

1 Silencing the Nigerian Masses through Occult Practices: A  
2 Leeway in Entrenching Corruption by the New Elites in Nigerian  
3 Democracy

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8 **Abstract**

9 The Nigerian has bedevilled with corrupt practices that, those involved in this hydra-headed  
10 monster act are often celebrated, honoured with national merit awards, rewarded with  
11 electoral victories and political appointments. This irresponsible act on the part of the  
12 governance and the governed goes to show how corrupt practices have been institutionalised  
13 and accepted by many as a norm. This has been the bane of Nigeria's economic and  
14 technological advancement. By the country's scenario been captured, the paper attempted to  
15 uncover the reality of occult practices as the cause of the docility of Nigerians in the  
16 manipulation of elections and the consolidation of political offices by the Nigerian elites in the  
17 present democratic era. Using the historical and library methods, the research situated belief  
18 in African supernatural, being practiced by the Nigerian elites in the various ethnic groups in  
19 Nigeria as the cause of docility among Nigerians in the face of corruption. The paper was  
20 divided into several segments with an introduction as the first and the clarification of key  
21 concepts as the second. The third segment looked at African and Nigerian democracy while  
22 the fourth presents the emergence of the new elites in Nigerian democracy from 1999 to date.  
23 The silencing of the Nigerian masses through occult practices is the focus of the fifth segment  
24 while the sixth unveiled the effect of occult practices on the masses in Nigerian democracy.  
25 The paper recommended public education on corruption and legislative enforcement achieved  
26 through sanctified and proactive judiciary for a way forward. The final word of the paper is  
27 that as long as personal gain remains the motive for political activity, Nigerian democracy and  
28 the masses will continue to suffer.

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30 **Index terms**— African supernatural, being practiced by the Nigerian elites in the various ethnic groups in  
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### 3 A) CLARIFICATION OF KEY CONCEPTS

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52 I.

## 53 2 Introduction

54 igerians, ye are bewitched! If not, what shall you then say to this? How did you plunge into this state of  
55 dyconsciousness? Catastrophes that would have shaken normal societies to their very foundations hit and leave  
56 you unfazed. Tyrants in military uniform whipped you with scorpions; only a few of you protested. Now their  
57 civilian inheritors are scourging you with serpents, and many of you respond with rankadede! Politicians and  
58 other public functionaries empty your public treasury and squander your patrimony/common wealth right before  
59 your very eyes; you pray to God to aid their effort. Time, there was, when public office holders embezzled your  
60 money in millions of naira; now they do so in billions and trillions and many of you urge them on and envy  
61 their luck. In other lands, public figures go to jail for pinching your equivalent of 50,000 naira. In your country,  
62 Nigeria, the huger the amount one carts away, the more prestigious the national order of merit, the closer one  
63 gets to victory in the next elections.

64 History has not shown that western civilisation remove occult practices or eliminates superstition or tensions  
65 from the society. In the West at present, despite the high level of education and technological advancement, there  
66 is a sharp rise and a growing faith in astrology, witchcraft, spiritism, divination and fortune telling. 1 In Africa,  
67 numerous practices relating to occult forces abound in pre-literate, literate or modern societies. The Bible in  
68 the New Testament, 2 points out a number of important verses that speak of the "powers and principalities"  
69 which oppose God's rule (Ephesians 1:21, 3:10, 6:12; Colossians 1:16, 20:10; 1 Peter 3:22; Romans 8 : 38).  
70 There is no gainsaying that, though westerners and/or scientists dismiss occult practices as primitive, native and  
71 superstitious, the belief in traditional medicine and occult attacks are so strong among many races of the world  
72 that only those who have not fallen victim of such deny their existence .3. Indeed, majority of Africans harness  
73 these occult powers with the reason that there is no harm in making use of several methods to provide solutions  
74 to problems 4 be it social, political, economic or therapeutic. In Nigeria, it can hardly be denied that occult  
75 practice and its usage constitute a common place not just among traditional Nigerians but also by some Nigerian  
76 Christians, Muslims and/or the educated.

77 The intractable corruption in Nigeria and the docility of the Nigerian masses to rise up and challenge the  
78 political elites' exploitation of their natural resources is strongly believed to have a spiritual dimension, aside the  
79 many other physical and social factors that may be advanced. This is backed up by the African sacred belief  
80 that natural occurrences or events that take place in the society have supernatural inclinations which though  
81 true cannot be subjected to scientific proof. Questions that suggest this line of thought in the present Nigerian  
82 democratic era are: Why is Nigeria so endowed with many natural resources, producing up to 2.6 million barrels  
83 of crude oil per day, and having about 82 million hectares of arable land still ranks amongst the poorest nations  
84 of the world? Why are meritocracy, accountability, transparency, competence and integrity jettisoned in Nigeria  
85 especially from 1999-date? Why is Nigeria among the few nations parading the highest number of church and  
86 mosque goers in the world, still ranks as one of the most corrupt countries? Why have Nigerians become so  
87 docile despite the country being termed the giant of Africa with a population put between 160-167 million? Why  
88 can't Nigerians rise and say no to their oppressors? Why is it that even when they do, the political elite are so  
89 sure that their opposition to wrong government decisions will not be sustained, unlike in other smaller African  
90 countries where opposition often has relatively longer lasting impacts? How are political elites able to 'read' the  
91 masses of Nigerians "We know Nigerians, they will quickly adjust"? Why do Nigerian politicians say that even  
92 if you don't vote for them, they will win? Why has the Nigerian Government been unable to learn from other  
93 countries where corruption and internal insurrection have been tamed?

