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ABSTRACTS
RELIGION IN BRITAIN’S COLONIAL MILITARY IN WEST AFRICA (C.1860-1960)

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This paper will discuss several aspects of the history of religion among the African rank-and-file of Britain’s colonial West African Frontier Force (the Royal West African Frontier Force from 1928) in Nigeria, Gold Coast (Ghana), Sierra Leone and the Gambia. First, it will examine how British officers such as Frederick Lugard attempted to manipulate the religious affiliation of African soldiers, particularly in Nigeria, by enlarging a traditionalist element as insurance against potential Muslim mutiny. In addition, the significant rise of Christianity within the colonial army from around 1930 will be explored. Secondly, the paper will discuss the role of African religious specialists within the British colonial military in West Africa. African traditional priests and Muslim scholars were employed in a quasi-official capacity within the colonial army during the late nineteenth and early twentieth century but this practice was phased out during the early 1920s. As more Christians enlisted during the Second World War era and into the 1950s, Christian chaplains were appointed but the British practice of having clergy serve as commissioned officers meant that most chaplains, given the racial hierarchy of the time, were white British officers who were meant to minister to the spiritual needs of a primarily black African force. At the same time, the colonial army began to engage Imams to serve its many Muslim soldiers but since all the Imams were Africans they could not serve as officers and were therefore hired as civilian employees.
DECLINING ROLE OF THE EUROPEAN UNION IN AFRICA AND CHINA’S RISING INFLUENCE: A COMPARATIVE ANALYSIS

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The paper examined decades of EU relationship with Africa and how it has impacted on the developmental drive of the continent. It went further to consider the China-African relations in the last few years vis-à-vis that of the EU and Africa in a comparative analysis. In attempting to understand how each of these relations has benefited Africa, a historical review of EU-Africa engagement, its foreign and trade policy towards Africa and its seemingly subsequent decline in Africa was undertaken. The paper also considered China’s recent push into Africa and its impact on the continent. Comparatively, the EU-China-Africa engagements in the 21st century were critically analyzed. Findings revealed the perception that EU’s engagement with Africa has been on a decline when looking at the huge infrastructural deficit in Africa and EU’s poor responses in helping Africa achieve infrastructural development considering its centuries of engagement with the continent. Meanwhile, China’s recent engagement with Africa tends to receive positive perception and approval among Africans and the populace as China rises to fill the infrastructural deficit on the continent in spite of criticisms against Beijing particularly at what cost those infrastructural developments are implemented.
IMAGINATION, REASON, COSMOS LITERATURE, PHILOSOPHY AND MUSIC IN THE WORK OF ABIOLA IRELE

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This essay develops an approach to understanding the cosmos through imagination and reason across literature, philosophy and music in the work of Abiola Irele. How may these strategic theoretical and critical statements by a penetrating explorer of African expressive forms and cognitions be correlated to give a unified picture of the cosmos approached from within varied cognitive and expressive forms as studied by a person whose thought is both grand and incisive but who did not publish any effort to unify his various zones of interest? Can such a unification be mapped through his exposition of Negritude, a philosophy that engages imagination and rhythm as primary principles for engaging being in general? How robustly, however, does Negritude engage reason and science, two central thrusts of Irele’s work, even though his examination of science occurs in only one essay known to me, ‘The African Scholar’, though a trenchant examination that situates that engagement solidly in his thematic orientations? To what degree was Irele an expositor of Negritude and to what degree was he a Negritude thinker, a person who tried to understand reality in terms of Negritudist ideas? Irele’s thought, spanning classical and post-classical African thought and expression, across various disciplines, looking into the past, present and the future, provides templates for mapping the creativity of the continent and the transformations associated with it. An effort to unify the cognitive streams underlying his varied engagements will act like a lighthouse illuminating a vast terrain within and beyond the continental and transcontinental penetration of African creativities.
THE PREVALENCE OF INSECURITY AND RELIGIOUS LIBERTY IN NIGERIA

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This study investigated the prevalence of insecurity and religious liberty in Nigeria. The population of this study consisted of religious leaders and security operatives. The study adopted a descriptive survey design while stratified random sampling technique was used in selecting the respondents. Data were obtained using a research questionnaire titled “insecurity and religious liberty questionnaire (IRLQ)” Data obtained from respondents were analysed using descriptive statistics (mean and standard deviation) to answer the research questions and regression analysis to test the hypotheses at 0.05 alpha levels. It was observed that there are various types of religions in Nigeria such as Christianity believing in Jesus Christ, Muslim believing in Mohammed and traditional religion which centers on the belief in one supreme god and several lesser deities. The result also proved that insecurity in Nigeria has significant influence on the religious liberty. It was concluded that insecurity problems in Nigeria has caused a big setback to religious organizations in Nigeria in various ways including fear in worshipping and expressing their beliefs. One of the recommendations was that the Nigerian government should work hard to ensure that the security challenges in Nigeria are eliminated or minimized by giving the security operatives full support and supervision for effective service delivery.

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During the colonial period, plantation authorities in Cameroon, like elsewhere in Africa and Asia, depended on male labour on their estates while at the same time showed little or no interest in the recruitment of female labour. Over time, the incessant shortage and unstable nature of the labour force led them to consider the permanent engagement of women as was the case of the Tole Tea Estate. The plantation hierarchy believed that women would be docile and therefore, would not agitate against the exploitative plantation policies as opposed to their male counterparts. This was however, a gruesome miscalculation as the women soon developed a "militant" behaviour that even surmounted that of male workers in the plantation milieu. The nature of their comportment and the manner in which they agitated for the amelioration of their working condition was sharpened by their affiliation to the Regina Pacis Cathedral (Roman Catholic Church) in Small Soppo Buea, near the Estate, and other Christian dominations. As such, with the help of a historical approach guided by both primary and secondary sources, this work argues that some Christian teachings acted as an eye opener to the women in knowing and claiming their rights. It further contends that some of the protests that the women staged against the plantation management could be attributed to their accumulated knowledge and behaviour imbued with religious feelings and actions as portrayed in protest songs, placards and other related aspects. The paper concludes that their Christian background was therefore, a vehicle for dismembering the obnoxious plantation policies and forcing the authorities to act in their favour.

Key Words: Christian teachings, Female, Militant Comportment, Tole Tea Estate.

Résumé

Au cours de la période coloniale, les autorités de plantation au Cameroun, comme ailleurs en Afrique et en Asie, dépendaient du travail des hommes dans leurs domaines tout en montrant peu ou pas d'intérêt pour le recrutement de main-d'œuvre féminine. Au fil du temps, la pénurie incessante et la nature instable de la main-d'œuvre les ont amenés à considérer l'engagement permanent des femmes comme c'était le cas chez Tole Tea Estate. La hiérarchie des plantations croyait que les femmes seraient dociles et, par conséquent, n'agirait pas contre les politiques d'exploitation de plantation par opposition à leurs homologues masculins. Il s'agissait cependant d'une erreur de calcul, car les femmes ont rapidement développé un comportement « militant » qui a même surpassé celui des travailleurs masculins dans le milieu des plantations. La nature de leur comportement et la manière dont elles ont agi pour l'amélioration de leur état de travail ont été modelées par leur affiliation à la cathédrale Regina Pacis (église catholique romaine) dans le Small Soppo à Buea, près de la succession et d'autres dominations chrétiennes. En tant que tel, cet article fait valoir que certains enseignements chrétiens ont servi d'ouverture aux femmes pour connaître et revendiquer leurs droits. En utilisant une approche historique et avec l'aide de sources primaires et secondaires, ce travail fait valoir que certaines des manifestations que les
femmes ont organisé contre la gestion de la plantation pourraient être attribuées à leurs connaissances et à leur comportement accumulé avec des sentiments et des actions religieuses comme représenté en signe de protestation des chansons, des pancartes et d'autres aspects connexes. Il faut conclure que leur origine chrétienne était donc un moyen de démanteler les politiques de plantation odieuses et de forcer les autorités à agir en leur faveur.

Mots-clés : enseignements chrétiens, femelle, comportement militant, *Tole Tea Estate*
THE RUPTURE IN PEACE AND SECURITY ARCHITECTURE OF NIGERIA IN THE NEW MILLENNIUM: THE BOKO HARAM INSURGENCY

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Nigeria, today, is on a crossroads. Poverty, corruption, indiscipline pervade the society. But above all, the present political conjecture couple with the many serious criminal cum civil and religious crises, more especially in the northern part of the country, is seriously crippling the nation. This work intends to make in general a critical appraisal of the many ethnic/religious crises in Nigeria since 1999 and in particular take the strategic instance of the Boko Haram in this millennium. It will thus try to unveil the historical origin of the security conditions on the eve of the 21st century, progress to look at the advent of a national disaster – the Boko Haram, examine security architecture, trace the beginning of the problems and rupture, the intervention cum strategies so far taken and the crises and their trend that follow to date. It hopes in the end to provide some possible solutions and alternatives to this dimension that is today no doubt threatening the very foundation of the Nigerian state.

Key words: Peace; Security; Architecture; Rupture; New millennium
RELIGIOUS FUNDAMENTALISM, THE STATE AND WORLD POLITICS

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Since the 9/11 terrorist attack of the United States of America and the increasing spate of insurgencies as a result of religious extremism across the world, there has been suspicion and reservations on the role of religion in state building and political development. The state which is a natural umpire to ensure the protection of lives and property, has overtime been undermined in providing this important function as a result of the encumbrances of religion. The article explores the complexities of religion to security and the role of the state in providing security to her citizens while preserving the rights of citizens and the consequences of national security to global political affairs. The paper argues that religious extremism as manifested in cases of Boko Haram insurgency, Al shabab and other terrorist groups poses a threat to a nation’s national security as well as undermine her relations with other states in the international community. Hence, the paper recommends that states should broaden their security measures in order to ensure adequate means in quelling religious extremism and militant groups before they pose any remote or immediate threat to the security of lives and property as well as political stability.

Keywords: Global politics, Religion, National security, Religious extremism, Insecurity and State
EXCLUSIVE RELIGIONS: BANE OF CO-EXISTENCE IN NIGERIA

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The aim of this paper is to critically analyze the concept of Exclusive Religions and demonstrate how it is making mutual co-existence impossible in Nigeria. Exclusive religion is a philosophical cum theological disposition that makes a particular religion see itself as the only custodian of divine truth while others are false or not having divine truth. This mindset is at the foundation of the dominant religions in the world. It became worst in Nigeria, in the sense that, the two dominant religions (Islam and Christianity) are in constant striving to outpace one another in the bid to capture political and economic relevance. Ontologically, exclusive religion is based on a monist oppositional concept which grasp \textit{being as one} and nothing else. Since it reduces \textit{being} to ‘\textit{the one}’, which consequently dichotomize reality to one substance which is true and others false. The implication is that non-believers in that \textit{one} substance is viewed as an infidel or enemy. This kind of mindset is at the foundation of exclusive religion which Islam and Christianity represents. In this paper, we shall propose an alternative way of viewing exclusive religion which will make it to accommodate others in it conceptual and theological framework. The purpose is to make religion the mechanism for promoting mutual cooperation and not a bane in the wheel of social progress and nation-building in Nigeria.

Keywords: Religion, exclusivity, Islam, Christian, Nigeria
GLOBALISATION, FOOD PRODUCTION, FOOD CONSUMPTION AND CHALLENGES OF HALAL FOOD

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Globalisation and high-tech are two concepts that contradict freedom of what, when, where and how to produce food for consumption in the 21st century. With free movement of factors of production, human inclusive and crisis of refugee, people of different culture, religion and orientation started to co-habit in previously secluded areas that were meant for certain type/s of people. This is most importantly in Europe and Americas where Christianity was perceived as states de facto religion. With the invasion of these areas by people of different religions that ran away from political topsy-turvy from Asia, Middle East and Africa who fail to integrate through social cohesion to their ‘newfoundland’ for political and economic developments. The implication of these, among other things, is the imposition of their ways of eating and what to eat on their landlords who overnight are forced to change what to produce and how to produce different types of food so as to find market among the immigrant. This has imposed Halal food production, distribution and retailing system in many food outlets in developed states. Why this is, all of a sudden, imposed on western culture and how the market is forced to abide by this is going to be the crux of this paper. Applying embedded liberal theory and secondary sources of data, the paper is going to conclude that globalisation is not a one-way traffic of western imposed culture, economic system and political arrangement, but due to emerging growing population of others, imposition may also come from outside the box in a guise of food security.

Keywords: Halal food, Globalisation, Embedded liberal theory, Food security
ART AND POLITICS: A NARRATIVE OF PROPAGANDA IN THE WORKS OF OSWALD URUAKPA AND IKLAGA AHMEDU

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Court art is generally viewed as a practice that belongs to history, kingdoms and empires, kings and emperors relied on the court artist for the purpose of driving their propaganda agenda. This the artist achieved by creating politically sensitive art forms, that aided in swerving the masses to premeditated direction. This paper discusses court art in the context of our contemporary times, and argues that artists who are exposed to political patronage could as well be labelled as court artists. This is more so, if their works are seen to promote the image of their patrons. A few examples of political art would be analysed. The paper tries to situate the court artist as a town crier (messenger of traditional rulers in most Nigerian communities) who does not have his own message but rather is a conduit through which the king communicates with his subjects. The relationship between art and politics would be discussed. If art is the expression of deep emotion, then how sincere is the expressions of the court artist?

Keywords: Art, Politics, Political art, Propaganda, Court art.
ZAMFARA STATE AND ISLAMIC SHARI’AH PRACTICE IN NIGERIA: THE IMPACTS OF CATTLE RUSTLING AND BANDITRY ON THE STATE RELIGIOUS STATUS

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This paper examines in critical terms, the impacts of Shariah re-introduction among people of Zamfara state since 2010 and how it influence their socio-economic status. It explains the connection between Sharia Legal system as practice among the people of the state and the present state of social and economic insecurity which led to the loss of hundreds of lives and properties. The paper also examines the role of the government and state institutions in the wake of the unending conflict in Zamfara and established the basis of disconnection between realistic shariah implementation and present socio-economic status of the people. The paper adopts mixed methodology as the research approach especially that field interviews are conducted to ascertain the current status of social insecurity in the state.
STATE, ELITE-CLASS, RELIGIOUS FUNDAMENTALISM AND VIOLENCE: THE POLITICAL-ECONOMY OF RELIGIOUS-POLITICS IN NIGERIA SINCE INDEPENDENCE

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This paper examines the political-economy of the politicization of religion in Nigeria. The paper undertakes a historical discourse and approach to the analyses of the evolving nature, character, dynamics and dimensions of the spiral of religious-politics in Nigeria since independence. The paper seeks to situate, contextualize, distill and explicate the claims and explanations of the underneath the outward currents that have explained away the politicization of religion in Nigeria’s body politics since independence in 1960. The paper holds that a matrix of factors namely: the character, nature, and crises of the post-colonial state; the over centralization of the Nigerian state; the economic transition from an agricultural based economy to a petroleum based economy; the economic crises; the protracted years of military authoritarianism; as well as the inauguration of democracy and the expansion of the democratic space have combined to aggressively reinforced both benign and salient identities by the ruthless elite-class who have masterfully mobilized and manipulated these identities for electoral gains and political objectives. It is, therefore, the contention of the paper that the scourge of religious-politics, as well as of fundamentalism, and violence are rooted in the very nature and character, and crises of the post-colonial state, and more particularly, in the very nature and character of politics; that is: the politics of violence and the violence of politics, the crises of development; the crises of leadership, and of the leadership recruitment processes; as well as the crises of governance and the crises of the economy; which ,therefore, poses severe security threats and challenges to the country’s social existence and cohesion. To this end, the paper shall demonstrate how the elite-class have manipulated diverse identities and especially transformed religious-politics and identities into practical fundamentalism and violence. In this respect, the paper shall proffer some very robust recommendations as to how to disengage religion from practical politics.
AN EXPOSITION OF RELIGION AND ETHICS

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The thrust of this paper is that religion and ethics are not synonymous. What informs this is that, hitherto, some people equate religion with ethics. In other words, they believe that religion and ethics are inseparable; they are just like Siamese or conjoined twins. But, this is erroneous, misleading and fallacious. The fact still remains that there can be ethics without religion. Any good man may not be necessarily religious, as wrongly claimed or assumed by some people. Ethics is independent of religion; it does not need religion to exist, nor does man need to practice religion in order to be moral. In contradistinction, it is religion that needs ethics in order to gain acceptance; ethics does not need religion. We must note it from the outset that it is not impossible for some people to practice religion, yet, live immoral lives, while someone who is an atheist lives quite an exemplary life. It should be pointed out, that this is one of the ways ethics can be viewed. In order to achieve its intended objective, the paper discusses meaning and definitions of religion, relevance of religion to the society, meaning and definitions of ethics, and why one should live a moral life. The paper concludes that both religion and ethics are necessary for the good of the society.

Keywords: Religion, Ethics, Meaning and Definitions, Relevance.
THE CHALLENGES OF CHRISTIAN PARTICIPATION IN POLITICS OF KATSINA STATE, 1987 – 2017

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This article is an attempt to identify and analyses key issues in the everyday contemporary paradigm of (Christian-Muslim) religious politics in Nigeria, as particularly seen in the case of Katsina State in the North-West geo-political zone part of the country which turn out to be 30 years old in year 2017 since its creation as a state in 1987. This area, like many other parts of Nigeria, has witnessed several changes over the course of history, in all conceivable aspects of human life. The hardest wave of these changes came with the introduction and spread of foreign religions in the socio-political and economic milieu of the people. Concordantly, every other things, the socio-cultural influence of these religious, mainly Islam and later Christianity, which are expected to sustain their practices have made convert emotionally attached; so much so that the state could hardly be separated from religion. Given the alarmed of these both religions, which have since become dominant in Nigeria is to expand their bases and get more converts, the mutual suspicions between is expected. However, what is not expected is a state and state institution deeply embroiled and committed to the suppression and suffocation of one for the oxygen of another. It is in light of that the paper examined the role of state and institutions in Katsina State, in the campaign against Christianity and the suffocation of Christians both indigenes and non-indigenes in the state. It argues that these role and practices of the government are acute blow of the principal of a secular state.

Key Words: Christian, Participation, Politics, Katsina, Indigene, Non-indigene
THE PLACE OF DIVINATION IN ENTREPRENEURSHIP DEVELOPMENT IN TIV SOCIETY OF BENUE STATE, NIGERIA

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It is observed that entrepreneurship has the capacity to empower through job creation opportunities, close poverty gap, tackle challenges of transformation and development, and spur economic development of communities. It is also observed that divination as an aspect of skills acquisition can support entrepreneurship towards improving economic opportunities which could ignite development in rural communities. It is against this background that the paper seeks to examine the place of divination and diviners in human resource building, empowerment, and development in Tiv society. To achieve this, the paper has undertaken a phenomenological survey of the practice and role of divination in entrepreneurship skills acquisition and development in modern Tiv society. The paper contends that the practice of divination as entrepreneurship development is increasingly overwhelming in Tiv society, hence, the paper recommends a reflection on, and consideration of the critical role of divination in Tiv society.

Key words: Divination, Entrepreneurship, Development, Tiv.
EXISTENCE OF CASTE IN ADIVASI SAMAJ: THROUGH THE LENS OF INTER CASTE MARRIAGE

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This paper seeks to present a part of an ongoing action-research at Gadh-Bansla, a village in Bhanupratappur Block in the Kanker District of Chhattisgarh State, India. The paper asks how the caste system regulates a woman’s life-world in marriages in an Adivasi village. I am working with six couples who have married outside their caste. The samaj (the Adivasi village’s society) charges a fine on couples who have married outside their caste however the amount charged depends on the caste of the woman. Additionally if the caste of the woman is lower in the hierarchy than that of the husband then she has to face caste discrimination (untouchability, humiliation, etc.) from the husband’s family. She is not accepted either by the husband’s family or the samaj. The same does not hold true if the caste of the woman is higher in the hierarchy than that of the husband. The child however is accepted in both cases. It is generally accepted that caste society does not operate in Adivasi villages. By using literature on Humiliation studies as well as that on intersectionality of gender and caste I hope to explore this difference in inter-caste marriages, and attempt to show how, even in an Adivasi context, it is the regulation of the rural lower caste woman’s life-world that is at the core of the reproduction of hierarchy in the samaj.

Keywords- Caste, Adivasi, Samaj, Humiliation, Woman
IMPACT OF GLOBALIZATION ON RELIGIOUS LANDSCAPE IN NIGERIA

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This paper discusses the impacts of globalization on religious landscape in Nigeria. The paper provides an overview of the emergence of New Religious Movements in Nigeria. In addition, the paper examines the taxonomy of religious in Nigeria, along the lines of Christianity, Islam and African Traditional Religion. Furthermore, the paper treats the patterns or ways adopts by these religious for interacting with the forces of globalization affecting each other. The paper used an inter-disciplinary method which makes use of questionnaires, interviews and secondary sources for gathering of information and analysis of data. The paper observes that the impact of globalization on religious landscape has led to the emergence of corporate religiosity and progressive Pentecostalism in Nigeria. The paper recommends among others, that the federal and state government as well as religious leaders should make fruitful efforts to promote religious education for the citizenry to enhance religious freedom of worship and tolerance in Nigeria.

