

**ADDIS ABABA UNIVERSTIY**  
**COLLEGE OF SOCIAL SCIENCE**  
**CENTER FOR AFRICAN AND ORIENTAL STUDIES**

**CHANGES AND CONTINUITY OF AFRICAN INDIGENIOUS  
RELIGIOUS PRACTICE OF HOODOO: THE CASE STUDY OF NIGERIA**

**BY**  
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**ADDIS ABABA**

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RELIGIOUS PRACTICE OF HOODOO: THE CASE STUDY OF NIGERIA**

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**Thesis Approval**

This is to certify that the thesis prepared by Mariamawit Bekele, entitled *Changes and Continuity of African Indigenous Religious Practice of Hoodoo: The Case Study of Nigeria* and submitted in partial fulfillment of the requirements for the Degree of Master of Arts (African Studies) fulfills with the regulation of the University and meets the accepted standards with respect to originality and quality.

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## **Declaration**

I declare that *Changes and Continuity of African Indigenous Religious Practice of **Hoodoo**: the Case Study of Nigeria* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of reference and that the work has not been submitted before at any other institutions.

Mariamawit Bekele Gurmu

Signature: .....

Date: .....

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## Table of contents

Contents	Page
Acknowledgements.....	i
List of Tables .....	v
ACRONYMS.....	vi
ABSTRACT.....	vii
CHAPTER ONE: INTRODUCTION.....	1
1.1 Background of the study .....	1
1.2 Statement of the Problem .....	6
1.3 Objectives of the study .....	9
1.4 Research Questions .....	9
1.5 Significance of the Study .....	10
1.6 Delimitation of the Study .....	10
1.7 Limitations of the Study.....	10
1.8 Conceptual Definitions.....	10
1.9 Definition of Key Terms .....	11
CHAPTER TWO: LITERATURE REVIEW.....	12
2.1. INTRODUCTION.....	12
2.2. Indigenous African Religions.....	12
2.3 An Overview of Hoodoo .....	15
2.3.1 Origin and History .....	16
2.3.2 Defining Features of Hoodoo .....	16
2.3.3 Relational interaction between Hoodoo and Abrahamic religions.....	17
2.3.4 Hoodoo vs. Voodoo.....	19
2.3.5Ritual or sacred tools used during the practice of Hoodoo.....	20

2.3.6 Self-Conservation Strategy of Hoodoo Practice: Mechanisms that Hoodoo used to maintain its Existence .....	21
2.4 Hoodoo in Trans-National/Continental Context .....	22
2.5 Interactions between African indigenous religion, Islam and Christianity in Nigeria.....	23
CHAPTER THREE: RESEARCH METHODS .....	29
3.1 Research Design .....	29
3.2. Selection of Study Participants .....	30
3.3. Inclusion Criteria.....	30
3.4. The Study Setting .....	30
3.5 Methods of Data Collection .....	31
3.6. The Process of Data Collection.....	32
3.7 Data Analysis .....	33
3.8 Ensuring Data Trust Worthiness .....	33
3.9 Ethical Considerations.....	34
CHAPTER FOUR.....	35
4. DATA, PRESENTATION, ANALYSIS AND DISCUSSION.....	35
4.1 Socio-Demographic Information of the Research Participants.....	35
4.2 Description of the Embassy of Nigeria .....	38
4.3 Definition of African indigenous Religion.....	38
4.4 What is Hoodoo?.....	39
4.5 Relation of Hoodoo with other Religions .....	41
4.6 Strategies used to maintain the continuity and practice of the Hoodoo .....	44
4.7 Ritual/Sacred Tools used during the Practices of the Hoodoo.....	47
4.8 Hoodoo in Nigeria.....	48
4.9 Discussion .....	49

CHAPTER FIVE .....	55
CONCLUSION AND RECCOMENDATION.....	55
5.1 Conclusion.....	55
5.2 Recommendations .....	57
5.3 Recommendation for African Studies Education.....	57
5.4 Recommendations for Research.....	57
5.5 Recommendations for tourism ministry of Nigeria.....	58
References.....	59
Appendixces .....	64

## **List of Tables**

Table-1 Background Information of Article writers and Authors .....	36
Table 2 Description of Key Informants of the Study.....	37

## **ACRONYMS**

**AIR- African indigenous religion**

**USA- United States of America**

## **ABSTRACT**

*Over the years African indigenous religions have increased and diminished in regional importance according to social and political changes. One of the biggest influences on African indigenous religions has been outside cultures. In particular, both Islam and Christianity have affected the practice of African indigenous religions. **Hoodoo** is one of The African indigenous religions which continued to exist in United States of America than its country of origin which is West Africa. With a small number of respondents, this thesis has made an effort to explore the changes and continuity of **Hoodoo** from the writers of different articles on the internet, authors of books about **Hoodoo** or **Voodoo** also former university lecturers of Nigeria. The head of chancery, administrative attaché, cultural issues officer and Cultural and Heritage Minister who worked in the embassy of Nigeria in Addis Ababa were the key informants for the reputation of this thesis. For this endeavor, a qualitative method of research was emerged in order to realize the circumstance from the participants and key informants points of view. Beneath the qualitative method, a case study was also employed as a precise technique for the research and several case studies was related for that purpose. In-depth interviews with article writes and interviews with the key informants were conducted in order to obtain of adequate information. Alongside with the interviews, that were performed documents were reviewed triangulate the data collected from the interviewees. Findings of the study significantly reveal that **Hoodoo** is currently diminishing in Nigeria due to the dominant religions of the country. Yet it continues its existence through different techniques in the United States of America without giving the recognition to its place of origin.*

*Key words: Hoodoo, Slavery, continuity, Nigeria, Abrahamic Religions*

## **CHAPTER ONE: INTRODUCTION**

### **1.1 Background of the study**

As Wilson (1982) clarifies what he thought of a religion. It is most likely based on by saying what he does not consider as a religion. In order to subjugate the drawback of culturally prejudiced opinion about different religion. First, religion should not be acknowledged with monotheism (belief in one God). Most religions engage many deities. Even in some accounts of Christianity, there are quite a few figures with sacred qualities: God, Jesus, Mary, The Holy Angels and Saints. In certain religions there are no gods at all. Second, religion should not be recognized with ethical recommendations controlling the activities of believers like the commandments that Moses was supposed to have expected from God. The thought that the gods are involved in how we conduct ourselves on this earth is alien to many religions. To the antique Greeks for example, the gods were mainly indifferent to the behaviors of humanity. Third, religion is not essentially concerned with clearing up how the world came to be as it is. In Christianity, the myth of Adam and Eve claims to give explanations on the origin of human existence and various religions have myths of origin of this sort but equally many do not. Fourth, religion cannot be recognized with the supernatural, as essentially concerning belief in a universe ahead of the 'realm of the senses'. Confucianism, for example, is apprehensive with accepting the natural accord of the world, not with finding truths that lie behind it.

Malinowski (1982) on the other hand explains his thought of religion. The rituals related with religion are very assorted. Ritual acts may comprise praying, chanting, singing, eating certain kinds of food or abstaining from doing so fasting on certain days and so on. Since ritual performs are leaning towards religious symbols, they are more often than not seen as quite diverse from

the habits and actions of ordinary life. Lighting a candle to honor or pacify a god varies completely in its consequence from doing so to offer illumination. Religious rituals are often carried on by individuals in isolation, but all religions also engage ceremonials experienced together by believers. Regular ceremonials normally take place in particular places such as churches, temples or any other ceremonial grounds.

The continuation of combined ceremonial is frequently regarded by sociologists as one of the most important features distinguishing religion from magic, although the mediocre are by no means clear-cut. Magic is the authority of events by the use of liquid remedy, chanting or ritual practices. It is in the main practiced by individuals not by a community of believers. People repeatedly prefer to resort to magic in circumstances of misfortune or danger. Thus Bronislaw Malinowski's classic study of the Trobriand islanders of the Pacific explains a diversity of magical means carry out before any risky journey by canoe.

Kayode (1984) elaborate certain essential distinctiveness marks the African indigenous religion out and makes it exclusive. Different researchers could see this religion as entirely monotheistic. They dispute that Africans distinguish the survival of one supreme, transcendental being, who is believed to be the creator of the world and of mankind, with myriads of hierarchically structured beings, who act as his ministers and mediators with the human folk, namely the spirits and the ancestors. Although, He has these myriads of planned beings, He is not at the same level of being with these deities.

In the same document Kayode (1984) puts it in a very educational manner, the unique character of this Supreme Being whose generic name with the qualifying word fit in mainly to Him and which is not communal by any other being. In his words: the principal name of the Supreme

Being may be the generic name for the deity in general, in which case there is a qualifying suffix word to differentiate among the Supreme Being or the deities; and the generic name plus the suffix or qualifying word be in the right place exceptionally to the Supreme Being. There are cases where the name for the Supreme Being is uniquely not shared by any other being. However, where the deities share the basic generic name with the Supreme Being, it only serves the fact that the deities derive their being from it. This means that other goddess derive their existence from the Supreme Being.

According to Ekeopara (1996), the explanation of the Indigenous religions of Africa have different ways of appearance. The term 'African indigenous religion' refers to the religious viewpoints and practice of the Africans. It is indigenous and indigenous to Africa. Since it is originated from Africa and is mainly practiced generally by Africans it possibly will also be called the native religion of Africa, because it is an accepted estimation that the indigenous religion of the African is not localized. It is not to only confine itself to Africa and Africans alone, but is said to be opened to all human races of the world as well.

Kilani (1998) elaborates that there is a conviction in a supreme divinity and the worship of slighter divine beings that serve as agents of supreme spirituality in additional terms.

According to Smith (1994) **Hoodoo** also known as conjure, which is a form of primarily African-indigenous religion that developed from reconciliation of different systems, cultures, beliefs and cultures. In this case throughout a common culture a system of beliefs, practices and rituals that are passed through generation to generation is the statement which can define indigenous religion. It slot in practices from African and Native American traditions, as well as some European magical practices and grimoires. What is above all innovative in this tradition is the

"remarkably and effectively use of biblical figures in its practices and in the lives of its practitioners, whereas indigenous practices like that of **Hoodoo** are trans-cultural occurrences.

To Hyatt (1978), conformity for the first time the word **Hoodoo** was recognized in American English in 1875; and it was listed as a noun or a transitive verb. It is often used to describe a magic spell or potion, but it may also be used as an adjective for a practitioner in African American vernacular English (AAVE). **Hoodoo** conjuration, conjure, witchcraft or root work also be used as a synonyms for **Hoodoo**.

Davis (1999) in his book of American **Voodoo** he refers **Hoodoo** as "Petty Hexing" and makes each and every one syncretism, 'Black belief system' which is practiced in the North American land. He emphasizes that there is slight awareness about "**Voodoo**" in the United States; and, it is largely and gradually disappearing, almost as dead faith.

