

Spirituality and Entrepreneurial Development among Mountain Prayer Warriors of Ori-Oke Basin in Ilorin, Kwara State, Nigeria

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Abstract

As a country that serves as home to prominent religions, Nigeria provides an interesting context in which to evaluate the relationship between religion, spirituality, and entrepreneurship. Various studies have taken advantage of this to account for the role of religion in the entrepreneurial growth and development of Nigeria. But until recently, there is scarcity of research that is geared towards the relationship of mountain prayer warriors' spirituality and their entrepreneurial drives. Therefore, this study analyzed and explained the relationship that exists between the spirituality of mountain prayer warriors and their entrepreneurial propensities. A descriptive cross-sectional survey design was adopted with qualitative research method. Findings revealed that Prayer Mountain (Ori-Oke) has become a force in nurturing business startups and encouraging entrepreneurship among its adherents. However, further analysis showed that the Ori-oke is faced with some challenges which, if not addressed urgently, will definitely affect its effectiveness. It was therefore, recommended that government should provide adequate security for worshippers while other concerned agencies should adequately monitor and regulate the activities of the worshippers on the Ori-Oke prayer ground.

Keywords: Spirituality, Entrepreneurial Development, Mountain Prayer Warriors, Ori-Oke

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Introduction

As a country with exuberant, vigorous, dynamic human resources, Nigeria is endowed with numerous business and investment potentials (Onwubiko, 2010). Nonetheless, the impact of global economic and financial crisis and its associated mass unemployment and job losses has brought to the front burner the issue of entrepreneurship (Bassey; Charles and Ojua 2014). And since entrepreneurial development is the yearning of every developing economy, there is the need to identify and consolidate the various forces that have the potential to promote entrepreneurship and self-employment avenues in Nigeria (Osamwonyi, 2008).

Notably, various studies have been preoccupied with the role of religion in the entrepreneurial development of Nigerians with little or no regard for the possible influence of spiritual embodiment of mountain prayer warriors on the entrepreneurial development of its populace. Recent researches such as Bassey (2014) that focuses explicitly on the relationship between mountain prayers and entrepreneurship are rather scarce. Essentially, the three main religions in Nigeria which are the Islam, Christianity, and the African Traditional religions possess the beliefs and teachings that are directly related to acquiring life sustaining skills (Ayegboyin & Ishola, 1999). And as such, many religious people of the world have been self-dependent and entrepreneuring (Bassey 2014).

Given the above assertions, the main thrust of this study is to identify Prayer Mountain (*Ori-Oke*) in churches as an ideal and invigorating social institution which is capable of using its resources, social capital, and experiences to benefit the lives of its populace and enhance entrepreneurial development among Nigerians.

Literature Review

Conceptualization of Terms: Spirituality, Religion, Entrepreneurship and Prayer Warrior

Spirituality: Mitroff and Denton (1999) defined spirituality as ‘the desire to find one’s ultimate purpose in life and live accordingly’. It is the basic feeling of being connected with one’s complete self, others and the entire universe. Spirituality is also defined as “the relationship of the human person to something or someone who transcends themselves” (Bullis, 1996). Hemert and Sheridan (1999) referred to spirituality as a relationship to a force greater than oneself. According to Rust and Gabriel (2011), spirituality is conceived as an inner experience by an individual who, through connection with others and a higher power, finds meaning and purpose in life.

Religion: Religion, as a very important concept, is related to spirituality. Carroll (1997) explained religion to be “one’s basic nature” and “the unique inner search for fuller personal development through participation into transcendent mystery” (Delbecq, 1999). Durkheim (1912) defined religion as a unified system of beliefs and practices relative to sacred things, beliefs, and practices which unite into a single moral community called the church and those that adhere to it. To Durkheim, religion is a source of social and moral order binding members of society to common social project, a set of shared values, and beliefs.