Keywords: Globalization, Landscape, Religion, Pentecostalism, Popular Religiosity.
RELEVANCE OF AFRICAN MODES OF COMMUNICATION IN THE ICTS AGE: A CONCEPTUAL REVIEW

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Over the years, the traditional modes of communication were considered as the effective means of information dissemination in African society. These modes of communication have diverse channels such as the use of verbal messages, town criers, gunshots; drawing on the cave walls, thick cloud smoke and the talking drums, among others. They serve as the voice of the whole society and communicated the aggregate of their desires which fashioned to enhance grassroots mobilization for developmental needs of the society. Despite the advent of globalization, this mode of communication has continued to exist in African society. This paper examines the relevance of African modes of communication in the ICTs Age. The paper makes use of descriptive method in assessing the relevant of traditional mode of communication in the ICTs Age. The research findings revealed that African modes of communication have impacted positively on information dissemination in ICTs Age. The study concludes that, there is need to improve African Traditional modes of communication to meet the current challenges facing African society.

Keywords: Traditional Modes of Communication, Information and Communication Technologies (ICTs), Globalization, Culture, Africa.
RELIGIOUS INSTITUTIONS AND FINANCIAL CORRUPTION: COMPOSITE FOR INSECURITY IN NIGERIA. A SOCIOLOGICAL ASSESSMENT OF RELIGIOUS FAITHFUL IN IKEJA, LAGOS STATE

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Region promotes disciple and morality in every aspect of human endeavor. However, there are instances where these religious institutions glorify members with questionable wealth especially the public treasury looters. Hence, this paper assessed religious institutions and financial corruption: Composite for Insecurity in Nigeria. The study anchors on protestant ethic and spirit of capitalism by Max Weber and historical materialism by Karl Mark. The qualitative method was based on the content analysis of journals, text books and online resources. The quantitative data were obtained through the administration of questionnaires on 250 respondents in Ikeja, only 236 questionnaires were returned from the field; the response rate was 94%. The questionnaires were analyzed with the Statistical Package for Social Science (SPSS) 20.0 Version. Findings showed that 59% of the respondents were males, 41% of the respondents were females. The calculated chi-square was 7.4 at 5% level of significance was greater than table value of 2.17, hence, the alternative hypothesis that there is relationship between religious institutions and insecurity in Nigeria was accepted. The study recommends proper investigation of members` wealth. The study will be useful to religious faithful and their leaders, government, society and NGO in the religious affairs and researchers.

Keywords: Religious institutions, financial corruption, insecurity, Ikeja, Lagos
FRAMING REMEMBRANCE: TESTIMONY AND BEARING WITNESS TO BOKO HARAM TERRORISM

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In April 2014, one of the world’s deadliest terrorist organization, Boko Haram kidnapped 276 girls who were attending school in the village of Chibok in North-East of Nigeria. Activists in Nigeria employed social media to demand the release of the Chibok girls, culminating into one of the most globalized activism of 2014/2015 in a hashtag known as #BringBackOurGirls. This transnational activism led to the immediate crystallization of this event into a mnemonic practice, as Chibok becomes a metonym for the memory of not just thousands of other children kidnapped by Boko Haram, but of the group’s activity in general. This will explore the memories of the survivors of Boko Haram kidnapping. Using Wolfgang Bauer’s text, Stolen Girls: Survivors of Boko Haram Tell Their Story, which is an outcome of his interview with dozens of survivors of Boko Haram, I want to attend to three layers of witnessing in the text: Wolfgang Bauer as a witness, the text as a witness, and the survivors as witnesses. I will also argue that the genre of testimony is capable of offering us unique understanding of traumatic events beyond what is normalized in the so called objective sources of history.
NOLLYWOOD, RELIGION AND DEVELOPMENT IN NIGERIA

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The Nigerian film industry, popularly called Nollywood has been a source of pride since it officially took off in 1992 with the production of the first direct-to-video film, Living in Bondage. Religion on the other hand has become a topic of growing interest among scholars worldwide. However, in Nigeria, while Nollywood is peddling exaggerated stereotypes and one-sided accounts of its own traditional religion and culture, thereby promoting the get rich quick life, many religious leaders intensify that same way of life by making the members believe that one can go to bed a pauper and wake up wealthy just by praying and sowing a seed. This article seeks to interrogate the effects and consequences of Nollywood and Religion on Nigerian development. This article will examine the neo-colonial mindset that makes nollywood writers, producers and religious leaders to magnify the ills in our society while glorifying the western life. Indeed religion and Nollywood with the many followers, listeners and viewers can influence Nigeria and the diaspora positively in more ways than one. Through the multidisciplinary approach to historical interpretation, this article will identify ways to regulate and promote development in Nigeria through religion and Nollywood.
IFÁ DIVINATION AS A SCIENCE: FURTHER REFLECTIONS ON THE POSSIBILITY OF AN AFRICAN SCIENCE

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There is a current trend in knowledge production and reproduction which queries, whether or not other indigenous knowledge systems, outside of occidental science, have made adequate contributions to our understanding of the world. This effort has also shaded into how legitimate different ‘local’ epistemological perspectives are pertinent for knowing the world better. The outlook on which Western science is often times claimed to be the monolithic standard of rationality, is debatable, as the embrace of a rational justification to objective science cannot be said to be the signature of Western science alone. It therefore comes as no surprise why African Science has been on the intellectual defensive owing to the showing by critics that it is an esoteric and mythical corpus lacking objectivity and rigorous theorization. Consequently, there has been the pluralist thrust toward knowledge calculated to initiate the locus that the methodology of African Science is unique in its own right. In this study, I will admit a pluriverse approach as I foray into Ifá divination to justify the persistence of a systematized and experimental method of African Science. I will then submit as Karl Popper does, that since almost all scientific theories emerged from myths, it is important for the sake of her development and her science that Africa embraces her myths and develop them into testable hypotheses.

Keywords: Ifá Divination, African Science, Process Metaphysics, Pluriverse Theory.
POLITICIZATION OF RELIGION AND ITS IMPLICATIONS FOR GOVERNANCE IN NIGERIA

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Politicization of religion has implications for governance in a multi-ethnic and multi-religious society like Nigeria. Nigerian State has been grappling with the issue of how different religion can tolerate each other for the purpose of national unity, cohesion, and peaceful co-existence. The paper contends that politicization of religion affects the country in critical public policy decision making, it is often subjected to political debate by the major religious sects- Christianity and Islam. It also affects the choice of quality of leadership and outcome of governance. This is done consciously or unconsciously without minding the capability of the candidate. Religion is no longer use as instrument for promoting peaceful coexistence rather it is manipulated by those losing grip of political power thereby creating disaffection and disharmony. These problematic are what the paper seeks to interrogate through theories of secularity as enshrined in the Constitution and structural-functionalism. The paper relies on extant literature which are analysed qualitatively. The study reveals that violence, corruption, and underdevelopment are manifestations of poor governance, which are traceable to politicization of religion in the country. It therefore, recommends that governance should be based on capability and not on religious consideration.

Keywords: Politicization of religion, Governance, Secularity, Structural-functionalism
SURVEY OF DRUG USE, ABUSE AND PREVENTION AMONG NIGERIAN YOUNG ADULTS OF NIGHT CLUBS SETTINGS

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Bars, nightclubs and other recreational venues provide young adults with opportunities to socialize and dance. Nevertheless, alcohol and Illicit drug substances are widespread in recreational night settings. Once a person uses a drug repeatedly it leads to addiction. The aim is to assess the level of Drug use, misuse and abuse among Nigerian young adults in some selected night clubs. 6 popular Night clubs were visited in Osogbo metropolis between January and April, 2018. Club owners gave permission and anonymity of respondents was guaranteed. An emergent focal group discussion was conducted for perceptions. Overall, 90 male and female willingly participated. A Micro-interlocutor Analysis was used to analyze data collected and test the reliability of respondents and answers. 18-29 was the age range. 80% report lifetime illicit drug use. 66.7% admitted they are already addicted. The most common drugs use includes Codeine, Tramadol, Rohypnol, Marijuana, Morphine and Overdose of analgesics. They are all into alcohol. Codeine is the most used of the drugs. 10-14 years is the age of introduction into Alcohol and Hard drug use. Response on how they prevent addiction includes: trying to avoid loneliness, doing what they love, not keeping drugs near and having someone to alays monitor them.
WOMEN, LEADERSHIP AND THE NEGOTIATION OF RELIGIOUS AMBIVALENCE IN NIGERIA

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Religions as human institutions are inherently ambivalent in their impact on practitioners, non-practitioners and society. As vehicles of transformation, religions are fulfilling and liberating through powerful visions and movements for social change, yet they are fraught with distortions, corruption and hierarchical structures that have marginalized and oppressed certain social groups, particularly women. Throughout history men have formulated religious beliefs, composed, interpreted and transmitted sacred writings, controlled worship and other important rituals, and created religious and secular institutions of their societies. Men’s dominance of the leadership of world religions has created a resounding silence about the activities and achievements of women. Similarly, academic discourse has overshadowed women’s agency and magnified their passive status in sociopolitical landscape, including religious sphere. Yet, women have played important role in many religions of the world. The proposed paper examines the religious experiences of Nigerian women, including their role, status and interaction with Christianity and Islam. It addresses the question of whether the status of women in the two religions is “equal but different,” or “equal but complementary,” or “unequal and different” from men. Cross-cultural and historical accounts of women’s religious lives and critical analysis of opportunities and limitations of Islam and Christianity to Nigerian women’s leadership are explored. The paper also weaves into the narrative biographical sketches of notable women responsible for the growth of religion in Nigeria. Different mechanisms employed by women to navigate strong patriarchal system and deep-rooted gender biases that undermine female religious authority, and also enhance and protect their religious space, power and leadership are highlighted.
POSTMODERN TESTAMENT: NARRATIVE OF RELIGION IN NIGERIAN NEW NOVELS

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The times are changing and a lot is changing with the times. Religion is right at the heart of African political, social and cultural dispositions. Religion is at the heart of social interaction and even economic transactions in Africa. Basic life matters require religious approval before steps can be taken. This is amply represented in the works of older generation writers in Africa. The novels of the new generation writers in Nigeria however, seem not to be interested in the esoteric narrative of religion that cannot provide a scientific means to resolving personal, domestic, institutional or transnational matters. This qualitative study, using postmodern theory examines the place of religion in selected new generation Nigerian novels and concludes that the new authors have moved away from the religious consciousness and dependence of their progenitors. Rather, they are redefining religion as a means to an end and not as an end in itself.

Keywords: Religion, Postmodernism, New Nigerian Novels, New Generation Writers
ISLAMIC ARCHITECTURE ALONG THE SWAHILI COAST
RELIGION, CITY STATES, AND GLOBAL DYNAMICS IN EAST AFRICA

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The stone towns along the Swahili coast from Southern Somalia to Northern Mozambique feature a number of impressively preserved Islamic architecture from the premodern period such as the Great Mosque at Kilwa Kisiwani in Tanzania, once the biggest stone building in medieval Sub-Saharan Africa. While scholars who excavated and investigated these structures first described them as buildings erected by foreigners who had arrived in coastal East Africa from the Arab peninsula and Persia, it is now clear that they were built by Swahili, African communities who were in constant dialogue with merchants from afar and who were wealthy and powerful to display their status by means of imported artifacts from Persia, India, China and elsewhere that they incorporated into their palaces, mosques, tombs and mausolea. This paper sheds new light on the Islamic architecture in coastal East Africa in the middle ages. It discusses the way how a region in which Islam became more and more widespread was transformed architectonically and artistically, and it interrogates how wealthy Swahili communities shaped their cities’ visual and material culture by Islamic architecture and by the display and use of imported artifacts. It discusses the way how Islamic architecture in coastal East Africa was created in dialogue with architectural traditions in the Middle East and on the Indian Subcontinent, but it also shows how these Swahili buildings were the result of highly creative local practices where Swahili artists found unique solutions to artistic problems.
A CRITICAL DEFINITION OF SPIRITUALITY IN DELIVERANCE PRACTICE IN SOUTH WESTERN NIGERIAN PENTECOSTALISM

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The topic examines the practice of spirituality in selected churches of the South-West Nigeria. At an initial examination, spirituality in some of these churches includes display of irrational behaviour such as throwing stones at an imaginary enemy, or buying cheap items at exorbitant prices in other to be freed from demonic oppression. It is observed that this practice is often founded on faulty theological ideologies. Hence this paper critically explores the practice of spirituality in some selected churches in South-West Nigeria. It gathers information from members and leaders of these churches using tools like participant observation methods, and reader-response hermeneutical approaches. This work aims at systematizing the notion of African spirituality in order to see ways in which Nigerian communities can advance by advocating that spirituality is founded on correct theological knowledge.

Key words: Irrational Spirituality, Bible, Deliverance, Morality, Hermeneutics
LANGUAGE AND RELIGIOUS IDENTITY IN HERDSMEN DISCOURSE IN NIGERIAN MEDIA

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Nigeria is facing different religious crisis resulting from different forms of religious hatred and intolerance. In herdsman discourse, religion is portrayed in a manner that aids ideological formation and encourages religious intolerance. Nigerian media deploy linguistic tools to strengthen different religious beliefs and assumptions which have various implications for the society and other stakeholders. This has motivated scholars from different background to investigate the herdsman/farmers’ conflict. Media practitioners have deployed the power of language to represent shades of ideologies in religious crises-motivated reports. Existing studies have not engaged how the media manipulate language to underscore religion identity in herdsman discourse in Nigeria. Hence, the implications of such linguistic manipulations remain outstanding. Consequently, this work proposes to investigate language and religious identity in herdsman discourse in Nigerian media, using Critical Discourse Analysis (CDA) as a theoretical model to reveal different religious ideologies in the discourse. Purposive sampling method will be used in data collection to allow manual assessment of media representation of religion in the discourse. The work will adopt qualitative analysis in analyzing data collected from four notable Nigerian newspapers. The purpose of the research is to reveal various ideological representation of religion in herdsman discourse in Nigerian media, and examine its implications for peaceful coexistence in a multi-religious society like Nigeria.

Keywords: language, religious identity, herdsmen, discourse, media
THE PARTICULARISTIC OUTLOOK OF THE ISRAELITE RELIGION: A CASE-STUDY OF THE ‘CHURCH’ IN NIGERIA

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The history of Israel was defined by their Prophets. The Prophets placed emphasis on the uniqueness of the nation among nations, because of her special bond with Yahweh who was greater than all other national deities, and as such His Religion is supreme. Whether viewed from an angle of the oft-noted historical consciousness of ancient Israel, evident in the purportedly historiographical writings of the Old Testament or in light of discussions on contemporary events, the Israelite religion contains some particularistic tendencies. The same can be deduced from a critical cross-assessment of various churches under the umbrella of the ‘Church’ in Nigeria. Churches in Nigeria describe God in a genitive sense as theirs just as Yahweh was considered the private God of Israel based on the concept of the mosaic covenant and their election. They further attach the name of God with their founders’ to create a certain attachment of God with their church or the founders’ person just as we have the God of Abraham, the God of Isaac and the God of Jacob. Is God also particularistic? The objective of this paper is to create a balance between the ideal of particularism and universalism in the Israelite religion and that in the Nigerian church. Using the Socio-historical method, this paper contends that universalism is a product of particularism. Hence, the particularistic and universalistic outlook of both the Israelite religion and that which is obtainable in the church are not necessarily dissonant but complementary.

Keywords: Particularism, Israelite Religion, Church.
THE SOCIO - RELIGIOUS VALUES OF YORUBA MOVIES IN THE 21ST CENTURY

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Human character and perception can be developed gradually based on what one sees, hears, and perceives. Consequently, Yoruba movies have the ability to shape human beliefs, and influence human society socially, morally, and religiously with its various religious, cultural, and contemporary dramatic themes, but the current moral decadence and the fear of cultural extinction in Yorubaland calls for a re-assessment of Yoruba Movies which has the influential ability to uphold the socio-religious values of the Yoruba. This paper employed the historical, comparative and sociological methods to examine the impact of Yoruba movies on the socio-religious life of the Yoruba. Findings revealed that many Yoruba movies promote religious plurality, religious tolerance, culture and create religious awareness. However, many Yoruba prefer to watch Indian and American films. There are excessive uses of abusive, partial sexual immoral scenes accursed words in some Yoruba movies that affect people negatively. It is suggested that the movie writers should reduce these elements.

Keywords: Yoruba Movies, Social, Religious, Yorubaland, and Culture.
POLITICAL CONSCIOUSNESS FROM THE PULPIT, POLITICAL PARTICIPATION AND VOTING BEHAVIOR OF CHRISTIAN ELECTORATES IN THE 2019 GENERAL ELECTIONS: A CASE STUDY OF OGUN STATE

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Contrary to previous notion of politics as ungodly venture that Christians should abstain from, recurrent upsurge of the effects of bad governance, endemic political corruption, poverty and insecurity have continued to awaken leaders of Pentecostal Churches on the need for Christians to illuminate Nigerian politics with Pentecostal ethics. In response to this, leaders of renowned Pentecostal assemblies have converted their pulpit into platforms to enlighten folks on the current state of Nigerian Democracy and the urgent need for Christians to obtain their voters card, vote and contest for public positions. In view of this, this study is attempting to examine the relationship between Religion and Politics in Nigeria by investigating the influence of political consciousness emanating from the pulpit on the level of political participation and voting behavior of Pentecostal Electorates in the Nigerian General Elections. The study will adopt primary and secondary sources of data. Primary data will be obtained through the use of open-ended Survey and analysed using frequency count and percentages. The primary data will be complemented with Secondary Data from published Journals and Newspapers. The study identifies that political discussions from the pulpits influence political participation and voting behavior of Pentecostal electorates in 2019 General Elections.

Key Words: Political Discourse, Political Participation, Voting Behaviour and Ogun State.
A COMPARISON OF EMILE DURKHEIM’S AND BOLAJI IDOWU’S FUNCTIONALIST THEORIES OF RELIGION AND RELIGIOUS DEVELOPMENT IN YORUBALAND, SOUTH WESTERN, NIGERIA

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Emile Durkheim, a French Sociologist was the founder of the Functionalist school of thought. His idea on religion was published in a book titled “The Elementary Forms of the Religious Life” in 1912. His research was carried out in Australia amongst the Aborigines. According to him religion, brings about “a unified system of beliefs”. Likewise, Bolaji Idowu in his research among the Yoruba titled “Olodumare God in Yoruba Belief”, published in 1962 concluded that “The keynote of their life is their religion. In all things, they are religious”. The former had been criticized by later researchers and the religious development in Yorubaland has proved the latter otherwise. The objective of this paper, therefore, was an examination of religious intolerance being witnessed in South western, Nigeria in the last few decades. The findings indicated that Emile Durkheim’s theory was later faulted because religion which was initially seen as a bond of unity has become an instrument of disintegration and disunity in human space. In like manner, the Yoruba people which traditionally regarded African traditional religion as “the indigenous religion of the Africans” has been “captured and overtaken” by religious polarization drive for conversion, identity, competition and mobilization, by the adherents of Islam and Christianity. In conclusion, the bond of unity, solidarity and oneness earlier found among the children of Oduduwa has been eroded and compromised.
CAPTURING AFRICAN COSMOLOGY THROUGH PERFORMANCE ARTS: KEY STRATEGY FOR CULTURAL IDENTITY AND NATIONALISM IN NIGERIA

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Offspring of several faiths around the world have initiated misconceptions about most African practices, giving utmost relevance to only its recreational essence. These misconceptions have endangered most African festivals and other traditional beliefs as they are mostly upheld by remote settlements and largely treated with resentment. This circumstance spurred by the advent of faiths therefore impedes on the development of cultural identity and consequently, nationalist consciousness among Africans. As a tool crafted out of religion with much media aids, this study therefore advocates for the portrayal of African tradition and beliefs through performance arts. The aim of this paper is to examine African religious experiences and their peculiarities through the aesthetics of performance arts, thereby disabusing most inappropriate schools of thoughts across Africa. By encouraging this religious and artistic blend, the paper will elucidate the possibilities of improving cultural identity and nationalist consciousness as requisites for nation building and development in Nigeria. Using a qualitative research method, the study shall employ Richard Schechner’s Performance Theory, Cultural Identity Theory and Lev Vygotsky’s Socio-Cultural Theory for a holistic research process.

Keywords: Cosmology, Cultural Identity, Performance Arts, Nationalism
PEOPLE OF ILORIN, THEIR ADMINISTRATIVE ROLE AND THE EMERGENCE OF FULANI DYNASTY 1775-1823

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The foundation of co-existence of Ilorin Emirate is premised on nascent appearance of Ojo-Isekuse, Laderin, ‘the Baruba hermit,’ Solagberu, Bako, Olufadi (al-Fahd) on different Ilorin quarters between seventeenth and eighteenth century. It is observed that no critical evaluation is yet given on early settlers of Ilorin. Some writers and traditional narrators, especially the non-professional historians hardly see pre-Alimi Ilorin history as foundation and inseparable part of Ilorin history. History of some of ancestors that predated Alimi is treated with distortion and omission by some writers. By these, it is obvious that no concern is lifted to priority when writers concentrate on history of single ethnic group of the Emirate. The topic gives expression to the importance of early settler to the succeeding nugget of co-existence among the ethnic groups of the Emirate. The method used involved interviewing and analysis. The paper concludes that the administrative emporium of the early Ilorin settlers lead up the evolution and heterogeneity of the community.