It is very important as well to show the departure of **Voodoo** from **Hoodoo**. **Voodoo** is well-known from **Hoodoo** by its religious system of benefits that districts itself in the arrangement of spiritual forces to do ones uttering both evil and good. As many of the recognized world religions do, **Voodoo** is a religion that respects a superior creator or God. Like pantheon of divinity through worship and respect. People are referring **Voodoo** as of evil **Hoodoo**, which is infarct an outrageous conception. On the other hand, **Hoodoo** conjure has a complex system of magic, herbalism, divination and witchcraft that could often wrongly dismiss as simple "sorcery" and "fortune telling." (Hyatt, 1970)

According to Zara Hurston (1978) explained **Hoodoo** does not own a unified hierarchy, differently from other official and formal religions. It doesn't have a form of theology, clergy,

and laity or in the understanding of liturgic services of its own. In lieu of within a Christian community practitioners are usually lay people in. An indigenous **Hoodoo** doctor was frequently a nomadic kind who traveled from town to town with an objective of selling his services, but many also set up shop in their communities. **Hoodoo** is not restricted for the specialist exclusively. In some Afro-American and southern socio cultural backgrounds, many of the spells and practices are within the domain of "folk remedies". This folk knowledge was passing from person to person in an indigenous manner. Also this anthropologist has extensively worked as an apprentice for various **Hoodoo** doctors and wrote about her experiences. Indigenous religions have hardly any written scriptures.

Kilani (1998) yet competes that it is 'written' in all features of African life and that the basis of its thoughts are myths, folktales, proverbs, liturgy, songs and 'ejaculatory statements'. Since several **Hoodoo** activities are conceded on as folk remedies that can loosely be explained as "common knowledge", not only this furthermore it's passed on through families and through social contacts.

As amateur folklorist, Harry (N.D), explains since many **Hoodoo** practices are passed on as folk remedies that can loosely be described as "common knowledge", **Hoodoo** is also passed on through families and social contacts. With the growth of literacy and technological communications, people can learn the ways of **Hoodoo** via online sources and several books that preserve the tradition for the posterity.

## 1.2 Statement of the Problem

**Hoodoo** is often described by scholars as a mechanism of control, and in periods of oppression and upheaval will certainly bring said practices into public view, as they are more prevalent. (Levine, 1977)

In more recent times there was a tendency to consider the practice of **Voodoo** as a particular hindrance in the understanding of **Hoodoo** in America. Rod Davis (1998) outlines his initial disapproval for, but eventual acceptance of **Hoodoo**. Initially referring to **Hoodoo** Conjure as the “petty hexing” which is involved in as one part of **Voodoo**. Then he explore **Voodoo** in America particularly in the south ,then he realized that **Hoodoo** is more practiced than **Voodoo** because of the oppression of slavery and by the ignorance along with the dear of the whites to the practice of **Voodoo**.

As Mark Hoerrner (2002) branched African ethnical magic from **Hoodoo**, the **Hoodoo** or the African ethnical magic is currently practiced primarily in the Southern U.S.A., Haiti and West Africa. After it brought to America during the African Diaspora fueled by American slave trade, the "white magic" of **Hoodoo** was a welcome counter to the **Voodoo** practitioners who also originated from Africa and spread to Haiti and other Southern Atlantic islands. Much like **Voodoo**, this syncretic quasi-religion was a mix of nature magic and believes in spirit calling what eventually mingled with the predominantly Catholic Christian religious beliefs and practices of the resident of city of New Orleans, and subsequent Catholic expatriates have introduced the mixture of **Hoodoo** and Christianity in the Haiti as well.

Jeffrey Anderson (2005) work is found to be as the most comprehensive research on conjure culture (**Hoodoo** Conjure essentially) and its importance in African American, southern and

American culture and history. Anderson who was one of the first scholars to explore conjures culture produced five volume which covers topics such as **Hoodoo** -Conjuration-Witchcraft-Root work. He was one of the few scholars who had managed to collect information concerning the interplay between traditions of the Native Americans with those of African Americans.

African Christian theologians such as John Mibiti (1970) advocated a conception of indigenous religions of Africa as diverse religions. In an early publication Mibiti (1969,) argued that we speak of African indigenous religions in the plural because there are about one thousand African peoples or ethnics and each has its own indigenous system. These religions are reality which calls for academic inspection and which must be reckoned with in modern fields of life like economics.

To Mibiti (1969) the fact that African people have different religious belief system, rituals, ceremonies and leader warrants consideration of these expressions has heterogeneous religions.

Contrary to the assertion that African indigenous religion should be conceptualized as multiple religions.

Magesa (1997) argues that African indigenous religion is a homogeneous religion, which was recognized as far as back as the early 1920s, when a study conference of missionaries in Le Zoute, Belgium, acknowledged its homogeneity. Though the Le Zoute conference recognized the diversities marking Africa geographically, linguistically, and sometimes in the physical appearance of its people, it concluded that there was an essential unity underlying all the divergence that marks the pagan.

It is said that the indigenous religion of Nigeria is the richest heritage which the forebears of Nigeria have handed down to their children. History has it that in the past, in what is now state of Nigeria, the dominant religion was the indigenous religion and popularly known. Among these indigenous religions of West Africa particularly Nigeria **Hoodoo** has more influence. This indigenous religion and blend practice from the neighbor countries such as Benin, Togo and Congo. It helped to shape the people of Nigeria in social, political and economic activities before the arrival of Christianity and Islam (Nwahaghi, 1998).

According to Danfulani (2001), Islam and Christianity comprise a risk and a troublesome power to African tradition and norm., Islam and Christianity really covered up AIR, almost to the point of strangulation. But as time went on, there were a few kind of offer and receive in dressing and some of the religious traditions from each of the religions in Nigeria.

Nigeria without doubt is a big country, with over 400 different multi-ethnic nationalities (Salawu, 2010) and with a population number of 191,835,936 (World Population Prospects, 2015). These diversity of the country motivate the researcher to be interested in understanding of the African indigenous religion of **Hoodoo**, relation to after the arrival of the dominant religions of the country which is Christianity and Islam .In this large number of population and multi-ethnic nationalities.

The beginning of **Hoodoo** is considered to begin with the Africans slaves who were taken from West Africa and predominantly settle in the American southeast. After their inhabitation the continuation of **Hoodoo** has been documented in Alabama, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia. (Hyatt, N.D). Although there are a number of studies which explored various aspects of the indigenous African

religions as my literature review has demonstrate. There is a shortage of scholarly studies in the changes of **Hoodoo** after it is been taken to United States due to slavery. Therefore the researcher wanted to explore the changes and continuities of **Hoodoo** as well as the relation with the Abrahamic religions along with the factors that contribute to its existence.

In general it has explored the Changes and Continuity of African indigenous religious practice of **Hoodoo**.

### 1.3 Objectives of the study

The General objective of this research is to study the “Changes and Continuity of African indigenous religious practice of **Hoodoo**: The Case Study of Nigeria”

#### Specific Objectives

The specific objectives of this study are the following:

1. To explore the influence of **Hoodoo** in non-African societies.
2. To identify if there is any relational interaction between **Hoodoo** and Abrahamic religions.
3. To analyze the factors which contributed to the continuity and existence of the **Hoodoo** Indigenous religion

### 1.4 Research Questions

1. What is Hoodoo?
2. What are the influences of **Hoodoo** on the peoples and religions elsewhere outside Africa?
3. What sorts of relationships exist between **Hoodoo** and Abrahamic religions?

4. What factors were used by believers employ to ensure its continued practice/function?

## **1.5 Significance of the Study**

Knowing about the practice of **Hoodoo** might be an inspiration for individuals who want to work a further research in the subject matter. In addition it will serve as a material may inspire other students to collect further resource on **Hoodoo** or other issues research related to these themes. Is hoped also may students will help to fill the knowledge gaps which existed on the **Hoodoo** religion.

## **1.6 Delimitation of the Study**

In this study, in-depth interview will be conducted concerning the practice of **Hoodoo** in the case of Nigeria trying to cover all subject matters that should be known for the research. Also all available literature works which were written by other authors about **Hoodoo**, **Voodoo** and others will be reviewed and critically analyzed.

## **1.7 Limitations of the Study**

Every study has its own limitations. The major limitation of this study was that lack of literature on the issue of the practices of **Hoodoo** also time and cost restraints limited the researcher not to consider studying the practioners who lived in Nigeria as an ethnographic researcher and to get their attitude towards the issues rose by the participants and key informants. This limited the study no to be generalized for the point view of the practioners of **Hoodoo** and their followers.

## **1.8 Conceptual Definitions**

**African indigenous religions** - refers to the religious viewpoints and practice of the Africans. It is indigenous and indigenious to Africa (Ekeopara, 1996).

**Hoodoo-** also known as conjures, which is a form of primarily African-indigenous religion that developed from reconciliation of different systems, cultures, beliefs and cultures (Smith, 1994).

**Acculturation-**process by which a person or society acquires the culture of the culture of society that he/she inhabits starting at birth. ([www.wiktionary.org](http://www.wiktionary.org) )

## **1.9 Definition of Key Terms**

**Cargo Cult-** Europeans way of controlling African religious perspectives by converting them to Christianity.

**Voodoo-** magical practice used around Haiti and the Caribbean

**Practioner-** a person who perform the practice of **Hoodoo**

## CHAPTER TWO: LITERATURE REVIEW

### 2.1. INTRODUCTION

This chapter provides an overview of thematic and defining features of African indigenous religions (AIR). Dynamics of relations and influences between and among AIR and the two Abrahamic religions, Christianity and Islam, are also subjects of discussion. In addition, descriptions of one of AIR, namely **Hoodoo** spiritual practices are included in the second section of the chapter's discussions i.e. core defining features, values and practices of **Hoodoo** are presented vis-a-vis other indigenous spiritual practices such as the **Voodoo**, conjures, etc. Furthermore, a brief description of Nigeria's religious environment is provided in the later pages of this chapter.

### 2.2. Indigenous African Religions

Nevertheless, religion has been considered as an organized system of beliefs, ceremonies, practice and worship that centre on one supreme God, or the deity, religion involves a number of gods, or deities (*The world book encyclopedia*, 1990, 196-197).

Religion is also considered to be collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values. In general, most religions shared wholly or partially some characteristics which include: belief in God or deity, a doctrine of salvation, a code of conduct or ethics, and the usage of sacred stories rituals or religious acts and ceremonies (Ogunbado, 2012).

Religion concerns itself with the most sublime of human aspirations; it is regarded as the source of morality and public order and the inner peace of the individual persons. It is regarded as a

civilizing element. At the same time, it has been accused of being a stubborn obstacle, which retards progress and of promoting fanaticism and intolerance, conflict, ignorance and superstition it has been said by people that religion has some functions, manifest and latent in maintaining peace and harmony in society (National Open University of Nigeria, 2008, p.7)

The African society is overtly religious. In African societies, religion is an integral part of the lives of the individual, the family and the community as a whole Modern Scholarship now recognizes that a concept of God as a Supreme Being and creator is virtually universal in indigenous Africa (Olowola 1993, p.11).

Africans, particularly Nigerians knew about God long before the advent of Christianity and Islam to Nigeria. In fact, there was in existence an indigenous religion of the native (Kitause and Achunike, 2013, p.46). In this respect, Onwurah (1990) mentioned that the Igbo ethnics of Nigeria are deeply religious community where every aspect of their life is heavily attached to religious values and norms.