According to Okwueze (2003), religion is a regulated pattern of life of a people in which experiences, beliefs, and knowledge are reflected in man’s conception of himself in relation to others, his social world, and the physical as well as the metaphysical world. Thus, religious values and norms have significant effects on human behaviour and even work behaviour (Osman-Gani, Hashim, & Ismail, 2012). With the foregoing definitions, religion can

be safely identified as a social fact that assists in the evaluation of moral, social, and economic relevance to the society.

Entrepreneurship: Entrepreneurship is a stimuli engine of economic improvement; it increases productivity, create jobs and social welfare (Ahmadpour et al., 2004). Drucker (1985) emphasised that creativity and innovation are associated with entrepreneurship and as well interrelated. Thus, entrepreneurship is the art or science of innovation and risk taking for profit in business. According to Hisrich, Peters and Shepherd (2007), entrepreneurship is the process of creating something new in value, by devoting the necessary time and effort, assuming the accompanying financial, psychic and social risks, and receiving the resulting rewards of monetary, personal satisfaction and independence. This definition defines anyone in any vocation or profession as an entrepreneur.

Prayer Warriors: In Christianity, prayer warriors can be anyone who is committed to praying for others. They are interceders who often see themselves as engaged in spiritual warfare against satanic forces on behalf of others before God. To intercede means to come in between; so prayer warriors are, in effect, coming in between God and the challenge(s) in another person's life. They are like defence attorneys appealing to the higher court on behalf of their defendants.

Religion, Spirituality and Entrepreneurship: The Nexus

Religious beliefs and practices in the past were not usually linked to economic activities such as entrepreneurship. However, scholars dating back to Adam Smith and Max Weber assert that religion plays a fundamental role in shaping economies (Netting, Thibault and Ellor 1990). It has also been argued that values and attitudes are as much a part of the economy as its institutions and policies. Inherently, entrepreneurship is central to

economic growth and development of a modern economy (Ononogbu, 2006). Therefore, the importance of understanding the relationship between religion and an individual's entrepreneurship drive helps societies unveil potential opportunities for growth and development.

According to Ter Haar and Eliss (2006), religion can be considered as a historical point of departure for the modern conception of development. Religion creates an enabling environment which stabilizes the nation. The peaceful atmosphere facilitated by religion leads to generation of wealth and overall development of citizens as it motivates people to powerfully act the way they do (Leonard, 2014).

Hisrich (1990) and Nair and Pandey (2006) suggest that religion plays an important role for the decisive characteristics of an entrepreneur. Religious institutions have been discovered to provide institutional context for entrepreneurial networking and social capital building, which differs from market-based relationships.

However, the focus of this study is on how much the church inserts itself as a formidable social actor with an enormous obligation in mapping a new path of development for Nigeria. This obligation includes the challenge to erect a Nigeria where poverty and hopelessness of the majority of Nigerian population are surmounted with the available human resources. This is because each individual is seen as a potential entrepreneur who is a gift of God's grace bestowed upon the society. Such entrepreneur uses God's resources (ideas and wealth) to create utility and fulfill human wants. To this end, Kalu (2004) and Ononogbu (2008) averred that the church is a relevant institution in bringing about social change in the society.