Key words: foundation, Ilorin ethnics, critique analysis, and heterogeneity
TRADITIONAL SYMBOLS OF COMMUNICATION AND AGENCY IN SELECTED YORUBA MOVIES

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Africans had their own means of communication before their contact with the western world. African communication systems were the means through which Africans use their own indigenous means to transmit ideas and information to one another. Over the years communication scholars have viewed and taught Mass Communication and Media from the western perspective without particular attention paid to indigenous communication systems until recently. Explicit definitions and theories of communication were not proposed until 20th Century when advances in science and technology gave rise to the mass communication media. An oral tradition is universal among African language groups and the Yoruba traditional society, facilitating the transfer of knowledge from one generation to the next. Knowledge about iron-smelting, farming, and animal-herding has been passed down orally. Greetings, eulogies storytelling, proverbs and riddles, all contribute to the rich oral tradition of the African people. Films are cultural artefacts created by specific cultures. They reflect these cultures and in turn affect them. Film is considered a source of popular entertainment and one of the many modes of communication that are based on representations. A large representation of traditional symbols of communication is present and portrayed in the selected Yoruba films/movies. It is against this backdrop that this study intends to evaluate the traditional symbols of communication and their agency in selected Yoruba films/movies which are: Saworo Ide-(1999) and Agogo Eewo-(2004); produced by Tunde Kelani; Mainframe-Productions, Aramotu-(2010) by Niji Akanni a Nigerian-screen-writer and film-producer.
WOMEN AND POWER: THE REPRESENTATION OF IYALOJA IN WOLE SOYINKA’S DEATH AND THE KINGS HORSEMAN.

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There is a Yoruba adage which says “One Road Does Not Lead to the Market.” In the traditional Yoruba society, several villages come together to create a market. A location central to those villages is chosen, usually, a crossroad that leads back to the villages. During masquerade festivals, rites are performed at the crossroads where masqueraders converge. Also, if a sacrificial offering is to be offered to the gods or unseen spirits it is done at the crossroad. Esu deity is known as the custodian of the crossroad. Iyaloja is the custodian of the market situated at the crossroad. The Crossroad in Yoruba Language is called Orita. In Yoruba society the role of the woman is important, so that major policies cannot be implemented without involving the woman. This is evidenced in the role of Iyaloja in Wole Soyinka’s Play; Death and the King’s Horseman, which has its central theme on the clash of two cultures; the constant battle between the Yoruba people and the colonialists. Another is the theme of women and power as portrayed through the character of Iyaloja, custodian of the market. This paper seeks to do an overview of the representation of women and power in the play through the character of Iyaloja and other women in the play.
THE DIALECTICS AND SYMBOLISM OF EFURU: THE MEMORY INTERFACE

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*Efuru* as a novel has attracted a continuous dialectics since its publication which has led to various interpretations of the writer, the text and the protagonist ‘*Efuru*’. The many interpretations of this novel have led to a look into the act of remembering of events and the interpretations accrued to the exhumation of past events both from the protagonist and the society point of view. The act of remembering is the bane of existence which pivots the dynamics of life within a cultural milieu. Memories symbolises the causal effect of the choices made by *Efuru* and this act of recollection is discussed within Jan Assan’s cultural memory which serves as a parameter for the analysis of how events remembered by a group can possibly shape the outcome of a character and how the protagonist existence is defined by both her memories and the memories of the society. This paper therefore seeks to address how an experience remembered influences the decisions and choices made by the protagonist and how the application of cultural memory draws out new interpretative dialectics within the repertoire of *Efuru*.

Key words: cultural memory, remembering, memories, dialectics, *Efuru*
POWER HIERARCHIES AND RELIGIOUS CONTEXTS IN THE EBIBI FESTIVAL
PERFORMANCES OF THE EPE PEOPLE

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This paper is a multidisciplinary attempt to merge various approaches from historical, anthropological, cultural, religious and literary studies. The underlying purpose is to highlight the interplay of power and religious constructs in the Ebibi festival Performances of the Epe people. The paper argues that the Ebibi festival performances corpus, beyond the obvious aesthetic forms, is imbued with strong power architecture with very strict codes of discipline and adherence, particularly in the age grade system and creative endeavours. These codes of discipline, order and adherence is reinforced by the belief system of the people with their strong affinity for the pantheon of gods within the ambits of Yoruba metaphysics. The paper suggests that the moral and ethical ambience of the Epe people is showcased in the Ebibi Festival performances, which has translated to orderliness, justice and general wellbeing of the people. It is recommended that the template used by the Epe People in the Ebibi festival performances can be adopted at a higher level of governance to reinforce cohesion and order in the society.

Keywords: Power architecture, aesthetic forms, Yoruba metaphysics, Ebibi Festival
RELIGIOUS SUPERSTITION: A PHILOSOPHICAL ANALYSIS

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One of the contemporary challenges of today’s religion is superstition. Religious superstition has become one of the scandals in the practice of religion. It has given rise to violence, fanaticism, oppression and exploitation of people who have gone in search of solace from religion. From this perspective, this paper seeks to explore the effects of religious superstitions and their devastating impacts in the society, where people are convinced to believe and hope in irrealites. In as much as religion is for the good of humanity, the need for a rational approach to religion becomes necessary; such that non-demonstrable indoctrinations should be expunged. Using philosophical analysis, this paper x-rays the nature of religious superstition in Nigeria and attempts to decipher on law(s) on which religions should be practiced in order to protect human dignity, tolerance and move the nation forward. Since religion is to demonstrate the vocational communication with the divine, there is need to tolerate other religions as well as respect the state law governing the overall practice of religion.

Keywords: Religion, Superstition. Philosophy, Christianity, Islam, Traditional religion, Society.
FEMINISM TOWARDS GOD-CENTRED GOALS FOR HUMAN SOCIETY: AN EXEGETICAL STUDY OF GENESIS 1:26-7; 2:21-24

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Feminism is not only a contemporary issue in theological debate, but that which has caused a split in the Christendom and in the larger society as well. The belief that females are inferior to males is a global phenomenon even within the Church. Feminist theologians over the ages have protested against male domination and oppression of the female, conversing for a just society where all humankind is treated equally. The aim of the research is to survey into God’s purpose for the creation of humanity, examine how humanity may fit into God’s goal for the good of the society. Grammatical-Historical Exegesis has been adopted for the study. The study reveals that God created humanity male and female for complement. None is man without the other and each lives in the context of the other. Moreover, there is no evidence of any inherent disability in either of them to suggest superiority and inferiority. If this understanding is well appreciated, the human society will lead to a harmonious life.

Keywords: Feminism, God-centred, Human, Society
IMAMSHIP IN ISLAM: A CASE OF WOMEN SUBJUGATION

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The disruption of patriarchal structures and questions bothering on gender inequality, differences and masculinism have predominated the struggles and clamours of the feminist movement in the last few decades. The success of the movement is perceptibly noticeable across all cadres of human existence with the visible changes and upturn of patriarchy and its structures ranging from culture, law, politics, economies to religion. Likewise, in the Pentecostal movement in Christianity, women have made vital contribution right from its inception by serving in different capacities as pastors, preachers, missionaries, writers, teachers and founders of rescue missions and faith homes. However, in Islam, in as much as women have served in different leadership capacities such as preachers, missionaries, etc, the position of an imam as being an aberration for the feminine folk. Why? Who is an imam and what are his/her duties? What are the powers and authority conferred on an imam? What benefits or social status accrues to the imam? Why is the concept of a female imam an aberration and generally frowned at in Islam? Is it the case that the concept of imamship subjugates women and uphold patriarchy? This paper finds these issues problematic and probes into the discourse on the status of women on the position of imam in Islam.

Key Words: Imam, Women, Islam, Pentecostalism, Power, and Subjugation.
WITCHCRAFT PHENOMENON IN THE AGE OF COMPUTER

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Witchcraft phenomenon is a prevalent issue in African metaphysics and ontology. There are views that this phenomenon without doubt influences the affairs of human existence in Africa. However, various arguments have been put forward to undermine the existence of the phenomenon in African ontology. Such arguments have been hinged majorly on a scientific paradigm and method in explaining the affairs of events in the world. However, against this background, this research attempts to re-examine and reinforce first, the existence of witchcraft phenomenon in Africa. This would be achieved by analysing the practices and activities of witches in African societies. Also, the paper will further show that witchcraft phenomenon has social and moral implications for human existence and relationship with others in society. Besides, this paper attempts to show the possibility and the permissibility of witchcraft phenomenon in the age of computer. Thus, the paper will outline the influences and impacts of the computer age on the activities of witches in African spaces. That is, the effect of social media, technology and scientific inventions on the African belief in the existence and efficacy of witchcraft phenomenon. Finally, the positive and negative impacts of witchcraft phenomenon will also be highlighted.

Keywords: Witchcraft, Computer Age, Ontology, Evil, Wickedness, Scientific Paradigm
PASTORPRENEURS AND FAITH BASED ORGANISATIONS: SETTING THE STAGE FOR NIGERIA’S RELIGIOUS SOFT POWER

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In the application of power to the dimension of regional powerhood, new regionalism, and hegemony, the notion of soft power has received considerable attention. However, within Nigeria’s emergent soft power literature, Faith Based Organizations (FBOs) has featured much less in the contemplation of strategies to bolster the country’s dwindling image in Africa and beyond. Consistently, religious entrepreneurs and FBOs are regarded as potential soft power sources to bolster Nigeria’s wobbly status in Africa. What is the role of religious soft power in the appreciation of power-politics in Africa? Focusing on Nigeria-based pastorpreneurs from Christian Church Pentecostals as soft power resources, this study offers an in-depth analysis of their possible influence in Nigeria’s positionality within the spectrum of Africa’s geopolitics. The paper empirically examines the relevance of Nigeria-based FBOs and the influence generated by their superintendents in the expression of the country’s foreign policy globally. Drawing from documentary evidence and relevant data, the authors argue that the global prominence of pastorpreneurs and FBOs rests at the base of Nigeria’s religious soft power identity and perhaps represents its strongest instrument to repackage and legitimize Abuja’s influence in Africa. In the conclusion, we submit that despite the popularity of its FBOs, Nigeria has not sufficiently applied the wider influence of its religious soft power to advance and launder the country’s image globally.

Keywords: Soft Power, Pastorpreneurs, Faith Based Organization, Nigeria, Africa, Nation-branding
USING THE NAJRAN TREATY AND THE COMMON WORD LETTER AS TOOLKITS FOR A RENEWED CHRISTIAN/MUSLIM RELATIONS IN NIGERIA

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Renewed Inter-faith relation amongst Christians and Muslims in Nigeria calls for the implementation of diverse measures and toolkits to harness and challenge the ever changing face of dialogue. This study identifies the Najran Treaty and the Common Word Letter as toolkits on which if employed could further consolidate the quest for a fruitful and peaceful relation between the two dominant faiths in Nigeria. The significance of the research lies in the fact that both documents represent the Islamic quest for peaceful relations with the Christian faith, both at the early days of Islam and time of the Prophet Muhammad, as well as the initiative of contemporary face of Islam. The paper serves as an advocacy and pointer to inter faith relation initiatives to adopt these two documents/ event, make in-depth study and analysis of it, using it for a renewed Christian-Muslim relation in the nation. Study is backed up with the theory of interactions of religions as theoretical framework and the methodology used is the qualitative and quantitative methods, which involves sourcing of data from published books, and journals.

Key Words: Najran Treaty, Common Word Letter, Christian-Muslim Relations
AFRICAN ECCLESIASTICAL PERSPECTIVE OF RELIGION AND POVERTY IN NIGERIAN CONTEXT

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African Traditional Religion, Islam and Christianity are some of the major religions recognized in Africa. These religions are some of the means by which poverty is fine-tune to enhance human suffering at the expense of the gospel preached by the religious leaders in Africa generally and Nigeria specifically. The expectation of adherents of these religions are to be the agents of light and peace in the midst of darkness of the world, but the reverse is the case. It is discovered that out of seven continents in the globe, Africa has the most hardworking people of the entire universe, while Nigeria Christians are the most prayerful nation. They work like an elephant and eat like mouse. Ethnic violence and corruption are some of the causes of poverty in Nigeria.

Therefore, what is the panacea to religion and poverty in Nigeria from ecclesiastical perspective? Qualitative method through historical approach was used to achieve this purpose. The paper concluded and recommended that, each of the religions in this nation has “moral values” as part of ethics. Some of these could be tapped and integrated with the laws of the country in order to reduce poverty to barest minimum in Nigeria.

Keywords: Ecclesiastical, Perspective, Religion, Poverty, and Nigeria
BLACK JESUS ON THE HIGHWAY: SAT GURU MAHARAJI AS 'ORDER' IN NIGERIA’S RELIGIOUS CONFIGURATION

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Sat Guru Maharaj Ji (SGMJ) connotes diverse meanings for many in Nigerian religious discourse. Guru Maharji, born Mohammed Ajirobatan is a Nigerian spiritual leader, self-acclaimed "God" and founder of the One Love Family (Ashram) - his religious community - located along the Ibadan-Lagos Express Way, Southwest, Nigeria. Since the establishment of his religious community in 1987, SGMJ has claimed to be the liberating force to release mankind from the shackles of Christianity and Islam specifically and bring them to nature where he is the acclaimed “Perfect Living Master” of the Universe. In 1987, when he declared himself a “liberating force” and “Perfect Living Master”, there were predictions and assumptions by the established religions in Nigeria that his community would fizzle out with time. However, contrary to these predictions, it appears that a number of devotees are engaged with the Guru via a wide range of religious and/or spiritual experiences, disciplines, beliefs, practices etc., that were virtually unimaginable two decades ago. Various attempts have been carried out to silence the self-acclaimed “God” but none has succeeded till date. In 1989, the Ashram was invaded by State agents, following the claims that 200 bodies were buried around the Ashram. Guru was arrested, but the charges were dropped when no bodies were found. Again, in 1999, the Ashram was burned down by youths from communities around his Ashram angered by the alleged killing of a Ghanaian by devotees. Guru was charged again with murder and kept in jail for several months after which he was again acquitted in 2000. In spite of all these challenges with state and entanglements with non-state agents over the years, the Ashram has grown from an uninhabitable forest before 1987, to a sacred religious community of ‘peace, freedom and shelter’ for many devotees. This paper, in its simplicity, interrogate how the Ashram serves as a liberating abode for devotees and the entanglements of the Ashram with state and non-state agents since its establishment up to 2017.

Key Words: Guru Maharaj Ji (SGMJ), Ashram, Black Jesus, High Way, Liberator,
RELIGION AND GENDER
WOMEN AND CHURCH GROWTH IN IBADAN: THE CHRIST APOSTOLIC CHURCH (CAC) EXPERIENCE, 1970S-2000S.

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There is no doubt the fact that women have played significant role in church growth in Nigeria since the advent of Christian Missionary Enterprise in the 19th century. However, prior to the emergence of Pentecostalism in the period between the 1950s and 1960s, the role of women in church growth was limited. Although, there were female missionaries as well as wives of male missionaries who also participated actively in the spread of Christianity in Nigeria, none of them was given leadership position, nor given the liberty to establish their own independent church. But, with the emergence of Pentecostalism, and its growth in the 1970s, the role of women in church growth took a new dimension. Aside the fact that women were accorded the opportunity to assume leadership position in some Pentecostal Missions, they succeeded in planting churches, especially between 1970s and 2000s in places like Ibadan and Lagos. With respect to Christ Apostolic Church (CAC) in particular, some women emerged as founders of some churches in Ibadan during the period under review. This paper therefore, examines the contributions of women and church growth in Ibadan, between 1970s and 2000s. It argues that active involvement of women in church growth in Ibadan during this period was as a result of the influence of Pentecostalism. Materials were sourced from both primary and secondary sources. The study adopted a fusion of historical and analytical methods.

Keywords: Women, Church, Growth, Pentecostalism, CAC and Ibadan
AWAKENING IN NIGERIAN DEMOCRACY: THE CHANGE OF GOVERNMENT IN 2015 GENERAL ELECTION

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The democratic dispensation in Nigeria witnessed allot of changes since its beginning up to the 2015 election. The issues of zoning formula, rigging, money politics, godfatherism, and political thuggery among the youths became the centre stage from 1999-2014. But 2015 came with new tune that bring about a little shift from the traditional politics mentioned above, the political socialisation and knowledge penetrated in to the sense of electorate where people suddenly change and look for the better option. The paper will examine the democratic change in relation to the 2015 General election which brings General Mohammadu Buhari on the mantle of leadership of Nigeria. Many reasons were attributed to the sudden change of government in Nigeria but the major ones are lack of good governance, corruption, insecurity, political parties’ merger to formed APCand change in INEC leadership. Others are weakness of the leadership and undemocratic nature of PDP government at different level in the country. The glamour for change became necessary because People become more informs about the manifestation of good hope and better Nigeria from the major opposition party (APC). During 2015 election the electorate voted the incumbent government out and replace it with their own choice. The methodology is analytical in nature, drawing evidence from theoretical basis and episodes occur the election process.

Keywords: Democracy, Election, Insecurity, Good governance, Parties’ merger, rigging
JIHAD-SALAFISM IN EAST AFRICA: THE CASE OF UGANDA’S ALLIED DEMOCRATIC FORCES

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This paper is based on research done for a Masters thesis entitled, “Allied Democratic Forces (ADF) in Uganda a Local Political Movement or Jihad-Salafi Movement in Disguise” (Nsobya 2017). The purpose of the thesis was to document the history of the earliest jihadist movement in the modern sub-Saharan Africa, formerly known as Salafi Jihad Council (Sajico) but later renamed as Allied Democratic Forces (ADF) and to locate its position within the three political categories of Salafism based on Quintan Wiktorowicz (2006) model. What do we know about this jihadi group? How did it emerge? Is it a local political movement or a global Salafi-jihadi movement in disguise? Using interviews with former ADF combatants, together with archival research, the paper tries to respond to these questions and to understand the ideological roots of this little-known Ugandan Jihadi group.
AFRICAN DRUMMING AND DANCE OUTSIDE AFRICA

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African drumming and dancing (ADD) improves self-consciousness, reflexivity and heightens attentiveness. Dance and rhythm are composed of multiple steps in time and space. Learning each beat/dance step separately focuses attention on specific body parts like the arms, neck, feet and spinal column. This increases self-consciousness and by extension improves the quality of life. The meta-theory of the study is Richard Shusterman’s *somaeastics* -understanding of the body as formable and a place of “sensory aesthetic appreciation”. Body, mind and culture constitute the basis of both conscious/unconscious, actions/reactions. Therefore, to maximize human potential requires increased consciousness of body and feeling. The basic empirical material is interviews with practitioners of ADD in Sweden. The study found ADD-exercises engage physically, mentally and emotionally. Experiences like the feeling of strong commitment or responsiveness cultivated through these drills are transferable to other areas of daily life such as to improve relationship with family and friends, coworkers and other social contexts.

Keywords: Self-consciousness, body, soul, culture, drums, dance, experience, mindfulness
Sustainable development is an ineluctable index for a developing country. Where this index is not found, it either connotes a static state of affairs or underdevelopment. Nigeria is currently experiencing underdevelopment in various spheres which include; science and technology, education, politics and governance, environment, security, economy. It is observed that this developmental regress in Nigeria is occasioned by the psycho-philosophy of adaptationism which has been voraciously guzzled by most Nigerians. The psycho-philosophy of adaptationism is the combination of a psychological and philosophical belief that man can cope or adjust to any condition of living. This understanding has also been buttressed by religion. This attitude of the mind makes the average Nigerian pay lip service to rather than react ferociously against any obnoxious policy or style of governance. The work argues that Nigeria’s current condition of living is one of unsustainable underdevelopment. It is unsustainable because we may not prefer better the outcome of sustained underdevelopment which may take the form of the Hobbesian state of nature. Hence, the work defends the thesis that appropriate measures must be taken to overhaul the mindset of Nigerians by a philosophy which awakens and changes the individual’s personal psychology. In search for this alternative psycho-philosophy, the work interrogates the possible relevance of Marxian revolutionary philosophy and John Locke’s view of the role of government and the limits of its power.

Key Words: Adaptationism, Development, Nigeria, Psycho-Philosophy, Revolution.
ETHNICITY AND THE ISSUE OF NATIONAL INTEGRATION, NIGERIA PERSPECTIVES

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The ethnic uprising and robust agitations for ethnic affiliation and religious differences has resulted to the emergence of various types of conflicts that makes the country unsecured and divided in line with regional variables, cultural differences and religious perception has make the country not stable and peaceful since the return of democracy in 1999. This paper would examine how Nigerians would build the values of ethnicity and its difference to integrate and consolidate democracy in Nigeria. The paper would adopted secondary source of data to help in addressing the problems of ethnicity which has led to violence, insecurity and other terrorism acts, under the democratic rules. The paper would uses functionalist theory to connect the difference of ethnic groups in the country despite our difference to work together as one nation which is democratic and peaceful country. The paper has the following major findings, Poverty, ignorance, poor conduct of governance, and lack of good elderly guidance has promoted violence and conflict as result of ethnic differences of over 250 multi-ethnic groups living in one umbrella as country. This paper would developed nexus between how different ethnic group diversification can consolidate democracy and peaceful co-existence in Nigeria. The paper would suggest for Nigeria to be peaceful and sustained democratic practice in the country, we need to educate the fellow Nigerian’s the values of peaceful living and the conduct of operating good governance.