Though we may not be able to talk of a monolithic but a multi-sided concept of God in Africa, We can still see and know that there is the belief in God in African indigenous religion. We must also understand that the multi-sided concept of God in Africa comes from the basic fact that in each locality, the concept of God derives from the sociological structure as well as the climate of the area. For example, among the “Yoruba” and “Bini” ethnics where the society is highly graded and hierarchical, God is thought of as the Supreme King over a theocratic world Also, in the matriarchal societies of Africa like the Ewe, God is thought of in feminine terms whereas the masculine concept is widespread (National Open University of Nigeria, 2008).

However, Encyclopedia of African religion (2009) views African indigenous religion as one religion, which has certain shared values, norms and practices despite huge geographical, social, economic, political variations among practitioners/believers, factors which of course brought variations in terms of the practices and principles among African indigenous religions.

Defining features and shared characteristics of AIR, According to Encyclopedia of African religion (2009), include belief in existence of spirits, which are employed in the maintenance of balance and harmony represents the continuous search for equilibrium; conviction in the idea that a creator exists; and the belief in a First Ancestor. Whether one was in the Nile, Congo, or Niger valley, Africans accepted the idea of a Supreme Being or a First Ancestor. There is generally the belief that a Supreme Being or First Ancestor arrived with the first ancestor of a group of people in a region. What is believed intensely all over the continent of Africa is that the Supreme Being, who could be male, female, or both, created the universe, animals, and human beings, but soon retreated from any direct involvement in the affairs of humans.

Earlier attempts by European Missionaries, colonial agents, and to study AIR was not only shallow and sketchy but also very much biased in their conclusions. According to Alolo (2007), many of these authors stayed only for a while in Africa to comprehend at depth the nature and characteristics of AIR and as a consequence, "they painted AIR as made up of complicated, bizarre, savage and primitive beliefs and practices".

In general, earlier studies of AIR were neither objective nor scholarly, but were subjective and largely based on unsystematic "collections of random observations and superficial opinions designed to appeal to the popular European mind" (Ray, 1976).

A journal published by National Open University of Nigeria (2008) outlines set of obstacles facing the study of African indigenous religion. The bottlenecks outlined include The Dark Continent Syndrome, which was induced because of geography of the continent that has made it very difficult to move around the continent and gather necessary information. As a result, most of what had been written is mostly or partially untrue or exaggerated or distorted. In addition, because of The Large Size of the Continent, it might be very difficult to have a general African view of God because there are some African societies that conceive God in feminine terms and there are some that thinks of God in masculine terms.

The Influence of Western Education and Culture is also another major constraining factor that held down exhaustive and objective studies on African indigenous religion. In general, despite the fact that indigenous African religions have been widely practiced among most or all of African nations, they are diminishing in importance and losing their followers to Islam and Christianity. Controversies and misunderstandings pertaining to indigenous African religions stem from lack of in depth studies and prejudices by western scholars who measured African indigenous religious values in light of western religious concepts and principles (Ekeke and Ekeopara, 2010).

### **2.3 An Overview of Hoodoo**

According to Akhan (2012) Etymological discussions on the origin of the term **Hoodoo** provide various explanations, some of which according to are even misleading. Nevertheless, he states that **Hoodoo** is an originally African spiritual tradition practiced among North American slaves of African origin who were brought to America during the Great Perversity/ enslavement era. Akhan also provides what he considers to be wrong/false claims directed toward the very nature

and origin of **Hoodoo** practices. These include claims by the white people which considers **Hoodoo** as a combination of 'native' American traditions, European 'magic' and 'mysticism', Hindu 'mysticism', and African traditions. Also Akhan claimed **Hoodoo** to be an originally Irish term, which refers to 'dark phantom, evil entity, or spiky ghost'. There is also a perspective that posits the use of the term **Hoodoo** referring to rock formations that represent 'dark' spirits. In addition, Akhan provides an etymology that indicates origin of the term **Hoodoo** to be from the Hausa people of West and Central Africa. According to this perspective, **Hoodoo** came from West and Central African term 'hu'du'ba', meaning 'to rouse resentment in one person against the other'.

### **2.3.1 Origin and History**

The West African Religion in North America is popularly called **Hoodoo**. As it is demonstrate in this publication, the term **Hoodoo** is the same term used amongst the Akan in West Africa referencing ritual healing, medicine and the conjuring. **Hoodoo** has absolutely nothing to do with white Americans, white Europeans, white Asians, - 'native'-Americans( red Indians ), Hispanics, Arabs, Hindus or any other non-African or non-Black people or culture (Akhan, 2011).

### **2.3.2 Defining Features of Hoodoo**

**Hoodoo** is defined as the indigenous spiritual and medicinal system of the African American in North America. This system originated on the plantation of the old South and is a reconstituting of several indigenous African religious systems. This tradition is not to be confused with commercialized **Hoodoo** which originates around the time of World War I and is controlled largely middlemen minorities who misrepresent, commercialize and exploit the old slave religion for monetary gain (Hazzard-Donald, 2011).

### 2.3.3 Relational interaction between Hoodoo and Abrahamic religions

Regional synonyms for the term **Hoodoo** include conjuration, conjure, witchcraft, or root work. They are not all the same, however. For example, witchcraft is problematic to be regarded as a synonym of **Hoodoo**, in that it can imply a moral judgment regarding the practice of **Hoodoo** (i.e. it is evil); or it can be confused with the contemporary Wicca religion. Moreover, a **Hoodoo** practitioner is not to be understood as a root-worker if he or she did not use roots and herbs in he/she magical practices. Thus, root-work can be understood as a subcategory or a type of **Hoodoo** practice.

**Hoodoo** is the result of an amalgamation of spiritual practices originating or adopted from different religions. According to (Long 2001, p.190) *The Great Book of Magical Art* was widely used among Southern **Hoodoo** workers. The book contains what Carolyn Morrow Long describes as a “mishmash of ideas culled from European and English ceremonial magic. For over a century, popular Western media has portrayed **Voodoo** as an evil superstition.

As Joseph M. Murphy cited in (Bilinsky, 2016) explains, this has encouraged perceptions within popular culture and the academy of **Hoodoo** and related traditions as “black magic.” It also has allowed “whites to recognize the consequences of racism and at the same time absolve themselves of responsibility for it” (p.39).

According to Bastide, (N.D) “**Voodooism** as an institution disappeared after 1895” (1972: 147). The magical and healing practices that survived have been “bastardized and corrupted by progressive distancing from its original roots”. He does not elaborate explicitly on these “original roots,” but he does claim that Dahomean and Bantu Snake Cults and divinities were central to

late eighteenth-century **Voodoo** practice. He also suggests that the distance occurred as a result of African American migration northward.

In *The Black Spiritual Movement: a Religious Response to Racism*, it is expressed a similar conviction that “**Voodoo** degenerated from a religious system to a strictly magical system” (Bilinsky: 2016,).

Christianity has a main connection of view with **Hoodoo**. The influence of Old Testament on the thought of **Hoodoo** is seen in many historical literatures. This is particularly evident in relation to God's divine intervention and his role in retributive justice. For example, despite the fact that there are strong ideas of good versus evil, cursing someone to cause their death might not be considered a malignant act (Smith, 1994).

The ideas helped by the faith of Christianity and Christian scriptures, especially the Bible have been widely used by **Hoodoo** practitioners. In **Hoodoo**, "All hold that the Bible is the great conjure book in the world and they claim that the ideas of the Bible assert some thoughts of **Hoodoo** conjure” It has many functions for the practitioner, not the least of which is a source of spells. This is particularly evident given the importance of the book *Secrets of the Psalms* in **Hoodoo** culture. This book provides instruction for using psalms for things such as safe travel, headache, and marital relations. The Bible, however, is not just a source of spells but is itself a conjuring talisman. It can be taken "to the crossroads", carried for protection, or even left open at specific pages while facing specific directions. This informant provides an example of both uses: "Whenevahah'm afraid of someone doin' me harm ah read the 37 Psalms an' co'se ah leaves the Bible open with the head of it turned to the east as many as three day"

<http://magickcircle.forumotion.com/Hoodoo-f85>).

According to Ojike (1957) in Islamic religion, for instance we can see there is a kind of religious practice which is extremely alike or almost identical to the **Hoodoo** religious performances and basics. A group of people called Pashtu in Afghanistan which took the greater ethnic part of Taliban. They merge the faith of Islam with indigenous rituals: the women of “Phashtun” carry magical guard against bad enchantments and curses. In addition Muslims of “Baggara” in Eastern Chad and Western Sudan usually hold small bag which is made of leather enclosed with verses of Qur’an for their safety, which can be equivalent to the culture of Europeans bearing verses of Bible. Reverberation of the “Shahadah” for numerous time within a day is also thought that it have the power of avoiding the bad luck and injury that can be occurred from evil eye.

### **2.3.4 Hoodoo vs. Voodoo**

**Voodoo** refers to the complex of indigenous African religions practiced in West Africa, particularly in Togo and Benin. While the term **Hoodoo** is an Akan term, there were other Afurakanu/Afuraitkaitnut (Africans) societies whose ritual practices were popularly referred to as **Hoodoo**. The same seems to be true of **Voodoo** and Juju. The term **Voodoo** is derived from the term Vodou which define the phenomena ‘*Deity, God, Goddess*’ among the Fon and Ewe peoples of Togo and Benin. Vodoun is the name of the Religion. Juju is a term derived from the Yoruba language, people of Nigeria. It denotes *ritual healing, medicine, spiritual work*, etc. The Akan, Fon, Ewe and Yoruba brought their own traditions from Afuraka/Afuraitkait (Africa) to North America under the names **Hoodoo**, **Voodoo** and Juju (Akhan, 2011).

Since slavery, practices of supernatural harming in the African American community had been known by many names such as **Hoodoo**, root working, tricking, and **Voodoo**. Although these

terms are distinguishable, there was considerable overlap in their use. **Hoodoo**, for instance, alluded to the practice of spells and other forms of magical manipulation, but could also refer to healing and harming traditions. *Root work* characterized the style of utilizing certain natural objects in the performance of ritual. In black American oral traditions, both terms were used interchangeably. **Voodoo**, a term that was adopted by blacks and whites, properly described a religion of Haitian origin (*Vodou*) that flourished in Louisiana from the late eighteenth to the early nineteenth century. However, in the African American vernacular, **Voodoo** was often applied, as were tricking and **Hoodoo**, to describe any exercise of spiritual powers for malevolent purposes, the so-called practice of black magic (Chireau, 2003, p.77).

According to Chireau (2003) in some cases, Conjurers and **Hoodoo** practitioners were also known as witches. In many accounts the terms “witchcraft” and “conjuring” are interchangeable.

Long, (2007) describes **Voodoo** as a “synthesis of African indigenous beliefs with Roman Catholicism, creating new and vibrant forms of worship which is **Hoodoo**” (2007: 93). Similarly, Ward, (2004) cited in (Bilinsky, 2016\)) describes “**Voodoo**, Southern **Hoodoo**, and their sister religions” as “the intense fusions that happened when people of the African diasporas met Catholics and colonists in the New World”.