One of such developments which have, to a large extent, attracted attention

from leading scholars of religion in the 20th century is the emergence and development of Evangelical, Charismatic and Pentecostal movements (Martin, 1990; 1999; 2011; Berger, 2001; Heslam, 2013). Pentecostalism emphasises spirituality with respect to prayers, aside from economic (cost-benefit) considerations which might arguably lie behind individual choice to participate in religious activities and organisations (Fatokun, 2006). According to Olayiwola (1987), a new form of Pentecostalism (*Aladura*) has its roots in the Southwestern region of Nigeria in which specific places of worship are preferred to facilitate the spiritual exercise of prayers. They term these places *Ile Mimoo Ori-Oke* (sacred places), which they use as a sort of retreat against distraction from the outside world; prayers rendered here are said to be effective. The practice of visiting sacred mountains by the *Aladura* constitutes a major factor of deliverance and conversion for these churches. Usually, the general atmosphere in these sacred places, particularly on the mountains, gives relief from all kinds of worldly tensions as they 'climb' the mountains. Such mountains include *Ori-Oke Olorun* (mount of God); *Ori-Oke Atunse* (mount of restoration); *Oke Igbala* (mount of salvation); *Oke Itusile* (mount of deliverance); *Ori-Oke Olorun Bemowo* (mount of God's visitation); *CAC Ori-Oke Baba Abiye* (CAC's mount of safe deliverance); *Ori-Oke Olorun Seun* (mount of thanksgiving); and *Ori-Oke Isegun* (mount of victory). Olayiwola (1987) further asserted that mountain prayers have gained prominence even as some churches have it enshrined in their doctrines that members seek spiritual help for health problems and other miracles on these sacred mountains.

The Pentecostal form of Christianity is commonly thought to have common characteristics in both doctrine and practice which, in most cases, is associated

with values of strong personal motivation and responsibilities, sometimes in the context of a "material prosperity gospel" (Meyer, 2010). These values may be supportive of individual and collective entrepreneurial effort, either for personal gain or for social motives, resulting from stronger self-control or self-regulation (Haynes, 1995; Coleman, 2000; McCullough and Willoughby, 2009; Anderson et al., 2010). As such, entrepreneurship has been described as a spiritual process of the manifestations of an individual's intrinsically held visions, dreams, and values. According to Karjala (2007), when believers give their hard earned wages to the anointed servants (ministers who preach and teach the doctrine), a spiritual tenet is enacted assuring the contributors of the pre-ordained multiplication and gain-coming of their financial oblations (offerings or seeds). Karjala (2007) further noted that Christian's intrinsic and spiritual transformation will inherently produce an outward working that takes effects in every area of life.

According to Amin (2011), spiritual incentives are perhaps the best alternative to material incentives as people are induced by spirituality to achieve pre-determined objectives. In other words, the integration of one's spiritual life and working life leads to more successful businesses and to a greater satisfaction of customers and stakeholders. This is because this integration can help to keep one's efforts and ethics in line by boosting one's sense of meaning and drive to succeed (Fatokun, 2006). For instance, promoter(s) of a business venture or entrepreneurial activity can be an individual or group of individuals who are passionate about making the venture a successful one; as such, the more successful the venture, the more deeply they are engrossed in their dream and placed themselves in the role. Often, spirituality is derived from one's

religion and it involves a high level of commitment to one's value system. With the help of spirituality, potential entrepreneurs are able to gain a deep sense of who they are; they are inspired by their dreams and vision; they believe in themselves; they draw on various talents by committing themselves to the path of success; and, allure the bounties of God, the universe or providence (David et al, 2009).

Remarkably, studies abound on the influence of religious activities on the entrepreneurial propensities and socio-economic development of Nigeria but researches about spirituality and entrepreneurship development are less frequent. Thus, considering the spirituality of prayer mountain warriors as one of the factors that are likely to influence entrepreneurial propensities, it becomes pertinent to investigate the *Ori-Oke* Basin and its impact on entrepreneurial development among prayer warriors and seekers in Ilorin, Kwara State, Nigeria. It is appropriate to critically examine the compatibility of *Ori-Oke* in terms of its scriptural foundation and its influence on entrepreneurial conduct of the prayer warriors and seekers.

The Scriptural Foundation of Mountain (*Ori-Oke*)

A mountain is commonly referred to as *Ori-Oke* in Yoruba language in the Southwestern part of Nigeria and some parts of the North-central region of the country (Nwosu et al, 2017). It serves different purposes to humans as it could be a place of refuge in times of war. However, *Ori-Oke* has a logical religious symbolism for Christian cultures since they are believed to be "closer to God" who dwells in the heaven (as in the sky) (Borokini, 2016). And as such, religious individuals have taken to *Ori-Oke* as sources of spiritual, rather than physical refuge.