Keywords: Ethnic groups, Good Governance, Violence, Conflict and Democracy.
RELIGIOUS BIGOTRY AND INTOLERANCE IN AFRICA: TOWARDS KARL POPPER’S CRITICAL RATIONALISM

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This paper provides a critical evaluation of religious bigotry and intolerance in 21st century Africa. Religious bigotry and intolerance seems to be at its zenith in Africa today. This is due to, in part, the power tussle among the three major religions in Africa: African traditional religion (ATR), Christianity and Islam. Each religion claims to be the only true way of communion with God, and in turn, attempts to subdue others to its whims. This has resulted to interfaith war between believers, who attempts to win, either by peace or force, the other to her religion. The end product of this has been numerous religious killings, terrorism, refuge crisis, amongst others, witnessed in Africa today. This paper, however, arbitrates religious bigotry and intolerance with Karl Popper’s critical rationalism. It argues that critical rationalism does not only provide the framework for tolerance but also creates relevant framework for religious inclusivity in 21st century Africa. The paper recommends that Karl Popper’s critical rationalism is essential for peaceful co-existence and tolerance among these religions in Africa. The methodology of this study is analytical and critical.

KEY WORDS: Religion, intolerance, critical rationalism, Karl Popper

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Religion is inextricably linked to the life of the African. Hence, most of the activities in Africa are usually flavoured with religious expressions and rituals. Islam, Christianity and the African Traditional Religion unarguably, predominate in Africa. While the first two are of foreign origin, the latter is not. Religion is believed to be a force for peace, harmony and development; however, despite a multiplicity of religions, peace and development continue to elude Africa as the continent has seen several conflicts in the name of religion. Hence, African nations have remained underdeveloped, several years after independence. From the forgoing, the study examines the nexus between religion, society, conflict and underdevelopment in Africa. The study discovered that the process of development in Africa has been punctuated by conflicts which were dictated by unmitigated show of religious jingoism. The paper contends that religious conflicts, generated by intolerance and rivalries, among the different religious groups in Africa contribute to underdevelopment of the continent. Governmentally, it appears that nothing tangible has been done in order to increase religious tolerance and reduce conflicts. The position of the paper, therefore, is that conflicts will be reduced in Africa, through religious tolerance. The study suggests possible remedies. The historical method of research is adopted while the thematic approach was employed. Primary and secondary materials were consulted.

Keywords: Religion, Africa, Conflict, Under development and History.
SOCIAL STUDIES, RELIGION AND LAW RELATED EDUCATION AS PREVENTIVE MEASURES AGAINST UNDESIRABLE BEHAVIOUR AND SOCIAL VIOLENCE IN NIGERIA.

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Social studies is an area of curriculum designed specifically for the study of man and how his problems are solved. These problems include personal social problems that range from clashes, conflicts, violence, militarism, terrorism, drug abuse and so on. Consequently, Social studies education is an academic discipline which seeks to understand the totality of man, how his problems can be solved and his interaction with his physical and social environment. Religion being one of the natural tendencies in man, provides needed clue as to what the needs and legal arrangement should be for the attainment of social justice. The conception of the role of religion in human’s life is different from one religious doctrinal principle or the other. Law is a body of official rules and regulations, generally found in constitutions, legislation, and judicial opinion and used to govern a society and to control the behaviour of their members. The loss of the sense of security in human existence today is due to social violence like lawlessness, injustice, religious conflicts, economic problems, unemployment, inequality of opportunity and the rising wave of crime among many others are living witness of the cankerworms in our society which the paper will shed more lights upon. The notion of crime in relation to the rule of law, importance of Social Studies education as a problem solving subject that are developed by scholars in various fields, particularly the social science for the purpose of examining and solving societal problems, and the role of religion in reducing criminality are to be examined. Constructive criticism on these issues will also be highlighted in the conclusion and recommendations.

Keywords: Law, Undesirable, Violence, Religion, Social Studies.
THE MAN OF GOD OR THE GOD OF THE MAN: THE CHALLENGE OF CONTEMPORARY CHRISTIANITY

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Christianity, in principle and practice over the years has taken different twists and turns. This paper asks and seeks to answer the question that; to understand the true tenets of the Christian faith, should emphasis be placed on the man of God for interpretation and expression of that which is sacred or the God of the man for revelation and illumination of that which is divine? This question is important because there have been misunderstands, misconceptions and misplaced priorities in the practice of Christianity. In this connection, the response of this paper would help position contemporary Christianity on the right footing? The paper argues that the man of God must first prove himself to be one before directing his members/audience to the God of the man and the members should never take the man of God as the all-encompassing standard to judge the God of the man.

Key Words: Christianity, Faith, Religion, Philosophy of Religion, Theism
AFRICAN ECCLESIASTICAL PERSPECTIVE OF RELIGION AND POVERTY IN NIGERIAN CONTEXT

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African Traditional Religion, Islam and Christianity are some of the major religions recognized in Africa. These religions are some of the means by which poverty is fine-tune to enhance human suffering at the expense of the gospel preached by the religious leaders in Africa generally and Nigeria specifically. The expectation of adherents of these religions are to be the agents of light and peace in the midst of darkness of the world, but the reverse is the case. It is discovered that out of seven continents in the globe, Africa has the most hardworking people of the entire universe, while Nigeria Christians are the most prayerful nation. They work like an elephant and eat like mouse. Ethnic violence and corruption are some of the causes of poverty in Nigeria. Therefore, what is the panacea to religion and poverty in Nigeria from ecclesiastical perspective? Qualitative method through historical approach was used to achieve this purpose. The paper concluded and recommended that, each of the religions in this nation has “moral values” as part of ethics. Some of these could be tapped and integrated with the laws of the country in order to reduce poverty to barest minimum in Nigeria.

Keywords: Ecclesiastical, Perspective, Religion, Poverty, and Nigeria
THE CONCEPT OF A PERSON: A COMPARATIVE STUDY BETWEEN THE YORUBAS AND THE WESTERN BELIEF SYSTEM.

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This paper makes a comprehensive analysis into the Yoruba belief system and the western belief. The Yorubas believe that man or person is a combination of body, mind and soul. (Ara, Okan, Emi) operates together in such a way that one part depends on one another to function yet another may not necessarily be dependent on the other. The western theory develops a concept known as psycho-physical interactionism that the three parts mainly body, mind and soul must operates together but with little diversion from that of the Yorubas. The Yorubas believe that the absence of any of the three parts in a person may result into either an intelligible being without form (Ebora) or if the person should lost his mind resulting into either mentally imbalance or spiritually imbalance hence lacks focus as an individual without both character (Iwa) and shame (Ojuti). They believe that an incomplete person or man will constitute a serious problem to the society, for it is only an upright person both mentally and physically can operates within the society effectively. The paper then conclude that the Yoruba concept has a slight edge of advancement over the western concept given the facts that the contras view a person as a macro-entity which must operate effectively socially, economically and politically in order to make the society a habitable place for others to live and to create a balanced society.

Keywords: Yorubas, belief, comparative, system, western.
RELIGION, GLOBALISATION, URBANISATION, AND DEVELOPMENT IN POST-COLONIAL NIGERIA

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Nigeria has increasingly become a relevant entity to reckon with in global analysis of religion. This is not unconnected with historical trajectory of religion, influence of globalisation, and the intersection of religion, urbanisation and development in the country. While much has been done on Nigeria’s religious space, there are latent, and rather taken for granted, emergences that are pertinent in current scholarship on religion in the country. These are concerning issues relating to whether or not religion is implicated in shaping of urban spaces and general developmental strides in Nigeria. Thus, the crux of this paper is on unpacking latent and manifest functions of religion in contemporary development discourse. The paper is hinged on Mertonian theoretical perspective. With the use of sociological imagination, the paper explores relevant examples, observable evidences, and cases of religious urbanism to untangle the intertwinement religion and development in Nigeria. The paper submits that religion is catalyst for both urbanisation and, by implication, development in globalising Nigeria. The paper also advances some recommendations that can be utilised for policy objectives.

Keywords: Development, Globalisation, Nigeria, Religion, Trajectories, and Urbanisation
RELIGIOUS TOLERANCE IN THE GAMBIA, 1965-2016: LESSONS FOR NIGERIA

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The Gambia is christened the “smiling coast of West Africa” because of hospitality and religious tolerance its inhabitants and strangers have enjoyed over the years. These manifests in the country’s huge attraction to foreigners as a tourist state and the peace it has for decades maintained among her religious elements. The concerns of this paper is not so much with The Gambia aquatic status as Tourist State, but how it has been able to maintain peace among its various religious and ethnic groups. Furthermore, the emphasis of the paper will be on Christianity and Islam as Traditional African Religion does not pose so much threat to national peace and security of African States due to its non-missionary focus. Therefore, the core problematic of the paper is what do The Gambia does differently from Nigeria in religious tolerance enterprise? The choice of Nigeria, among several reasons arises from its religious volatility contrary to The Gambia. More so, the two countries played crucial role in the trans-Saharan trade, Islamic Jihad reforms in West Africa and were both British ex-colonies with similar history of foreign policies and linkages with States in the sub-Saharan region. The study notes that though 95 percent or so of The Gambia populations are Muslims, since political independence in 1965, its successive leaders and the people have deliberately maintained peace across religious divides. The paper intends to conclude by recommending The Gambia to Nigeria to learn from her residual history of religious lenience as the country navigate through the challenges of religious extremism and insecurity in the twenty first century.
SOCIAL EMPOWERMENT AND GOVERNMENT POLICIES IN THE CONTEXT OF UNITED MISSIONARY CHURCH OF AFRICA (UMCA) MISSIONS IN NIGERIA

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The study examines social empowerment and Government Policies as it affects social empowerment efforts of United Missionary Church of Africa (UMCA) in Nigeria. The United Missionary Church of Africa over the years has been involved in social transformation in her areas of operation in Nigeria, empowering the people among which they carry out their mission activities. The efforts however, have been tempered with by government policies leading to a takeover of some of the empowerment projects and a termination of others. The paper adopts historical and sociological approaches leading to the fact the church as a religious body has been a useful tool for social empowerment aimed at alleviating poverty, and reducing under-development and illiteracy. Hence, this study on “Social Empowerment and government policies in the Context of United Missionary Church of Africa (UMCA) Missions in Nigeria” focuses on the social empowerment being undertaken by a Christian denomination and how government policies have interfered with the empowerment efforts of the church.

Key words: United Missionary Church, Africa, social, empowerment, government, policy,
MARXIST PHILOSOPHY AND LIBERATION STRUGGLES/ THEOLOGIES IN AFRICA

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The contribution of Marxist philosophy to liberation struggles and theology in Africa and post-independence Africa cannot be overestimated. The liberation struggles and theologies of liberation in Africa have been deeply influenced by ideas from Marxist philosophy. This equally applies to liberation struggle and movements inspired by Kwame Nkrumah, Obafemi Awolowo, Julius Nyerere, the political preaching of Desmond Tutu, and others. All these have been directly or indirectly influence by ideas from Marxist thought. The concern of this paper is to see the nexus between Marxist philosophy and liberation struggles and theologies. While it is true that not all aspects of Marxist philosophy are viable or ethically relevant to liberation in Africa today; there are aspects such as the option for the poor that are still relevant. These viable aspects must continue to be encouraged in creating a better African continent.
TRADITIONAL MEDICINE PRACTICES IN ILORIN EMIRATE UP TO 1900

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A couple of factors precipitated the fame, strength and power of the Ilorin Emirate in the 19th century. These factors range from her strategic location as a transit region, economy, cultural heterogeneity, military as well as medicine. The paper thereby discusses the significance and impact of traditional medicine in the sustenance of Ilorin Emirate as a power to reckon with in the 19th century. The discourse discusses how the Ilorin traditional professional healthcare providers have protected the community against diseases and epidemics, and how several common or ordinary, and severe ailments were cured. Ilorin recorded a huge success in medical practices simply because she possesses two distinct medicinal cultures, i.e. the Yoruba traditional medicine and the Kundi culture. The paper uses secondary and primary sources such as oral interviews secured from resource persons, traditional medicinal items, and pictorial evidences of oracles and Kundi scriptures to analyze how the two distinct medicinal cultures had helped to ensure and sustain the healthcare and wellbeing of the people of Ilorin in the 19th century.
RELIGION AND LITERARY EXPRESSION – AN AMBIFORMIC READING OF THE TRIALS OF BROTHER JERO AS A TRAGEDY OF A NATION

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The reality of the Nigerian socioeconomic situations privileges the studying of one of Soyinka’s greatest comedies, The Trial of Brother Jero, as a tragedy within the new frame of reference – ambiforms – informed by the forte and fundamentals of Soyinka’s artistic complexities of interpretation and criticism inclined, largely, towards omniscient possibilities. The crafting of The Trial of Brother Jero defies its restriction to genre specificity – tragedy or comedy, particularly, within the purview of the nation’s socioeconomic and religious situations. As a writer who is aware of both the primordial and the modernist poetic potentials of the mythic lore available in the artistic space, Soyinka, in the play, employs nuances that de-limits the elastic boundaries of any genres. Therefore, the genetic basis of the play subsumes in the cloning and manipulation of words, linguistic smithing, semantic interpolations, configuration of terms and terminologies, and the extraction of meanings from actions of beings, offers it to dialectical interpretations of six fundamental mechanisms: readership license, concept of laughter, audience’s specificity of emotion, open-endedness, omniscient creativity and end-product, and consequently yields it, holistically, to a tragedy. Applying phenomenalism, the study examines the major narratives and theories of religion and politics produced in the play on the premise that, reality consists of objects and events (phenomena) as they are perceived or understood in the human consciousness. This illustrates Nigerian’s tragic position in national development, identity formation, global religions and politics. It justifies the hypothesis that, religion and literary expression remain fundamentally and ideologically inseparable in Nigerian drama for national development.

Keywords: Ambiforms, Tragedy, Religion in Nigeria, Politics, National Development, Nigerian drama
RELIGION AND CLASS THEORY OF TERRORISM: FOCUS ON BOKO HARAM INSURGENCY AND NIGERIAN CAPITALIST EXPLOITATION

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The conflicting ethno religious and linguistic groups in Nigeria have been constantly burdened with the trouble of sectarian tensions and violence. This paper adopted theoretical discussion of Karl Marx’s Historical Materialism in order to shed light on the discourse of religion and terrorism that pervade the contemporary global society, and present a class theory of religion and terrorism using Boko Haram insurgency in Nigeria as an exploitative tool by the ruling class. This theory states that terrorism is an expression of an unending class struggle implicit in the hidden structures of oppression and structured contradictions of global capitalist system. The antagonistic class relations between the ruling class and the lumpen class translate into state and individual terrorism that have featured prominently fake religiosity in the recent times. Religion and insurgencies are used as tools to create class consciousness and perpetrate exploitation. The paper concludes that as long as the endemic socio-economic problems caused by global capitalism remain, the use of fake religiosity and terrorism will inevitably become a recurrent event or normal social response to the Nigerian state of affairs. Recommendations suggested the adoption of short to medium term strategies pursuing concurrently with the long term strategy of resolving the crisis in Nigeria’s nation-building processes, in order to curb and neutralise Boko Haram insurgencies. Islam no doubt being a religion of peace should adopt Islamic tenets and sanctions to punish those bastardising the genuine peace and tolerance upon which Islam is anchored. If these measures are sincerely adopted, they will ameliorate the globally battered image of the country caused by terrorism and cases of insurgencies and facilitate national development.

Keywords: Religion, Class Theory, Terrorism, Capitalist Exploitation, Boko Haram Insurgency.
RELIGION AND THE BUILDING OF THE NIGERIAN STATE: THE IMPERATIVES OF TOLERANCE AND RESPECT

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The Nigerian State is undoubtedly a heterogeneous entity that is composed of many ethnic and religious groups. Interests have increasingly developed on the need for mutual understanding, tolerance, respect and harmonious relationship among the various ethno-religious groups, especially as their attitudes now exemplify hostilities in many cases, thereby affecting the nationhood of the Nigerian State. The thrust of this work is to interrogate the place of mutual tolerance and respect among religious communities for nation building in Nigeria. The work adopted the historical and phenomenological research approaches. It was discovered that, the series of problems facing the Nigerian state today is the failure of the two major religious communities (Islam and Christianity) to engage in tolerance and respect through sincere dialogue. In that wise, the work recommended that the project of nation building is a must in Nigeria due to the gradual nose-diving in the standard of the nation itself. And for such to be achieved, meaningful tolerance and not a debased one must be embraced by all and sundry in order for the nation to enjoy a sustainable development. The work concluded that, the State exists to enhance democratic ideals. But these ideals can only be realized if religious communities can sincerely tolerate and respect each other.

Keywords: Dialogue, Nation Building, Religion, Respect, Tolerance
UNDERSTANDING THE CRISIS OF SPIRITUAL SECURITY IN NIGERIA: REFLECTIONS ON OBC NWOLISE’S ANALYSIS.

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The increasing failure of the Nigerian state to address the plethora of human and national security concerns in the country has been in the front burner of academic discourse for quite some time. While enormous efforts have been made by some scholars to understand and proffer solutions to the crisis of insecurity in the country, there are those who believe that the crisis of insecurity in Nigeria goes beyond the physical dimension. Against this notion, OBC Nwolise has given adequate attention to explaining the spiritual dimension of the pathetic state of human existence and the attendant crisis of spiritual security in Nigeria. The main thrust of Nwolise’s works is that human and national security cannot be fully studied and understood, without proper and adequate attention to the spiritual factors at work. Nwolise strongly believes that since life has two aspects namely physical and spiritual, then it is a disservice to human and national development efforts to neglect the spiritual aspects of security (Nwolise 2012, 2013, 2014, 2015, 2016, 2018a, 2018b, 2019). This paper sets out to review Nwolise’s major arguments and to bring to fore the implications of his assertions bearing in mind the realities of the character of religion and development in Nigeria. The paper argues that profound and insightful as Nwolise’s arguments appear, the character of spirituality in Nigeria is driven by the materials conditions of the citizens which itself is also driven by forces of underdevelopment.
FAITH AND WORK: INTERROGATING RELIGIOUS AND POLITICAL CULTURE IN NIGERIA

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Participatory political culture is undoubtedly one of the very important variables necessary for citizen’s engagement and inclusive political development. Religious culture is also a very intrinsic variable of, arguably, every human. How does religious culture influence political culture and vice versa in Nigeria? How do the outcomes of this interaction affect political development in Nigeria? These questions were the main thrust of this study, which were investigated using the descriptive survey method, drawing data from questionnaire instrument and relevant secondary sources, and subsequently presenting and analyzing the data using tables, charts and simple percentile respectively. While religious organizations, however their manifestation, ought to be viable agents of political socialization, they have not been very efficient in socializing Nigerians to become active participants in the political development, leaving this important task to fake news, social media, and ‘commercial politics’. Arguments were made encouraging religious culture, but not at the expense of political culture and vice versa, in addition to conscious political socialization of members in Churches, mosques, fellowships and other religious organizations.

Key Words: Religious culture, Political culture, Commercial Politics, Socialization, Development
AFRICAN AND AFRICAN DIASPORIC RELIGIONS: REFLECTIONS ON THE RELEVANCE AND PROSPECTS OF AFRICAN INDIGENOUS RELIGION

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The importance of Religion in any human community cannot be over emphasized. Man’s need to reach out to the divine being higher and mightier than himself appears to be both basic and universal. Man felt this need when mystified by forces of nature, threatened by ferocious wild beasts and perplexed by death and hereafter. The affirmation of transcendental being is the core of religion. Hardly did any human civilization row in early times without giving due recognition to religion. This paper posits that before the advent of foreign religions there had been the indigenous religion upheld by African forebears and passed on to succeeding generations. The paper argues that African Traditional Religion is the religion which emerged from the sustaining faith held by the forebears of the present African generation and which is being practices today in various forms and intensities by a good number of people irrespective of their colour, tribe or race, openly or surreptitiously. The studies reveals that African Traditional Religion is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. Although African Traditional Religion with minority of adherent all over the globe had spread to some areas on the planet earth especially where Africans are found and has influenced the lives of even non-Africans. African Traditional Religion is found in America especially, the Caribbean Islands, Jamaica, Haiti, Trinidad, Cuba and Brazil among others. The researcher employed historical method in carrying out the research.

