at large.
- Source 3 URL: <https://www.cccw.cam.ac.uk/wp-content/uploads/2017/07/Adegoke-RevD-John-21-Oct-2009.pdf>
- Source 3 Description: This published paper focuses on the emergence of the Cherubim & Seraphim Church as an African indigenous church

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: The Cherubim & Seraphim Church Movement (Ayo Ni O) is in relationship with other Christian groups/denominations especially with those who are members of the Organisation of African Indigenous Churches (OAIC) and those within the Christian Association of Nigeria. This is because the OAIC and CAN are the Christian organisations that the Cherubim & Seraphim Church Movement

identify with



Is the cultural contact competitive:

– No

Notes: The contact between the Cherubim & Seraphim Church Movement (Ayo Ni O) and other Christian denominations is collaborative and not competitive. Their relationship with adherents of the African Traditional Religious groups and Islamic groups are however more competitive but not really confrontational.



Is the cultural contact accommodating/pluralistic:

– Yes



Is the cultural contact neutral:

– No

Notes: The contact between the Cherubim & Seraphim Movement Church Worldwide (Ayo Ni O) is not neutral. It is always based on the interest of what promotes the gospel of Jesus Christ, promotes Christian unity, and that which does not negatively affect its own basic beliefs and doctrines.



Is there violent conflict (within sample region):

– No



Is there violent conflict (with groups outside the sample region):

– No

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

Notes: The Cherubim & Seraphim Movement Church Ayo Ni O associates with Christian organisations or denominations who hold on and practice the biblical truths encompassed in the Old and New Testaments. The group freely assigns religious affiliation to individuals willing to join the fold. They do not compel, force or intimidate people into joining their ranks.

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Assigned at birth (membership is default for this society):

– Yes

Notes: Any child born by parents who belong to the Cherubim & Seraphim Movement Church Ayo Ni O automatically belong to the church except such affiliation is later in life renounced by such person as a result of geographical relocation or by the choice of association with another

Christian denomination.

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Assigned by personal choice:

— Yes

Notes: The members of the Cherubim & Seraphim Movement Church Ayo Ni O are not forcefully conscripted into their fold. It is by personal choice. But children born by parents belonging to the church do not have personal choice about belonging to the church until they have grown to do or act otherwise

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Assigned by class:

— No

Notes: Affiliation to the Cherubim & Seraphim Movement Church Ayo Ni O is not by class as all members of the church are treated equally on simply being human and being a member of the church

Specific to this answer:

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Assigned at a specific age:

— No

Notes: Age is not specified as a factor for processing anyone to affiliate with the Cherubim & Seraphim Movement Church Ayo Ni O. Anyone who can make a decision of affiliation for themselves are processed as a member. But children who do not have the capacity for personal decision are accepted on the basis of the decision of their parents or guardian.

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Assigned by gender:

— No

Notes: Both male and female are assigned affiliation in the Cherubim & Seraphim Movement Church Ayo Ni O.

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↳ Assigned by participation in a particular ritual:

— No

Notes: Assigning affiliation to the Cherubim & Seraphim Movement Church is not by participating in any form of ritual explicated by the church. Participation in any form of ritual such as worship, prayer, and giving. These are expected after membership has been conferred with the church.

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↳ Assigned by some other factor:

— Yes [specify]: This could be as a result of relocation from a previous geographical location

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Does the religious group actively proselytize and recruit new members:

— Yes

Notes: Proselytization by the Cherubim & Seraphim Movement Church Ayo Ni O comes through the medium of evangelistic preaching and crusades.

Specific to this answer:

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↳ Is proselytizing mandated for religious professionals:

— Yes

Specific to this answer:

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↳ Is proselytizing mandated for all adherents:

— Yes

Notes: Proselytizing is mandated for all members of the Cherubim & Seraphim Movement Church Ayo Ni O because there is the push for increasing the membership of the church.

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Is missionary work mandated for religious professionals:

— No

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Is missionary work mandated for all adherents:

— No

Notes: Missionary work is encouraged for the members as a way of fulfilling the biblical mandate to preach the Gospel. It is not by compulsion.

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Is proselytization coercive:

— No

Notes: Proselytization is not by coercion but adherents are only being encouraged to invite others to church and to preach the gospel of Jesus Christ as is the responsibility of every Christian

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Does the religion have official political support

— No

Notes: The Cherubim & Seraphim Movement Church Ayo Ni O does not have official political support though any member of the church who is involved in any form of political activity is free to contribute to the church's welfare as an interested member and not as a politician. Basically, the church receives support from all the members of the church.

Specific to this answer:

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Is there a conception of apostasy in the religious group:

— No

Notes: There is no indication of apostasy in the Cherubim & Seraphim Movement Church Ayo Ni O because every activity in the church is regulated by alignment with the Bible and ideals of Christianity

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Region: Ibadan Metropolis

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

— Estimated population, numeric: 70000

Notes: The church membership is concentrated in the southwestern part of Nigeria. In communities across the regions therefore, parishes of the church are comprised of members ranging from a few hundreds or less depending on the population of the community. This is not to say that branches of the church are not found in other parts of the country and overseas.

Number of adherents of religious group within sample region (% of sample region population, numerical):

— Estimated population, percentage of sample region: 0.035

Nature of religious group [please select one]:

— Small religious group (seen as being part of a related larger religious group)

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Are there recognized leaders in the religious group:

— Yes

Specific to this answer:

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Is there a hierarchy among these leaders:

— Yes

Notes: There is an established hierarchy of leadership among the various leaders. This is what leads to order within the church system



A single leader of a local community:

— No

Notes: Each local ecclesial community of the Cherubim & Seraphim Movement Church Ayo Ni O have different leaders who play different roles within the local church. These leaders also cooperate with other leaders of the other local branches of the same ecclesial group and even of other Christian denominations. These leaders maintain

organizational order and growth

↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

— No

Notes: There is hierarchy among the leaders of the multiple religious communities

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

— Yes

Notes: Regional leaders oversee one or more local leaders as either Special Apostle or Special or Senior Evangelist

↳ A single leader for the religious group that oversees all other leaders in the sample region:

— Yes

Notes: The single leader that oversee all other leaders in the Ibadan region is a Senior Apostle

↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

— Yes

Notes: The council that oversees all other leaders in the sample region is called the 24 Elders and in conjunction with the District Apostle

↳ Estimate how many levels there are in the hierarchy of religious leadership:

— Number of levels [numeric value]: 15

Notes: For the males, there are the following recognised ranks of leadership from the highest to the lowest: Senior Apostle, Apostle, Prophet, Senior Evangelist, Pastor, Teacher, Leader/Deacon, and Aladura/Prayerist. Then, among the females, we have the following from the highest to the lowest: Senior Apostolic Mother, Apostolic Mother, Mother-in-Israel, Prophetess, Lady Evangelist, Leader/Deaconess, Aladura/Prayerist

↳ Are leaders believed to possess supernatural powers or qualities:

— Yes

↳ Powers are acquired by individual deeds carried out in past lives:

— No

↳ Powers are acquired by individual deeds carried out in the current life:

— Yes

Notes: The supernatural powers that the leaders exhibit is as a result their current life of consecration, prayer, and fasting.