### **2.3.5 Ritual or sacred tools used during the practice of Hoodoo**

In expression of **Hoodoo** execution of a ritual or spell to bring good luck in love life, work ,business, to get pregnant, and to remove evil by permitting people to make contact with supernatural forces for better lives is frequently called "doing a job." The ancient ritual baths and purification acknowledged to mankind are those including unpolluted water (typically running fresh water or sea water) and decoction which is prepared from water to by adding

cooking salt, different minerals ,herbs ,roots, and tree barks.(www.luckymojo.com/catherine yronwode)

According to Talia (2010) powders made in home, oils shape the starting point of much countryside **Hoodoo**, but currently business companies put a range of **Hoodoo** goods to the market for their urban and town practitioners which is totally called Spiritual supplies this include candles ,incense, oils, sachet powders, bath crystals, icons, aerosols, and colognes. Several licensed medicines, cosmetics and home cleaning materials for ordinary users which are intended also to a person who practices **Hoodoo**. This various goods have a double course of action which is straight and spiritual supplies, Four Thieves Vinegar and Florida Water are examples of the supplies.

### **2.3.6 Self-Conservation Strategy of Hoodoo Practice: Mechanisms that Hoodoo used to maintain its Existence**

Despite the rapid spread and influence of Islam and Christianity, in West Africa as elsewhere in Africa, Indigenous African Religions have coped up with these external influences and maintained continuity through creative means of survival such as developing literature, institutionalizing the traditions, establishing associations of priests, and creating schools for the training of its practitioners (World mark Encyclopedia of Religions, p.2).

Currently **Hoodoo** is practiced in a very well mechanism to maintain its survival in United States of America because of the growing mail orders and internet based **Hoodoo** materials sales which is going beyond than its original introduction to the country (Gwendolyn, 1992).

## 2.4 Hoodoo in Trans-National/Continental Context

According to Cavender, “Though the African influence on Euro-American folk medicine seems negligible, sources indicate that Euro-Americans sought the assistance of African American practitioners of conjure, ‘juju,’ ‘root work,’ ‘gophering,’ and ‘**Voodoo**’ for health and other problems”. Several other researchers, such as Puckett (1926), Hyatt (1970), and Berendt (1994), have documented the use and influence of **Hoodoo** practitioners on the White settlers of United States of America. It appears to have been a popular belief among the white settlers that African Americans possessed extraordinary healing power or knowledge (ESOTERICA VIII, 2006).

Hazzard-Donald (2011) also considered the possible role of African American religion in the development of American dance traditions. She observed that the Enslaved Africans, who brought the **Hoodoo** practices, also brought their indigenous African songs and dances to North America with them. These were said to be dances which were primarily sacred, but which quickly underwent modifications which broke with earlier ethnic specific African indigenous cultural meanings. The influence of the dances and the music of the **Hoodoo** religion on the urban American dance eventually, results in reshaping the American as well as the another international, urban dance traditions; concluded that though **Hoodoo** religion was a short lived unsustainable and transitional form; it facilitated spiritual physical survival of this tradition in America. On one end of the Trans ethnic continuum was the newly arriving Africans who embodied African traditions; on the other end was a trajectory leading to a range of future possibilities both sacred and secular. Hence, the **Hoodoo** religion was the context which sustained the African sacred circle so that it could become the African American “Ring Shout”: the mother of Afro-North American dance forms.

## **2.5 Interactions between African indigenous religion, Islam and Christianity in Nigeria**

Religious domains in what is now Nigeria prior to the colonial period included (Ogunbado, 2012): among others the Yoruba Indigenous religion: Religion had tremendous influence in the life of the peoples of south-western Nigeria, such as the Yoruba. Along with Islam which is a monotheists religion that had established itself in South-west before the advent of colonialism (Al-Aluri, 1990).

Religion can be a powerful force in social change. Many religious movements have arisen in response to the spread of colonialism, European domination and the world capitalist economy. Cargo cults often develop around charismatic prophets. As it is elaborated by Weber (1947) charisma is a quality that sets certain people apart from others charismatic figures have unusual excellence and talents that often are perceived as superhuman or supernatural powers.

According to warsley (1985) in early cargo cult members believed that the spirits of the dead would arrive in a ship. They would bring manufactured goods for the natures and would kill all the whites. More recent cults replaced ships with airplanes. Many cults have used elements of European culture as sacred objects. The rationale is that Europeans those objects have wealth and therefore must know the 'sacred of cargo' by minimizing how Europeans use or treat objects natures hope also to come upon the secret knowledge needed to gain cargo. For example, having of several European reverent treatments of flags and flag poles. They believed the flags were sacred tools.

On the other hand, the advent of European colonizers brought with it the faith of Christianity. The coming of Colonialism and its concomitant Christianity helps to abrogate ritual with human

being or human sacrifice. In other words, the phenomenon help to put an end to some of the indigenous religious belief rituals conducted by sacrificing human being to appease the gods (Ogunbado, 2012).

In the same document it is mentioned that Colonialism brought negative impacts into the existing religions through the introduction of new religion (Christianity), both Yoruba indigenous religion personnel and Muslim felt threatened. Missionaries were converting many indigenous and Muslims into the new religion, while these actions caused havoc among the followers of the same religion. It could also be argued that the introduction of the Christianity is aimed to completely up-root the existed norms as it is said that “the primitive religions are all destined to be perish and disappear”. In general, colonialism has resulted in distortion to the indigenous ethnical cultures, norms and values.

Religious freedom and tolerance in Nigeria has been characterized by both compromise and tides of fundamentalism at different points in time (Kitause and Achunike, 2013). Christian and **Hoodoo** spiritual//worship practices have been evolving/assimilating in to each other. For instance, Hazzard-Donald (2011, p.201) noted that the **Hoodoo** religion, not Christianity, was initially the sacred context for the sacred dance circle. New converts to Christianity required that the sacred circle be imported into their newly accepted religion, Christianity.

It is axiomatic that Islam and Christianity introduced into Nigeria values, institutions and world views that were at variance with those of the indigenous African religion. This, development must be seem as some serious conflicts with the already existing values in Nigeria. According to Danfulani (2001), as monotheistic religions “Islam and Christianity constituted a threat and a disruptive force to African religious and some cultural traditions and custom”

It is observed that at the beginning, the agents and believers/adherents of both Christianity and Islam saw every aspect of African Culture and religious belief with sore eyes. They despised outrightly the indigenous religious belief and the practices which Nigerians have been practicing and maintained guardedly from birth. The Christian Missionaries, particularly condemned polygamy and other cultural customs of the Africans as akin to idolatry. They frowned at the alleged human sacrifice, the killing of twins, blood bath and other cruel practices of African Culture (Iwe, 1979). This posture of the missionaries has some implications on the life of the African Christians who eventually became dissatisfied with the Europeanized Christian traditions, culminating in the founding of the historic African Independent Churches (AIC) (Kitaase and Achunike, 2013, p.46).

As it happened at the initial stage, the faith of Islam and Christianity really are replaced to have attempted to destroy suppress AIR, almost to the point of strangulation. But as time passed, there were some kind of give and take from each of the religions in Nigeria. For instance, in the predominantly Muslim areas in Northern Nigeria, the Muslims' ways and styles of dressing have influenced the general mode of dressing standards in Northern Nigeria. Muslims have adopted or accommodated with the indigenous belief and practice of magic and healing medicine. Christians have borrowed the beliefs and ideas heavily from some of the traditions of the Africans (Kitaase and Achunike, 2013, p.46).

Historical records abound to demonstrate that at the beginning of the 20th Century, most Nigerians were followers of indigenous religion. But at the time of Independence in 1960, the great majority of the people in Nigeria were classified and lumped as Muslims and Christians as a matter of policy by the Colonial administration (Falola, 2011). That apart, the indirect rule

adopted by the Colonial administration did favor the expansion of Islam in the north against Christianity (Crampton, 1979).

Another important issue in the present Nigeria is the syncretistic behaviors of Nigerian Muslims and Christians. Syncretism are cultural blends of mixtures that emerge from acculturation particularly under colonialism. One example is the blend of African Native American, Roman Catholic saints and deities in Caribbean “**Voodoo**” cults the blend is also part in an Afro Brazilian cult. (Kitause and Achunike, 2013).

Acculturation in clearly syncretism is abroad areas of study because its focus is inter ethnic relations; it is relevant to many of the changes taking place in the modern world. Local people are increasingly being drowned into larger systems and changes as a result. Sources of exposures to external institutions and currents of some change include the mass media migration and improved transportation.

Islam and Christianity seem to have incorporated some elements indigenous religious practices into their belief system. In the 1980s, there were attempts by some Independent African Churches to Africanize Christianity in Africa. The Cherubim and Seraphim Christians which for instance initiated this move by importing into the Church several cultural elements. These include the practice of polygamy, healing, drumming, dancing (somewhat acrobatics) singing, clapping, seeing visions/dreams and prophetic utterances among others burial/funeral rituals. The indigenous second burial and coined it a memorial thanksgiving service for their departed loved ones. Today, a growing number of breakaway Christian Churches embrace different indigenous cultural traditions and are gaining popularity in Nigeria (Beyer 1997; Obiora 1999; Enang 2012). This development seems to rise a serious threat to the older established Churches like the Roman

Catholic Churches and the Anglican Churches. According to Walls (1996), the ‘indigenization’ drive as thought out by the African Independent Churches was to enable them “To live as a Christian and yet as a member of one’s own society to make the Church a place to feel at home” (p. 7). It is said that apart from the Aladura Churches, the likes of Presbyterian, Evangelical Churches of West Africa (ECWA), and Methodist Churches have equally changed their rigid and stereotyped liturgy for a lively, free and noisier styles of worship; much more like the indigenous religions.

Incidentally too, Nigeria at this era also witnessed the secularization of African societies and cultural revivalism. So by combination of these factors, many adherents of Islam and Christians has were seen openly performing certain rites of their indigenous religion, something very uncommon and unheard of during the colonial period. Both Muslims and Christians now seem to mix African indigenous ideas and practices with those of Islam and Christianity (Mbiti, 1978). According to Eke (2008) Muslims adopted indigenous practice of rituals, magic and medicine. The indigenous second burial and coined it a memorial thanksgiving service for their departed loved ones. The way Africans venerate their ancestors is similar to the way Christians venerate their Saints whom they consider as intermediaries between man and their object of worship. As it happened, many Christians took indigenous titles and observed all the intricacies of the rituals involved without qualm.

As Ekeopara, (1996) clarify initially; Islam was propagated only among City dwellers and was chiefly patronized by the upper class for economic, social and political reasons. It was not until the time of Uthman Dan Fodio’s Jihad that Islam spread to every nook and cranny of Northern Nigeria and was forced upon the people. In his studies, he observes that: From 1750 AD, Islam

in Northern Nigeria entered into a new phase. It became militant and intolerant of the Indigenous religious system. By this time, Muslims were no more satisfied with receiving tributes. They were now bent on wiping out all associations of pagan custom with Islam. The infidels or unbelievers were forcefully converted by the military might of the Jihadists and not through preaching. Historical evidence shows that upon capturing a place, the Jihadists immediately introduced Islamic system of Law and government in order to cement their stronghold in the region.