Keywords: African, African Traditional Religion, Community, Culture and Diaspora
GUARDIANS OF THE UNIVERSE: YORUBA PANTHEONS AND THEIR CONNECTIVITY

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It is elementary that the environmental conditions of a society are central to its civilization. Essentially, these conditions are combinations of several dialectics which all make the very existence of man in it full of fear and hope, sadness and happiness, hunger and plenty, war and peace, as well as the rich and the impoverished. Within this context come, superstitions, legends, myths and the likes to explain the mechanisms of existence of these phenomena and how man had surmounted them in the past. Simultaneously, they evolve religion and religious codes as means of communicating to the extra-terrestrial world, where characters in the above mentioned are believed to have access. For the Yoruba people of South-western Nigeria, many of these channels were evolved over space and time, ranging between four hundred and one and two hundred and one in counting. The purpose of this paper is to examine the connectivity of these channels vis-a-vis their functionality. Since it is impossible to examine all these deities, this task shall be particularly done with a critical view of Ogun (god of Iron), Oya (the River goddess) and Sango (god of thunder). Altogether, the paper argues that the relative understanding and tolerance among Traditionalists in Africa has more to do with the ingenuity of the religion which is against the foreign contradictions (Islam and Christianity). Oral traditions and extant literature are rich in evidence for plausible explorations of this subject. More importantly, this paper shall build its strength on the praise poetry and Ifa corpus related to these gods which shall be explored for insightful measure of their functionality.
CULTURAL RE-AFFIRMATION IN RECENT AFRICAN POETRY
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Negritude emerged in a bid to dismantle disgusting portraiture about Africa by European scholars and the need to create and carve attractive images about Africa. It is believed by many that Negritude preaching or African glorification ended with the founding fathers. But the paper asserts that, the muse of Negritude did not stop with the literature of that era but still manifest in the beautiful lines of recent African poetry. Therefore, this paper seeks to study the recent poetry of two Nigerian poets Tanure Ojaide and Barine Ngaage to show how they follow the path of the founding fathers by using art to assert and celebrate the glory of Africa. The study further adds that modern African poetry is a product of the 1930s Negritude movement and that; the glorification is still on till date. The paper adopts the post-colonial theoretical framework for its analysis which is more appropriate for this study.
BEYOND RELIGION: A HISTORICAL DECONSTRUCTION OF THE IDEOLOGICAL BASIS OF ISLAMIC FUNDAMENTALIST MOVEMENTS IN NORTHERN NIGERIA, 1960-2010

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One of the major treats to the stability of Nigeria as an independent state since 1960, is the incessant outbreak of violent religious riots and insurgencies fuelled largely by the intolerant attitudes and activities of radical Islamic groups especially in the Northern parts of the country. Over the years, the country had experienced a number of riots in cities like Kano, Kaduna, Bauchi and in recent times in the activities of the "Boko Haram" in the North Eastern part of the country. The simply explanation attributed by scholars as the cause of these riots and insurgencies is religion, that is, Islam which in itself is nothing short of an ideology, thus dismissing other fundamental factors like economic and political motives. A drastic departure from this simplistic view, that religious rather than other motives are the fundamental causes of these riots and insurgencies, becomes pertinent in view of recent developments with the rise of "Boko Haram" and other radical violent Islamic groups in the country. In the light of the foregoing, this paper attempts a critique of existing models and arguments put forth by scholars to explain the origin of radical Islamic movements in Nigeria.

Keywords: Ideology, Islam, Northern Nigeria, Religion, Violent Groups
SPIRITUAL DIMENSION OF ISLAM AND CHRISTIANITY: A CURSORY LOOK AT THE IMITATION OF CHRIST BY THOMAS KEMPIS AND SOME WORKS OF SHAYKH UTHMAN BN FODIYO

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Religion in the modern world seems to divide rather than bring humanity together. The emphasis on the outer part of religion and the desire to put everyone on the line is the bane. Over emphasis on an outer aspect of religion without taking into consideration the inner dimension of it left much to be desired. Religion most of them emanate from the same source, but human predilections seems daily to ignore the relationship and the organic link among and between them. This paper will discuss the spiritual dimension of Christianity as expounded by Thomas Kempis as well as the spiritual part of Islam as discussed by the 19th century Islamic reformer Shaykh uthman bn fodiyo. The lessons the sought to impact to their adherents and humanity at large are today as relevant as at the time they expounded theme. Finally the paper will look into the harmony between the two Abrahamic faiths via the teachings of the two sages.
INTERNATIONAL TRADE AND ECONOMIC GROWTH OF WEST AFRICAN COUNTRIES: EVIDENCE FROM NIGERIA AND COTE D’IVOIRE

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The issues of international trade and economic growth have gained substantial importance with the introduction of trade liberalisation policies in the developing nations across the world. Economists and policy makers of the developed and developing economies have divergent views on growth effects of international trade. This paper used WDI data for the years 1981 to 2017 to analyse economic growth of Nigeria and Cote D’Ivoire in relation to international trade and some moderating domestic macroeconomic variables. Graphical analysis of the WDI international trade data sets showed that the countries experienced positive trade balances during the period. Results of empirical analysis showed that, on individual merits, the international trade data and moderating macroeconomic variables had heterogeneous effects on growth of the countries’ economies during the period. But collectively, the variables had significant positive effect on economic growth of the countries. Therefore, the paper concluded that international trade was significantly beneficial to Nigeria and Cote D’Ivoire in particular and, by extension, the paper inferred that international trade was of immense benefits to the West Africa countries in general. Consequently, the paper recommended that the West African countries should implement more cross-border trade policies so as to enjoy greater trade-induced benefits.

Keywords: Exports values, Imports values, Official exchange rate, Moderating variables, Time series data sets, Regression model.
RELIGION AND RELIGIOUS VIOLENCE IN NIGERIA: AN APPRAISAL

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Religion which refers to man’s expressing of his acknowledge of the divine and performing practices relating to the sacred and writing its adherents in communities. However, the reverse is the case in Nigeria because religious violence is gradually becoming a permanent feature in Nigeria communities. Talking about religious violence in Nigeria, it refers to Christian-Muslim strife in modern Nigeria. Today, religious violence is dominated by the Boko Haram insurgency, which aims to impose Sharia on the entire nation. In Nigeria, experience shows that the incidence of religious violence has become a yearly ritual, often leading to destruction of lives and property, the lost of precious time, money and energy. This way of handling religion leads to self-destruction, backwardness even politically and abandoning the word of God. Consequently, the assurance of quality needed for development in twenty century is becoming elusive and a mirage based on occurrences of religious violence in Nigeria. This paper however examines the forms, causes, the consequences of religious violence on the nation and finally suggest measures considered capable of eradicating the menace in the country such as, religious tolerance, dialogue, forgiveness, mutual understanding among others. To do this, this study adopts existing written materials on the religious violence in Nigeria.
THE MISUNDERSTOOD CONCEPTS OF JIHAD AND CRUSADE: WHAT IT MEANS FOR STATE AND GLOBAL POLITICS IN THE 21ST CENTURY

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The thrust of this paper is to examine contemporary definitions of the Jihad in Islam and the Crusade in Christianity, as well as how the interpretations of these concepts affect state and global politics. Using information obtained from extensive library research, internet resources, and oral interviews, the paper shows that, with very few exceptions, the misconceptions of the Jihad and Crusade have been deliberately sponsored and promoted for political gains. This inhuman act has affected state and global politics negatively, resulting in recurring religious instigated conflicts, insecurity, and destruction of lives and properties. The paper concludes that, for Nation-States to achieve sustained peace, religious tolerance must be promoted, especially, at the grassroots level (rural areas). The committee of Nations must take cognizance of (and never neglect and/or abuse) the important role played by religion in state and global politics. Hence, the concepts of Jihad and Crusade should be redefined to concur with the tenets of affiliated religion.

Keywords: Religion, State, Politics, Jihad, Crusade, Global Politics
FIGHTING TERRORISM IN NIGERIA: AN EVALUATION OF THE ROLE OF THE CRIMINAL JUSTICE ADMINISTRATION

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The act of Terrorism dates as far back as the 1st century. It is a global concern that keeps evolving. In Nigeria, the threat of terrorism has been on the rise and is more prevalent in the North East, despite the many laws against it. This leads to a feeling of insecurity and fear for many Nigerians. This study assesses the role of the Nigerian Criminal Justice Administration in ensuring safety for all, which includes fighting terrorism. The article critically explores Nigerian government’s reliance on mainly military actions, as opposed to empowering the Criminal Justice Administration. The work underlines the consequences of not appropriately fighting terrorism, and its effects on a nation like Nigeria. The study uses secondary data analysis, and the doctrinal approach is adopted to examine the role of the Nigerian Criminal Justice Administration in fighting terrorism. This article finds that the weak nature of the Nigerian criminal justice administration has affected her ability to make effective counter-terrorism policies. The study recommends that the Nigerian Government needs to enhance the operational and legal frameworks at all levels, and strengthen the paradigm of criminal justice structure to appropriately fight terrorism.
ASSESSMENT OF POLICIES OR PRAYERS AS DEVELOPMENT OPTIONS IN NIGERIA

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Development option across the world responds to pragmatic and concise policy statements that set the pattern and pace for actualizing development status for aspiring countries. But contrarily, policy programmes that should be the bedrock of that development has been replaced by payers and religious activities carried out in contravention of what religion and religious writing specifies. Given the forgoing position, this paper examines issues boarding on the interplay between religion and development on the one hand and policies programmes and development on the other. The research discovered that rather than formulates and adhere strictly to policies that will propel development across the Nigerian state, the human tendencies for quick result have made both leaders and the citizens to seek prayers as alternatives to policies for achieving societal development and by implication the overall development of the country. The paper adopts the Rostov’s theory of economic development and rationale actor model of policy making as its framework of analysis. It employs the secondary source of data which includes journals, articles and internet material. It recommends that, the prospect of development in Nigeria is consequent upon good economic and policy programmes which are fundamental ingredient for the development of the individual and by implication the various states of the country.

Keywords: Development; Policies; Prayers; Africa; Underdevelopment
GLOBALIZATION AND RELIGION

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Globalization is the interconnectedness of people and ideas across the globe. It involves the scaling of borders and the creation of a global society where events in far-flung areas reverberate uninhibited across great distances and geographical locations. Its agents are the information and communication technology (ICT), and the revolution in modern transportation system. Globalization has affected everything and everybody and has changed the traditional ways of doing things such that no region of the world can again boast of impermeability. Accompanying it are the values now known as modernism which includes a preference for change rather than continuity, freedom rather than restriction. This has led to the development of secular culture which religious enthusiasts view as crude, sacrilegious, unacceptable and socially dangerous and as threatening the very existence of traditional religious values. This paper attempts an analysis of the interplay between religion and globalization. It uses the cause-effects theory which discusses the impact of social systems as a result of their causes. The paper argues that globalization as a socio-economic system should have nothing to do with religion which is solely concerned with the moulding of morality for the spiritual upliftment of man, his peace, and fulfillment in life.

Key words: Globalization, Religion, Socio-economic System, Peace, Values
RELIGION AND SECULAR EDUCATION IN CONTEMPORARY NIGERIA: AN EXPLORATION OF FAITH, EDUCATION AND THE HIJAB CONFLICT

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The logjam on whether the Islamic head cover, the Hijab should be allowed in Nigerian secular schools is impacting negatively on education. Apart from the occasional hiccups in the academic calendar of many schools, it has diverted attention from the critical challenges facing education in Nigeria. Since the controversy of whether to wear the hijab or not, precious time, and energy has been expended on the Hijab debate and has brought up enormous trifling debates with potentially destructive connotations. Policy makers and education managers have also ignored this aspect of education in Nigeria. This paper therefore, using functionalism as a theoretical tool, shall try to unravel the Hijab conflict in Nigeria’s secular institutions. The approach will take into consideration, the feelings of all stakeholders who are largely the Muslims and Christians. It is therefore envisaged that the conflict is gradually assuming a larger dimension and has the potentials to polarise secular institutions in Nigeria along religious lines. With the preceding thoughts in mind, the paper recommends a broad and comprehensive approach to the problem of dressing in Nigeria’s secular institutions with special attention to the need of Nigeria (as a sovereign secular state) to explore all the possibilities of making a definite policy that addresses the dress code that should be observed in government schools. This will take care of not only the current Hijab conflict but also the unending debacle on proper and improper, decent and indecent dressing in Nigeria’s secular and tertiary institutions.

Key words: Nigeria, education, dressing, conflict, Hijab, Stakeholders, Functionalism.
RELIGIOUS INSTITUTIONS AND THE DEVELOPMENT OF SKILLS IN POST
COLONIAL NIGERIA

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Religion played key roles in the formation and consolidation of the Nigerian state. While Islam came to Nigeria through the North Africa, Christianity came from Europe through the coast. These two religions have in no small measure helped in the building of the Nigerian state. In fact, the leaders of Nigeria at independence were products of religious institutions at various times of their training and leadership development. These institutions were highly rated for the development intellectually sound Nigerians who are in high places of decision making in the states and private sectors of the social and economic life. The military government in the 1970s took over the schools from the religious bodies and the quality of education and manpower development began to wane. Notwithstanding, the religious bodies have established other institutions including tertiary institutions for continued training and development of needed human resource. This paper examines the contributions of religious institutions in Nigeria to the development of skills required for the development of the country over the years in post-colonial Nigeria. The paper explores the literature specifically on the contributions of religious institutions to the continuing quest for development of relevant skills in the twenty first century that is technology and skills driven. The arguments in the paper are anchored on the Human Capital Theory of Gary S. Becker. It advances the argument on the need for development of skills of the youth as a means of addressing the social vices threatening the peace, security and stability of Nigeria.
FROM NUPE “IMPERIALISM” TO S.I.M. MISSIONARY “ENCROACHMENT”: A HISTORICAL PERSPECTIVE OF THE BALANCE OF POWER IN YAGBA-LAND IN THE 19TH AND EARLY 20TH CENTURIES

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This study relies on historical and empirical records to assess how Sudan Interior Mission (SIM) missionary enterprises in Yagbaland of Kogi State, Nigeria; pioneered in 1908 by Reverend Tommie Titcombe, altered the balance of power and the historiography of the Yagba society. For most part of the 19th and early 20th centuries, the Yagba people wallowed under the suzerainty and imperial domination of the Nupe people. The game however, changed with the advent of the Missionaries. The purpose of the study is to reconstruct distorted views about the Yagba religio-political dynamism before missionary encroachment, Colonialists-Missionary expansionist complementarity and the trajectory of exchange of one form of imperialism for another. Data were retrieved from primary and secondary sources such as oral tradition (some eye witnesses), books, journals and archival materials. One of the major findings of this research is that Missionaries “imperialism” in Yagbaland was a preferred option to Nupe hegemony of 1837-1895. The study has demonstrated how the coming of Christianity to Yagbaland altered the religious affinity, power equation, pride and preferences of the people.

Keywords: Yagbaland, Nupe Imperialism, Missionary Encroachment.
THE DRAMATURGY OF SPIRITUAL COMPONENTS IN AN AFRICAN DRAMA: ORISA IBEJI

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In their various attempts to write interesting and captivating stories, many African writers utilize components of supernatural in combination with other literary techniques in structuring their narratives. For the fact that African dramatic texts are illuminated through cultural and supernatural codes in which the real is conceived through symbolic components operating in the light of certain cultural norms, beliefs and world view, therefore this study used some metaphysical elements, the modes of supernatural manifestation, the components of linear / nonlinear structure and the manifestation of equilibrium theory in diagnosing Orisa Ibeji - an African dramatic text: Finding reveals how the first equilibrium in this drama is districited through inordinate ambition of Oba Adebimpe and Olori Titubi which is accomplished with the assistance of Orisa Ibeji. Through the application of anachronism technique, the use of descriptive words and effective employment of dream immersion, metaphysical elements such God, goddess, gods and ghost and spiritual characters such as priest, acolytes and their interests are structured as creative devices and as causal motivations in portraying the consequences of disturbed order in the first equilibrium. A second equilibrium created when Oba Adedigba repeals the mythical law against the twins and restored the devotion to Orisa Ibaji in correcting the error committed by his forefathers and the elders of his community. With the birth of a new set of twins in to Oba Adedigba royal palace, the reincarnation of the deceased Yeye Akuda and her grandson Taye, the Balogun of Atiba into the royal household of Ibeko is completed while the healing process commences in the land.
FROM THE PULPIT TO WAR ZONES: RELIGIONS GROUPS INTERVENTION IN LIBERIA PEACE MAKING: 1989-2016

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Peace is a great desire that is deeply attached to the human heart. It is a craving in humanity and a lifetime quest that makes the heart and the entire world restless till it finds it. This is the picture in Liberia peace making from 1989 to 2016 which was characterized by political wrangling for power, tribal animosity, mass killings, sexual violence, widespread destruction, looking of property and the use of children in the crisis, it is on this note, this paper among other things, examined the role of religions organization especially the Church to the Peace making during the Liberia Civil War. The thrust of this paper is an historical analysis of the impact of the Church in sustaining peace and foster reconstruction plans among perpetrators and victims of a brutal civil war in Liberia. The study applied qualitative methods which include primary and secondary use of data collection. The study concluded the religions group in Liberia tried to help on building a legacy of lasting peace in the country based on its missiological principles and norms that are wholly opposite to the message of abhorrence.

Key Words: Peace, War, Liberia, Religious group, Power, Crisis.
THE MEDIATION OF PROSPERITY GOSPEL: A MULTIMODAL CRITICAL DISCOURSE ANALYSIS OF SOCIAL MEDIA AND ISIZULU NEWS MEDIA REPRESENTATIONS OF TWO PROMINENT NEO-PENTECOSTAL CHURCHES IN SOUTH AFRICA

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Contemporary Christian religious mobility in Africa is increasingly seeing preachers emphasizing divine healing, prophecy, speaking in tongues, exorcism of demons and protection from evil in a dangerous and suspect world. The major emphasis however has been on the message of prosperity. Prosperity, in a nutshell, implies that evidence of a truly redeeming Christian theology is legitimately evidenced through the appropriation of riches, success and health, better known as the Prosperity Gospel or Health and Wealth Gospel. Prosperity Gospel is an important variant of the transnational Christian sect of Neo-Pentecostalism, which has permeated from North America to the African continent. The Prosperity Gospel, due to its geographical genesis, holds dear to the American dream ethic. In post-Apartheid, the South African dream now mimics American dream. Through narratives of individual success, destiny, hard-work, agency (Iqani, 2015), power and empowerment. These narratives have become common Neo-Pentecostal pulpit discourses which are mediated through the virtual horizons (social media) and newspaper mediums. The study, with clear specificity on South Africa will conduct a multimodal critical discourse analysis (MCDA) of both online and IsiZulu (Isolezwe and Ilanga) news media representation of two influential contemporary South African Neo-Pentecostal religious figures. The case studies to be explored are that of Dr. H.Q Nala’s of World of Plenty based in Durban and Prophet Shepard Bushiri of Enlightened Christian Gathering who is based in Pretoria, South Africa. The aforementioned religious figure’s church performances are entrenched within discourses of consumption, power, empowerment, aspiration and most importantly the discursive rhetoric of prosperity. There have been minimalist engagements in media studies, sociology, religious studies and critical discourse studies with regards to engaging, analysing and extrapolating insights from online spaces and more so IsiZulu newspaper paper mediums. I claim that most, if not all of the represented church performances of these two churches visibly or subliminally, modestly or bizarrely, are geared and engineered under an overriding discursive aim of transporting discourses and ideologies of power, consumption, and prosperity (success, progress, healing). A message sociologically relevant today because of the drawbacks of harsh capitalism and neo-liberal logics. The study will engage two empirical research questions. Firstly, how two South African prophets represent themselves on their Facebook pages. Secondly how they are represented on two IsiZulu newspaper paper mediums. The aim of the study will be to probe how these representations speak back to how discourses of prosperity, power, and empowerment are interconnected with debates around consumption which has been understudied in (Neo)Pentecostal literature. The study is relevant because it analyses the prosperity gospel from a virtual perspective. It further extrapolates discourses and representations about Neo-Pentecostalism from IsiZulu newspapers representations which is a first of its kind and is expedient in a time where there are calls for decolonizing epistemic production.

Key words: Critical Discourse Analysis, Multimodality, Neo-Pentecostalism, Prosperity, Consumption, Power, Aspiration.
AGEING AND RETIREMENT THE BIBLICAL CONNOTATION

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The Bible contains the necessary instruction that guides the Christian religion. These instructions are presented through a number of means such as stories, report of events, occurrences, visions, and proverbs to mention but few. The messages involved individuals of different ages such as children, young adult and older persons as characters. The role of older persons and the consequences of ageing in relation to biblical narratives is the focus of this paper. The paper gives a general overview of roles of older persons in relation to everyday occurrences within contemporary social milieu. Furthermore, it reviews narratives in the bible in relation to older persons and how the effect of ageing such as sight acuity, strength, position, experiences, wisdom and other ancillary influenced and determined critical outcomes in the Bible; such as Jacob taking Esau birth right and other consequential decisions, position and events that characterised biblical narratives in general. Finally, the paper argues the consequences of the effect of ageing in relation to biblical narratives and how these narratives influenced decisions on issues such as family, governance, retirement and current relevance of such narratives.
NIGERIAN PENTECOSTALISM AND POLITICS: A STUDY OF THE REDEEMED CHRISTIAN CHURCH OF GOD

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Nigerian Pentecostals have adopted a variety of political postures in response to changing contexts, ranging from the apolitical to the more politically engaged. During the 1970s, they were characterized by political acquiescence due to their location on the margins of the society because of their pre-occupation with evangelism and their perception of politics as a dirty business. But the increasing politicization of Pentecostalism since the 1980s is partly due to the perceived Islamization of the polity and the failure of state. The Redeemed Christian Church of God was founded by late Josiah Akindayomi in 1952 in Lagos. During his tenure (1952-1980), the church distanced itself from political involvement or fraternizing with holders of state power. But the emergence of E.A. Adeboye in 1981 as the leader changed the political narrative of the church. For example, all elected presidents in Nigeria since 1999 have visited Adeboye at the Redemption camp seeking his political support and spiritual blessing. The church employs various means of influencing the political space. These include active participation in the electoral process alongside more implicit strategies like prophecy and prayers. The work concludes that the church under Adeboye has become a power house in Nigeria’s political permutation.