These *Ori-oke* (mountains), *Agbalaa* ("vineyard") and river side resort

are numerous in Yoruba land and their epithets portray their importance. Some of these include *Agbalaa Itura* (vineyard or sacred place of mercy); *Agbalaa Iwosan* (vine yard of healing); *Agbalaa Iyanu* (vineyard of miracles); and *Agbalaa Idande* (vineyard of deliverance) (Nwosu et al, 2017; Borokini et al, 2016).

The essence of this study is to explain the latent functions of mountains as opposed to its manifest functions. A latent function of mountains is the fact that they are usually utilized as a place of prayer and worship by religious adherents in various parts of the world.

According to Baiyewu (2014), some prophets and pastors also shed lights on the scriptural foundation of *Ori-Oke*. Accordingly, Prophet Michael Olubode of Divine Prophetic Ministry, *Ori-Oke* could be said to be special because of the inspiration people draw from such environments. Prophet Moses Aladeolu, the Founder of CAC *Ori-Oke Aanu* in Abuja, also claimed that *Ori-Oke* is in accordance with the example of Moses, a Prophet of God; "*Then Moses went up to the mountain, and the cloud covered the mountain*" (Exodus 24:15). This was also asserted by Pastor Obatoyinbo Afolabi of Power Hill Ministries Ilorin who said that the practice of praying on *Ori-Oke* has its origin in the Bible, and the benefits of utilizing these sacred places of worship transcends beyond the spiritual as it is also evident in the physical sphere.

Theoretical Framework

This study derived its theoretical foundation from the works of Weber (1947), a German Sociologist and a founding father of Sociology. In his work on the Protestant Ethic and the Spirit of Capitalism, Weber showed a nexus between capitalism and religion. Accordingly, Weber's theory provides the template as to how the activities on mountain prayer

grounds motivate people to take on entrepreneurial activities. This theory gives the direction on how the behaviour of prayer warriors are being shaped by the institutional networks, activities of religious members, priests as well as philanthropists of the *Ori-Oke*. For example, priests and clerics have become oriented to support economic solutions to poverty and social problems among prayer warriors and communities at large. These direct actions of the clergymen, priests and the prayer warriors help to catalyze entrepreneurial activity. More so, Weber (1947) asserted that entrepreneurs might be able to signal, through their (actual or claimed) religious convictions, a greater trustworthiness to customers, business partners and others. This emphasized on the role of *Ori-Oke* in building social and economic trust, either by inducing more trustworthy behaviour or by enabling prayer warriors to signal trustworthiness to others. This is because the ethical values shared among the prayer warriors define the group with social cohesion and trustworthiness which bring about economic advantage among them.

The bone of contention of Weberian theory is that religion plays an important role in the development of entrepreneurial drives of worshippers. But in spite of this, issues have been raised by critics. For instance, it has been held that Weber's findings are not applicable to modern day capitalism (Ilesanmi, 2000). But obviously, Max Weber's theory presents a milestone in the development of entrepreneurship theory. He used religion as the explanation variable for the entrepreneurs and entrepreneurial society and his theory presents a conceptual guide and roadmap to this study.

Research Methodology

This research employed both the quantitative and qualitative research methods with emphasis on interview as the

method of investigation in this study. Forty-five (45) prayer warriors were engaged including elders and pastors who performed the role of guardians and custodians of the prayer ground. The responses were recorded and transcribed verbatim. Each of the participants was involved directly from the prayer arena; while some were coming down from *Ori-Oke*, others were about to go up the mountain. Each of them was asked questions relating to the set objectives. They were given the time and space to express themselves on each of the set objectives. The data retrieved was analyzed with the use of percentage.