## CHAPTER THREE: RESEARCH METHODS

Research methods that were employed in conducting this study are integrated in this chapter. By consisting of the research design, selection of study participants, Inclusion criteria, Description of the study setting, Methods of data collection, The process of data collection, Instruments for data collection, Data analysis, Ensuring data trust worthiness and Ethical considerations.

### 3.1 Research Design

According to Bhattacharjee, (2012) research design is an inclusive sketch for data collection in a practical study task. And in general speaking, two groups of data collection methods that can be used in scientific research are quantitative or qualitative research designs.

Selection of method for the research was considered with a very careful intention since it do not have the direct involvement of Practitioners which still uses the indigenous religious practice of **Hoodoo** in west Africa in particular case of Nigeria. This shortage has been noticed by the researcher after wide-ranging evaluation of existing literatures on the topic. So, this particular study will use qualitative research techniques as a method umbrella. This kind of research approach has been clarified by different intellectuals about its numerous conducts.

According to Denzin and Lincoln (2005) Qualitative research include action of the researcher to be an observer in conducting the study. This research method comprises pile up significant matters which help researchers to understand the appearance of the world by using different solid expressions such as field notes, interviews, conversations, photographs, recordings and memos to one self.

At this level, interpretive and naturalistic approach is contributed by the qualitative research. This means that qualitative researchers learn situations in their ordinary surroundings, endeavor to make intelligent observable fact according to the people who get them across.

### **3.2. Selection of Study Participants**

The participants of this study were book authors and article writers on the internet from different universities about **Hoodoo** practices. And staff members who have a direct relation with the cultural affair from the Nigerian Embassy in Addis Ababa, Ethiopia.

The researcher used purposive sampling method to select the participants of the study. Resources much of the research conduct or consciousness about the society in which the respondent are selected from (Berg, 2001, p.32). These kinds of research method help to select the participants who can help very well to accomplish the necessary range of research questions by answering in appropriate way. (Mack, Woodson, Macqueen, Guest, Namey, 2005, p.5).

### **3.3. Inclusion Criteria**

The inclusion criteria of the researcher participants were their enough knowledge about the **Hoodoo** and related issues about the research topic. They are authors and article writers about the issue in different websites. As the key informant the staff members of Nigerian Embassy were included to give clear and full information about the Nigerian cultural and tourism ministry role towards the changes and continuities of **Hoodoo** and the countries indigenous religion.

### **3.4. The Study Setting**

Key informant interviews were held with Nigerian individuals working in the Embassy of Nigeria in Addis Ababa. The other study area setting was be a quite place with a good speed of

internet connection to have a Skype video call interviews with the authors and article writers on **Hoodoo** and **Voodoo** related issues.

### **3.5 Methods of Data Collection**

According to Creswell (2007) after the selection of the places and the participants, the next important step is to choose the most suitable data collection method. Accordingly the following data collection approaches were applied to the data collection process

**Document Analysis-** Document Analysis method was used as one tool for data collection. According to O'Leary (2004) in document analysis, files are a pre- produced passage that is created by the researcher. Hence, the task of the researcher is restricted to collecting, evaluating and investigating facts relevant to the research area important documents which include books, which include academic journals, publications, news papers, booklets and websites. The researcher has reviewed all relevant sources in search of reliable information facts related to the changes and continuities in the indigenous religion of **Hoodoo**, to respond for the questions that the research got.

**Interview Method** - In-depth interview is an effective tool to extract a clear image of the participant's point of view on the study topic (Mack, Woodsong, MacQueen, Guest, Namey, 2005, p.29). To obtain first hand data information about **Hoodoo** the researcher has conducted an in-depth interviews through Skype video cal with writers about on the **Hoodoo/Voodoo** religion on different websites. They were asked to share their knowledge, experiences, familiarity and perception about the indigenous practice of **Hoodoo**.

So, this study used an in-depth interview through Skype video call conduct, which was employed with the authors and article writers about **Hoodoo**. They were requested to share their experiences and familiarity about the indigenous practice of **Hoodoo**. An in-depth interview also performed with key informants from The Nigerian Embassy. They were asked to contribute their know-how about **Hoodoo** in their country as well as in their lives.

Semi-structured interview guide was used as a data collection instrument while conducting the in-depth interviews with the research participants. "The semi-structured interviews are neither fully fixed nor fully free, and are perhaps best seen as flexible. Interviewers generally start with some defined questioning plan, but pursue a more conversational style of interview that may see questions answered in an order more natural to the flow of conversation" (O'Leary, 2004, p.164).

An open ended question was also prepared and used by the researcher as an interview guide so that the participant's can share their observations and understandings about **Hoodoo**.

English Language was used as the medium of Communication during the interviews with the participants of the study based on Addis Ababa, As well as in Skype interview informants.

### **3.6. The Process of Data Collection**

Immediately after the approval of the thesis proposal by the Center for African and Oriental Studies the process of data collection was started. First of all, the researcher took the formal research support letter to the Embassy of Nigeria in Addis Ababa City. And after submitted the letter to the Embassy. The researcher was able to introduce the reason to be at the embassy and research topic to the staff members of the Embassy.

### **3.7 Data Analysis**

As it is elaborated by Spencer, Ritchie & O Connor (2003) “a natural and continuing element of qualitative research is called data analysis.” This research will be analyzed by thematic analysis.

*O'Leary (2004) stated that “thematic analysis is a procedure that is based on the investigation of related themes by relocating the data from unrefined to data which can be significant.*

The present research has employed Qualitative data analyze that cited above. Accordingly the researcher collected data primarily through interviews undertaken by Skype and face to face at the embassy of Nigeria which were audio taped in order to avoid missing important information collected from interviewees that might be helpful for the study. After gathering all relevant primary and secondary data through in-depth interviews with the professionals that know about **Hoodoo** in detail and the key informants at the embassy of Nigeria. The audio taped interviews categorized data were coded and thematically and these were compiled in to chapters.

### **3.8 Ensuring Data Trust Worthiness**

Qualitative researchers' very vital means to make sure that their findings are valid is called “triangulation” (Belcher 1994, Davis (1994), Berg 1995, Sarantakos 1998). Application of diverse technique and occasional researches, theories, data collection skills or mixture of these (Davis 1994, Berg 1995). Therefore, the researcher have a trust on sources of by triangulation having the data be compared which is obtained by the qualitative research methods (In-depth interview and review of documents).Because of this reason, information's gathered from informants were tested and triangulated. For their authenticity document review was cross checked by the in depth interview data.

### 3.9 Ethical Considerations

As Marvasti (2004) explained self-importance and wellbeing of the participants of the research should be protected from any harm. In this study, the researcher have at the beginning introduced herself to all possible participants/informants and provided all the necessary information about the objectives of the research of **Hoodoo** and the end goal of the study.

It also be good to participants identity be protected the research their informant and will not be disclosed to others. Moreover the researcher has promised interviewees that the private experiences and information's which were obtained from them will not be transferred to third party without their permission.

“Informed consent” was effectively used by the present research entails that the researcher informed consent is a standard procedure in final research and obtains information from his/her informants through their own willingness to be part of the study (Jupp, 2006 ). Accordingly, the researcher has employed the principle of informed consent to interviewees.

## CHAPTER FOUR

### 4. DATA, PRESENTATION, ANALYSIS AND DISCUSSION

This chapter of the thesis presents the findings of the research. It has different sections that comprise the answers for the interview questions from both the research participants and key informants from embassy of Nigeria.

#### 4.1 Socio-Demographic Information of the Research Participants

This section of the paper presents the socio-demographic information of all participants in in-depth interview and interviews with key informants.

Seven participants were selected purposive sampling technique because their articles and published papers which focused on the **Hoodoo, Voodoo** and African indigenous religions in general were found in the internet. For the purpose of this research, these participants are given codes that identify them in the data presentation. From the seven participants three of them were females and the rest four were males. The age range of those participants lies between the ages of 35-54. Moreover, the experience of the participants as article writers or former lecturers in Universities about indigenous religions ranges between 25 years to 3 years. Looking at their educational background, they have African and African American Studies, sociology and social anthropology, heritage management, culture and religion and History backgrounds. The general background information of those social workers who participated in this study is presented in the following table;

**Table-1 Background Information of Article writers and Authors**

<b>Pseudonyms</b>	<b>Age</b>	<b>Sex</b>	<b>Educational Status</b>	<b>Experience in area of expertise</b>
<b>Dayan Ralph (PhD)</b>	52	Female	BA in Literary History MA in Modern African Studies PhD in African Social Integration	was lecturer in university of Nigeria for almost 25 years Department of Religion and Cultural Studies in University of Nigeria
<b>MS. Laura Horton</b>	35	Female	BA in History	Wrote articles on the internet and on the way to publish a book
<b>Jeffery Albert (PhD)</b>	54	Male	BA in social Anthropology and MA in Heritage Management PhD in African and African American Studies	dissertation for department of African and African American Studies about <b>Voodoo</b>
<b>Mr. Frazer George</b>	35	Male	BA in History	Article writer on different websites about ATR
<b>Mr. Pustanio Hopkins</b>	43	Male	BA in Heritage management MA in sociology	Work a thesis in university of California for MA about <b>Voodoo</b>
<b>Charles Stevenson (PhD)</b>	47	Male	BA in Sociology MA in African Studies PhD Religious Studies	Lecture department of Religious Studies, in University of Calabar, Nigeria.
<b>Ms. Barbara Darrell</b>	35	Female	BA in Social Anthropology MA in Sociology	Wrote many articles and currently works at one of the universities in Stanford University

Source: Composed by the researcher, 2017, Addis Ababa

The other participants of this research are key informants from the Embassy of Nigeria which comprises the head of chancery, the trade and investment officer, administrative attaché, cultural issues officer and cultural and heritage minister were selected to be informants in this research by the premise that they can answer and give a detailed information regarding issues raised about their country. The trade and investment officers were suggested by the staff members who work with him. While the Head of Chancery, Administrative Attaché, social issues officer and cultural and heritage minister were included as a key informants because it was believed they have direct relation which enable them to offer additional information about the current and previous activities that is and were taken by the government of Nigeria to keep the African indigenous religion of **Hoodoo** as a heritage. All the key informants have been given pseudonyms. The background information of the key informants is illustrated as follows;

**Table 2 Description of Key Informants of the Study**

<b>Pseudonyms</b>	<b>Sex</b>	<b>Educational Status</b>	<b>Experience in area of expertise</b>
<b>Mr. Michael Charles</b>	Male	MA in Public Administration	Head of Chancery in Embassy of Nigeria, Addis Ababa
<b>Mr. Roderick Maurice</b>	Male	BA in Economics	Trade and investment officer in Embassy of Nigeria, Addis Ababa
<b>Ms. Rachel Nelson</b>	Female	BA in Administration	Administrative Attaché in Embassy of Nigeria, Addis Ababa
<b>Mr. Patrick Andrew</b>	Male	MA in International Relations	Social affairs officer in Embassy of Nigeria, Addis Ababa
<b>Mr. Alison Weber</b>	Male	MA in History	Cultural and heritage officer in Embassy of Nigeria, Addis Ababa

Source: Composed by the researcher, 2017, Addis Ababa

## **4.2 Description of the Embassy of Nigeria**

Embassy of Nigeria is found in Addis Ababa on the way to Addisu Gebeya or next to the park which is built for the Ethiopian patriots' who fought during the Korean War. As the Head of Chancery told me the compound was constructed for King Haileselassie I and their son so that they can spend their free time there; when the "Derg regime" came to power it was in a full control of the home so they sell it to the Government of Nigeria, and it is used as an Embassy of Nigeria since then. Nigerian Embassy of Addis Ababa is the only representation for Nigerian representation in Ethiopia. And is one of 109 Nigerian diplomatic and consular representations abroad.