Keywords: Pentecostalism, Politics, Transformation, Impact, Power.
EREKESAN MARKET: AN INTERSECTION OF ROYALTY AND COMMERCE IN AKURE, 1976-2003

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The institution of market has been an integral part of the Akure people and culture since time immemorial. As a matter of fact, before the introduction of money, trading and transactions were done through local exchanges in line with the customs of the people. These markets were not only the economic sustenance tools but they became the centre for information dissemination, town meetings, religious and political gatherings as well as social engagements. And consequently, specific days were set aside for market functions, leading to the periodic nature of markets in Akure. At this period, the periodic markets were sited very near the palace, which is the seat of power, or in front of it and this act is said to be very symbolic in Akure community to the extent that the pattern and dynamics of commerce are influenced by and with royalty. This intersection is further re-enforced as an agency in determining the acceptance or otherwise of the administration of the palace by the people. This paper, in its simplicity seeks to interrogate this intersection by historicizing the consequences of this entanglement between 1976 and 2003.

Key words: Commerce, Royalty, Erekesan, Market, Akure
RITUAL KILLINGS AND THE BADOO PHENOMENON IN LAGOS SUBURB

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This article is a microcosmic study of crimes and criminalities in Lagos, Nigeria. In the lights of the contemporary social problems and criminal activities bedevilling the global space, the article examines the emergence of a notorious ritualist’s gang known as “Badoo” within the Ikorodu Local Government Area of Lagos State. It further interrogates the peculiar modus operandi of the deadly gang in the face of general insecurity within the designated environment. Furthermore, the article investigates the impacts of the activities of the dreaded group on the social and economic fabrics of Ikorodu and environs. The study adopts the historical analytical methodologies of research and relies on content analysis of media reports, oral interviews, personal observations and investigations, and some extant literatures. In conclusion, the paper asserts that the activities of the ritualists seriously affected the socio-economic framework of Ikorodu and Lagos State, during their period of rampage.

Keywords: Ritual Killings, Badoo Phenomenon, Socio-economic Impacts, Ikorodu, Lagos State
THE ‘SLAVE BIBLE’, FREEDOM AND CONTEMPORARY AFRICAN PENTECOST-
CULTISM

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The recent exhibition of “The Slave Bible” naturally reignites the memories of the over 500-year history of the trans-Atlantic slave trade. The Slave Bible is not so much about the slaves themselves but about their freedom and the cultic exercise of powers by their masters. The main thrust of this Bible has to do with the deliberate removal or omission of freedom-arousing verses. For the slaves Christianity was not about God who created humanity as equal, but unquestionable obedience to their masters who delivered them the Bible that contained verses that represented their selfish-cultic purposes. I argue that such a Bible could not stimulate struggle for freedom because it was meant to perpetually enslave the slaves and enhance the powers of their owners. I then further argue in context that in many African neo-Pentecostal churches, although the Bible is supposedly complete, it is used as an opium on many gullible members to the advantage of their pastors. I would contend that just as the slave masters’ power was outside the Bible so is the weird power and control being wielded by these pastors over their members. Using netnography as its methodology, the paper would argue that the Bible is being used as a cultic instrument, disguised to be Pentecostal in nature, to manipulate and enslave the members of these churches.
IDENTITIES CRISES: WOMEN, RACE AND RELIGION IN ALICE WALKER’S THE COLOUR PURPLE

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For over five decades now, there has been an increased study on women, gender issues and the place of a women in a male dominated society. Most gender studies concentrate on the exploitation and suppression of women in all spheres of life; others try to understand why the voices of women are barely heard despite world interest in women; yet still, many scholars believe that the too frequent traumatic experiences women are faced with, may result to a future world depletion of the woman race. In all of these studies, African American women undergo traumatic experiences that are more prone to what this paper terms a “triple jeopardy”, which entails suffering from race, religion and identity crises. Women who are especially traumatised by the phenomenon of “triple jeopardy” are more likely to become hysterical patients- a situation Freud believes is more prevalent with women. It is therefore the aim of this paper to examine Alice Walker’s female protagonists who are “triply jeopardised” and are juxtaposed between unravelling their identities and inculcating self-respect in order to help build a better society. An in-depth discourse of women, the religion they practice and the identities they adopt to overcome their traumatic experiences shall be framed upon Trauma-memory, a new and evolving theory which is built on the conceptualisations of trauma and rememory theories.

Keywords: Women, identity crises, Trauma, Rememory, Trauma-memory, Triple Jeopardy
REligion, income and well-being among employed women in south-east, nigeria: implication for the state and global politics

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Women as nation builders, have made numerous contributions in various aspects of the nation’s economy, therefore their well-being is of paramount importance. This study examined the relationship among religion, income and well-being of employed women in South-East, Nigeria. Simple random sampling technique was used to select two hundred and ten (210) working women in South-East, Nigeria. Attitude Toward Religion Scale (ATRS) and Psychological Well-being Scale (PWBS) were filled by the participants while income was measured from the demographic data. Data collected were analyzed using Pearson’s product moment correlation and multiple regression at 0.05 level of significance. Five hypothesis were tested and the results revealed significant relationships among the variables of study. A significant joint influence of religion and income was found accounting for 88.2% variance in psychological well-being. Religion and income also had relative influence on well-being but income had greater influence. Age did not have significant moderating influence on well-being. It was recommended that management should endeavor to improve the take-home package of working women while women themselves should be more committed to religious practices since it enhances their well-being and that further researches should be carried out on religion and well-being across different religious groups in Nigeria.

Keywords: Religion, Income, Well-Being, Employed Women
RELIGIOUS RITUALS AND ACCOUNTING STANDARDS OVERCOME THE DECOUPLING OF TRANSPARENCY IN RNGOS

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The purpose of this paper is to show that decoupling can be overcome by relying on religious rites such as prayer and legal norms such as certification. We have had interactions with several actors working in religious non-governmental Organizations (RNGO) and in the structure that oversees the actions of RNGOs. These interactions were made with seventy-five people involved in RNGOs in Burkina Faso and with six people involved in the sector's regulatory structure of NGOs, associations and foundations. The results of our study show that the practice of prayer and the certification of financial statements are necessary mechanisms to overcome decoupling in RNGOs. The practice of religious rites, such as prayer, contributes to the transformation of the individual, making him more able to respect religious and legal rules according to the degree of receptivity of the individual.
PENTECOSTALISATION OF CHURCH NAMING TRADITION IN THE ANGLICAN DIOCESE OF EKITI

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Since the emergence of the Pentecostal movement on the religious landscape of Nigeria, it has not stopped to dictate the pace of Christian practices with innovation and creativity. Just as the movement becomes the powerhouse of Christianity in other part of the majority world, the story in Nigeria is not different as the movement engaged with the culture and the world views of the people in diverse ways giving meaning to pragmatic Christianity. Ethnographic research has no doubt made useful contributions to the development of Pentecostal movement in Nigeria. However, the recent development on Pentecostal movement and its influence on the mainline churches in Nigeria which is receiving scholarly attention need to be explored from different perspective and methodology. It is in this regards, the study adopts ethnographic research on the pentecostalisation of church naming in the Anglican Diocese of Ekiti in south western Nigeria. The mainline churches in Nigeria are interrogating Pentecostal practices and as such, some of these practices are manifesting in the liturgy of these historic churches. With this, ethnographic research was used to determine to what extend trend in the church naming tradition among the mainline churches has been pentecostalised with Diocese of Ekiti as a Case Study. This study was premised on Fatokun’s theory of domicilisation of Pentecostalism. Data collected were subjected to descriptive analysis. Finding shows that pentecostalisation of church naming in the Anglican Diocese of Ekiti helped in the recruitment of members and stemmed membership drift to Pentecostal churches.
ISLAMOPHOBIA AS EXPLANATORY FACTOR FOR STATE AND PATHOLOGICAL TERRORISM: A GLOBAL PERSPECTIVE

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Persecution of Muslims does not start now. In the early days of Islām, the new Muslims at Makkah were often subjected to all forms of abuse, torture, harassment and persecution by the pagans, who felt threatened by the fast growing new religion brought by Prophet Muhammad (pbuh). What seems different in lieu of the current situation of persecution against Muslims across the world is the modus operandi, strategies and level in which the campaigns of terror by non-Muslims are carried out. Meanwhile, there have been significant increase on Islamophobic discourse, however, there seems to be dearth in scholarly writings on nexus between Islamophobia and state cum pathological terrorism across the globe, hence this paper. The paper observed that the rise in state-sponsored crusades against the adherents of Islam and Islamic religion coupled with pathological terrorism in the contemporary times through mass killings, murder, bombing and incessant attacks, is quite worrisome. This dangerous trend if not timely curbed at the global level could fuel religious intolerance, violence and extremism, and threaten international peace and security, thus requires strong condemnation at all religious grounds. Methodologically, the study adopts documentary research method relying on content analysis approach.

Keywords: Islamophobia, Persecution, Terrorism, Counter-terrorism, Peace and security
RELIGIOUS CRISES AND INSECURITY IN NIGERIA

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Religion has a powerful influence on the activities of members of the society, whether they are Christians, Muslims or African traditional religious worshippers because of its effect in the conduct and behaviour of people in the society. The Nigerian nation is populated by adherents of Christianity, Islam, African traditional religion and others but more often than not, it is the adherents of Christianity and Islam that always triggers crisis leading to insecurity and loss of lives. However, religion and security hitherto complements each other in order to enhance enduring peace, tranquility and progress as catalysts for national development has unfortunately become illusory to achieve in Nigeria because of insecurity caused by religious crisis. Today many Nigerians are at a loss as to why religion which used to be a unifying factor and core for national unity should now become a tool for violence and destruction of lives and properties. Thus this paper intends to look at how misinterpretation of religion and its objectives in the society has become a source of religious crises. It will also examine some religious and security issues in Nigeria and how they affect each other in Nigeria. The paper adopts the method of critical analysis.

Keywords: Religion, Security, Insecurity, Peace, National development
FACTORS INFLUENCING MARRIAGE STABILITY AMONG THE WORKING CLASS: A CASE STUDY OF AN INSTITUTION OF HIGHER LEARNING

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Marriage is an approved social institutions, whereby persons establish a family. It involves more than procreation, including other obligations and benefits and has a ripple effect on the society at large. In essence happiness in marriage is far reaching, affecting the couples, offspring, influencing their behaviour at workplace, sustaining their health and ensuring a balanced development of the children. However, a number of factors can mediate marital stability. The study examined factors influencing marriage stability among the working class: A case study of an Institution of Higher Learning among a sample of 120 respondents. A cross-sectional design was used, research questions were raised and data were collected using questionnaire as instrument for data collection. The study revealed a significant influence of family background on marital stability, while spending some leisure time together is positively related to stability in marriage. Observation of religious rituals, such as devotion influences marriage, while attending same such with spouse has no significant influence on stability in marriage

Keywords: Leisure time; religion; marriage stability
THE PLACE OF THE ISLAMIC SCHOLARS IN ILORIN EMIRATE POLITICAL STRUCTURE: 1823-1960

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Even though the establishment of the emirate type of government in Ilorin, a Yoruba-speaking state, in the opening decades of nineteenth century was enough to show the state to be a theocracy, much is not known to the outside world the roles of the Islamic scholars in the day to day running of this non-Hausa emirate. In this paper, attempt is made to shed light on the extent to which the Islamic rules were followed in the court and state administration and the official roles the Islamic scholars known as Ulamas were to play from the very beginning of the administrative system. In a political structure where only the Emir and his principal chiefs, the Baloguns, wielded the real political power, attempt is made to bring under focus in this paper, the influence of the Islamic scholars on the state administration and the powers they wielded on the successive emirs, both directly and indirectly. This study covers the time between the establishment of the emirate system in Ilorin in 1823 and 1960 when the British granted Nigeria her political independence. Documented sources as well as recollections by witnesses are made use of in this paper.
RELIGION AS AN EDUCATIONAL SYSTEM DETERMINANT: A SURVEY OF CHRISTIAN INFLUENCE ON NIGERIAN EDUCATIONAL SYSTEM

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Education has been seen by several scholars as both a means and a process by which skills, knowledge, attitudes, among others are acquired by a learner in order for transformation to occur on the learner. Regarding it as a process, thus calls for a chance of change with time of both the process; if possible both the contents and equipment of disseminating the information that are decoded by the learners. In my opinion, Education seems to be a tool by which the society prepares her new and young members to be productive and to live in adaptation with societal requirements and changes. Whether through formal or informal education, every member of the society ought to understand the entire environment. There are a number of factors that confront an educational reformer in decision-making processes. Prof. Orona Oroka (20:31) opines that although each of the factors is or can be treated separately, they interact in a number of ways in influencing decisions about education.
SOCIOLOGY OF RELIGION AND WOMEN EMPOWERMENT IN AFRICA

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Religious beliefs of one sort or another is present in every society while their variety seem to be endless. Religion describes the philosophies, values and practices related to sacred or spiritual concerns. These credence and practices relative to sacred thing as one way or the other influence women empowerment in Africa. This paper with the adoption of historical and descriptive methodology, supported with structural functionalism theory, tend to focus on the traditional beliefs in Africa that created a socially constructed identity that disempowered women politically, socially and educationally. It seeks to bridge the gap that has been created historically, culturally and politically via the dictates of religion which include morality, ethics, religion laws and accepted lifestyles.
AFRICAN CHILD TOTAL DEVELOPMENT: EVALUATING CHURCH LEADERS’ AWARENESS OF CHILDREN SPIRITUAL GROWTH AMONG BAPTISTS IN ABRAKA COMMUNITY IN NIGERIA

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The society witnesses young people who abandon their family faith and moral standard. Christian children do not seem to grow spiritually as they deviate soon. The negligent treatment given to children ministry among Baptist churches in Abraka is worrisome and a fallout of the understanding of religious leaders about children conversion and spiritual growth. This study seeks to evaluate the awareness level of church leaders about children spiritual conversion and growth, as may be seen as impossible. It uses the multi-dimensional methods- analytical and survey with questionnaire as instrument of data collection from a population that includes church leaders, children workers and parents. The study finds out that church leaders awareness level about children conversion and spiritual growth is very low. Thus it concludes that this lack of awareness of church leaders of children spiritual conversion and growth results into neglecting the children ministries among churches that becomes a causal element of youth depravement morally and spiritually. It recommends that all adults and organizations in the church should refocus on understanding children spiritual conversion and growth to secure the stability of the church and development of the modern society.

Keywords: church leaders, children, awareness, spiritual conversion and growth.
TAXATION AND ECONOMIC DEVELOPMENT AS A PANACEA FOR CONFLICT MANAGEMENT: A COMPARATIVE STUDY OF NIGERIA AND GHANA

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No country in the world can attain its height without strategic plans towards boosting her economic for developmental purposes, thus this cannot be done without payment of taxes. While citizens expects basic amenities from the government, failure of which could lead to conflict and violence. This research examined taxation as an economic booster towards averting national or regional crises. The study compared Ghana and Nigeria policy implementations and strategies to curb economic degradation. The study is qualitative in nature, autocorrelation framework was adopted to examine and compare the two states. Findings revealed that a strong economy is of great benefit to the government and her citizens, this is highly needed to avert unnecessary tension and agitations that could lead to conflict. This paper therefore recommends urgent need to sensitize the citizens on the benefits of tax payment, while government should judiciously make use of proceeds generated on taxes for developmental projects, this will encourage the tax payers and better the lot of the citizen towards averting conflict and violence.

Keywords: Taxation, Conflict, Development, Economic Growth.
RELIGION AND AFRICAN STATES’ POLITICS IN THE 21ST CENTURY: A HISTORICAL DISCOURSE OF NIGERIAN ELECTIONS

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This paper examines the nexus between religious practices and the conduct of Nigerian election in Africa. Over the years, the issues of religion in the conduct of Nigerian election have become a subject of constitutional matter. Its position is that religion should not determine Nigeria’s politics but the continual reliance on religious considerations has continued to impact on the conduct of Nigeria’s elections thereby putting their electoral processes at risk. In this context, arguments have raged whether or not religions are the bane of political instability in Nigeria. Some are on the view that religious manipulation in Nigeria’s electoral system contributes to the electoral irregularities that have led to political crises in Nigeria. The other side of the argument opines that religious considerations have helped to stabilize Nigeria’s politics and would want that to continue. Therefore, this paper explores history to unearth how ethno-religious pluralism decimated Nigerian state. Sources of data for the analysis shall be majorly secondary/documentated materials, while a thematic, descriptive and analytical methodology of historical research would be adopted.
POWER SHARING, FEDERAL CHARACTER PRINCIPLE AND DISTRIBUTIVE JUSTICE IN NIGERIA

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Nigeria, the most populous and largest democracy in Africa is badly divided along ethno-religious lines, with many ethnic groups feeling marginalized. As a consequence, the country had experienced many ethno-religious and ethnic conflicts as well as agitations for secession by various groups in the past. The adoption of federal character principle which was first introduced into the constitution of the country in 1979 has not ensured distributive justice and national cohesion. The study interrogated the effect of power sharing when combined with the federal character principle on the attainment of distributive justice in the country. It employed qualitative method and relied entirely on secondary data. Data were sourced from scholarly peer-reviewed journals, relevant textbooks, official publications of government, magazines and newspapers, as well as materials downloaded from the internet. Data were thematically analyzed and presented in themes in line with the objectives of the study. The study found that the politicization of the federal character principle undermined its effectiveness in attainment of distributive justice. It concluded that the combination of power sharing with federal character principle will ensure equity in the allocation of resources, and attainment of distributive justice.
GOING THROUGH THE STORM: THE IMPACT OF RELIGION ON NIGERIAN EDUCATION

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Religion in Africa is particularly important to the Africans and too often, it has become one of the overlooked elements of dominant cultural systems in the continent today. Nigeria is perpetually, a country of deeply-held and vibrant religions; whether you think of it as African Traditional Religion (ATR), Islam, or Christianity, the religious factor as seen among Nigerians needs to be recognized not just as central, but the most central; as it has remained a formidable prevailing moral order within the diverse cultural landscapes of the Nigerian societies.

Nigeria is certainly Africa’s most populous nation; nearly 50% of this huge population is altogether a combination of the three dominant ethnic nationalities of Hausa-Fulani, Yoruba and Igbo. Moreover, these ethnic groups evidently dominated the two main regional parts of the country namely: North and South. Thus, Muslims majority from the North and/or minority in the South account for more than 50% of the entire population, 40% are Christians mainly in the South with significant amount in the North. 10% are devotees of African Traditional Religion.

Education is an important public good and a crucial springboard to both economic and political advancement. There has been a somewhat deep interplay between religion and education in Nigeria and so, it is the aim of this paper to explore through descriptive qualitative research approach in collecting and analyzing data. The study broadly concluded that Nigeria educational system has suffered immensely as it appears in some instances, that a change in the minister of education is of a diversionary effect particularly on the policy of education and on the nation in general.

Keywords: religion, education, north and south region, dominant ethnic nationalities.
CIVIL SOCIETY ORGANIZATIONS, NATIONAL LEGISLATORS AND MATERNAL AND CHILD HEALTH POLICIES IN NIGERIA

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Civil Society organizations are known to work in collaboration with national legislators to ensure the enactment of laws as well as formulation of policies that meet needs of citizens. Such collaborations in developed societies have resulted transformational landscapes, especially in the health sector, where maternal and child health had been prioritized. The health sector in Nigeria, had been a major area of challenge for successive governments. The Maternal Mortality Rate (MMR) for Nigeria is higher with MMR at 560 per 100,000 and U5MR is 117 for 1,000 live births; statistics that exceed global averages. The study examined collaboration between Civil Society organizations and national and sub-national officials to ensure formulation and effective implementation of maternal and child health policies to reduce MMR and U5MR to global ratios. Public governance theories were employed as theoretical construct. The study was qualitative, employing documentary review of official publications from the Federal Ministries of Health and Women Affairs, the National Assembly, as well as scholarly journals, relevant textbooks, newspapers, magazines and materials downloaded from the internet. The study found a high level of disinterestedness on maternal and child health policies by national legislators, while politicization of policies and corruption hindered effective implementation of health policies. Synergy between pro-health civil society organizations and public officials would result in formulation and effective implementation of maternal and child health policies.

Key words: Child health, Civil society organizations, Health policies, Maternal health, Policy implementation
FAITH BASED ORGANIZATIONS AND CONFLICT TRANSFORMATION IN NIGERIA

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Religion and religious organizations have been described as being a major factor in instigating conflicts globally and locally. This paper contends that Faith Based Organizations and several religious groups have been a strong force in Conflict Mediation and Transformation and emphasizes the role that religion plays as an instrument of social harmony and development. Drawing instances from Nigeria and relying on the secularization theory, the effort and activities of FBO’s in Post-Conflict Peace Building in specific conflicts is examined. The findings show that they have played important roles in Conflict Management by providing relief materials to victims, through Peace Education among other things. There are several recommendations from the study such as co-operation between state governments and the organizations involved by granting them necessary support. The study is qualitative and relies on integration of various secondary sources.