↳ Powers are inherited:

— No

Notes: Powers are not inherited but acquired through a life of consecration and prayer and fasting.

↳ Powers are culturally transmitted from a supernatural being:

— Yes

Notes: Powers are transferred from the supernatural being, which is being worshipped. The supernatural being is God. The powers are passed on from God to the leaders for the purpose of their function within the church and for the benefit of the church members.

↳ Powers are culturally transmitted from another human (e.g. teacher):

— Yes

Notes: Powers can sometimes be transmitted from a leader who occupies a higher spiritual office through impartation of prayers

↳ Powers are associated with leadership office they assume:

— Yes

↳ Are religious leaders chosen:

— Yes

Notes: The leaders in the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O are often chosen by the leading of the Holy Spirit as revealed through word of prophecy, revelation, vision, and trance. The leaders can sometimes be chosen too through being next in rank.

↳ A leader chooses his/her own replacement:

— No

Notes: A leader cannot choose his/her own replacement. Leaders are chosen either by God's leading or by an established succession plan.

↳ A leader's retinue or ministers chooses the new leader:

— No

↳ Other leaders in the religious group choose that leader:

— Yes

Notes: Other leaders in the Cherubim & Seraphim Movement Church Worldwide Ayo Ni

O work cooperatively to choose a leader.

↳ A political leader chooses the leader:

— No

Notes: Politicians, no matter their political status, have no administrative influence in the church settings.

↳ Other members of the leader's congregation choose the leader:

— No

Notes: Members of the congregation do not influence the choice of a leader. It is the other presiding leaders that have statutory responsibilities in appointing a leader.

↳ All members of the religious group in the sample region participate in choosing the leader:

— No

↳ Communication with supernatural power(s) believed to be part of the selection process:

— Yes

Notes: There is communication with God, the supernatural power, and the report of that communication is evidenced through revelation, trance, & word of prophecy.

↳ Are leaders considered fallible:

— Yes

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↳ Charges of fallibility made by a leader's own followers:

— No

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↳ Charges of fallibility made by other leaders in the religious group:

— Yes

Specific to this answer:

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↳ Charges of fallibility made by a political ruler:

— No

Specific to this answer:

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↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

— No

Notes: The followers of a religious leader are to be obedient to their leader but not without using their common sense in matters that require wisdom. The bend towards the supernatural does not exclude them from moral responsibility.

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

— Yes

Notes: The Bible is the Scriptures used by the Cherubim & Seraphim Movement Church Ayo Ni O

↳ Are they written:

— Yes

Notes: The Bible, which is the Scripture of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, was written by human authors who were inspired by God.

↳ Are they oral:

— No

↳ Is there a story (or a set of stories) associated with the origin of scripture:

— Yes

↳ Revealed by a high god:

— Yes

Notes: The Bible, which is the Scripture of the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O, is revealed to the human authors by God through a combination

of divine revelation and their personal experiences.

↳ Revealed by other supernatural being:

– Yes

Notes: God is the revealer of Scripture but the Holy Spirit is also acknowledged in the production of the Bible and as a participating supernatural being.

↳ Inspired by high god:

– Yes

↳ Inspired by other supernatural being:

– Yes

↳ Originated from divine or semi-divine human beings:

– Yes

Notes: The divine being that the Bible originated from is the triune God while the semi-divine human beings are the biblical writers inspired to codify the scriptures by God.

↳ Originated from non-divine human being:

– No

↳ Are the scriptures alterable:

– Yes

Notes: The contents of the Bible can be altered through poor interpretation as done by a preacher who has no proper knowledge of the technicalities of the Bible. However, attempts to change the documented writings of the bible is not a thing to be contemplated by anyone in the church.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O have Bible Schools. One of them is situated in the Ibadan District headquarters. This formal institution is to train the leadership and interested members in order for them to have more knowledge of the Bible and how to handle it properly.

↳ Can interpretation also take place outside these institutions:

– Yes

Notes: There are other avenues that interpretation of the Bible can take place apart from the formal institution of the Bible School. These other avenues could be the

Sunday School, Bible Study, Children Evangelical Ministry, Youth Fellowship, and Women Fellowship.

↳ Interpretation is only allowed by officially sanctioned figures:

— Yes

Notes: Interpretation of the Bible is done by the leaders who have been given the duty to act in Pastoral roles.

↳ Is there a select group of people trained in transmitting the scriptures:

— Yes

Notes: Leaders who have gone through the formal training of the Bible School owned by the church and also those who have been trained informally through ministry mentoring.

↳ Is there a codified canon of scriptures:

— Yes

Notes: The Bible, which is the Scriptures being used by the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, is a codified canon of Scriptures

Architecture, Geography

Is monumental religious architecture present:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O have a few religious architecture such as the church temple itself which serves as the place of worship, the vestry where the religious leaders meet before and after worship services and change the vestments worn, the items used to place the candles and the incense, funerary architecture, and hilltops where prophets hold special prayer sessions.

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

— Percentage: 50

↳ Size of largest single religious monument, square meters:

— Square meters: 20

Notes: The church's worship auditorium is the largest religious architecture

↳ Height of largest single religious monument, meters:

— I don't know

Notes: The church could not produce it on request

↳ Size of average monument, square meters:

– I don't know

Notes: The church could not produce this on request

↳ Height of average monument, meters:

– Field doesn't know

Notes: The church could not provide this on request

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– Percentage of area: 85

Notes: The identified religious monuments such as the church temple, vestry, the location for candle and incense, Lord's Supper table, and hilltops/secluded area occupy the greatest portion of the church's building. There are just few space for car park and accompanying activities outside the church building

Are there different types of religious monumental architecture:

– Yes

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↳ Tombs:

– No

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↳ Cemeteries:

– No

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↳ Temples:

– Yes

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Altars:

— Yes

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Devotional markers:

— Yes

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Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

— Yes

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Other type of religious monumental architecture:

— Yes [specify]: Vestry, cloak room, Lord's Supper table platform, candle and incense table, secluded area called "ile-mimo" (holy land), chancel

Is iconography present:

— Yes

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Where is iconography present [select all that apply]:

— Only religious public space

— Some public spaces

Notes: The visual images and symbols are present inside the temple area with a few outside of the worship place especially around the minaret and the secluded "holy land".