## 94 3 a) Clarification of Key Concepts

95 To enable one get a clearer picture and understanding of this paper, there is need to clarify certain concepts.  
96 These concepts include occult practices, corruption and democracy.

97 i. Occult practices An occult practice simply means a supernatural practice. Occult practices range from acts of  
98 divination, magic, prophecy and witchcraft. Specialists such as diviners, herbalists, magicians, priests/priestesses,  
99 prophets, and witch-doctors possess the knowledge and understanding of these practices and also help people to

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100 benefit from them for bad or good. A diviner, also called a soothsayer is one who learns the cause of a disease and  
101 provides the remedy. He or she also has power to divine either through communication with the ancestral spirits  
102 or handling of various objects and performing various rites. An herbalist in the traditional culture has knowledge  
103 of the various herbs. Herbalists also combine medicine with divination and mystical powers of the spirit-world.  
104 A magician is one who endeavours not only to govern certain natural or supernatural forces, but produces effects  
105 by saying words and doing certain acts via the use of charms, spells and rituals. Dopamu thus affirms magic  
106 as, the act of the influencing course of events by means of supernatural communication and manifestation of  
107 power by means of occult control of nature and invocation of particular spirit-aid. 5 One recalls that in the Old  
108 Testament of the Bible, Egyptian magicians were able to perform miracles similar to those performed by God  
109 through Moses. A priest, especially in West Africa, serves at the shrines of the various divinities. He or she offers  
110 sacrifices as well as serves as a medium of spiritual communication. A prophet traditionally is an oracle-giver.  
111 He or she famous for their knowledge of the future and according to Gehman, 6 providing an important service  
112 to a community and advising people on when and how to battle issues of life is also part of their duties. A witch  
113 is one who is involved in practices of spiritism. He or she is a medium of communication with spirits. All these  
114 African religious specialists play important roles even in election activities as politicians and aspiring candidates  
115 consult them from time to time.

116 ii. Corruption Corruption is a faceless and multifaceted monster; it is not easy to define. However, the most  
117 popular and simple definition of corruption is that, "it is the abuse of public power for private benefit. 7 iii.  
118 Democracy Democracy has been ascribed different meanings and interpretations depending on its application.  
119 Etymologically, the word democracy is a derivative of two Greek words, demos (people) and krates (rule).  
120 Universally, democracy's most accepted definition is Abraham Lincoln's postulation that it is the government of  
121 the people by the people and for the people.' With a democratic system of government, it is believed that the  
122 voice of the people will be heard and their latent wisdom will prevail. 8 Hence, the people, through elections,  
123 freely choose those who will represent and govern them well. Athens was indeed, the first city state to practice  
124 democracy where ordinary citizens were allowed access to offices and courts. Democracy is however critiqued as  
125 cumbersome, slow and inefficient, due to time; democratic nations have become the standard of human society.

## 126 4 II.

### 127 5 African and Nigerian Democracy

128 Democracy has metamorphosed through various phases and models in countries where it is being practiced.  
129 Many African States have tried to justify the ineffectiveness of their democratic leadership by using a qualifying  
130 adjective as "emerging democracy" which implies, evolving or developing. These 'so called' emerging democracies  
131 are countries where democracy is yet to be fully entrenched. Hence, it is still undulating, fluctuating and/or  
132 punctuated by colonialism and (de) colonialism, civil wars, military coups, rise and fall of tyrants, thuggery,  
133 militancy, election violence, and flawed electronic elections among many. However, the United Nations Democracy  
134 Fund (UNDEF) (11) sees, emerging democracies as countries with a history of autocratic rule or civil unrest which  
135 have a purposeful process of democratization albeit with weak and inexperienced institutions. 9 There are seven  
136 African countries at the moment with emerging democracies. These include Burkina Faso, Burundi, Central  
137 Africa Republic, Guinea, Kenya, Mozambique and Nigeria as well as the self-declared breakaway Republic of  
138 Somalia. To backing up this claim, the 2010 index records of a survey of 11.3 percent of the population of the 167  
139 countries with democracies reveals that: "37.1 percent fall within flawed democracies, 14.0 percent fall within  
140 hybrid regimes, while 37.6 percent fall within the category of authoritarian regimes. Sub-Saharan Africa and  
141 the Middle East and North Africa regions rank the bottom of the list on the index." 10 While it can be argued  
142 that the benefits of democracy outweigh its pitfalls, the foregoing evidences reveal the slow rate of growth and  
143 development of democracy on the African continent and Nigeria epitomises the chart. In its fifty-five years of flag  
144 independence, Nigeria has made several experiments with political systems of governance including the British  
145 parliamentary model and the presidential system of the United State of America. There was also a spate of  
146 continuous military dictatorship in the country's rulership.