Key Words: Religion, Conflict Transformation, Peace Building.
RELIGION AND POLITICAL VIOLENCE IN NIGERIA: SECULARIZATION OR COLOURATION?

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One of the most intractable elements in the governance of Nigeria as a country is the pervasiveness of religion and political violence which have continually posed a serious threat to the corporate existence and unity of the country. Contemporaneously, this has seemingly defiled all mechanisms to the extent that the spate of religion and political violent attacks on the innocent Nigerian citizens, are on the increase. Consequent upon the ding dung song of secularity of Nigerian State, religion and political violence have remained a major debilitating factors facing Nigeria since independence in 1960. This paper juxtaposed religion and political violence as a challenge to sustainable democracy in Nigeria. To investigate the menace and escape of religion and political violence, this paper adopted documentary method in the gathering of data while the content analytical technique was used for data analysis. The theoretical framework that anchored the study is Fragile State Theory. We argued that religion has led to the polarisation in the country’s politics to the extent that violent contestation of identity of Nigerian state is the order of the day. We also argued that the notion of Nigeria being a secular state is a mere window dressing thus aggravating religious and political intolerant society.

Keywords: Religion, Politics, Violence, Secularization, National Identity
CARIBBEAN ACTIVISTS AND THE GLOBAL IMPACT OF RASTAFARIANISM, 1914 – 1987

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This essay interrogates the roles of many Caribbean activists in the global impact of Rastafarianism between 1914 and 1987. From Marcus Garvey’s inspirational guide to the formation of the Universal Negro Improvement Association (UNIA) in 1914, and the formation of its religious wing, The African Orthodox Church, this impact began to wear a wider dimension. Through the intervention of religious leaders such as Leonard Howell, and intellectuals such as Walter Rodney and Frantz Fanon, the impact further expanded. In latter years, musical icons, such as Bob Marley, Peter Tosh and many others, popularized Rastafarianism through reggae music. These intertwined influences, which ostensibly began with Marcus Garvey, contributed to the growth of Black studies. Scholars and publicists from non-Caribbean region, throng to Jamaica as filmmakers, journalists and explored the Rastafarian influence in the understanding of this Black consciousness. In this setting, these visitors, having studied the cultural dimensions of Rastafarianism, and the lyrics of the Jamaican reggae artistes, emblematized them under various themes such as racism, underdevelopment, colonialism, African liberation, and post-colonial conflicts in Africa. In 1987, at the time of Peter Tosh’s assassination, Rastafarianism, therefore, expressed Black millenarianism and political groupings in Africa and the Caribbean, thus deepening our understanding of the struggle for black identity and global politics in the twentieth century.

Keywords: Rastafarianism, Marcus Garvey, Peter Tosh, Frantz Fanon, Bob Marley, Leonard Howell, Underdevelopment, and Millenarianism.
OPIUM OR ABUSE? AN ANALYSIS OF RELIGIOUS INTERPRETATIONS TO VICTIMS EXPERIENCES OF DOMESTIC VIOLENCE AND PROSECUTION ON DOMESTIC VIOLENCE PERPETRATORS IN SOUTHERN GHANA AND LAGOS, NIGERIA.

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This paper interrogated the interplay of religion and domestic violence in Southern Ghana and Lagos, Nigeria. Domestic violence is a precarious social problem with health, economic and death consequences. One major achievement of the bartered women’s movement in the 1970s has been the involvement of the criminal justice system in handling domestic violence. The Ghana and Lagos State domestic violence laws both criminalized domestic violence making prosecution a critical action against perpetrators. The belief system of individuals can influence their dispositions to criminal justice laws and procedures of dealing with social issues such as domestic violence. Religious fundamentalism can either ruin or promote successful interventions. With great consideration to the stronghold of religion and spirituality in the Ghanaian and Nigerian societies, it is important to study how religion impacts domestic violence. Although studies on domestic violence abound, there is a gap in scholarly literature on how religion influences domestic violence experiences and victims’ dispositions to interventions. Using the qualitative research methodology, the study examined how religious interpretations were used to explain domestic violence and the prosecution of offenders. The findings of the study revealed that religious beliefs of wives’ submission, demonic manipulations, disobedience to God were among the interpretations to victims’ experiences of domestic violence while the concept of forgiveness and supremacy of God were reasons for objection of prosecution.

Keywords: Domestic Violence, Religion, Prosecution, Police, Victims
ETHNIC IDENTITY POLITICS, RELIGION INSECURITY AND SOCIO-ECONOMIC DEVELOPMENT IN NIGERIA

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Nigeria, Africa’s most populous black nation is a multi-ethnic and multi-religious society. However, the country once touted as a shining example of democracy has been mired in a political crisis since the inception of this present administration in 2011. Apart from various insurgent attacks being carried out in all of the major cities in the northern areas, there have equally been incidences of communal clashes among ethnic groups in other parts. This has been on the increase in recent years. In real terms, Nigeria has never really been an integrated nation. Most of the time what is described as harmonious co-existence between groups in the country is often very fragile and as soon as there is any slight provocation what follows afterwards are violent clashes in which life are lost, socio-economic activities paralyzed and valuable properties destroyed. Fear of domination of one group of the country by another, religious mistrust and the distribution of “national cake” among the regions have resulted in mutual distrust and inter-community and inter-religious conflicts which have hampered efforts at national development. These fault line recently manifested in the political dimension of the Boko Haram insurgency and the Fulani herdsmen crisis believed to have intensified due to unfavorable political arrangement from a section of the country. This paper therefore examines the direct relationship between Nigeria’s multi-ethnic and multi-religious state, the politics of identity and the current state of insecurity and their implications on national development.

Key word: Ethnic politics, multi-ethnic society, politics of identity, Fulani- herdsmen
POLITICS AND RELIGION AS TWIN FACTORS IN THE GOVERNANCE OF THE NIGERIAN STATE 1999 – 2019

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In traditional African societies, governance and politics were separated and not intertwined. The political leaders provided leadership in law making, adjudicating and law enforcement. Whereas the major preoccupations of the religious man was divination pouring of libations and offering prayers to deities to ensure good governance. With the introduction of democratic government by colonial masters, elections became the major determinant of who rules and the supporting roles played by religious man almost became non existing. However, in today’s governance, there is a twin relationship between politics and religion in the elections and compositions of officers in the legislative and executive arms of government. The study employed documentary and interview methods in the collections of data. The data collected were content analyzed.

Keywords: Politics, Religion, Governance, Society
The paper investigated the rejuvenation of African traditional religion: the Ijaw Igbesu Brotherhood in Context. It is no secret that African traditional belief in the 21st century is not as effective compared to previous centuries, this is not unconnected with the emergence of European missionaries, European colonial master and general western civilization in Africa, in addition to this is what African today think about traditional African belief,. African are no longer involved passionately in the worship of their deities and gods, the average African is either a Christian or Muslim, only a few persons still care about traditional African belief and even this category is being discriminated by the society. The paper sought to trace the origin of Ijaw Igbesu Brotherhood, find out the objectives and her major religious activities. It relied on both primary and secondary sources of data, primary sources included .in-depth interview, while secondary sources are articles in journals, books and internet materials relevant to the study. The study found out that, the Ijaw Igbesu Brotherhood is an Ijaw traditional movement dedicated to the worship of Igbesu and other deities in riverine communities in the area. The group is basically concerned about survival of Ijaw cultural values, especially Ijaw spirituality and how it can be revived in order to prevent total decay of Ijaw traditional religion. Certain days of the week are set aside for the worship of the gods and ancestors. It concluded that the Ijaw Igbesu Brotherhood is committed to the promotion of African traditional religion with focus on Ijaw and noting that there is high level of religious entanglement in the Ijaw communities of Nigeria’s Niger Delta region.

Keywords: Igbesu Brotherhood, Religion, Rejuvenate, Ijaw
RELIGION AND AWON MASS MARRIAGE FESTIVAL IN SHAO TOWN, NIGERIA C. 1900-1994: A HISTORICAL OVERVIEW

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The origin of Shao town amongst the Yoruba remains unknown in the history of Yoruba land. The obscurity of the town was traced to the unknown and perhaps four unidentifiable hunters who came to the town to settle. In doing so, they were reported to have put themselves together and coined the name of the town Shao. That the name Shao, technically means ‘Shaho’ which means to shout, hence, the derivative of the name of the town called Shao. But as the situation in this town continued, Alafin Abiodun had to interfere in the political history of the town to appoint one out of the four hunters. Perhaps, it could be mentioned that the town was an emanation of general extension of Yoruba influence in Oyo kingdom. Thus, this paper intends to highlights the historical development of religions and famous Shao Awon Festival in Shao, between the period of 1900-1994. Scholars did not do much in this area but this section of Yoruba History deserves better attention if religions and cultures are very important within Shao town and Nigeria generally. Therefore, this paper applies the use of both primary and secondary sources to achieve the aim of this work. Consequently, in the development of Awon Mass-marriage festival in Shao, many comments have been made concerning its humble beginning particularly by the adherents of both Christianity and Islam. Thus, the religious reforms met it and this perhaps makes the history of Shao Awon spectacular. This paper concludes by advocating that there is need to retain our good cultural heritages even in the face of modern religious reforms which interrogate Awon Mass Marriage Festival in Shao, 1900-1994.

Key Words: Hunter, Shao, Shaho, Mass Marriage, Yoruba History
RELIGION, NATIONAL INTEGRATION AND THE BOKO HARAM INSURGENCY IN NIGERIA: AN OVERVIEW

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Nation building is no simple process. History has demonstrated the difficult, complex, and varied developments needed to unite a people under a government and to create among them a stable cultural, economic, political, and social community. The process has been especially strenuous where the people to be united have included diverse, large groups distinguished by their own customs, language, religion, or separate identity. The unfortunate security challenges currently faced by the country, with its new ethnic and religious dimension, have once again brought to the fore, the internal contradictions of the Nigerian system. The emergence of the militant sect Boko Haram and all it represents started like any other protest, but it seems to have come to stay. The battle has been taken to the door step of the government to command attention that breaks across borders. Hence, the objective of this study is to examine the implications of the sect activities for national integration and development in Nigeria. The paper discusses the term Boko Haram, beliefs and philosophy, methods of operation and factors aiding their activities. The researcher employs primary and secondary sources of data collection to generate the required data mainly from books, journals, articles, dissertations, internet materials and audio and tapes (interviews). The study adopts a qualitative approach to data analysis to assess the impact of the sect activities and findings indicate that the activities of the religious sect have intense socio-economic, psycho-cultural, political and ethnic and religious implications for national integration and development in Nigeria.

Key words: Boko Haram, Development, Integration, Nigeria
THE NIGERIAN STATE AND POLITICIZATION OF RELIGION UNDER PRESIDENT BUHARI ADMINISTRATION

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Section 10 of the Federal Republic of Nigeria Constitution, 1999 as amended, states unequivocally that Nigeria is a secular state and as such will adopt no religion. Despite this provision a section of the country embraces Sharia as state religion since early 2000s, while both leaders and politicians have continued to use religion as tool for political gains since independence. A countdown of cases of how religion was politicized by successive governments and politicians before Buhari’s administration has been documented in several works of scholars like Asaju (1990), Agi (1996; 1998), Kukah (1993) and Awofeso (2017). Issues raised by these scholars include, rivalries over religious holidays; party formation on religious bases; political campaign and electioneering; the politics of acquisition of land in Abuja; Nigeria’s membership to the Organization of Islamic Conference (OIC); Political representation and appointments into key government positions; Politicization of education, census and Nigeria’s foreign policy, among others. The paper against this background analyses cases similar to those mentioned above under President Buhari administration and determine the extent the regime politicized religion, with the view to highlighting its implications for the Nigerian State.

Keywords: Politics, Religion, Politicization, electioneering.
GLOBALIZATION AND THE FUTURE HOPE FOR CHRISTIANITY: HOW AFRICA CAN SHAPE WORLD CHRISTIANITY

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Religion as it is has not been insulated from the widespread forces of globalization. While these forces of globalization have helped export or transport religion from one region to another, it has also changed and is changing the face of religion in different parts of the world. Focusing on the Christian faith in Africa—particularly Nigeria—this paper argues that globalization has been used as an effective means of transporting Western religious ideals into the Global South. We therefore remain suspicious of globalization as a tool for westernization. This point is reinforced by the bankruptcy of African Christian music and culture within the Global North. However, with Christianity’s imminent shift to the Global South, it is empirical for the Global South to own her religion and refute western distortions therein. To this gain, this paper reviews western influence on Christianity as we know it today, analyzes the deception of globalization, and suggests possible ways that African Christianity can actively engage with ‘globalizing’ forces, leveraging upon such to export African Christian norms and values to the Global North.
THE REALIST APPROACH TO UNDERSTANDING THE STATE AND IT’S POLITICS IN NIGERIA: A THEORETICAL ANALYSIS

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Realism as a theory has been prominent in International relations and has been used to explain the activities of political leaders and states in the International system. From the realist perspective, incompatible goals and conflict are the defining features of world politics. Without enforceable international rules, decision makers have little choice but to compete with other states for security, status and wealth. Consequently, most of the crux of political activities has been attached to the practice of the realist theory in its real nature. This paper adopted a theoretical approach in its analysis by juxtaposing the relevance of realism and its applicability to the Nigerian state. The paper found out that the lack of political will, power drunk and sit tight mentality of the leaders in Nigerian is as a result of the applicability of realism in its full nature such as killings of political opponents, vote buying, subversion of outcome of electoral results and other forms of electoral malpractice. The study then concluded that the outplay of politics in the Nigerian state is dirty, brutal, nasty, solitary just like the state of nature posited by Thomas Hobbes. It then recommended constitutional engineering to chart a course for the state particularly in the developing society such as Africa, Asia and Latin America.

Keywords: The State, Realism, Constitution, Politics.
HALAL FOOD AWARENESS IN NIGERIA: RELIGIOUS INCLUSION, FOOD SECURITY AND IMPLICATIONS FOR SOCIO-ECONOMIC DEVELOPMENT.

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The relevance of food security to socio-economic development has made it a deeply explored topic in social science discourse. Despite such, little or no literature exists on the extent to which halal food items are perceived, regulated and explored as an economic opportunity in multi-religious society like Nigeria. Using a mixed method approach, the research offers insights into the awareness of halal food products in Nigeria. It argues that food security analysis will not be complete without understanding concept of inclusion as one of its determinants. Findings indicate most people, even among the Muslim population, attribute the halal logo with safety and do not necessarily understand its religious undertone; the rationale for consumption of halal products by the Muslim and Christian population transcends religious reasons; cleanliness, hygiene, quality and other health reasons were identified. Countries with lesser Muslim population are equally exploring the sector due to the inherent economic and health benefits. As such, the exploration of halal food sector by Nigerian government will open more doors for revenue generation through international trade relations. It is recommended that there is a need for the establishment of halal food regulation policies, organizations and the sensitization of Nigerians on what halal food entails.

Keywords: Food security, Food Inclusion, Food Sector, Development, Halal, Religion, Nigeria
CULTURE, RELIGION AND NATIONAL IDENTITY QUESTION IN NIGERIA

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Nigeria is an independent nation that experienced violent conflicts emanating from multi-cultural and religious diversified nomenclature. The nexus between culture, religion and national identity were examined and the paper presented the historical background that caused the imbalances created by the marriage between different sections that formed Nigeria. The paper adopted the descriptive design, relied on secondary sources of data such as relevant books, internet sources, journal and periodic articles. It was found that national identity in Nigerian was an attempt to produce “unity in diversity”, seeking to wish away socio-cultural contrast and forcing uniformity in spite of complex cultural diversity. Moreover, this created more conflicts and presented difficulties to national unity and peaceful co-existence through the lens of religion and culturally motivated identity. However, the paper recommended that national identity can be realized with the improvement of a supportive civic culture; understanding, respecting and tolerating differences occasioned by socio-cultural and religious diversity. Also, the development of institutions and mechanisms that addresses poverty, economic equality and doctrine of sincere political inclusiveness would promote national attitudinal consciousness and a change towards national culture instead of sectional driven identity.

Keywords: Culture, Religion, Extremism, Ethnic Diversity, National Identity
RELIGION AND THE FEMINIZATION OF POVERTY IN NIGERIA: A COMPARATIVE STUDY OF THE CHRISTIAN AND ISLAMIC RELIGIONS IN NIGERIA

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It is of global significance that poverty is a multi-dimensional phenomenon, as it isn’t solely centred on economic value; poverty can be social or political. Poverty is largely the result of social and behavioural deficiencies in individuals that ostensibly make them less economically viable within conventional societies. Yet, the feminization of poverty, which is the growing global concern on the rate of women poverty, remains understated. Thus, this paper seeks to provide insights on the religious factors that promote feminization of poverty. The paper adopts a mixed method research strategy, and the liberal feminist theory as analytical framework. The paper revealed that several socio-cultural factors have been noted to promote gender disparity in sustainable development in Nigeria; while religion is the leading factor that promotes gender-based poverty in Nigeria because of its interwoven nature with most cultural values, among others. The paper recommends the educational and political empowerment of women, as well as the uplifting of women roles through entrepreneurship programs.

Keywords: Poverty, Religion, Feminization, Culture
GENDER AS A FACTOR IN THE ELECTION AND COMPOSITION OF EXECUTIVE AND LEGISLATIVE ARMS OF GOVERNMENT IN SOUTH-WEST NIGERIA 1999-2019

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The African traditional society was patriarchal dominated in virtually all the spheres of life particularly in governance. Thus, difficult in pre-colonial Nigerian history to find where women headed a community. This was not even witnessed in colonial and greater part of post-colonial Nigeria. However, since the commencement of the fourth republic, women have become relevant in both the executive and legislative arms of government. Therefore, this study investigated the relevance of female gender in government particularly in the election and composition of governors and deputy governors at the executive arms and speaker and deputy speakers in selected states in South-west Nigeria. The study adopted a documentary method thereby relied on secondary sources of data generations. The data collected were content analyzed.

Keywords: Gender, Legislature, Executive, Women Patriarch
THE MUSLIM WORLD AND THE DEVELOPMENT OF SCIENCE AND TECHNOLOGY: 
PHASE IN HISTORY

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Science and technology are inseparable. When science knowledge is translated to actions that enhance adaptability to one’s immediate environment, technology is then realized. Technology, the world over is the backbone of development. It is tantamount to progress, be it old, new, modern or scientific. It is generally a way of doing things that enhances better livelihood, sustainability and prosperity. Development as a result of technological advancement could be gradual, spontaneous, sporadic or drastic. The intention of this research work is to trace the historical circumstance of Muslim world in the aspect of science and technology. The paper is out to consider the concept of the Muslim world as against the Arab nations, the Islamic world, the Middle East and concept of north east Africa. Such clarification of concept will bring to the fore, the idea of progress and its contribution to the global development, taken into cognizance cultural imperialism, stolen technology assumptions and insinuations. This aspect is of particular interest to the writer due to the experience of imperialism, imposition and full colonization which were claimed to be factors in the neglect of African indigenous knowledge and technology, such imposition witnessed by sub Saharan Africa was not so prolonged and fully experienced by the Muslim world. Hence, there may be a reason to determine, in the course of research, the period the Muslim world deviated from the path of technology, considering the current turbulence in the Arab world and finally the global relevance of early technology.

KEY PHRASES: Science and Technology, Development Theories, the Muslim World and Global Relevance
GOOD GOVERNANCE AS A PANACEA TO CONFLICT RESOLUTION FOR SUSTAINABLE ECONOMIC DEVELOPMENT IN RIVERS STATE

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The study sought to examine good governance as a panacea to conflict resolution and economic development in Rivers state. The descriptive survey research design was used for the study. Two research questions and two hypotheses were formulated to guide the study. The population of the study comprised all the 3 universities in Rivers State, 484 lecturers representing 15% were randomly selected through stratified proportionate sampling technique. The instrument for data collection was questionnaire titled “Good Governance as a Panacea to Conflict Resolution for sustainable Economic Development in Rivers State questionnaire”(GGPCRSEDQ). Means, standard deviation statistics were used to analyzed the research questions, while z-test statistics was used to test the null hypotheses at 0.05 alpha level of significance. The researcher adopted Cronbach Alpha statistics to get the coefficient reliability of 0.78. The findings of the study revealed that provision of good governance, specifically in the area of resource utilization education reform, accountability in public sectors among others are very germane in solving political crises and communal conflict in Rivers State. Recommendations made among others were that, government should efficiently utilize the allocated resources for the interest of the public for conflict resolution and sustainable economic development.

Keywords: Good Governance, Conflict Resolution, Economic Development.
BLINDFOLDED SOLDIERS: RELIGIOUS PROPAGANDA AND JIHAD EXTREMISM

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What is in the mind of a terrorist? Why would a nursing mother drop off her child with a nanny and go off to kill many others in a suicide bombing? These questions provoke conversations beyond just finding answers which may not even exist. As the war on terror and extremism continues around the world, it is arguably difficult to keep track of trends in the increase or reduction in the number of extremists, especially Jihad terrorist fighters, and this is, in part, due to the role of religion, among other factors, in indoctrination and recruitment; a process which is primarily based on faith. Jihad and extremist ideologies and Islamic religious propaganda continue to spread in groups and remain active in many videos on Youtube and other social media outlets long after the propagators have died. The implication is that many jihadists and extremist are illiterate of the Islamic religion, or at best have been fed with ‘half-truths’ about Islam. While efforts must be made to address political variables of poverty and inequality, there must be concerted efforts at regulating media content in order to get rid of videos, pictures and posts that promote extremism. Also, Islamic organizations should more carefully and conscientiously guard against Islamic propaganda, and hand over offenders to face the wrath of the law and serve as deterrence to others.