Description of Study Area

Ilorin, the capital city of Kwara State is a major attraction for various commercial and religious activities in the North Central region of Nigeria. It has major sites and mountains which have also been used alternatively as prayer centers by both Christians and Muslims adherents. *Ori-Oke* Basin is located in Ilorin South Local Government Area of Kwara State, Nigeria. During the course of the research work, it was observed that various prayer warriors function in certain capacities on the *Ori-Oke*. People from every sphere of life visit the *Ori-Oke* for one reason or the other, each in an attempt to satisfy personal interest. And like some other prayer mountains in Kwara State and other parts of the country, *Ori-Oke* Basin has its own unique features. According to one of the informants (a custodian), the arena could be divided into three segments as follows;

- 1) The Mountain Top
- 2) The General Ground
- 3) Location for Service Provision

1) The Mountain Top - This is the elevated stony part of the prayer arena where various prophets organise prayer and deliverance sessions with various groups and spiritual help seekers. This is the actual action

ground for intercessions, deliverances, word of knowledge, among others.

2) The General Ground- This is an arena where the prayer warriors converge, relax or settle down to do various things. They could sit down to rest, meditate, and meet with other mountain prayer warriors. They also discuss, receive messages, receive visitors, eat and engage in other forms of leisure. This is where the researchers engaged most of them as they were moving to the mountain top or coming from it.

3) Location for Service Provision- This is the arena where individuals are involved in

the sales of different products, and rendering of services for the various categories of mountain prayer warriors. They hold the economic segment of the *Ori-Oke* and make life more comfortable for the prayer warriors; they have various shops where they sell various goods. The researchers were able to understand that some of the owners of these shops came as solution seekers but have now been economically empowered as business owners and operators. This shows a nexus between spirituality and entrepreneurship drive.

Results and Discussion

Socio-demographic Characteristics of Respondents

Table 1: Socio-demographic Characteristics of Respondents

Socio-demographic data	Frequency	Percentage (%)
Gender		
Male	12	26.7
Female	33	73.3
Age		
18-30	7	15.6
31-40	15	33.3
41-50	12	26.7
51 and above	11	24.4
Marital status		
Single	14	31.1
Married	23	51.1
Divorced	8	17.8
Ethnic group		
Yoruba	30	66.7
Igbo	7	15.6
Hausa	2	4.4
Others	6	13.3
Total	45	100
Occupation		
Unemployed	11	24.4%
Civil servant	9	20%
Self-employed	25	55.6%
Monthly income		
Below #50,000	21	46.7
#50,000-#100,000	13	28.9
#101,000-#200,000	8	17.8
#200,000 and above	3	6.7

From Table 1, it can be deduced that majority of the respondents (73.3%) are females while the remaining 26.7% constitutes the male respondents. Majority of the respondents (84.4%) are over 30 years of age while the remaining 15.6% are between 18 and 30 years of age. Most people on the Ori-Oke are Yoruba (66.7%), 15.6% are Igbo, 4.4% are Hausa and the remaining 13.3% belong to other ethnic groups. With regards to occupation, majority (55.6%) is self-employed, 20% are civil servants and the remaining 24.4% are unemployed. Finally, 46.7% of the respondents earn below #50,000 monthly incomes, 28.9% earn between #50,000 and #100,000, 17.8% earn between #101,000 and #200,000, while 6.7% earn #200,000 and above.

Perception of the Essence of Spirituality

It was discovered that mountain top is characterized as a place free from all worldly distractions, and thus enhances the spirituality of adherents. One of the prophets claimed that it is not as if the Lord hears them better from the mountain top, but the solitude enjoyed when involved in earnest prayer and supplication is the most important criteria for prayer answering on the mountain top. Accordingly, private prolonged prayer on the mountain top makes the prayer warriors pour out their hearts to the Lord as His Spirit brings to their mind what they should pray about. They believe private prayer is essential to an effective Christian life, thus spirituality is of great essence to the life of a typical Christian. A 50 year old prophet said that *“It is extremely good and beneficial to come apart from all distractions to spend some time alone with your Lord in earnest prayer. Private prayers especially on a mountain top should not be neglected as it offers believers the opportunity to take all their needs and cares to the Lord”*. Another 42 years old prayer warrior on the Ori-Oke

Basin has this to say: *“All the prayers of a devote Christian are in the Spirit. This is because in the holy act of prayer, Holy Spirit becomes manifested in us. For the full manifestation of the Holy Spirit, one has to pray in solitude and that is what makes the mountain top a good place for effective prayer”*.