↳ Are there distinct features in the religious group's iconography:

– Yes

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↳ Eyes (stylized or not):

– No

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↳ Supernatural beings (zoomorphic):

– Yes

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↳ Supernatural beings (geomorphic):

– Yes

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↳ Supernatural beings (anthropomorphic):

– No

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↳ Supernatural beings (abstract symbol):

– Yes

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↳ Portrayals of afterlife:

– Yes

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↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

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↳ Humans:

– Yes

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↳ Other features of iconography:

– Yes

Notes: Images of saints in the Bible or in church history including previous leaders of the church

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Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– Yes

Notes: There is an area secluded outside of the church auditorium but still within the church compound. This is a sanctified and separated area where congregants can pray or seek special miraculous intervention over their pressing existential problems. Prophets also conduct special prayers for people there with accompanying ecstatic experiences.

Are pilgrimages present:

— No

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body.

Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

— Yes

Notes: The group differentiates between the body and the human spirit though they agree both are essential components of the human essence

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Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

— Yes

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Spirit-mind is conceived of as non-material, ontologically distinct from body:

— Yes

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Other spirit-body relationship:

— Yes [specify]: The Cherubim & Seraphim Movement Church Worldwide Ayo Ni O believe that the spirit could get separated or dissociated from the body in a trance-like experience to get information from the spiritual realm that cannot be accomplished in the body without the individual dying nor entering a coma state.

Notes: Those possessed by the Holy Spirit can enter trance for several days during which time they have visions and supernatural encounters of past, present and future events

Belief in afterlife:

— Yes

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↳ Is the spatial location of the afterlife specified or described by the religious group:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O believe that the person who lived a good life and has a relationship with Jesus Christ as described in the Bible will go to heaven which is the abode of God in a place beyond the skies while those on the other side of the divide will go to Hell Fire a place of eternal suffering, pain, and destruction on earth or beneath the earth.

Specific to this answer:

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↳ Afterlife in specified realm of space beyond this world:

— Yes

Notes: The Cherubim & Seraphim Movement Church specify that heaven is the realm of space beyond this world for their adherents just like every other Christians who believes in Jesus Christ while Hell Fire is the realm of space for any other person who does not believe in Jesus Christ.

↳ Afterlife in vaguely defined "above" space:

— Yes

Notes: The afterlife is vaguely defined as being above the earthly realm of abode of early human beings

↳ Afterlife in vaguely defined "below" space:

— No

↳ Afterlife in vaguely defined horizontal space:

— No

↳ Afterlife located in "other" space:

— Yes [specify]: Heaven

Notes: The Cherubim & Seraphim Movement Church Worldwide Ayo Ni O emphasize that the heaven and hell fire which are the abode of adherents who believe in Jesus Christ and those who do not, respectively, are in another realm separate from that of this earthly human space

Reincarnation in this world:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O believe in the reincarnation of a soul that had not accomplished or fulfilled their destiny to move to another location on earth just like we have it in the Yoruba traditional religion

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ In a human form:

— Yes

↳ In animal/plant form:

— No

↳ In form of an inanimate object(s):

— No

↳ In non-individual form (i.e. some form of corporate rebirth, tribe, lineage. etc.):

— Yes

Notes: They believe that a departed or deceased fellow can return to their family as a new born. They use names such as Babatunde, Babajide, Yetunde, Yewande to connote such thoughts or articulate such ideas.

↳ Reincarnation linked to notion of life-transcending causality (e.g. karma):

— Yes

↳ Other form of reincarnation in this world:

— No

Are there special treatments for adherents' corpses:

— Yes

Notes: There is usually a service of tributes and singing of songs in honour of their dead. These services are reserved for committed members of the church and one who was certified a bonafide member of the church and was active in making financial contributions to the growth of the church. Also, this is to serve as a motivation factor for other living members to be exemplary in their conduct and to energise them to make material and financial contributions

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Cremation:

— No

Notes: Except if the family of the deceased so desire

Specific to this answer:

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Mummification:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Interment:

— Yes

Notes: The interment is usually done with pomp and pageantry, especially for well-recognised adherents

Specific to this answer:

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Corpse is flexed (legs are bent or body is crouched):

— No



Corpse is extended (lying flat on front or back):

— Yes

Notes: Lying flat on the back is the more often way of extending the corpse



Corpse is upright (where body is interred in standing position):

— No

Notes: Corpses are placed in the coffin in lying flat on the back position



Corpse is interred some other way:

— No

↳ Cannibalism:

– No

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O does not engage in cannibalism in any way.

↳ Exposure to elements (e.g. air drying):

– No

↳ Feeding to animals:

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Secondary burial:

– No

Specific to this answer:

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↳ Re-treatment of corpse:

– No

Notes: Except if the deceased adherent belonged to a cultic organisation that the church is unaware of. And the church will not be part of such burial rites. The deceased will be handed over to the family members who are interested in such burial rites.

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↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Notes: Any other intensive treatment of the corpse that is outside of the one laid down by the Church will be at the discretion of the family of the deceased.

Are co-sacrifices present in tomb/burial:

– No

Notes: Except members of the family of the deceased do it outside of the knowledge of the church authorities

Specific to this answer:

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Are grave goods present:

— No

Specific to this answer:

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Region: Ibadan Metropolis

Are formal burials present:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



As cenotaphs:

— No

Specific to this answer:

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In cemetery:

— Yes

Notes: This could be done in a private cemetery, public cemetery or the cemetery owned by the church

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Family tomb-crypt:

— Yes

Notes: This is at the request and discretion of a deceased whose family is wealthy or prestigious . Such a family will have a family crypt or vault which all members of the family are interred. These families do it in a way that provides a safe resting place for the remains of family members in a way that allows a continuing feeling of closeness



Domestic (individuals interred beneath house, or in areas used for normal domestic

activities):

— Yes

Notes: The situation that makes the corpse of a dead member to be interred beneath house or in areas used for normal domestic activities is at the request or discretion of the family or relatives of the deceased member of the church

↳ Other formal burial type:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Supernatural Beings

Are supernatural beings present:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ A supreme high god is present:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ The supreme high god is anthropomorphic:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, uses anthropomorphic terms for the supreme high God when they talk about the supernatural being in their prayers, songs, and chants most especially in the Yoruba dialect and other ethnic dialects. They use such ascriptions to explicate the human attributes, which are essentially anthropomorphic descriptions, found in their relational experiences with or of the divine.