147 At present, Nigeria is experiencing 17 years of uninterrupted democracy from 1999 to date, with a far less  
148 competence in governing. While it can be argued that through these stages, from 1960 to date, the country  
149 has experienced several economic booms via petroleum (no doubt assisted by high oil prices), has won external  
150 debt relief and consolidated its banking system, has perpetuated growth in her foreign reserves giving rise to the  
151 Excess Crude Account (ECA), and has had a more reinforced notion of her citizenship rights, there is a near lack  
152 of meaningful development. From these and other factors, a report on the state of health of Nigeria's democracy,  
153 captured by Fund for Peace (FFP) in 2012, declared that Nigeria ranks among the top ten failed states in Africa  
154 and 14 th in the World. Nigeria trails behind Pakistan, Guinea, and Côte d'Ivoire, Central Africa Republic, Iraq,  
155 Yemen and Haiti. 11

### 156 6 a) The Emergence of the New Elites in Nigerian

157 Democracy from 1999 till Date The genesis of undemocratic governance in Nigeria is rooted in the colonial  
158 governance era. The colonial rulers dove-tailed Nigerian political leadership in an authoritarian system by  
159 monopolising economic and political leadership. The new and indigenous leaders who took charge of the affairs

160 of governance in 1960 became democrats in due course but manifested blatant prejudice and corruption against  
161 the expectations that after independence, the country would eradicate the prejudices and corruption of the  
162 colonialists. In Nigeria, hard core empirical evidences perhaps, is no longer necessary to prove that corruption  
163 has turned full vicious cycle in the Fourth Republic. It has permeated the Federal and State Ministries, Local  
164 Government Councils, Social and traditional institutions among others. The result is that Nigeria has been in  
165 an unfortunate situation in which the "state ? finds it difficult to mediate in the conflict in the society between  
166 classes and within classes ? High premiums [have] become placed on power and?in a leader or groups?in Nigeria,  
167 any government in power finds it difficult to claim legitimacy, only power." ??2 Hence to many Nigerians, the  
168 end justifies the means. This is evident in the disposition of the Nigerian political leaders who at present, only  
169 concern themselves with how they can fraudulently milk the country dry. They are selfish, corrupt, inconsiderate  
170 and greedy. The new elites have systematically saturated the society with the Nigerian factor characteristic  
171 of an overdose of corruption, bribery, nepotism, tribalism, chaos and anarchy, religious bigotry and political  
172 intolerance which undermine any water-tight internal control in the public system. Commenting on the nature  
173 of these Nigerian elites, Joseph and Otite in Asamu said:

174 They represent essentially the capitalists who depend on the state machinery for survival. They are also a  
175 major player in the ethno-religious game for the exploitation and manipulation of non-elites, usually directed  
176 towards personal elites, group interest, which mostly promotes division and hatred among people in pluralistic  
177 societies. ??13 Concurring, a political scientist, Ekeh, has captured the present democratic era, drawing a sharp  
178 distinction from what Nigerian leaders were before 1999 and what is obtained now:

179 The primordial/ethical/pre-colonial and the modern/national/post-colonial, the former exacting near sacred  
180 loyalty, the later begrimed with faint political observance. The curious situation has led to the relativisation  
181 of morality in Nigeria, as what is wrong and condemnable in one republic is but right and commendable in the  
182 other. 14 Indeed, the modern/national/post-colonial Nigeria is an era where a 'cabal' has become a buzzword  
183 for describing a rapacious clique of bandits holding the nation by the economic jugular. It is an era where  
184 politicians become billionaires overnight not for industry, hard work or any creative ingenuity that adds value  
185 to the society. They own private jets, exotic cars, expensive yachts, choice houses in exotic locations like Dubai,  
186 Monaco, London, Germany, Barbados, America, Switzerland and others, 15 while the masses of Nigerian only  
187 look with mouth agape at the dizzying speed of their rise, wondering how their political leaders flaunt such wealth  
188 in the midst of grinding poverty. Indeed, politics in Nigeria today has produced a crop of political leaders who  
189 are indescribable. Supporting this view, Clark, according to Sanusi, said: Under democracy, the arena of public  
190 discourse is routinely flouted by appalling deportment of men who in the past have not acquitted themselves as  
191 prosper and in persons to be designated as statesmen. These leaders claim statesmanship status but in the true  
192 sense of the word, one doubts whether it will be right to confer them with such appellation. If all the nation can  
193 boast of is these men with shady/cloudy and condemnable careers in and out of public life, then the country still  
194 has a long way to go in its redemptive journey of salvaging the nation in all spheres begging for attention. 16

## 195 7 b) Silencing the Nigerian Masses via Occult Practices

196 In spite of the changes brought almost a century ago by Christianity, Islam and education in Nigeria, occult  
197 practices are still being harnessed by Nigerian politicians and others today not only because of their availability  
198 and inexpensiveness but also because of their efficacy. Nigerian politicians employ these powers to ensure their  
199 victory at the polls and insulate themselves from any harm or opposition. The various occult means by which  
200 some Nigerian political elite manipulate the electoral processes and come into power are analysed here-under.