Nigerian Embassies have two-pronged missions' abroad. With different staff members who work to promote foreign interests abroad and also play an important role in trade development, cultural affairs, consular matters and local contacts with the press. The activities of all Nigerian embassies are coordinated from their Ministries of Foreign Affairs. An Embassy is permanent foreign diplomatic mission which is usually located in a foreign country's capital city. The ambassador is the highest official in Nigerian embassy and acting as the spokesperson and chief diplomat for the home government. Nigerian Ambassadors are usually appointed by the highest level of the Nigerian government.

## **4.3 Definition of African indigenous Religion**

Alongside with high levels of commitment to Christianity and Islam, religious beliefs, rituals and characteristics of African indigenous religion was tried to be defined by the research participants during the time of interview in different ways and expressions.

Jeffery Albert (PhD) explained it as:

*African indigenous religion is that which believes in a Supreme Being who is the creator, preserver and sustainer of the universe, yet smaller goddess and ancestral spirits are contacted through the pouring of libations, incantations and animal and in certain instances human sacrifices to pacify the smaller deities.*

**Dayan Ralph (PhD)** also gives details about African indigenous religions by saying:

*When we speak of African indigenous religion, we mean the indigenous religious beliefs and practices of the Africans. It is the religion which resulted from the sustaining faith held by the forebears of the present Africans, and which is being practiced today in various forms and various shades and intensities by a very large number of Africans, including individuals who claim to be Muslims or Christians.*

MS. Laura Horton said

*Africa, the place of origin of all humankind, is divided into numerous political and cultural regions, reflecting its diverse range of histories, ethnicities, languages, beliefs, attitudes, and behaviors. Its various indigenous spiritual systems, usually called African indigenous religions, are many. Every ethnic group in Africa has developed a complex and distinctive set of religious beliefs and practices. Despite their seemingly unrelated aspects, there are common features to these systems, suggesting that African indigenous faiths form a cohesive religious tradition.*

#### **4.4 What is Hoodoo?**

Most people get confused while distinguishing the term **Voodoo** and **Hoodoo** since it was use as interchangeable expression for many years. The time of slavery play a vital role for this uncertainty, the slaves migrated mostly to the United States of America took their religious view of **Hoodoo** with them and try to maintain its existence as it is but by the force of their owners they were forced to accept Christianity.

The participants of the study were asked about their awareness regarding to the differences between **Hoodoo** and **Voodoo** practices. All of these participants reported that, even though their level of awareness varies they were responsive to point out the difference between the two. **Mr. Frazer George** gave a brief explanation regarding his consciousness of the differences between **Hoodoo** and **Voodoo**. He stated that:

*Hoodoo was originated in West African countries especially in Nigeria, Benin and Togo and then during the time of slave trade it was taken to the New World (America and European countries) with the migration of the slaves. Rumors an oral traditions have it that slave owners feel that African indigenous religions are savage and evil so they forced them to transfer their religious views and perspectives to their way of living which is Christianity, but the slaves carry on with their religion devoid of their owners notice and keep on transferring it to their children to maintain its existence, But **Voodoo** is a kind of magical ritual which is mostly used in Haiti and it is believed more to be used for harming people.*

In addition to the idea of Mr. Frazer George; Key informants Mr. Alisom Weber also tries to reflect his own thought by:

*The Community especially White people see the African indigenous religions as a very evil thing which is performed mainly to get a connection with the devil. But I personally think that it is not as what they consider because I feel like it came from being racist, **Hoodoo** is a religion which came from the west African region during time of slavery but **Voodoo** is a type of magic trick which is mostly used by areas of the Caribbean specially Haiti.*

Similarly Mr. Pustanio Hopkins elaborated that in the following manner:

*African indigenous religions and formal procedures of their religion were very much seen as a terror by the Europeans. Because it was seen as a violent weapon in opposition to slavery and rough treatment of many slave owners. Terms and conditions were endorsed to cease all types of African Religious traditions. As of this **Voodoo** started to lose its popularity and change its form to **Hoodoo**.*

## 4.5 Relation of Hoodoo with other Religions

It is said by different scholars that **Hoodoo** has a very great connection with Christianity and Islamic religions. Bible and verses from Quran is seen as essential tool for the practice of **Hoodoo** and if it is uninvolved it is believed that the supremacy will get fragile.

Charles Stevenson (PhD) tries to clarify this idea with the oral traditions he heard for long time:

*There are two basic reasons. The first one is that most of the people who used Hoodoo were Christians. The second and most believed as true goes back to the time of slavery; during that time the slaves used to think that the bible has a great power to change their life and believed that the whites (their owners) used it in order to enslave them so they start to learn covert issues of the bible and use it in their religious practice to be superior than their owners; so by using the power of the bible they were crafting it for themselves.*

In my finding participants said that different bible verses are used as a tool for during performing **Hoodoo** as one of my participant mentioned psalm 40 is one of them:

### *Psalm 40*

*I waited patiently for the LORD; and he inclined unto me, and heard my cry.*

*He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock,*

*and established my goings.*

*And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD. Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.*

*Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*

*Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.*

*Then said I, Lo, I come: in the volume of the book it is written of me,*

*I delight to do thy will, O my God: yea, thy law is within my heart.*

*I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.*

*I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness and thy truth continually preserve me.*

*For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.*

*Be pleased, O LORD, to deliver me: O LORD, make haste to help me.*

*Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.*

*Let them be desolate for a reward of their shame that say unto me, Aha, aha.*

*Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.*

*But I am poor and needy; yet the Lord think*

*th upon me: thou art my help and my deliverer; make no tarrying, O my God.*

Findings from my study also showed that Psalm 54 is used as prayers. my participant said that it is mostly used during doing the rituals

#### *Psalm 54*

*Save me, O God, by thy name, and judge me by thy strength.*

*Hear my prayer, O God; give ear to the words of my mouth.*

*For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah*

*Behold, God is mine helper: the lord is with them that uphold my soul.*

*He shall reward evil unto mine enemies: cut them off in thy truth*

*I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.*

*For he hath delivered me out of all trouble: and mine eye hath  
seen his desire upon mine enemies*

*For strangers are risen up against me, and oppressors seek after my soul: they  
have not set God before them. Selah.*

*Behold, God is mine helper: the Lord is with them that uphold my soul.*

*He shall reward evil unto mine enemies: cut them off in thy truth.*

*I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.*

*For he hath delivered me out of all trouble: and mine eye hath seen his desire  
upon mine enemies.*

*Shall we write about the things not to be spoken of? Shall we divulge the things  
not to be divulged? Shall we pronounce the things not to be pronounced?*

As well as in the religion of Islam they usage of some kind of verses is very much alive among the devout Muslims.

Ms. Barbara Darrell tries to depict this idea as follows:

*As the Christians use Old Testament for **Hoodoo** practices likewise there are number of Muslims are serious about protection oneself from harmful actions, by using performing verses 36:65–66. When a Muslim suffers from pneumonia or dysentery, all he/she has to do is to write these verses on a piece of paper, wash the paper with water, and then drink the water. If a Muslim follows this procedure during child–birth she is guaranteed to have a painless child-birth, the Mullahs firmly believe. For toothache, write verses 36:78–83 on paper and hang it on the side of the ear of the aching tooth. This will remove the toothache—Islamic style"*

In contrary almost all findings I got from my key informants showed that there is no such thing in **Hoodoo** that is connected to the Abrahamic religions which is Christianity and Islam. One of my key informants elaborates this idea by in the following way:

*I always read that there is relationship between **Hoodoo** with Christianity and Islam but I believe in my personal opinion there is no relation to one another; since there is no written scripture about **Hoodoo** to prove this wrong so it is very hard to sum up the idea with few peoples idea and that is why our continent Africa needed very deep researches since it is rich by its cultural heritages by scholars who are not biased by anything to make a clear findings from their researches and to bring it back to the people who needed to know about such issues.*

Also other key informant elaborated the idea which is mentioned above by saying:

*In my personal opinion I do not think that there is interaction with the Abrahamic religions of Christianity and Muslim I consider indigenous religions are apart from Christianity and Islam.*

#### **4.6 Strategies used to maintain the continuity and practice of the Hoodoo**

The participants were asked if they are alert about the strategies that are used to maintain the continuity and practice of the **Hoodoo** and from the replies I got from the most participants. Especially in United States of America there are many approaches used to keep its continuity by giving different civilized forms than the old countryside method. Such as teaching skills of **Hoodoo** performance using online method as well as face to face interactions as courses. This idea was tried to be elaborated by Mr. Frazer George as follows:

*Different websites are created to give lessons and courses for those who want to learn about the skills of **Hoodoo** such as;*

***Hoodoo** Root work correspondence Course: in the form of lessons in book for 52 weeks with Cat Yronwode*

***Hoodoo** Heritage Conjure Workshops: Hands-on root work classes, lectures and seminars*

*Lucky Mojo Community Forum: an online message board for occult spiritual shop customers*

*Lucky Mojo **Hoodoo** Root work Hour Radio Show: give free magic spells via podcast download*  
*Lucky Mojo Videos: give video tours of lucky mojo shop and hint for the spirit training*  
*Lucky Mojo Newsletter Archive: discount coupons for free magic spells*  
*Face book: company news and product updates as a lucky mojo.*

**Hoodoo** was not commercialized and use as money generator until world war I.. It was used the ways as it came from west African until few white people on power change and give wrong impression about the Indigenous religion.