↳ The supreme high god is a sky deity:

— Yes

Notes: The church refers to the supreme being as living in the heaven and above the human abode. In essence, the supreme high God is a sky deity.

- ↳ The supreme high god is chthonic (of the underworld):
 - No
- ↳ The supreme high god is fused with the monarch (king=high god):
 - No
- ↳ The monarch is seen as a manifestation or emanation of the high god:
 - No
- ↳ The supreme high god is a kin relation to elites:
 - No
- ↳ The supreme high god has another type of loyalty-connection to elites:
 - No

Notes: The supreme being that is worshiped in the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, has no loyalty-connection to elites. The supreme being shows loyalty to all the different categories of worshipers be it elites or not once they worship the supreme being in an acceptable manner.
- ↳ The supreme high god is unquestionably good:
 - Yes

Notes: The supreme being that is worshiped by the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O is good at all times especially to those who worship him with all commitment and truth.
- ↳ Other feature(s) of supreme high god:
 - No

Notes: The features of the supreme being are spiritual and not accessible to the human eyes. The worshipers only use anthropomorphic terms in the expression of their appropriations of the supreme being.
- ↳ The supreme high god has knowledge of this world:
 - Yes
 - ↳ The supreme god's knowledge is restricted to particular domain of human affairs:
 - No

Notes: The knowledge of the supreme God is not restricted. He has knowledge of all things and so he is referred to as the omniscient God.

- ↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
- No
- Notes: The supreme God has knowledge of every area in the sample region because he is all-knowing
- ↳ The supreme high god's knowledge is unrestricted within the sample region:
- Yes
- Notes: The knowledge of the supreme being is unrestricted because he is all-knowing
- ↳ The supreme high god's knowledge is unrestricted outside of sample region:
- Yes
- Notes: The supreme God has knowledge of all other areas outside of the sample area because he is all-knowing.
- ↳ The supreme high god can see you everywhere normally visible (in public):
- Yes
- Notes: The supreme God can see because he is all-knowing
- ↳ The supreme high god can see you everywhere (in the dark, at home):
- Yes
- Notes: The supreme God can see people everywhere even in the dark because he is all-knowing.
- ↳ The supreme high god can see inside heart/mind (hidden motives):
- Yes
- Notes: The supreme God can see inside the heart/mind of humans or the worshipers because he is spirit and all-knowing.
- ↳ The supreme high god knows your basic character (personal essence):
- Yes
- Notes: The supreme God has the knowledge of the basic character of any human because he is all-knowing and spirit.
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):

— Yes

Notes: The supreme God knows the future because he is all-knowing and can even determine what will happen in the future.

↳ The supreme high god has other knowledge of this world:

— Yes [specify]: The world above the sky, the world of the spirits, and the underworld

↳ The supreme high god has deliberate causal efficacy in the world:

— Yes

↳ The supreme high god can reward:

— Yes

Notes: The supreme God rewards those who obey him and do not walk in evil. He rewards with joy, peace, long life, and eternal life of enjoyment with God.

↳ The supreme high god can punish:

— Yes

Notes: The supreme God punishes the wicked and those who disobey his instructions

↳ The supreme high god has indirect causal efficacy in the world:

— Yes

Notes: This is because there are causal effects that the supreme God has put into nature and there are dire consequences for those who do not apply themselves to those natural laws.

↳ The supreme high god exhibits positive emotion:

— Yes

Notes: The supreme God is reported in the Christian scriptures as used by the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O and he shows his pleasure to those who please him. This can likewise be achieved through giving of praise and thanks to God, giving to God, and living a life of obedience.

↳ The supreme high god exhibits negative emotion:

— Yes

Notes: The supreme God expresses his negative emotion in the form of punishment to those who do not please him or those who disobey his instructions.

↳ The supreme high god possesses hunger:

— No

Notes: The supreme being God does not possess hunger because he is not human but spirit

↳ Is it permissible to worship supernatural beings other than the high god:

— No

Notes: The religious adherents are not permitted to worship any other supernatural being because he is a jealous god and who does not want to share his glory with any other being. In fact, the worship of any other being is considered idolatry and is punishable by the supreme being.

↳ The supreme high god possesses/exhibits some other feature:

— No

Notes: The supreme God does not possess any feature that is accessible to the human eyes because he is a spirit

↳ The supreme high god communicates with the living:

— Yes

↳ In waking, everyday life:

— Yes

Notes: It is considered that being alive is a communication from the supreme God about his favour and mercy.

↳ In dreams:

— Yes

Notes: This form of communication is not available to everyone but to those who are gifted spiritually to have dreams. Dreams and visions are seen in the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O as two of the media of communicating with the supernatural realm. Though they are encouraged to regularly consult the church prophets for the interpretation of dreams and visions.

↳ In trance possession:

— Yes

Notes: This form of communication is not for everyone but for the spiritually gifted and it comes occasionally. Trance is often called Ori Oke Emi and a periodic spiritual state of semi-consciousness in which a person is not self-aware and is either altogether unresponsive to external stimuli as directed by the Holy Spirit. Trance can be for 1 day or 3 - 21 days or more. The number of days for embarking on such spiritual journey depends on the signs been shown to the person pre-trance period. It does not mean the person will be given the

title of prophet. There is care and caution not to make ceremonies about Isokale Emi (return of the person in trance) become too loud.

↳ Through divination practices:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O encourage their members to consult the church prophets for guidance about the past, present and future. This can be done through prayer rituals and some other forms of divine consultations. Sometimes some days of fasting can be added to get the best result out of a process of divination. There are adherents who give predictive prophecy as they are being gifted and influenced by the supreme God.

↳ Only through religious specialists:

— No

Notes: The religious specialists are often at the forefront of receiving communication from the supreme god but the supreme god also communicates with those who are equally not religious specialists.

↳ Only through monarch

— No

Notes: There is no monarchical representation or categorization among the Cherubim and Seraphim Movement Church Worldwide, Ayo Ni O, We have hierarchical leadership which is accountable to one another and to the supreme God.

↳ Other form of communication with living:

— Yes [specify]: oral, visual

Notes: There are other forms of communication from the supreme being that can be in the form of hearing an audible voice or having an indelible impression upon the human spirit or through persistent negative experience that one can read as a divine communication.