Spirituality and Entrepreneurial Development

It was identified in this study that there is a relationship between spirituality and entrepreneurial development among the Ori-Oke prayer warriors. The researchers found out that there are various ways through which indulgence in spiritual activities on the Ori-Oke has affected the economic wellbeing of prayer warriors and guardians. A self-employed respondents earning below #50,000 monthly explains that:

Since my business partners and I started coming for prayers at the Ori-Oke Basin, financial doors have been opening. We came to this Ori-Oke and God opened the doors of business breakthrough for us. Some goods that were seized have been released and debts owed have been paid. Business has started coming up gradually. And unlike in the past when we were really struggling, we now buy and sell in bulk.

Another respondent who is a civil servant earning between #50,000 and #100,000 emphasized another economic benefit by stating that:

The prophets usually ask us on second or third week of the month to bring rice, milk, food etc. to assist other Christian brethren. This is however not compulsory as no one is being forced to render this assistance. Business connection is being made here too; we can always trust our fellow prayer warriors.

The activities that members engage in have created a kind of bond among members and business connections have been developed. A respondent stated that mountain prayer warriors help each other to build businesses, rich members help to support a lot of small and medium scale businesses. This is due to their belief in the teachings that in return for effective prayer or donation by prayer warriors and seekers, their success in business is believed to be preordained and granted as external evidence of God's beneficence. In other words, it is expected that as members sow seed in terms of offerings on the *Ori-Oke*, so will they be bestowed with riches, wealth and prosperity from Heaven. This is supported by an outcome of a research carried out by Bassey (2014). Their study was based on the "Christian Prosperity Doctrine and Entrepreneurial Development of Nigeria". It was found out that the teachings of Christian prosperity doctrine encouraged the establishment and success of business ventures in Nigeria. More so, Henley (2004) in his study on the impact of religious association on entrepreneurial activity found out that there exist a significant social connection and association among the Evangelical-Pentecostal-Charismatic Christian affiliated members. And this social connection and association encourage entrepreneurship among members. In other words, there is a connection between religious affiliation and rates of entrepreneurship.

With further regards to social contact and connection made on the *Ori-Oke*, a 34 years old businessman now earning between #50,000 and #100,000 acclaimed that;

Since I came to this Ori-oke, I have been progressing. I met a major distributor who linked me up with his other colleagues. And since last year, I have become a major distributor of goods. Even when I don't have cash,

I get goods on credit and I can pay later.

Another respondent who is a civil servant and businesswoman attested to the position above:

This Ori-oke has given us a lot of opportunities. I have got a lot of customers from this prayer mountain and these people are very honest and trustworthy. Shop owners have come up to sell wares and things needed here. Some sell credit cards here, and through that they have built houses and even bought cars. We are encouraged to look into our abilities to see what we can do to benefit other Christian brethren. We see to things people can do well and we give information to the welfare committee and individuals who take things up. As a matter of fact, some affluent men come here. A major wealthy man in town was here yesterday and he gave businesses, food, and assistance to people. It is the assignment God has given to these influential big men.

This study discovered that many of the businesses built came in form of gift, support and connection from highly placed and rich individuals who come to pray on the *Ori-Oke*. With these supports from highly placed individuals, prayer warriors are saddled with the quest to achieve more. They define an attractive future for themselves opposed to the one brought upon them by the economic downturn in the country. Their spirituality rises and this boosts their sense of meaning and drive to succeed. This is in consonance with the finding of Kenneth and Godday (2012) which states that spirituality inspires a person to create a vision which has the power to instigate entrepreneurial intention in unemployed Nigerians irrespective of their level of education. This is also in line with the finding of Kenneth et al (2013)

who discovered that vision, hope/faith, altruistic love, and calling affect entrepreneurial intentions, capabilities, and success significantly and positively. According to Amin (2011), spiritual incentives induce people to achieve pre-determined objectives.