*As Charles Stevens (PhD) clarify*

***Hoodoo** was not out for market until the clergy of white people bring it out for the sake of financial stability. But I believe it really helped the Tradition to continue its existence in the new world*

The Jeffery Albert (PhD) further said that nowadays try to perform the practice of **Hoodoo** in their home both by the interest and their aspiration to trying out new things or out of initiation to have peaceful life style by avoiding the problem they faced by **Hoodoo** spells so there are many companies who try to offer the tools that are needed during the performance of rituals. The participant also gives me the name of the online shops which are:

*The Lucky Mojo Curio Co. :spiritual supplies for **Hoodoo**, magic, witchcraft and conjure*

*Lucky Mojo Publishing : provide books on magic with herbs, roots and candles, sugar spells*

*Lucky Mojo Publishing Herb Magic: complete line of Lucky Mojo Herbs, Minerals, and ornaments with sample spells Lucky Mojo Publishing Herb Magic: antique, vintage, and contemporary fortune telling tea cups.*

Other techniques that were mentioned by the participants are movies, but they mostly promote the practice of **Hoodoo** in a negative way and brain wash the people to see them as a devilish harmful black culture. In correlated to this participant 6 said the following:

*In my personal opinion I believe that all religions should not be discriminated since we are living in a very civilized world. but most of the movies which came out from Hollywood try to highlight that **Hoodoo** is evil deed used by black descendants (Africans ). you can watch the movies "Sugar Hill" (1974) , "The Skeleton Key " and the most recent movie of 2017 " Get out" are the proofs for my perspectives.*

To maintain the continued existence of **Hoodoo** practitioners and some musicians particularly African Americans used blues as a tool. Ms Barbara Darrell led to explain as follows:

*When I was a little girl I used to hear a lot of Blues music since I was born and raised in New Orleans, and when I grew up I got the chance to understand the exact meaning of the lyrics. Especially the songs **Hoodoo Lady Blues** by Arthur "Big Boy" Crudup make sense to me in a great deal. As you can see in the lyrics it is all about **Hoodoo** and **Hoodoo**.*

***Hoodoo Lady Blues***

*by Arthur "Big Boy" Crudup*

*Believe I'll drop down in Louisiana, just to see a dear old friend of mine  
Believe I'll drop down in Louisiana, just to see a dear old friend of mine  
You know, maybe she can help me, durn my hard, hard time.  
You know they tell me in Louisiana, there's **Hoodoos** all over there  
You know they tell me in Louisiana, there's **Hoodoos** all over there  
You know they'll do anything for the money, man, in the world, I declare.  
Spoken: Yeah, man, play it for me [followed by guitar solo]  
"Now, Miss **Hoodoo** Lady, please give me a **Hoodoo** hand;  
"Now, Miss **Hoodoo** Lady, please give me a **Hoodoo** hand;  
"I wanna **Hoodoo** this woman of mine, I believe she's got another man."  
Now, she squabbles all night long, she won't let me sleep.  
Lord, I wonder what in the world this woman done done to me.  
"Now, Miss **Hoodoo** Lady, please give me a **Hoodoo** hand;  
"Now, Miss **Hoodoo** Lady, please give me a **Hoodoo** hand;  
"I wanna **Hoodoo** this woman of mine, I believe she's got another man."*

On the other hand Ms Laura Horton mentioned that she memorize a song of the famous band of Rolling Stones which is known as **Hoodoo Blues**.

As she puts it:

*The song was originally played by Otis Hicks and Jerry West but got well-known by Rolling Stones in minds of many people who love blues, it is about a guy who is known by his **Hoodoo** skills but got ruined by a woman who use **Hoodoo** better than him.*

*Hoo Doo Blues*

*Now, When your woman acting funny, and Begin to run around*

*You better get you somebody, put you down*

*Better let her go, just as quick as you can*

*You know that **Hoodoo** girl, she a **Hoodoo** the **Hoodoo** man*

*You know my woman got me on a wonder at something' I can't understand'*

*Now I look at her running' with some other man*

*After all I did everything in this world I can*

*You know that **Hoodoo** girl, she a **Hoodoo** a **Hoodoo** man*

*Well, blow your harmonica, son. Yes, she got me **Hoodoo***

*She takes all my money and spends it all over the town*

*When I want to love her, man, she ain't can be found*

*I walk and cry drying' tears away with my hand*

*you know that **Hoodoo** girl she a **Hoodoo** the **Hoodoo** man*

#### **4.7 Ritual/Sacred Tools used during the Practices of the Hoodoo**

Different kinds of herbs and minerals are believed to use during performing **Hoodoo**. These tools help the practitioners to draw money, to bring love and romance, to bring good luck, to break and protect them from evil eye. Jeffery Albert (PhD) detailed this idea by saying:

*During Hoodoo ritual routine herbs for baths to the purification of oneself from sins are used let us take an example practitioners use; Damiana for love and romance, Leaves of Raspberry to increase a woman's charm, for protection Rue, to rid oneself of bad habits or evil companions Eucalyptus, to reverse a jinx Agrimonies , to draw money Cinnamon or Chamomile flowers.*

According to the findings beside the herbs, oils and minerals candles are seen as the main instrument for **Hoodoo** practice. The color of the candles is the essential principle for functioning spells. The material goods of every color decide the way it impacts humor, frame of mind, and the effectiveness of the spell .so the practitioner should be careful on picking up the colors of the candles. This idea is elaborated by Mr. Frazer George as:

*Candles are the most means for the ritual of Hoodoo but it is important to give emphasis on the colors because it has different effect in the spells which is casted such as pink candles are used for the spell of Peace & Harmony, To Overcome Fear red candles are burned on Sunday, For inner peace silver candles are burned on Monday, red candles burned on Sunday for Self-confidence, green candles on Friday for physical wellbeing, to overcome regret or guilt white candles are burned on Wednesday, yellow candles on Wednesday for mental clarity, burn orange candles on Monday to let go of anger and green candles on Friday for success at work .*

#### **4.8 Hoodoo in Nigeria**

Key informants participated in this study were asked about their familiarity with the history about the indigenous/indigenous Nigerian religions by the beginning of these indigenous African religions across to each other. All of my key informants reported that they were indeed aware of the existence of diversity in Nigerian among the adherents of the faiths of Christianity, Islam and indigenous religions. Among of the key informant Mr. Andrew Patrick explained this issue as stated next:

*Most people in Nigeria were followers of Indigenous religions. But at the time of the country independence in 1960, the vast mass of the people in Nigeria were categorized to Christians and Muslims because of the colonial government and guiding principle about religion. After that Nigeria has been known with a varied religious tradition with high level of tolerance.*

As Mr. Roderick Maurice put it in plain words as follows:

*Nigerians were known for their diverse indigenous religious beliefs but after the time of colonialism most of the population changed their religion because the rules of the colonizers do not allow indigenous religions to be carried out in the country.*

In present-day Nigeria religion has a very significant observable fact. It has been increasing to come in the front in different way for example in daily News papers, magazines, and radio and television transmissions. Most of Nigerians are interested in religion for its massive advantages.

This idea was clarified by Mr. Michael Charles as follows:

*In Nigeria religion is a very important thing. The country is mainly dominated with two religions which is Christianity and Islam alongside with the indigenous religions. There is a very good level of tolerance between all the three religions and the government always works on keeping the broadmindedness of the followers of these three religions towards each other.*

## **4.9 Discussion**

This chapter discusses the findings of the research by relating with the research questions, objective of the research and related literature of the research. It also gives answers about The African indigenous religion of **Hoodoo** in a deep insight.

Religion has been approached by several scholars from various field of study, who tried to define and explain the very meaning and essence of religion and its core values or features. However, it is entirely difficult to find a single universally accepted definition and description of religion.

Religion has been defined by scholars from sociological, psychological, philosophical, theological, etc perspectives.

Findings from this study showed that African indigenous religion, which is home-grown religious viewpoint and rituals of the Africans. that came from the previous beliefs which kept by the ancestors of the present Africans keep being practiced in different figures does not get enough attention and got biased even if it got the chance to be considered which supports the idea of to Alolo (2007, p.4) which say that many of authors stayed only for a while in Africa to comprehend at depth the nature and characteristics of African indigenous religion and as a consequence, "they painted African indigenous religion as made up of complicated, bizarre, savage and primitive beliefs and practices.

Findings from the study also showed that the participants and the key informants believed that Nigeria is the origins of various chronicles, ways of life, thoughts, languages in native characteristics which is very supported by the writings of Kitause and Achunike, 2013, p.46) which articulate that Africans, predominantly Nigerians knew about God long before the coming of Christianity and Islam to Nigeria. The findings also can be hold up by Onwurah (1990) which portray that there was in existence an indigenous religion of the native specially by mentioning that the Igbo are deeply religious community where every aspect of their life is heavily attached to religious values and norms.

According to the findings from the interview participants that the **Hoodoo** was originated in West Africa mainly in the areas what are today Ghana and Nigeria, and then it was taken to the United States of America for the period of the time of the Atlantic slave trade.. Also they stated further that it had nothing to do with no one except with the native Africans; and they also

reported me that they did not like the prefix it have currently in North America which is it is the religion Africa Americans. Likewise Akhan (2011) shore up this idea by saying that this indigenous religion is West African Religion currently popularly North America, the term **Hoodoo** is the same term used amongst the Akan in West Africa which is referred to ritual healing, medicine and the conjuring and **Hoodoo** has absolutely nothing to do with white Americans, white Europeans, white Asians, 'native'-Americans (Americans), Hispanics, Arabs, Hindus or any other non-African or non-Black people or culture. In contrast to this idea few of my participants think that **Voodoo** was the originated religion from Africa and turned in to acculturation to **Hoodoo**.

The findings from the of participants interviews showed that **Hoodoo** has more or less content hormonally interactions with the faiths of Christianity and Islam, which has a full harmony and compatibility with the ideas that were mentioned by Smith (1994) that Christianity has a main connection of the views compatibility head in **Hoodoo**. With the influences of Old Testament which has exacting apparent relation to God's divine intervention and his role in retributive justice. For example, despite the fact that there are strong ideas of good versus evil, cursing someone to cause their death might not be considered a malignant act also with the thoughts of Ojik (2010) that in Islamic religion, there is a kind of religious practice which is extremely alike or almost identical to the **Hoodoo** conjure religious performances and basics; verses used from Quran for their safety to avoid bad luck and injury that can be occurred from evil eye. But the findings from all the key informants demonstrate that there are no relations between **Hoodoo** and Abrahamic religions which is Christianity and Islam.

Participants mentioned that through the **Hoodoo** ritual practice different kinds of herbs, minerals, salts and candles is used. Similar finding which was obtained by Talia (2010) put it as **Hoodoo** goods are sold in the market especially in the United States of America for their urban and town practitioners'. They give name of Spiritual supplies which include candles, incense, oils, sachet powders, bath crystals, icons, aerosols, and colognes. In addition to this several licensed medicines, cosmetics and home cleaning materials are provided in the marketplace for ordinary users.

Another finding of the study was the technique which was used by the **Hoodoo** practitioners to maintain the continuity of the practices of **Hoodoo**. The participants agreed that different kinds of ways were utilized to achieve these goals they included such as different websites which is build to provide **Hoodoo** supplies and classes. Other way that my participants point out is method which does not get emphasis is use of Blues music which is believed to be African American music culture. They cited different music lyrics which talk about **Hoodoo** and try to show how powerful it is ant try to continue its prolongation through minds of listeners. In line to this idea (World mark Encyclopedia of Religions) said regardless of the rapid spread and influence of Islam and Christianity, in West Africa as elsewhere in Africa, Indigenous African Religions have coped up with these external influences and maintained continuity through creative means of survival such as developing literature, institutionalizing the traditions, establishing associations of priests, and creating schools for the training of it practioners. This thought of the research participants also supported by (Gwendolyn,1992) which says currently **Hoodoo** is practiced in a very well mechanisms to maintain its survival in Unite states of American because of the growing mail orders and internet based **Hoodoo** materials sales which is go beyond than its original introduction to the country.