↳ Previously human spirits are present:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Human spirits can be seen:

— No

Notes: They may become visible to someone who has the gift

Specific to this answer:

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↳ Human spirits can be physically felt:
— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Previously human spirits have knowledge of this world:
— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Human spirits' knowledge restricted to particular domain of human affairs:
— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:
— Yes

Specific to this answer:

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↳ Human spirits' knowledge unrestricted within the sample region:
— No

Specific to this answer:

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↳ Human spirits' knowledge unrestricted outside of sample region:
— No

↳ Human spirits can see you everywhere normally visible (in public):
— No

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Date Range: 1900 CE - 2023 CE
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↳ Human spirits can see you everywhere (in the dark, at home):
— No

Specific to this answer:
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↳ Human spirit's can see inside heart/mind (hidden motives):
— No

Specific to this answer:
Date Range: 1900 CE - 2023 CE
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↳ Human spirits know your basic character (personal essence):
— No

Specific to this answer:
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↳ Human spirits know what will happen to you, what you will do (future sight):
— No

Notes: This is not possible because to believe such a phenomenon is to hand the power of God to such spirits

Specific to this answer:
Date Range: 1900 CE - 2023 CE
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↳ Human spirits have other form(s) of knowledge regarding this world:

— No

↳ Human spirits have deliberate causal efficacy in the world:

— No

↳ Human spirits have indirect causal efficacy in the world:

— No

↳ Human spirits have memory of life:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Human spirits exhibit positive emotion:

— Yes

Specific to this answer:

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↳ Human spirits exhibit negative emotion:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Human spirits possess hunger:

— No

Specific to this answer:

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↳ Human spirits possess/exhibit some other feature:

— No

↳ Human spirits communicate with the living:

— Yes

Notes: This does not happen in every circumstance. There may be communication that may be inaccessible to the non-initiate

Specific to this answer:

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In waking, everyday life:

— No

Specific to this answer:

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In dreams:

— Yes

Notes: This does not occur at all times

Specific to this answer:

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In trance possession:

— Yes

Notes: It has been reported that some members of the Aladura churches who possess the spiritual gift of revelation and dreams may go into a trance during a worship service and may receive divine messages from God for either the entire church or for individual members of the church. On the other hand, some Aladura churches are also called the "white garment" churches because the members are required to wear a white garment to church service, often hold special worship services purposely intende spiritually gifted members of the church to go into trance that could lead to even 21 days. Thus, when such persons come back from their trance experience, they deliver messages to the church as given by the Lord. Some of the messages may be forthtelling or foretelling.



Through divination processes:

— No

Notes: The practice in the Aladura churches is not referred to as a divination process but the process of seeing visions or revelation whereby a person can have an idea of what is happening in the spiritual realm of things that will happen in the future. This can be accessed through prayers and fasting.



↳ Only through specialists:

— Yes

Notes: There is such divine communication through specialists who are gifted spiritually to see into the spirit. And such specialists are called different names such as Prophet/Prophetess, Evangelists, or the Seer.

↳ Only through monarch:

— No

Notes: There is no monarchical representation and categorization in this Aladura church. There is only hierarchical leadership.

↳ Communicate with living through other means:

— No

Notes: The human spirit does not communicate through other means

↳ Non-human supernatural beings are present:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O believe in the existence of non-human supernatural beings like angels (Michael, Gabriel, Uriel, and Raphael), guardian angels, the 24 Elders, and some others who function in the supreme being's theocratic government. The church considers these non-human supernatural beings as acting in a mediatory role and as patrons.

↳ These supernatural beings can be seen:

— No

Notes: But according to the church, the supreme being has the prerogative of allowing some persons both among the ordained priesthood and the non-ordained members.

↳ These supernatural beings can be physically felt:

— Yes

Notes: But is not a regular phenomenal. It is an occasional occurrence that is granted by the supreme god when and as he desires.

↳ Non-human supernatural beings have knowledge of this world:

— Yes

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

— No

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

— No

Notes: Their supernatural status gives them access to know things as if they are the supreme god. This is because of sharing some attributes with the supreme god

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

— Yes

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

— Yes

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

— Yes

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

— No

Notes: This attribute is reserved for God

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

— No

Notes: This attribute is reserved for the supreme god

↳ Non-human supernatural beings knows your basic character (personal essence):

— Yes

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

— Yes

Notes: This is as a result of their supernatural ability. But they cannot express this in its complete form because it is only God that has the capacity for all-knowing.

- ↳ Non-human supernatural beings have other knowledge of this world:
 - No
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world:
 - Yes
- ↳ These supernatural beings can reward:
 - Yes
 - Notes: This is dispensed as they are sent by the supreme god
- ↳ These supernatural beings can punish:
 - Yes
 - Notes: This is as they are sent by the supreme god
- ↳ These supernatural beings have indirect causal efficacy in the world:
 - Yes
- ↳ These supernatural beings exhibit positive emotion:
 - Yes
 - Notes: They express their positive emotions in the process of giving rewards as delegated by the supreme being
- ↳ These supernatural beings exhibit negative emotion:
 - Yes
 - Notes: They express their negative emotion during the course of dispensing punishments as delegated by the supreme being
- ↳ These supernatural beings possess hunger:
 - No
 - Notes: This is because they are not humans but spirits
- ↳ These supernatural beings possess/exhibit some other feature:
 - No
 - Notes: They are spirit beings that are not humanly visible to the human eyes
- ↳ Mixed human-divine beings are present:
 - No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Does the religious group possess a variety of supernatural beings:

— Yes

Specific to this answer:

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↳ Organized by kinship based on a family model:

— No

Specific to this answer:

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↳ Organized hierarchically:

— Yes

Specific to this answer:

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↳ Power of beings is domain specific:

— No

Notes: Power of supernatural beings is determined by their function within the human domain

Specific to this answer:

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↳ Other organization for pantheon:

— Yes [specify]: The organization of the pantheon of supernatural beings is categorised according to the organization of celestial beings in the Bible which is the key Scripture of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

— Yes

Specific to this answer:

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There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Supernatural beings care about taboos:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Food:

— No

Specific to this answer:

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Sacred space(s):

— Yes

Notes: This is concerned with spaces designated for divine encounters and used for specified rituals such as the church building, mountains (hilltops) used for prayers and prophetic consultation, and the created space for the sacred (holy) lands. This is known as Ile-Mimo in local parlance.