Another 44years old self-employed respondent earning more than #50,000 per month stated that:

I started coming here by foot; I didn't have anything. But today I have a taxi that I use for business. It was given to me by members of the congregation of this place. Many people have been given cars here too. Just yesterday, if you were here, you would have seen one of the people that were blessed with a pharmaceutical business by a very wealthy man in this state.

A 55 year old successful businessman at the steep of the Ori-oke also asserted that:

I have helped some people make connections and economic wise decisions. I have used Christian togetherness to help others financially. I have financially connected people for jobs especially when they are trusted. Trust brings about people helping or not helping others. And the people here have the fear of God; they can be trusted.

Corroborating the above, a single female respondent in her early thirties (30s) had this observation to make:

Yes, when it comes to Ori-oke, someone can help you. I was there when a woman came to pray for her debt to be paid at Ori-oke Basin. Another prayer seeker heard her offering prayers and gave her the money to pay her debt and start a business.

The above further revealed that the social capital generated on *Ori-Oke* Basin has a

catalyst effect on entrepreneurial propensities. Prayer warriors engage in the vocation of creating utility with God's resources using ethical insights of the Christian faith and the *Ori-Oke* to be a more faithful disciple as an entrepreneur. These helpers demonstrate the salient virtues that are learned and practised to support the work of the Kingdom of God as expressed on the *Ori-Oke*. The prayer warriors perceive the work of the Kingdom of God as an enormous contribution to their afterlife. This is related to the study carried out by Barro and McCleary (2003) that showed that economic growth tend to suffer decline when there is increase in church attendance, but increases in the belief in hell and an afterlife increase economic growth. Imo (1999) also agreed with the finding that religion teaches virtue of prudence which is the principal attitude of entrepreneurship. In the same vein, in Akubue's (1993) opinion, religion fosters industry and thrift culture, purity and love, honesty, trustworthiness, and devotion to common good which in turn prepare adherents for afterlife.

In sum, it was observed that the *Ori-Oke* Basin was surrounded by both men and women of different social classes and statuses who visit the *Ori-Oke* for one prayer session or the other. The researchers took note of the fact that development of the physical structures of the mountain prayer areas could be attributed to the presence of worshippers and prayer warriors on the mountain. And through interactions, prayer sessions, and relationships at all levels in the arena, adherents believe that certain businesses have been built through the help of prayer partners. The spirituality derived from the *Ori-Oke*, according to the respondents, ignites entrepreneurial propensities in the prayer warriors, thus leading to entrepreneurship development and higher levels of entrepreneurial success. Thus, *Ori-Oke* Basin has become more popular in Ilorin and the adherents utilize

the benefits and the solidarity that exists among members for spiritual and economic development.

Challenges of Ori-Oke Basin

Lastly, as it exists in some other *Ori-Oke* in Nigeria, it was also found out that *Ori-Oke* Basin faces some daunting challenges that inhibit the organization of people and daily activities of prayer warriors and seekers. The various categories of seekers or prayer warriors interviewed were of the opinion that certain challenges confront them and some other prayer warriors. These challenges could be seen in different forms. First, based on the view of some Yoruba prayer warriors who are in their 40s, there exist on the mountain, top fake prophets who want to destroy the credibility of the prayer ground and custodians. These prophets exploit miracle seekers and *Ori-Oke* worshippers.

In addition, a top prophet in his late 60s explains that *Ori-Oke* lacks sufficient space and shade to carry out the necessary obligations and spiritual communication. This also hinders the privacy of mountain prayer warriors. Furthermore, respondents reported that facilities such as constant electricity and water supply are lacking on this *Ori-Oke* to accommodate the needs of the warriors. Finally, most respondents revealed that a major hindrance to the effective administration of people and prayers on Ori-oke Basin is the infiltration of the prayer ground by unwanted guests or men of the underworld who try to make the place a hideout.