In addition the participants mentioned that features of **Hoodoo** was not civilized and used as the way it came from West Africa until world war I. which was a revolutionary time to be the middle men minorities to bring **Hoodoo** supplies to market for their monetary (financial) sake by misinterpret the African religion. This idea is supported by (Hazzard-Donald, (2011) which say the tradition of commercialized **Hoodoo** which originates around the time of World War I and was controlled largely middlemen minorities who misrepresent, commercialize and exploit the old slave religion for monetary gain.

According to the findings which were gained from the key informants it is showed that in Nigeria during the colonialism era try to dominate the pole of Nigeria by converting them into Christianity from Indigenous religions and Muslim, this idea can be clarified by (Kraemer 1938: 230) missionaries were converting many indigenous and Muslims into the new religion, while these actions caused havoc among the followers of the same religion. It could also be argued that the introduction of the Christianity is aimed to completely up-root the existed norms as it is said that “the primitive religions are all destined to be perish and disappear”

As Ogunbado,(2012) stated in general, colonialism has resulted in distortion to the indigenous ethnical cultures, norms and values. Falola, (2011) further more tried to support the idea that, The colonial expansion/with Christianity attention to subjugate/impose colonialism the indigenous religions of Nigeria by saying that as historical records showed at the beginning of the 20th Century, most Nigerians were followers of indigenous religion. But at the time of Independence in 1960, the great majority of the people in Nigeria were classified and lumped as Muslims and Christians as a matter of policy by the Colonial administration.

After the colonial era it is clear that African indigenous religions are very much in danger not because they were discriminated by the people and Government of Nigeria but were threatened because most of the indigenous religion followers were forced to change their indigenous religions to Christianity and Islam. As the key informants depict the government of Nigeria works to make the three religions which is Christianity, Islam and African indigenous religion. As Kitause and Achunike (2013) point out Religious freedom and tolerance in Nigeria has been characterized by both compromise and tides of fundamentalism at different points in time.

All of the key informants said that the indigenous religion of **Hoodoo** is not trying to keep its permanence through the shades of other religions found in the country which is Christianity and Islam they all have their own way of keeping their solidity by their own. This finding is dissimilar with the writings of Mbiti, (1978). which say that both Muslims and Christians who lived in Nigeria now seem to mix African indigenous ideas and practices with those of Islam and Christianity (Muslims adopted indigenous practice of rituals, magic and medicine also indigenous burial and coined it a memorial thanksgiving service for their departed loved ones.

## CHAPTER FIVE

### CONCLUSION AND RECCOMENDATION

#### 5.1 Conclusion

Africa was and still home to people of diverse socio cultural heritages, economic and political characteristics. Religion stands out to be one of the expressions of the socio cultural diversity that has existed among African societies for thousands of years. Africans are highly religious people and have developed complex and distinctive set of religious beliefs and practices, which are commonly referred to as African indigenous religions (AIR). In addition, the two major world religions, Christianity and Islam, in all of their divisions, maintain large number of followers in Africa, most importantly after the advent of colonialism.

With a small number of respondents, the study has made an effort to explore the changes and continuity of **Hoodoo** from the writers of different articles on the internet, authors of books about **Hoodoo** or **Voodoo** also former university lecturers of Nigeria. The head of chancery, administrative attaché, cultural issues officer and cultural and heritage minister who worked in the embassy of Nigeria which is found in Addis Ababa were the key informants of the study.

For this endeavor, a qualitative descriptive research approach was employed in order to realize the circumstance from the participants and key informants points of view. Beneath the qualitative method a case study was employed as a precise technique for the research and several case studies was related for that purpose.

In-depth interviews with article writers and interviews with the key informants were conducted in order to come across of adequate information. Alongside to the interviews that were performed documents were reviewed triangulate the data collected from the interviews.

Even though African indigenous religions like the **Hoodoo** which historically has been widely practiced among most Nigerian and other West African societies before the coming to the picture of Christianity and Islam. One of the major developments as a result of the introduction of the two cardinal monotheistic religion, it did not suffered from insurmountable amount of stereotyping from individuals, states, international organizations, missionaries, etc. which support the two powerful religions it is witnessed to be on the way to disappear from the place of its origin which is west Africa specially Nigeria and seen to be prosper in other continents particularly in The United States of America ;moreover this Indigenous African religion practice become to be known as an American religion.

**Hoodoo** in its modern living form is not still ordinary as religious traditions like Christianity and Islam, but it work on a much better scale than it acted in the earlier period. The development of the practice of **Hoodoo** is a mirror image of the performance of indigenous religious practices in the United States. As findings from some participant showed **Hoodoo** used to be seen as an evil magic by the white or Non-African. But in the current situations it is called as African American religion without getting a credit for its originality.

Like all traditions, African indigenous religions are not developing both within its way and in relation to other world religions such as Christianity and Islam. Moreover, from the findings of the study it has been said that there are secure links between African Indigenous beliefs of Christianity or Islam and individuals often combine elements of each in their belief system. The

latter issue is beyond the brief of this review. Also from the findings of the study it can be seen that African indigenous religions are in danger in their country of origin.

## **5.2 Recommendations**

The finding of this study on the area changes and continuity of African indigenous religion of **Hoodoo** presents African studies education; research and proposition to Nigeria ministry of tourism are presented below.

## **5.3 Recommendation for African Studies Education**

The findings of this study showed that it is relevant for researchers to go beyond the representation of certain religious traditions to pay more attention to the religious constructs as a whole. Focusing on the educational value of the African indigenous religions, on the part of scholars it would be beneficial not only in lengthening the scope of the study of African indigenous religions but also to give the audience the opportunity to tell the changes and continuities occurred in the African indigenous religions.

## **5.4 Recommendations for Research**

Religion can be used for many societal purposes, a memorable way of presenting familiar stories, a tool for proselytism, an important point for moral repress, a means for expressing pastoral concerns, and a way of simply attracting a crowd. African indigenous religion might be presented but has not been able to be explored either the dynamics of religious beliefs and practices as fully as desired. It is however an interesting topic for future reviews to explore. For this and such numerous reasons results need to be achieved so scholars should show practical

and theological interest in the customs of African traditions and religion by conducting different studies and researches without any biased thought of the indigenous religions.

### **5.5 Recommendations for tourism ministry of Nigeria**

Techniques should be applied by the government of Nigeria that can help the country to gain huge amount of money from tourists by keeping and preserving the treasures of the country as untouched heritages which is the Indigenous religions. Aside to this the government should try to gain the patent or being the origin of **Hoodoo** in the West Africa area with the cooperation of the other countries that are considered as the origins.

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## Appendices

### Appendices A

#### Informed consent for Key informants (Staff members of Nigerian Embassy)

My name is Mariamawit Bekele and I am a student at Addis Ababa University graduate Faculty of social science department of African and oriental studies . The reason why I am here today is because I am doing my thesis on “Changes and continuities in the indigenous religious practice of **Hoodoo**: in the case of Nigeria”. The purpose of the research is to explore and establish the influence the Nigerian (**Hoodoo**) on non African societies, to found out if there is any relational interaction between **Hoodoo** and Abrahamic religion. To explore the factor contributed to the continuity and existence of the **Hoodoo** indigenous religion

I will request you to answer some questions whose answers are very important for my study. Besides to benefiting the researcher it would also be a good opportunity for my thesis readers and most Africans the importance of keeping out continents different Indigenous religions as a heritage. The interview would take a maximum of 30 minutes. Based on your willingness I would like to record the interview to help me not to miss important issues we discussed while data analysis and it will be deleted after the submission of the final paper. Your participation is completely voluntary.

Name-----

Date-----

Signature-----

## Appendix B

### Informed consent for participants

My name is Mariamawit Bekele and I am a student at Addis Ababa University graduate Faculty of social science department of African and oriental studies . The reason why I am asking your cooperation for video call interview is because I am doing my thesis on “Changes and continuities in the indigenous religious practice of **Hoodoo**: in the case of Nigeria”. The purpose of the research is to investigate the influence the Nigerian (**Hoodoo**) on non African societies, to found out if there is any relational interaction between **Hoodoo** and Abrahamic religion. To explore the factor contributed to the continuity and existence of the **Hoodoo** indigenous religion

I will request you to answer some questions your answers are very important for my study. Besides to benefiting the researcher it would also be a good opportunity for my thesis readers and most Africans to realize the importance of keeping out continents different Indigenous religions as a heritage. The interview would take a maximum of 30 minutes. Based on your willingness I would like to record the interview to help me not to miss important issues we discussed while data analysis and it will be deleted after the submission of the final paper. Your participation is completely voluntary.

Name-----

Date-----

Signature-----

## Appendix C

### Interview questions for Key Informants (Nigeria Embassy staffs)

#### A) General information:

- A. Name
- B. Age
- C. sex
- D. Educational status

#### B) Questions regarding to Nigeria and African indigenous religions

- 1) Does the AIR believers in Nigeria get discrimination?
- 2) What is your suggestion on ways should be use to keep African indigenous religion as a heritage?
- 3) What ways should be use to study more about the African indigenous religion?
- 4) What are the activities taken by the government of Nigeria to maintain the existence of AIR specially **Hoodoo** as a cultural heritage?
- 5) Is there any intolerance between the African indigenous religions and Abrahamic religions?

## Appendix D

### Interview questions for Article Writers and Authors

#### A) General information:

A) Name

B).Age

C) Sex

D) Educational status

E) work experience as professional article writer and Author

#### B) Questions regarding about Hoodoo

- 1) What do you think of the influences **Hoodoo** has outside of Africa?
- 2) Is there any relationship that exists between **Hoodoo** and Abrahamic Religion?
- 3) What does African indigenous religion mean to you?
- 4) What is **Hoodoo**?
- 5) Can you differentiate **Hoodoo** and **Voodoo**?
- 6) Is there any written scripture about **Hoodoo**?
- 7) What kind of techniques is used to maintain the existence of **Hoodoo**?
- 8) What is the attitude of Non Africans about the indigenous religion of **Hoodoo**?

## Appendix E

### Validation Form of key informants

#### Primary: Sources

<b>Name of Interviewee</b>	<b>Date of Interview</b>	<b>Place of Interview</b>	<b>Remark</b>
Mr. Michael Charles	April 24,2017	Embassy of Nigeria, Addis Ababa	Head of Chancery in Embassy of Nigeria, Addis Ababa
Mr. Roderick Maurice	April 28,2017	Embassy of Nigeria, Addis Ababa	Trade and investment officer in Embassy of Nigeria, Addis Ababa
Ms. Rachel Nelson	May 3,2017	Embassy of Nigeria, Addis Ababa	Administrative Attaché in Embassy of Nigeria, Addis Ababa
Mr. Patrick Andrew	May 10,2017	Embassy of Nigeria, Addis Ababa	Social affairs officer in Embassy of Nigeria, Addis Ababa
Mr. Alison Weber	May 15,2017	Embassy of Nigeria, Addis Ababa	Cultural and heritage officer in Embassy of Nigeria, Addis Ababa