Specific to this answer:

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↳ Sacred object(s):

— Yes

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↳ Supernatural beings care about other:

— Yes [specify]: Love for God and love for fellow human beings are considered the crux of obeying all the commandments of God

↳ Supernatural beings care about murder of coreligionists:

— Yes

Notes: Murder is an unpardonable sin in the Scripture of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O. Only God the Creator has the sole right to take the life of a human except when it concerns the legislative law of the land. In addition, the church displays the 10 Commandments at the entrance of its church auditorium which also includes the commandment not to kill.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Supernatural beings care about murder of members of other religions:

— Yes

Notes: The life of every human being is sacred and must not be taken

Specific to this answer:

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↳ Supernatural beings care about murder of members of other polities:

— Yes

Specific to this answer:

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↳ Supernatural beings care about sex:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Adultery:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Incest:

— Yes

Notes: It is legislated as an abomination in the Bible, which is the Scripture of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Other sexual practices:

— Yes [specify]: homosexuality and lesbianism are also prohibited

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Supernatural beings care about lying:

— Yes

Notes: Adherents are to let their yes be yes and their no be no. Lying is strongly prohibited because lying is associated with Satan/the Devil who sets up a different government against God. And liars will not go to heaven.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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Supernatural beings care about honouring oaths:

— Yes

Specific to this answer:

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↳ Supernatural beings care about laziness:

– Yes

↳ Supernatural beings care about sorcery:

– Yes

Notes: This is because God prohibits it for the adherents as stated in the Bible. In addition, the church prohibits consultation with traditional divine healers.

Specific to this answer:

Date Range: 190 CE - 2023 CE

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↳ Supernatural beings care about non-lethal fighting:

– Yes

↳ Supernatural beings care about shirking risk:

– Yes

↳ Supernatural beings care about disrespecting elders:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Supernatural beings care about gossiping:

– Yes

↳ Supernatural beings care about property crimes:

– Yes

Notes: Property crimes are condemned and prohibited because it is the outcome of the works of the human flesh as indicated by greed and selfishness. And adherents are to be selfless and love others.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Supernatural beings care about proper ritual observance:

– Yes

Notes: Adhering to proper ritual observance is a form of honouring divine presence and attracts

the benevolent operations of God's Spirit

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Supernatural beings care about performance of rituals:

– Yes

Notes: These are rituals that are prescribed in the Bible and sanctioned by the tradition of the engaged arm of the supreme being. The rituals can be as a form of prayer to God or for getting favours from both the divine and human beings. these rituals do not relate to the pagan cultic rituals.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Supernatural beings care about conversion of non-religionists:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Supernatural beings care about economic fairness:

– Yes

Notes: This is because it relates to the concept of showing love for one's neighbour

Specific to this answer:

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↳ Supernatural beings care about personal hygiene:

– Yes

Notes: The members are expected to maintain personal hygiene because the spirit of God inhabits their bodies.

↳ Supernatural beings care about other:

– Yes [specify]: The church believes that supernatural beings care about members of the church and non-members alike. Thus, members are encouraged to even invite non-members to worship services in order to encounter the supernatural being.

Notes: Thus, members are encouraged to even invite non-members to worship services in order to encounter the supernatural being.

Do supernatural beings mete out punishment:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

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↳ Is the cause or agent of supernatural punishment known:

— Yes

Specific to this answer:

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↳ Done only by high god:

— Yes

Notes: But God acts through both supernatural beings and human agents to mete out required punishments.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Done by many supernatural beings:

— Yes

Notes: The supreme God worshipped in the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O exercise the divine prerogatives to inflict punishment through angels. This is at the supernatural being's behest.

↳ Done through impersonal cause-effect principle:

— Yes

Notes: Punishment could be carried out through things in nature

↳ Done by other entities or through other means [specify]

— Yes

Notes: It could be carried out through angelic beings or through the process of natural events or happenings that are not accessible to the human eye.

↳ Is the reason for supernatural punishment known:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Done to enforce religious ritual-devotional adherence:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Done to enforce group norms:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Done to inhibit selfishness:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Done randomly:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Other [specify]

— Field doesn't know

Notes: This was not expressed during data collection from the church representative



Supernatural punishments are meted out in the afterlife:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Punishment in the afterlife consists of mild sensory displeasure:

— No

Notes: Afterlife punishment has to do with inflicting eternal pain and agony

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Punishment in the afterlife consists of extreme sensory displeasure:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

— No

Notes: The Cherubim & Seraphim Movement Church Worldwide Ayo Ni O states that judgement, that is, afterlife punishment or reward comes immediately after death. Though, certain sub-groups among the Aladura churches believe in reincarnation but this is not as a means of punishment in the afterlife

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Other [specify]

— Field doesn't know

↳ Supernatural punishments are meted out in this lifetime:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Supernatural punishments in this life are highly emphasized by the religious group:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Punishment in this life consists of bad luck:

— Yes

Notes: This is not always the case when a person receives punishment

↳ Punishment in this life consists of political failure:

— No

Notes: God is seen as a good God but Satan attempts to inflict disaster on people as a result of their disobedience, especially for those who are involved in politics or governance

↳ Punishment in this life consists of defeat in battle:

— Yes

Notes: This may not be the case in every experience of defeat in battle but defeat in the battle of life could come as a punishment for disobedience. Defeat in battle is considered as a withdrawal of divine (God's) presence which opens the door for the operation of negative spiritual forces attributed to Satan

↳ Punishment in this life consists of crop failure or bad weather:

— No

Notes: God is seen as a good God but Satan can have a possible way to inflict disaster as a result of disobedience.

↳ Punishment in this life consists of disaster on journeys.

— No

Notes: God is seen as a good God but Satan can have a possible way to inflict disaster as a result of disobedience.

↳ Punishment in this life consists of mild sensory displeasure:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Punishment in this life consists of extreme sensory displeasure:

— No

Notes: God is seen as a good God but Satan can have a possible way to inflict disaster as a result of disobedience.

↳ Punishment in this life consists of sickness or illness:

— No

Notes: The supreme god explicated in the Bible used by the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O is a benevolent God who does no evil. But disobedience to God and His instructions could give room to Satan/Devil to operate and cause such evil as sickness or disease.

↳ Punishment in this life consists of impaired reproduction:

— No

Notes: The supreme god explicated in the Bible used by the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O is a benevolent God who does no evil. But disobedience to God and His instructions could give room to Satan/Devil to operate and cause such evil as impaired reproduction. And it could also come as a result of not having the requisite knowledge in taking care of pregnancy

↳ Punishment in this life consists of bad luck visited on descendants:

— No

Notes: The supreme God explicated in the Bible used by the Cherubim & Seraphim Movement Church Worldwide Ayo Ni O is a benevolent God who does no evil. But disobedience to God and His instructions could give room to Satan/Devil to operate and cause such evil as bad luck

↳ Other [specify]

— Field doesn't know

Do supernatural beings bestow rewards:

— Yes

Notes: The supernatural beings who act in consonance with and on behalf of the supreme God worshipped by the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, is a benevolent God whose disposition is to do the adherents good as long as they walk in obedience to His will as stated in the Bible and as divine instructions given through the church prophets and other religious

leaders

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Notes: The supernatural rewards are bestowed on the adherents as result the prerogative of divine mercy, as a result of obedience to His divine instructions, and offering service within and outside the church to the benefit of humanity