Conclusion and Recommendations

Entrepreneurship may be a major factor in enhancing growth and development in any society. This explains the essence of this study and its potential for contributing to economic growth and development in Nigeria. Thus, this study presents a link between mountain prayers

and economic behavior with emphasis on entrepreneurship drive, while showing the influence of spirituality on the entrepreneurial activity. It was discovered that *Ori-Oke* Basin has potentials to influence the entrepreneurial drive of the prayer warriors; this is in accordance with Weber's theory on Protestant Ethic and the Spirit of Capitalism.

The study found out that *Ori-Oke* has improved and empowered its adherents. It has helped in the establishment of different economic activities and ownership of business units by prayer warriors. New businesses have evolved around the area as well as various opportunities. *Ori-Oke* Basin has made available for prayer warriors, a platform for financial mobilization and support for worshippers with financial aids to run their businesses and to sponsor projects that belong to the warriors. It is also a solidarity ground for social support when warriors have needs and even for ceremonies and other social functions. It helps to mobilize resources and people for various occasions as the need arises.

Nevertheless, despite the establishment of the great importance of *Ori-Oke* to the economic well-being of prayer warriors and the entrepreneurial development of the nation at large, there exist some concomitant challenges that should be a source of concern to the well-to-do adherents and government agencies if the best opportunities are to be derived from the prayer mountain. These attendant challenges ranges from the pervasiveness of top fake prophets, lack of adequate infrastructural facilities on the mountain, and lack of measured security level, among others.

With regards to the pervasiveness of top fake prophets, this study recommends that operation of churches should be well regulated; individuals and group should not be allowed to operate churches unless they

are duly registered to avoid the abuse of this *Ori-Oke* for financial exploitation. Licensing should be adopted here to control and regulate the affairs of the mountain prophets, ministers, and clergymen. In the same vein, these guardians and custodians of the *Ori-Oke* should be directed to declare their assets in order to prevent the embezzlement of funds for personal use. In view of this, a regulating body such as the 'Nigerian Religious Affairs Commission' should be established to monitor the affairs of the *Ori-Oke* churches, and other religious organizations.

In addition, with regards to inadequacy of basic infrastructural facilities, well-to-do adherents and government should improve basic infrastructures such as good road network, transport, communication, and stable power supply that will provide a favourable environment for the activities on the *Ori-Oke*. For instance, adequate lightening would make prayer sessions conducive and ensure the identification of individuals that come into the arena at night; this will further enhance security measures to scrutinize movement of individuals. More so, the availability of adequate infrastructural facilities on *Ori-Oke* Basin will also serve to encourage the prayer warriors and seekers who are potential entrepreneurs as this will ensure their business success.

Another specific recommendation is that the government should create an environment that is conducive for freedom of worship for these mountain prayer warriors and seekers in order to meet the goal of increased entrepreneurship in the society. Government should endeavor to encourage and support religious practices that help to shape character as Christian teachings encourage prudent lifestyle. This will go a long way in developing functional individuals in the country which will further lead to the creation of pool of efficient

human resources and commitment to entrepreneurships.

In conclusion, this study realizes the fundamental reality that government endeavours alone cannot suffice to address all daunting challenges faced by the prayer warrior of *Ori-Oke*. Hence, this study calls for an 'all-hands-on-deck' approach. This approach entails that the prayer warriors, stakeholders, and government agencies should all contribute towards tackling these various problems. This is because the adoption of an all-encompassing front to address the issues is likely to bring about a successful outcome. *Ori-Oke* has been recognized as a significant social institution in the socio-economic development of Nigeria. This study, therefore, capitalizes on the strength of this premise to propose a methodical and vibrant social theology that is both Biblically authentic and culturally relevant. And finally, in-depth knowledge of the economic importance and revenue generation ability should further be explored through research.

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