201 i

## 202 8 . Magic

203 The belief in magic is still pervasive not only because magic exists, also because it has an objective reality.  
204 According to Babalola, the people still believe that they could get whatever they want through magic. 17  
205 Basically, there are two types of magic; good and bad. Bad magic is feared by people and society opposes it  
206 whereas, 'good magic' is primarily used for protection against evil forces that are found everywhere. Both bad  
207 and good magical powers are harnessed for private and public benefits. Both magical powers are also enshrined in  
208 amulets, body marks, charms, feathers, teeth of lions, crocodiles and snakes, powder and seeds and are wrapped  
209 in leather and worn on the neck, waist or upper arm or as rings. These days, however, such magical items  
210 are concealed under clothes to avert suspicion of their owners' indulgence in such widely unacceptable acts.  
211 Sometimes, such mystical powers are embodied in incantations filled in little horns of small antelopes or sewn in  
212 lion or leopard skins, making the horns and skins as powerful as the animals were when they were alive. Indeed,  
213 many political elites have no doubt that when the charms are prepared according to regulations; they potently  
214 serve for the various purposes they are prepared for. Similarly, there are taboos that accompany each magical  
215 acts/materials so that they do not lose their potency.

216 There are many ways by which Nigeria political elites are known to use magical powers to gain entry into  
217 public offices and to emerge victorious at elections. One of such ways is by casting magical spells on political  
218 opponents by calling out such opponents' names and the electorates of the various Local Government Areas and  
219 Constituencies of interest at certain shrines. This is similar to what was practiced in the Jewish society by the

220 appropriation of certain peculiar symbolic actions. Citing an instance Ndiokwere described the use of symbolic  
221 magic as nothing but the last echoes of magic practices ? Symbolic action is described in 2Kings 13:15ff, [where]  
222 Elisha told the King of Israel to shoot with the bow and the arrows in the direction of Syria in order to secure  
223 victory over Israel. 18 Another kind is productive magic which is harnessed to gain favour in politics. This  
224 kind of magic enables the user to get party nominations and hold government offices, irrespective of any credible  
225 character or abilities for delivery, and to occupy such public offices for as long as possible. Supporting the claim,  
226 Babalola stated that a political leader can come into political office by the use of magic and if such a leader is  
227 to be retained, magic could be used. Also, if a leader is no more needed, magic could be used in ejecting him  
228 [or her] from the office. 19 A clue is given by Gehman on how magical incantations are appropriated by these  
229 political elites:

230 Early in the morning, the person rubs the magic on his [or her] hands and swallows some medicines while  
231 saying these words: 'I take this medicine to help me find favour with the electorate, when I meet them today'.  
232 When he [or she] approaches the work place of INEC (Independent National Electoral Commission) concerned,  
233 he [or she] rubs the medicine on his or her face, on the head and on his or her toes and heels, saying these  
234 words: "if the back of the head ever became the face, let it be so today. If the sun ever rose from the West, let  
235 it be so today. I make all political enemies and opponents the heels, the back of the head, while I myself will  
236 be the face and the toe; I now open my eyes to see my request and need met by the INEC officials in charge.  
237 He or she then rubs the magical power medicine on the hands saying, 'I mix my word with the words of the  
238 resident INEC Commissioner like this powder in my hands'. 20 With these words, the officer(s) in charge will  
239 listen to him or her and many times, their requests and desires are granted speedily. Magical powers are also  
240 used by the Nigerian political elites to make a court judge decide in their favour in an election dispute. To  
241 achieve this, magical powers may be placed in the palm of the hand and blown into the air, while stating their  
242 desire. They powder may also be poured at the place where the court case will be discussed. 21 It is believed  
243 that the magical powder "blinds" the eyes of the judge to dispense judgment in the politicians' favour. It has  
244 been discovered that the use of magic was and is still very important in Yoruba politics and has far reaching  
245 effects on the people in one way or the other. For instance, the role of magic in OPC, which members of the  
246 society enabled to arrest the toombolo because a menace to the Ogbomoso community cannot be forgotten in a  
247 hurry amongst the people. 22 Similarly, Nigerian political elites harness magical powers to protect themselves  
248 from enemies, robbery attacks, party thieves and thugs of their opponents. They do this by wearing charms and  
249 amulets. Among the Tiv of Central Nigeria, such magical protection is conceived in the dufu (invisibility charm).  
250 The dufu is a body protector charm which makes its holder invisible to his or her enemies. With the dufu, one  
251 can transform into a lower creature like a spider or wasp and escape capture when trapped. Affirming the claim,  
252 Shishima says, "when one nyordufu (becomes invisible), he [or she] maintains his [or her] position till anger is  
253 averted ?" . 23 Among the Esan of Edo State of Nigeria, there is a similar practice of traditional bullet-proofing  
254 like other types of bullet proofing in Africa. Among these people, bullet-proofing practices and incantations are  
255 used to activate and stimulate the occult power (e.g. the Agbara in Yoruba). These magical powers are designed  
256 for performing feats like vanishing at critical times; warding-off thieves from places of residence, and concealing  
257 ill-acquired property while getting juicy political jobs and promotions. There are those obtained for detecting  
258 poison in drink and food since the politicians themselves do not trust their companions or friends. Attesting to  
259 the efficacy of magical powers, Awolalu argued that, although these mystical, preternatural and esoteric powers  
260 are virtually inexplicable, they cannot escape notice when they are manipulated by those who have access to  
261 them. 24 ii. Witchcraft Witchcraft is practised by Africans. Practice as used here is engaging to the power of  
262 a supernatural agency. Throughout the African continent, discourses on witchcraft or sorcery are intertwined  
263 with and shrouded in mysticism or spiritism. In the contemporary Nigerian society too, witchcraft is employed  
264 in modern politics.