↳ Done only by high god:

– No

Notes: The emissaries of the supreme God who are supernatural beings, such as the angels, also do good and give positive rewards to those who act in accordance to the divine instructions of the supreme God

↳ Done by many supernatural beings:

– No

Notes: The angels are supernatural beings in the belief system of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O. They act on behalf of the supreme God

↳ Done through impersonal cause-effect principle:

– Yes

Notes: This happens when the laws of nature is broken

↳ Done to enforce religious ritual-devotional adherence:

– No

↳ Done to enforce group norms:

– No

↳ Done to inhibit selfishness:

– No

↳ Done randomly:

– No

Notes: The application of rewards is intentional

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

Notes: This serves as the motivation for worship and service

↳ Reward in the afterlife consists of mild sensory pleasure:

– No

↳ Reward in the afterlife consists of extreme sensory pleasure:

– No

↳ Reward in the afterlife consists of eternal happiness:

– Yes

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– Yes

Notes: This is stated as taking up celestial bodies after living on earth. But this concept is not as the concept of reincarnation in the African Traditional Religion

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– Yes

Notes: The superior realm indicated in the belief system of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O is heaven which is the residence of the supreme God

↳ Other [specify]

– No

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– Yes

↳ Reward in this life consists of good luck:

– Yes

↳ Reward in this life consists of political success or power:

– Yes

Notes: This applies to adherents who operate in the political realm and in leadership

↳ Reward in this life consists of success in battle:

– Yes

Notes: This applies to both spiritual battles and physical contestations from a physical adversary.

↳ Reward in this life consists of peace or social stability:

– Yes

↳ Reward in this life consists of healthy crops or good weather:

– Yes

Notes: This applies to those who operate in the agricultural sector and weather-conditioned enterprise or business or career

↳ Reward in this life consists of success on journeys:

– Yes

Notes: This is because the supreme God referenced in the belief system of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O is construed as the God who protects His people. This perception is enhanced through the reading and recitations of specified Psalms

↳ Reward in this life consists of mild sensory pleasure:

– No

Notes: Rewards are not sensed but are considered as real and tangible

↳ Reward in this life consists of extreme sensory pleasure:

– No

↳ Reward in this life consists of enhanced health:

– Yes

Notes: The supreme God is referred to as Jehovah Rapha - the God who heals. Thus, adherents are taught and encouraged to seek for healing from God during health crisis. Furthermore, there are certain rituals such as cleansing with sanctified water or anointing with oil prescribed for the sick.

↳ Reward in this life consists of enhanced reproductive success:

– Yes

Notes: This refers to those adherents who have challenges of conception in marriage and any medical challenge that has to do with giving birth to child(ren)

↳ Reward in this life consists of fortune visited on descendants:

— No

Notes: This is not expressed in the belief system of the church

↳ Other [specify]

— No

Messianism/Eschatology

Are messianic beliefs present:

— Yes

Notes: Jesus Christ is considered the Messiah

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Is the messiah's whereabouts or time of coming known?

— No

Notes: The Messiah's time of coming is unknown as the Bible used by the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O does not in anyway state the time. But there are identified signs to indicate the nearness of the Messiah's coming

↳ Is the messiah's purpose known:

— Yes

Notes: The Cherubim and Seraphim Movement Church Worldwide Ayo Ni O believe that Jesus Christ the Messiah came to save the whole world from sin and its consequences

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Messiah is a political figure who restores political rule:

— No

↳ Messiah is a priestly figure who restores religious traditions:

— No

Notes: The Messiah is not coming to restore religious traditions but to establish a new world order

↳ Other purpose:
— No

Is an eschatology present:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Eschaton in this lifetime:
— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Eschaton at specified time in future:
— No

↳ Eschaton at unspecified time in near future:
— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Eschaton at unspecified time in distant future:
— No

↳ Eschaton at some other time:
— Yes [specify]: This is futuristic

Notes: This is stated as being in an unspecified future

↳ Adherents need to perform specific tasks to bring about World's end:
— Yes

Notes: The Scripture of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O

states that the preaching of the gospel will hasten the coming of Jesus Christ which hasten the end of the world

↳ Divine judgment event:

— Yes

Notes: The divine judgement event will take place in the afterlife

↳ Restoration of the world:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Start of a new temporal cycle:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Establishment of a new political system:

— No

Notes: This is because the messiah is not a political figure

↳ Establishment of a new religious system:

— No

Notes: In the belief system of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O, the Messiah is not coming to establish a new religious system but to begin a new earth and a new heaven

↳ Will anyone survive the eschaton:

— Yes

Notes: Those who commit their lives to God through Jesus Christ

↳ All religious in-group members will survive the eschaton:

— No

Notes: Surviving the eschaton is not just by being a member of the Cherubim and Seraphim Movement Church Worldwide Ayo Ni O. It is by being committed to the person and work of Jesus Christ and to the service of the church as a religious organisation

- ↳ A subset of religion in-group members will survive the eschaton:
 - No
- ↳ All members of the sample region will survive the eschaton:
 - No
- ↳ Everyone in the world will survive the eschaton:
 - No
- ↳ Other survival condition:
 - No

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is there a conventional vs. moral distinction in the religious group:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

- ↳ What is the nature of this distinction:
 - Present (but not emphasized)

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

- ↳ Are specifically moral norms prescribed by the religious group:
 - Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

— Yes

Notes: This works with the concept that whatever you sow you will reap

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

— Yes

Notes: God is affirmed as the maker of all norms and rules guiding human conduct

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Specifically moral norms are have no special connection to metaphysical:

— Field doesn't know

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Moral norms apply to:

– All individuals within society

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Are there centrally important virtues advocated by the religious group:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Honesty / trustworthiness / integrity:

– Yes



Courage (in battle):

– Yes



Courage (generic):

– Yes



Compassion / empathy / kindness / benevolence:

– Yes



Mercy / forgiveness / tolerance:

– Yes



Generosity / charity:

– Yes



Selflessness / selfless giving:

– Yes



Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

↳ Respectfulness / courtesy:

– Yes

↳ Familial obedience / filial piety:

– Yes

↳ Fidelity / loyalty:

– Yes

↳ Cooperation:

– Yes

↳ Independence / creativity / freedom:

– Yes

↳ Moderation / frugality:

– Yes

↳ Forbearance / fortitude / patience:

– Yes

↳ Diligence / self-discipline / excellence:

– Yes

↳ Assertiveness / decisiveness / confidence / initiative:

– Yes

↳ Strength (physical):

– Yes

↳ Power / status / nobility:

– Yes

↳ Humility / modesty:

– Yes

↳ Contentment / serenity / equanimity:

– Yes

↳ Joyfulness / enthusiasm / cheerfulness:

– Yes

↳ Optimism / hope:

– Yes

↳ Gratitude / thankfulness:

– Yes

↳ Reverence / awe / wonder:

– Yes

↳ Faith / belief / trust / devotion:

– Yes

↳ Wisdom / understanding:

– Yes

↳ Discernment / intelligence:

– Yes

↳ Beauty / attractiveness:

– Yes

↳ Cleanliness (physical) / orderliness:

– Yes

↳ Other important virtues advocated by the religious group:

— Yes [specify]: Gentleness, meekness, graciousness etc

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

— No

Notes: All members of the group can relate sexually but within the boundaries of marriage with the opposite gender

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Monogamy (males):

— Yes

Notes: Some men have more than one wife in the church. They lean on the Old Testament portion of the Scripture often used by the Aladura churches as a basis for polygamy. This is because some people like Abraham, David, and Solomon had more than one wife without any disapproval from God. However, this is not approved by some of the Aladura churches. In fact, the Christ Apostolic Church, which is a part of the Aladura churches will not give the Holy Communion nor ordain anyone who has more than more than one wife.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Monogamy (females):

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Other sexual constraints (males):

– Yes

Notes: A male member of the group cannot have sexual relationships with another male, family member, animals, and a female to whom he is not married.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ Other sexual constraints (females):

– Yes

Notes: Females cannot get into any form of sexual or amorous relationships except with their husbands. This is considered an abomination to God and a form of sexual perversion.

Does membership in this religious group require castration:

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require fasting:

– Yes

Notes: However fasting is not a criterion for membership. Fasting is treated as a medium of getting things from God

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Notes: Every form of human sacrifice is forbidden

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require self-sacrifice (suicide):

— No

Notes: Suicide is prohibited and considered an abomination because life is held sacred and cannot be taken by any individual except as a punishment for killing another person which is stated in the legal codes.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require sacrifice of property/valuable items:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



To other in-group members:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



To out-groups:

— Yes

Notes: This is as an act of benevolence

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Destroyed:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Other:

— No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require physical risk taking:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require accepting ethical precepts:

— Yes

Notes: The ethical precepts have to do with members' relationships with God and with one another

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require marginalization by out-group members:

— No

Notes: Out-group members do not marginalize members of the church.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does membership in this religious group require participation in small-scale rituals (private, household):

— Yes

Notes: Individuals and families within the church are encouraged to hold small scale rituals of daily prayers and bible reading personally and within their homes.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



What is the average interval of time between performances (in hours):

Performances here refers to small-scale rituals.

— Hours: 12

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

— Yes

Notes: Members are encouraged to participate in religious activities in their local church and in larger groups that cut across branches of the church in their region.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

↳ On average, for large-scale rituals how many participants gather in one location:

– Number of participants: 100

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Average interval [hours]: 36

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– No

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– No

↳ Does participation entail synchronic practices:

– Yes

Notes: This happens in some cases

↳ Is there use of intoxicants:

– No

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the group employ fictive kinship terminology:

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: The group can be classified as a Christian organization or a church

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Welfare

Does the religious group in question provide institutionalized famine relief:

– Yes

Notes: This is for those who are certified members of the group as the need arises and according to available resources

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question provide institutionalized poverty relief:

– Yes

Notes: This is only applicable to members of the society who are at close proximity to the religious group

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question provide institutionalized care for the elderly and infirm:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Education

Does the religious group provide formal education to its adherents:

— No

Notes: The religious group may sometimes establish places of formal education where there are not enough or adequate centres of learning provided by the government parastatals. The members of the group will be asked to pay a subsidized rate for accessing such platforms for formal education

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is formal education available to the group's adherents through an institution(s) other than the religious group:

— Yes

Notes: This can be through government agencies or through private individuals

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Is extra-religious education open to both males and females:

— Yes

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

— Yes

Notes: Access to leaders will often go through different layers of official protocols

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Do the group's adherents interact with other institutional bureaucracies:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Public Works

Does the religious group in question provide public food storage:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: The government provides silos for storing grains during times of abundant harvest which will later be injected into the markets when the need arises.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question provide water management (irrigation, flood control):

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question provide transportation infrastructure:

— Yes

Notes: Some of the Aladura churches provide buses for members to commute to and fro on selected worship service days

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: This is provided by the government and private business owners

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Taxation

Does the religious group in question levy taxes or tithes:

— Yes

Notes: Members of the Aladura churches are urged to bring their tithes to church so that it can be used to take care of the pastoral leaders and the needy among the group

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: They are to pay their tax to the necessary government agencies and other forms of levies to the government

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

— Yes

Notes: Like every other citizens

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question provide institutionalized judges:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Do the group's adherents interact with an institutionalized judicial system provided by an an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Does the religious group in question enforce institutionalized punishment:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Do the institutionalized punishments include execution:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Do the institutionalized punishments include exile:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Do the institutionalized punishments include corporal punishments:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Do the institutionalized punishments include ostracism:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Do the institutionalized punishments include seizure of property:

— Yes

Notes: This happens when it is established that such property are proceeds of crime or obtained by fraudulent means.

Does the religious group in question have a formal legal code:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Warfare

Does religious group in question possess an institutionalized military:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

— Yes

Notes: Members of the church are at liberty to join the Nigerian Military if they so desire.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Written Language

Does the religious group in question possess its own distinct written language:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Calendar

Does the religious group in question possess a formal calendar:

— No

Notes: The group uses the Gregorian calendar and it plans its programmes and activities around important events and dates on this calendar as it appeals to them.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Food Production

Does the religious group in question provide food for themselves:

— Yes

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Please characterize the forms/level of food production [choose all that apply]:

— Fishing

— Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: Members of the group either farm and provide their food themselves or they buy their food from markets around them.

Reference: Ohlmann, Philipp, Wilhelm Larb, and Marie-Luise Frost, eds.. African Initiated Christianity and the Decolonisation of Development. Edited by Philipp Ohlmann, Wilhelm Larb, and Marie-Luise Frost. London: Routledge, 2020.

Specific to this answer:

Date Range: 1900 CE - 2023 CE

Region: Ibadan Metropolis



Please characterize the forms/levels of food production [choose all that apply]:

— Hunting (including marine animals)

— Fishing

— Small-scale agriculture / horticultural gardens or orchards

— Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Bibliography

General References

Reference: Cherubim & Seraphim Movement Church (Worldwide) Ayo Ni O, Bowker, John. The Concise Oxford Dictionary of World Religions. Oxford: Oxford University Press, 2003.

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