## 265 **9 Gescheire affirms this view:**

266 There [is a] close conceptual link for these people between witchcraft and power ? Most importantly ... not  
267 only to local politics within the village but also to modern relations to the state and national politics? Though,  
268 witchcraft is a 'traditional' obstacle to development and the emergence of the new inequalities ? I stumbled upon  
269 all sorts of interventions of occult forces in modern politics. I also noticed that such incursions could have highly  
270 different implications for the course of political processes. 25 In local politics among the Tiv of central Nigeria  
271 for example, a person comes to authority not just because he is strong in personality, but also because he is rich  
272 intsav (witchcraft) and has mastery of manyakombo (ritual) which by nature inspires and attracts respect for  
273 him.

274 Further, a political god-father could purchase the powers of witchcraft for his son(s) or member(s) of his  
275 political party. To buy witchcraft powers to win elections, they may obtain toe and/or finger nails, hair, bones  
276 and teeth of human beings and some animals like crocodiles, hyena either whole or parts. They also harness  
277 claws, fur, horns and skulls of certain animals as directed by the traditional priest/priestess or prophet/prophetess  
278 and diviner(s). Also, the penis and clitoris of a youth, depending on the political request, are said to be used  
279 particularly because these human parts are highly potent in witchcraft for the killing of party opponents or  
280 enemies. Such body parts are sometimes materials for sacrifice. The essence of the sacrifice is that if the prediction is  
281 good and favourable, it would help the client to enjoy the fortunes. However, if the prediction is

## 9 GESCHEIRE AFFIRMS THIS VIEW:

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282 bad, the essence is to ward-off evil. A widely reported proof of these acts of witchcraft by politicians is an event  
283 that occurred in 2004. Acting on the petition of a complainant received on July 26, 2004, the police raided two  
284 shrines belonging to two deities namely Ogwugwuisala and Ogwugwuakpu. Consequently, Inspector General of  
285 Police, Mr.Tafa Balogun, received a presidential directive to personally take charge of the on-going investigation  
286 into the Okija shrine where the police recovered 20 human skulls and a fresh corpse.

287 It was also reported that the corpses had some missing parts-hands, genitals or heads. Some of the corpses had  
288 decomposed while others were still fresh. The police arrested 30 Juju priests, who were said to be ministering to  
289 the deities. The police also discovered about 10 registers said to be containing relevant information about the  
290 corpses and other activities of the adherents of the deities. It was also reported that the registers ? contained  
291 names of the people, including prominent personalities who visit the shrines. 26 A team of police officers led by  
292 the then Anambra State Commissioner of Police, Felix Ogbadu, visited the Okija shrine where they made some  
293 gruesome discoveries. Notable amongst the clients of this shrine were the late Chief Victor Okafora.k.aEzegu  
294 who reportedly had a dispute with one Nzeribe, a member of the House of Representatives. Not long afterwards,  
295 Ezegu died in a ghastly motor accident believed to have been caused by the gods. The insinuation was that  
296 Governor Ngige and other government functionaries that patronised the shrine are cult members. 27 Also in  
297 the heart of Yoruba land, there are shrines where human beings are found with all their private parts removed.  
298 Some of such shrines are located in Ijaiye area of Abeokuta Nigeria, Ile-Ife and some shrines in Benin City. Kunle  
299 maintained that, "The so called pressure groups all connected to what looks like Okija in all parts of Nigeria."  
300 28 Some witchcraft practitioners revealed another way of acquiring or transferring occult power from a political  
301 god father to this godson or vice versa. Most commonly, a godfather may sometimes take the godson or a to-be  
302 godson for initiation into the secret cult for such a son to acquire witchcraft powers or be fortified and to find  
303 favour with the electorates' and INEC officers during campaigns and elections. This is usually done in stages.  
304 First, the political godson is indoctrinated concerning the benefits of the actual initiation, and then comes the  
305 initiation rite. In the initiation room, the godfathers and their initiated and to be initiated son(s) would wear  
306 a prescribed cloth (red, black and/or white), or may sometimes be naked during the rite(s). Then the overall  
307 godfather, often referred to as "Lord Spiritual and Temporal", will show the intending initiates different sizes and  
308 shapes of power after which, comes the initiation proper. in the following places: the pubic area, tongue, fingers  
309 and buttocks. Blood is transferred to each other. Certain powders are rubbed into wounds made by the cuts.  
310 This becomes the source of power for witchcraft. 29 To seal the powers of the transfer of power, certain acts of  
311 incest must take place. While a male must commit incest with his daughter, a female must do same with her son.  
312 Alternatively, intercourse with an animal may take place. After the initiation rite, any time the political godson  
313 scratches his cuts, applies the spoken word or points his finger towards the Nigerian electorate or the masses, a  
314 good number are bewitched into doing the bidding of such political figure(s). Commenting on the prevalence of  
315 the godfather-son syndrome in Nigerian democracy, Isiguzo noted:

316 After eight years of unbroken democratic experience in 2007, the green horns that held sway gradually  
317 metamorphosed into leaders whose thoughts simply became law. They literally took over the political landscape,  
318 dictating the pace on how, when, where and why things should be done their way. Thus, a new crop of political  
319 godfathers was born. Across the country, the story was the same. The godfathers directed affairs and, in most  
320 cases, ensured that their surrogates stepped into their shoes. 30 Sometimes, a to-be political aspirant or political  
321 elite asks secretly from friends how he or she can meet the most powerful witch doctor within an area. Arriving  
322 at the house of such a witch, the cost of the purchase is stated. Yet, some of these Nigerian political elite may  
323 purchase witchcraft powers at a cost and are given spirits which live in a gourd. These spirits become the  
324 servants of such elites. Whenever the political figure wants to bewitch someone, such as a contending political  
325 opponent within or outside his or her political party, he or she would send the given-spirits. It is believed that  
326 sacrifices are made to the spirits quarterly, twice or once a year. These sacrificed which may include animals  
327 (such as cows or goats) or humans.

328 iii. Divination From the ancient times till the present, people have been divining (predicting) the future  
329 through various means. In the present democratic era, the Nigerian elites often employ divination methods to  
330 silence the Nigerian masses/electorate in politics. According to Gehman divination may be done as follows:

331 [He] divines with arrows and the names of the different cities are written on each arrow and placed in a quiver.  
332 Those arrows are shaken and then thrown out in order to learn the will of the god. Whichever arrow comes out  
333 first reveals the city to attack. Or the arrows were thrown up into the air and the direction they faced on the  
334 ground showed the direction of attack. 31 Nigerian political elites also hold consultations with their family or  
335 ethnic idols or ancestral images. In addition to this, they sometimes raise household gods in the privacy of their  
336 bedrooms in respect of their political career in order to render the masses of Nigerians docile, while they continue  
337 to loot the treasury without question or remain in positions of authority unchallenged. Also, through spirit  
338 possession, these political elites may right at the beginning unearth the political terrain in order to determine  
339 their political fate. In this mediumistic divination, the requests of the political clients are revealed through  
340 specialists or cult attendants who become possessed by a spirit after a worship session usually characterised  
341 by intense drumming, ritual dance and songs. Among the Tiv, manyazôv (nature spirit) cults abound and are  
342 patronised by many politicians.

343 Politicians also employ live and dead animals to divine the will of the gods for their political ambitions. Some  
344 Africans, including Nigerian traditionalists such as diviners or priests, know many animals that have special

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345 meanings in life's endeavours. At the ordinary level, the specialists meet the political requests of these elites by  
346 merely observing the movements of certain animals. Sometimes, a politician, under the instruction of a traditional  
347 specialist, may to ask the animals various questions or state their political needs to them. The noises such animals  
348 make reveal the electoral fate of the inquirers. Yet, some are requested by these religious specialists to live in the  
349 anus or womb of certain animals like cows. Sometimes animal parts like liver and heart are examined by diviners  
350 to reveal someone's political fate. Further, messages may be derived when shoulder blades of sacrificed animals  
351 are placed in a fire and cracks develop. Gehman affirms that in getting messages from the sacrificed animal,  
352 these cracks are studied and used to divine. 32 At a more supernatural level, many elites such as Governors,  
353 Local Government Chairmen and Councillors are made to bury live animals such as sheep or cows in their official  
354 residences, homes; as stories of these abound. An anonymous person narrated his experience:

355 I was put into a bee hive, and then thrown in a big fire which was made outside a small house. As the fire  
356 flamed, I heard someone call my name. I looked but didn't see anyone. I was given something that looked like  
357 red seeds to swallow. I was told to repeat some words after the voice. This I did. Cuts were made on my body  
358 and medicines rubbed on them. These cuts ... [are] the source of my power whenever he rubbed them. Certain  
359 instructions were given. I was then not allowed to wash or drink water for seven days after reaching home.  
360 33 Nigerian politicians are known to have made innumerable animal sacrifices to such specialists with the hope  
361 of knowing their electoral fate. This star divinatory practice was very common in ancient Babylon in 2000BC  
362 and/or attacking his or her star with is still practiced also along in Asia beginning with China, Japan, Central  
363 Asia, North Africa as well as parts of Arabia and some places in the West.

364 Star reading (astrology) as a divination type is also harnessed by the Nigerian elites in unveiling their political  
365 ambition(s). Certain Africans hold a strong belief, that the sun, moon and planets are living beings and each  
366 "houses" a god. In this divination type, the path (zodiac) of the sun, moon and planets is divided into twelve  
367 parts, each represented by an emblem such as ram, bull, twins, lion, virgin, scorpion, archers, goat, water carrier  
368 and fish. With the astrological divination, predictions of a person's/politician fortune, including his or her life,  
369 wealth, friendship and/or attacking his or her star with spells. This divination had been in practice about 3,000  
370 years ago in Chaldea and Babylon, spreading to Greece, Rome and Europe. 34 Other divination types which  
371 Nigerian politicians elites engage including the use of written symbols and cards with attached meanings. Others  
372 throw dice or stones to observe whether an odd or even number will appear. Some others, through the specialists,  
373 divine and examine the lines on their clients' palms, or forehead to determine their political fate and offer them  
374 solutions if the readings reveal evil.

## 375 10 c) Effects of Occult Practices on the Masses in Nigerian 376 Democracy

377 The masses of Nigerian are believed to be spiritually manipulated by the political elites, such that they are unable  
378 to ask their political representatives (councillors, assembly men/women, senators, the president or governor) basic  
379 questions that border on governance such as: what they exactly earn, the difference between their stipulated  
380 salary and their actual income, how much their constituency allowances are, how much of it actually goes to  
381 their constituency and how much the nation spends on security votes. When people are disenfranchised and/or  
382 elections are massively rigged or unfairly cancelled, they hardly object but rather resign to fate. One notes that  
383 the option A4 under the Ibrahim Babangida-led administration produced an acceptable national leader in June  
384 1993. However, Babangida cancelled the election that was largely held as fair and free by all sensible Nigerians.  
385 The masses did nothing! Furthermore, the 2007 elections were so awful that the key beneficiary felt compelled  
386 to admit as much in his inaugural speech as president. Sanusi record that, "The riggings that took place during  
387 Obasanjo's eight-year presidency took electoral injustice to another level, and ordinarily in a politically sensitive  
388 nation, a revolution, like a volcanic eruption, should have erupted, dismembering the nation in the process." 35  
389 Yet, the 2011 election turned out to be not only flawed, but one of the most deceptive and divisive in Nigeria's  
390 electoral history.

391 Another perceived effect of occult practices on the Nigerian masses is that they have become inexplicably  
392 docile such that Osundare said, "when they should kick, they temporize, when they are to smite, they smile."  
393 36 A good example is President Jonathan's informed action on removal of Fuel subsidy and hike in the price  
394 of Premium Motor Spirit (PMS). Mr President in a statement during the uprising said, 'No going back'. One  
395 could easily imagine the presidential advisers and cabinet members saying, we know Nigerians: They will only  
396 shout for a few hours then go back to business as usual. We know Nigerians: they will quickly adjust. 37 indeed;  
397 Nigerians have really adjusted as the presidential advisers predicted. Expressing dismay at the docility of the  
398 masses of Nigerians, Osundare wonders:

399 Why is it that Nigerians no longer blush? How did [they] come to develop a skin that is so thick that any  
400 arrows of degradation, no needles of dehumanization are ever sharp and violent enough to penetrate our body  
401 and rouse our senses? How did [they] nerves slide into their present state of stupor? ... are [they] so reprobate  
402 that we become so forgiving, so oblivious of the crimes of those who rule us because [they] have lost the capacity  
403 to recognise their malefactions? 38 Another effect of the use of occult practices by political elites on the Nigerian  
404 masses is that they do not show anger with their deplorable, pauperised state, nor do they frown at the corruption  
405 of their political elites. This complacency, more than their helplessness and hopelessness, is revealed as they now

## 11 RECOMMENDATIONS

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406 gain much joy and fulfilment listening to whispers of the deals in high places involving huge sums of money that  
407 they did not believe were obtainable in the country. The complacency of the masses of Nigerians of the public  
408 treasury by political elites is what Achebe records in his novel, *A Man of the People*:

409 'Let them eat', was the people's opinion, after all when white men used to do all the eating, did we commit  
410 suicide? Of course not. And where is the allpowerful white man today? He came, he ate and he went, but we are  
411 still around. The important thing then is to stay alive; if you do, you will outlive your present annoyance ? 39  
412 One other noticeable effect of occult practices on the Nigerian masses is that the electorates dissociate themselves  
413 from the activities on the political scene while the political class continue to have a field day as a result of the  
414 disillusionment of the masses. This strategy they employ because they argue that the field of politics must not  
415 be left in the hands of 'charlatans'. When serious people and starving persons turn away from participating in  
416 politics, those who have nothing to offer invariably take over. As Fayemi stated, understandably, if you make  
417 political discourse more negative as some do, you deliberately turn ordinary people off politics; more people  
418 become cynical and stop paying serious attention to politics. 40 Another effect of occult practices by politicians  
419 on the Nigerian masses in the present democratic era is that the people wallow in abject poverty in the midst of  
420 obscene affluence. As the Bible says, "I see the wickedness under the sun where slaves ride on horses and the sons  
421 walk." 41 The result of this is that the masses have developed other unholy means of survival instead of rebelling  
422 against at such oppressive structures. They become vulnerable to the scheming political elites, who expend them  
423 in gang fights over electoral wards with a few N100 notes, propelling them to destabilise the towns and cities for  
424 sectarian advantages. Christians and Muslims rather than remain steadfast in their prayers and live according  
425 to the scriptures, engage in praise singing of these corrupt elites in their various strategies of looting money from  
426 the national treasury. Further an article in *The Nation* has provided a detailed description of the scenario insight  
427 into their antics thus:

428 If you are poor you are told, it is because you, have strayed from the straight and narrow way? these preachers  
429 portray every crook in power as God-chosen, even when that power has come through rigged elections, occult  
430 means and murderous brigandage. They conduct thanksgiving services for the notorious political jobbers and  
431 perform home-coming ceremonies for returnees with looted fortunes. When the wealthy crook hands them the  
432 key to a luxury car or private jet), they shower the 'cheerful giver' with blessings, beseech god to prosper his  
433 ways', and extol his virtues to the heavens. 42 Another influence of occult practices on Nigerian democracy is  
434 the lawyers, who ordinarily should be upholding the rule-of-law, cluster around to defend the fraudulent acts  
435 perpetuated by the political elites at the polls or in their offices. It is laughable that platoon of Senior Advocates  
436 of Nigeria (SAN) and other lawyers are always eager to defend these elites whose cases have no merit in employing  
437 much legal jargon. Many, like Shika noted, use all sorts of technicalities to frustrate the cases in court, ? ten  
438 thousand SANS will speak and make [these] suspects less guilty. 43 One recalls the smiling faces of the subsidy  
439 scam suspects when arraigned in court as shown on the electronic media. The smiling faces of Mr. Mahmud  
440 Turkur and Mr Mamman Nasril during their arraignment at the Ikeja High Court for fraudulently benefiting from  
441 the subsidy scheme speak volumes. Shika maintained that the smiles on their faces made mockery of Nigerians,  
442 adding that "? [They were] unrepentant in their carriage and totally unlaced by the charges against them,  
443 obviously because in their estimation, the case was going nowhere." 44 In the face of the occult practices by  
444 political elites in Nigeria, even prayer, a religious rite that is believed to cause God to interfere in the affairs on  
445 earth, can hardly have much impact. Despite thousands of churches/mosques and the millions of Christians/  
446 Muslims, praying loudly corruption is on the increase. Thus God himself, lamenting on this unfortunate situation,  
447 says, "behold the Lord's hand is not shortened that it cannot save, neither his ear too heavy, that it cannot hear.  
448 But your iniquities have separated you and your God, and your sins have hid his face from you, that he will not  
449 hear" (Isaiah 59). ??5 Many Nigerians have become adulterous, idolatrous and religious flirts; they have thus  
450 become 'powerless' because they are neither core Christians, Muslims nor traditionalists. The resultant effect  
451 is what God says: "I know thy works, that thou art neither cold nor hot: So because thou art lukewarm, and  
452 neither cold nor hot, I will spit you out of my mouth (Revelation 3: 15-16). ??6 Having established that the new  
453 elites in Nigerian democracy harness occult practices to enable them engage in corrupt practices apprehended,  
454 the next section of this paper makes recommendations to curb this trend.

## 455 11 Recommendations

456 To curb the trend of massive, unchecked corruption facilitated by the occult practices by the new elites in Nigeria,  
457 the following recommendations are made:

458 ? Nigerian elites via the rule of law should change their attitude toward the people while the Nigerian masses  
459 need to change theirs or to those in position or authority. Too often, Nigerian masses encourage the criminality  
460 of their rulers by kowtowing to their disdain, denying themselves any claim of self-respect.

461 ? Nigerian masses who largely claim to be Christians should wholeheartedly serve their God and stop being  
462 day-time Christians while at night and in secret visiting the traditional African shrines and altars. Only then  
463 can their prayers be heard by God, and their pauperised and deprived state be salvaged.

464 ? Through dynamic public education and legislative enforcement through a sanctified and proactive judiciary,  
465 Nigerians can achieve their goals and create an environment free of corruption. Through such enlightenment  
466 programmes and seminars, bribery can be discouraged while through legislative enforcement, prosecution of  
467 bribery offences must come with stringent penalties to make people desist, from all forms of corrupt practices.

468 ? Further, corruption, especially political corruption, can be eliminated with real electoral reform which would  
469 guarantee credible elections and further eject those who fail the electorates.

470 ? There should be the provision of infrastructure and provision of equal access to public education, healthcare  
471 and social services that will enable the masses' attain their full potentials. Those in power who cannot ensure all  
472 of these should be honourable enough to resign from such public positions.

473 IV.

## 474 **12 Conclusion**

475 This paper has brought to limelight the various mystical forces and agencies, such as supernatural agencies  
476 like divination, magic, sorcery and witchcraft, which Nigerian politicians use to silence the masses and emerge  
477 victoriously at the polls gaining entrances into public offices. The paper has also revealed the effects of such  
478 occult practices on the Nigerian masses to include low self-esteem, high rate of crime and general undevelopment.

The paper this concludes that steps need to be taken urgently to curb this evil trend.<sup>1</sup>

*[Note: [godfather] sits with [his] legs wide apart, facing [his godson] who does same. The [godfather] places a horn  
between [his] legs. After saying some words, the [godson] stretches forward to take the horn. Cuts are made on  
the [godson] by the [godfather]]*

Figure 1:

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480 [Bible] , Holy Bible .

481 [Dopamu?????] , P A Dopamu????? .

482 [Ibid] , Ibid .

483 [Ibid] , Ibid .

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## 12 CONCLUSION

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