Key Words: Extremism, Jihad, Propaganda, Religion, Terrorism
OPPOSING BAD GOVERNANCE IN NIGERIA: THE NONVIOLENT APPROACH

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Bad governance is being increasingly regarded as one of the root causes of evil and suffering within our societies. It is the complete opposite of good governance and involves abuse of human rights, corruption, lack of transparency, lack of responsiveness, and lack of accountability. The Nigerian government is heavily characterised by gross corruption, being ineffective and inefficient, non-transparent, not responsive to the people, not held accountable for their actions, inequitable and exclusive to the elites, non-participatory; do not follow the rule of law and lack policies that are consensus driven. This work investigates how the Nigerian Citizen can demand effective change in governance through the nonviolent approach. It combines descriptive analysis with appraisal of each variable. The researchers obtain data from secondary sources. The secondary sources extends to books, academic journals, seminar papers, policy documents, government and related publications. After collecting data from these sources, the researcher evaluates them, and synthesized the evidence in order to establish that the citizens of Nigeria can challenge bad governance and also demand and achieve good governance from the government through nonviolent approach.
MAX WEBER PROTESTANT ETHIC AND POVERTY IN NIGERIA: A PARADOX

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Nigeria has been labelled as one of the most religious nations in the world, especially with the proliferation of the Protestant Churches. One would think that this development (upsurge in these Churches) would yield the dividends of modern Capitalism which is prosperity. Unfortunately rather than being one of the richest countries in the world, Nigeria is one of the country with the highest number of poor people. This paper examines factors responsible for the high poverty status of Nigeria despite it's acclaimed religiosity in the light of Max Weber Protestant Ethic. Recommendations which include; Frugality in spending by Religious leaders (and government), investment and creation of jobs for the masses both by government and religious leaders rather than wasting money selfishly on luxurious living, following rule of law and bureaucracy at work, firing on all economic cylinders, e.g. Agricultural sector which has been long neglected; among others, were made.

Key Words: Nigeria, Protestant Ethic, Poverty, Modern Capitalism, Religiosity, Prosperity
THE CATHOLIC JUSTICE DEVELOPMENT AND PEACE COMMISSION (JDPC) AND WOMEN EMPOWERMENT IN IBADAN

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Women constitute a major element in the development of any society. However, like in most patriarchal societies, women in Ibadan are not adequately represented. As a means of changing the status quo, various religious non-governmental organisations have launched a number of programs with the major goal of uplifting their status. While it is true that some works have been done on the role of religious institutions on women empowerment, there is still a gap with regards to the experience of Ibadan especially from the perspective of the Catholic JDPC. The main objective of the study, therefore, was to assess the role played by the JDPC in empowering women in Ibadan. This study is significant as it will add to the body of knowledge on religion and empowerment. The study adopted the historical research methods and made use of both primary and secondary sources to collect data. The research findings showed that the various empowerment activities of the JDPC played a key role in the development of women in Ibadan during the period under review. The study concluded by stating that the Church has carried out different programmes with the main goal of empowering women.

Keywords: Women Empowerment, Religion, JDPC, Ibadan
RELIGIOUS HATE SERMONS AND NATIONAL DISINTEGRATION IN NIGERIA

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Admittedly, religious provocations against people in other religion, hate sermons and fake prophecies in churches and mosques especially during election portend disunity in diversity. Today, Nigeria is more divided partly because of inordinate actions and utterances of religious leaders and their members, for instance, notable pastors and Islamic clerics incite their members to vote along religious bias. Specifically, Buhari in 2011 incites Muslims to only vote for Muslims and notable pastors too, have openly directed their members on whom to vote. This ugly scenario has thus provoked studies that have merely focused on effect of religion on violence, election and politicking there are little or no robust results in the literature on effects of hate sermons on national disintegration. Based on this premise, the paper examines the nexus between religious hate sermons and disintegration in Nigeria. The article adopts case studies and interview of 12 purposively selected religious/political leaders and members of religious groups across the six geopolitical regions in Nigeria with deep knowledge of, and involvement in the management of violence induced by religion. Data will be analysed using content analysis. The study identifies possible solutions to this and draws relevant conclusions.

Keywords: Disintegration, Hate, National, Religion, Sermons
INFLUENCE OF SOCIAL MEDIA USAGE ON THE ACADEMIC PERFORMANCE OF UNDERGRADUATES OF COVENANT UNIVERSITY

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The social media which is a great innovation that offers users access to information is believed to have kept students busy with recreational activities instead of getting them involved in academics related activities. This research therefore looked at the influence of social media usage on the academic performance of undergraduates of Covenant University. A quantitative survey was conducted with questionnaire as instrument of data collection. A sample of 365 students 156 (42.3%) male students and 213 (57.7%) female medical students was drawn from the population of 7270 students. The aim was to obtain findings on their use of social media and the influence on their academic performance. The study made use of Uses and Gratification, Dependency and Diffusion of innovative theories. Findings revealed that social media influenced undergraduates' academic performance in terms of attendance (5%), attitude to learning (14%), attention span (23.3%) and study habit (25.7%). The study recommends that Federal Ministry of Education and Policy Makers engage university students in computer related academic assignments, projects and researches such that the time expended on recreational activities can be diverted to academics.

Keywords: Social media, academic performance and social media usage
The use of religion and ethnic/tribal divide by the political class for electoral gains in Nigeria and indeed Africa, is not a new phenomenon. Nigerian politicians have often resorted to the use of religion to divide, nay deceive and confuse the electorates on the right choices of leaders to make once it is election time. This they do by using the religious beliefs of opponents against them especially in those parts of the country where the electorates are somewhat ‘intolerant’ of such religions. Following this trend, in the build up to the 2015 presidential election, a new propaganda “the islamization of Nigeria” was coined to campaign against a major opposition candidate for the election. This movement also survived and was sustained into the 2019 presidential election, albeit, much quieter. This paper, relying on review of relevant extant literature and participant observation methods, examines the islamization propaganda; its evolution and coinage; its motive and purpose; its effectiveness/fulfilment of purpose; and most importantly, the implication of such religious propaganda for the country’s fragile democracy.
INTERPLAY BETWEEN RELIGION AND POLITICS IN PRE-COLONIAL AFRICA: THE STUDY OF ILORIN EMIRATE IN THE NINETEENTH CENTURY

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The establishment of Emirate system in Ilorin in the nineteenth century changed the political and religious landscape of not just Ilorin as a city but also the entire yorubaland. The Ilorin Emirate system was a consequence of complex interplay between religion and politics and had (and still has some a very large extent) a strong link with the Sokoto caliphate. Largest Islamic State in West Africa, Sokoto Caliphate itself was a consequence of Uthman Dan Fodio Jihad of the early nineteenth century. Scholars have examined (and still examine) the interplay of politics, religion, and race in the founding of Sokoto caliphate. However, the same effort has not been replicated in the study of Ilorin Emirate. Drawing mainly on the secondary sources but also from oral sources, the study examines how politics and religion combined to produce the Ilorin Emirate. It focuses not on the role of Sheikh As-Salih, but his sons, particularly Abdulsalam, who emerged as the leaders of the Ilorin emirate. The paper reveals the impact of political consequence (and success) of Dan Fodio Jihad and Sokoto Caliphate on the proclamation of Ilorin emirate.

Keywords: Caliphate, Diplomacy, Emirate, Politics, Religion
SECURITY ISSUES AND NATIONAL DEVELOPMENT CRISIS IN NIGERIA’S FOURTH REPUBLIC, 2007-2018

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The study examines the two most deadly and fundamental insecurity issues that have seriously undermined national development agenda in Nigeria’s Fourth Republic between 2007 and 2018. It aims to establish the linkage between Boko Haram insurgency, farmers-herders conflict and prevalence of insecurity in Nigeria. The study is a descriptive survey research and relies on both the primary source using structured questionnaire and the secondary sources of data collection. Two hundred (200) respondents selected through systematic sampling technique were used for the study. The demographic data obtained were analysed using descriptive statistics while chi-square ($\chi^2$) statistics was used to test the three postulated hypotheses. The findings show that there is a significant relationship between Boko Haram insurgency, farmers-herders conflicts and security crisis in Nigeria’s Fourth Republic. Equally, it reveals that insecurity has significantly hindered the achievement of national development programs in Nigeria. The study concludes that security crisis has affected national development during the period under review. Hence, one way to eliminate all forms of insecurity and prevent their reoccurrence is to create adequate job opportunities for the unemployed teeming youths, especially in the northern region, while efforts should be intensified by both the governments and security agencies in the fight against terror attacks.

Keywords: Boko Haram, Farmers-herders conflict, Insecurity, National development, Peace
PERCEIVED INFLUENCE OF SAFETY AND SECURITY ON SECONDARY SCHOOL
TEACHERS' PRODUCTIVITY IN IKENNE LOCAL GOVERNMENT AREA, OGUN
STATE, NIGERIA

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The need to improve teachers’ productivity is a growing concern of government, school heads, parents and teachers. Earlier studies have shown that factors such as good salary, timely promotion, provision of up-to-date instructional materials, among other factors have significant effect on the productivity of teachers. However the current security and safety issues in the country suggest that attention must be paid to the security and safety of teachers. Descriptive survey research design was employed in this study to investigate the perceived influence of security and safety on secondary school teachers’ productivity. Participants consist of 162 secondary school teachers from 9 randomly selected secondary schools in Ikenne Local Government. Regression analysis was used to test the 3 hypotheses formulated. Results show that safety (β= .690, t = 12.067, p<0.5) and security (β = .732, t = 13.602, p < .05) both had significant influence on teachers’ productivity. Furthermore both independent variables (safety and security) had combined influence on teachers’ productivity accounting for 76.3% of the variance in teachers’ productivity (F (2,159) = 259.461, p < .05). The researchers therefore strongly recommend periodic security and safety training to enable teachers identity safety or security threats within and outside the school premises.

Keywords: Productivity, Safety, Security, Teachers
YOUTH BULGE AND ELECTORAL VIOLENCE IN NIGERIA: A STUDY OF KANO STATE IN THE 2019 GENERAL ELECTIONS

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Election security plays an important role in democratic sustenance and consolidation. This paper examines the causes of election violence in Nigeria's 2019 general elections. The objective of the paper is to identify the role of security personnel and INEC Resident Electoral Officer in the conduct of free, fair, credible and peaceful campaigns and elections in Kano State. The paper relied on primary and secondary sources such as key informant interview (KII), focus group discussion. The secondary sources include books, journals, magazines etc. It adopts frustration aggression theory. It reveals that, security personnel (police) provide cover to violent youth in Kano state. It however, recommended that appointing credible Commissioner of Police and INEC Resident Electoral Officer in the state to administer electioneering process will go a long way in reducing the menace. The paper concluded that incorporating the services of vigilante groups will reduce the level of youth participation in political violence.

Key Words: Political Violence, Youth Bulge, Elections, Democracy.
POLITICIZATION OF RELIGION AND THE ETHICAL IMPLICATIONS IN AFRICA

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A recurring discourse in contemporary Africa is neocolonialism characterized by political and economic manipulations. This paper discusses the significance of religion to the average African man; the prominent presence of western religion which is one of the aftermaths of colonization and the development it has brought to the continent and the attendant positive and negative effects on the ethics of the citizenry. In the last few decades, there has been an upsurge in religious activities and ironically a continuous degeneration of the values, beliefs and attitudes of most African nations going by global ratings and experiences that has bedeviled the land. This is incongruent to the expected richness of values and sanity that religion represents. The study is anchored on interaction theory since it provides avenue for exchanges of nonmaterial goods and materials. Methodologically, philosophical historical approach was utilized which shows that ethics in the African sense is not always a function of religious inclination but entrenched values borne out of primordial sentiments of preserving the family dignity. The study concludes that religion will remain a relevant phenomenon in the future political trajectory of the continent. The overwhelming impact it wields in the polity and the influence of the leaders of Religion centres/sects cannot be overemphasized
RELIGION AND HERDS MEN MENACE IN NIGERIA: A CRITICAL EVALUATION OF ISLAMIC THEORY OF PACIFISM

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Religious which is expected to be the means through which man links spiritually to his Creator and the way of achieving peace and tranquility among the creatures has now turned out to be the source of fracas and pandemonium in human community. The case is the same in East, West, North and South of the world. Though the cases of religious crisis are more in the developing countries than the developed nations due to some socio-political and economic factors that are attached to it in the developing nations It is a known fact that out of numerous religions that exist in the world, the only three Abramic religious (Christianity, Islam and Judaism) that are more popular and majorly practiced. This study is an attempt to critically look at the role of religion in gestation and inhibition of herdsmen – farmers’ crisis and to evaluate the applicability of Islamic theory of pacifism as conflict management strategy in Nigeria. The paper, using content analysis and pacifism theory, seeks to elucidate the role of religion in recurring crisis. It contends that the elusive peace between the herdsmen and farmer could be met if the state adopts Islamic pacific theory. It also, gives adequate recommendations on how to curb the incessant religiously induced crisis in Nigeria.

Key Words: Religion, Islam, Herds Men, farmers, Nigeria, Pacifism
RELIGION AND HUMAN RIGHTS: REFLECTIONS ON THE IMPLEMENTATION OF FREEDOM OF EXPRESSION TO FOSTER A CULTURE OF RESPECT

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Freedom of expression and freedom to practice religions are key pillar of contemporary international human rights law. However, some religions are sacred and as such do not allow freedom of expression that can be considered blasphemous. In regard, the publication of religious images/symbols (freedom of expression) can be acceptable for some and outrageous for others. This raises questions on the definition of freedom of expression, its principles and limits. One key question is how do we implement freedom of expression to foster a culture of respect and harmony? Or how do we enjoy freedom of expression without being disrespectful or outrageous to others? In answering these questions, the paper deconstructs freedom of expression in international law and explores ways to ensure that freedom of expression fosters a culture of respect before reflecting on the implication of a freedom of expression that does not consider others’ worldviews. Ultimately, the paper finds that it is possible to have a successful marriage between freedom of expression and freedom of religion, but this success will be informed by a move from “universalism” to “pluriversalism” that cannot happen without a cross-cultural dialogue.
RELIGION AND MODERNITY: EARLY 20TH CENTURY CHURCH ARCHITECTURE OF IBADAN

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Church architecture began in Ibadan in the fifth decade of the nineteenth century with the planting of mission stations by the Church Missionary Society at Kudeti, Aremo, Ogunpa and Elekuro and by the Society of Africa Missions at Oke Are. The first fifty years was a period of establishing presence for the missionaries who constructed simple church buildings in the likeness of surrounding buildings. The period 1900 to 1950 was a time of consolidating presence that witnessed the emergence of parish and district churches characterised by expansion of church buildings to accommodate ecclesial hierarchy, a more elaborate liturgy and increased number of worshippers. A number of the early 20th century church buildings by the missionaries still exist at Oke Are, Aremo and Ogunpa. Using the historical interpretive method this paper examines the impact of the modern ideology on this buildings and makes a case for their preservation in the old city of Ibadan. The rationale is that a history of church architecture in the city of Ibadan is reflected in the selected early 20th century church buildings. The paper concludes that while the forces of change such as modernity and ideology are at play it is also necessary to embrace the conservation of such historicist and traditional religious buildings of Ibadan.

Keywords: Church architecture, History, Ibadan, Preservation
RELIGION AND TRIBAL AFFILIATION IN THE POLITICAL IMBROGLIO OF SYRIA: LESSONS FOR NIGERIA

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This paper argues that in many respects, the nature of the politics of Syria and Nigeria may be considered similar and comparable especially when viewed from ethno-religious perspectives. The politics of Syria since independence in 1961 has been an unending contention between tribalism and religion. Syria is ethnically Arabic but split into various tribes. The population is further subdivided along Islamic and Christian religious creeds that are mutually antagonistic. This study aims to identify the mechanisms governing the relationship between the Syrian state and its numerous tribes and religious sects. It will also describe the historical deterioration of relationships that have set the stage for the present intractable crisis being witnessed. The paper will peruse relevant reports historical sources on the relationship between ethnicity, religion and state in general with specific focus on Syria. An assessment of the current ethnic and religious tension in Nigeria will be undertaken with the view of whether Syria could be a political learning curve for Nigeria. Recommendations would be made on avoiding the Syrian ethno-religious imbroglio in Nigeria.

Key words: Religion, Tribal Affiliation, Political Imbroglio
RELIGION IN THE POVERTY CAPITAL OF THE WORLD

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Nigeria has been described as the poverty capital of the world after it overtook India as the country with the highest number of extremely poor people in the world. Successive governments in the country have vowed to lift Nigeria out of its extreme poverty levels to no avail. The factors responsible for these include but not limited to poor economic policies, massive corruption and uneven distribution of the country’s resources. Beyond that, religion has also been instrumental to the decline in economic conditions and wellbeing of citizens. This has posed a serious threat to the survival of the country with its ever-increasing population. This study examines the economic conditions of Nigerians and the involvement of religion. It observed that certain religious practices have limited economic growth, reduced productivity and in many cases promoted corrupt practices. This work adopted qualitative and quantitative research methodologies. It concludes that religion has a functional role to play in the economic growth of the country if properly used for such purposes.
RELIGION OF POVERTY AND THE POVERTY OF RELIGION: ESTABLISHING THE NEXUS IN CONTEMPORARY AFRICA

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Africa’s contemporary poverty index has been linked to colonial and post-colonial relations, rudimentary infrastructure, political instability, weak institutions, dismal capital formation, debt-overhang and so on. Yet, religion has seldom been mentioned as one of the harbingers of sustained poverty in Africa. To be sure, Africa is deeply religious and her “religiousity” has been noted in several dimensions including politics, economics and social relationships. In point of fact, religious elites have gone further to manipulate the credulity of the masses to their own advantage. Consequently, religion has been seen as a dragship rather than a flagship in the development enterprise across Africa. These elites, especially of the Christian genre, have technically speaking, “formatted” the ordinary “worshippers”, who, in the main, belong to the mass of poverty-stricken Africans. Though “promised” better conditions of life by and bye, yet, poverty stares them in the face “eternally” and they in turn, reinforce poverty. It is a viewpoint that has been severally peripheralised in the development debate. This paper therefore examines the taut liaison between religion and poverty and notes that religion, in spite of its social engineering propensity has paradoxically “created” new dimensions and sustained poverty in contemporary Africa.

Keywords: religion, poverty and development.
RELI GION, ETHNICITY AND POLITICAL VIOLENCE IN AFRICA: THE NIGERIA’S 2019 PRESIDENTIAL ELECTION

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Religion, ethnicity and political violence are topical issues in understanding global politics, this however must not be trivialised. In the political history of many African societies, some unscrupulous individuals hinge on religion and/or ethnicity to achieve their political aspiration while deploying violence in their struggle to control or retain power. Countries like Burundi, Uganda, Rwanda and Nigeria have had its share of political violence which has either religious or ethnic undertone. For the first time in the political history of Nigeria, the two major contenders of the presidential seat in the just concluded 2019 presidential election happened to be of the same religious affiliation and ethnic group. In contrast, the 2015 election had the two major candidates from two different ethnic group and religious affiliations. This paper relies on foreign and local reports to examine religious tension in the Nigeria’s 2019 run-up election and its implications for secularisation debate in Nigeria. The paper recommends among others, the need to dissuade any form of religious tension from political elites and religious clerics.
SPECIAL PANEL CONVENED BY OSUN STATE UNIVERSITY ON RELIGIOUS IDENTITY, SECURITY AND DEVELOPMENT IN NIGERIA

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Most world religions prescribe some code of conduct that governs the attitude and behaviors of people within the society. Such behavioral guides apart from serving to identify people of certain religious community and orientations among other objectives also involve maintenance of order, security and overall development of the community. In Nigeria, Christianity, Islam and Traditional religions constitute a strong moral force that serves as reference point for socialization. However, in recent times, various religious groups and their followers have become agents of destabilization. From the Sharia Crisis, Maitaisine riots, the crisis over the Chapel Cross at University of Ibadan and the full fledged insurrection and terrorism of Boko Haram sect against the Nigerian state, the story is the same. The issues of doctrinal differences, disputes and destructions, have transformed religions into an albatross not only to development but also for the continued existence of the polity. It is therefore not surprising that strident calls are being made for proper contextualization and appraisal of the place and roles of religion in the current socio-economic and political quagmire that the country has found itself. This panel aims at interrogating the link between religious identity and the wanton destruction and insecurity threatening the continuous existence of Nigeria as a viable sovereign polity and also examines various channels or options available to redeem the nation from the brim.

Key words Religious Identity, Security, Development and Nigeria
Religion has been exploited by the few to the detriment of the many. Karl Marx cited religion as the opium used by the capitalists to keep the masses subjugated and prevent them from reacting against capitalist exploitations. Similarly, it is evident that religion is used by the political elites to incite the masses against each other to keep them subjugated and prevent them from reacting against their exploitations. This exploitative penchant tagged religious sensitivity forms the problem of this paper. Joint tickets are often canvassed for executive offices that have deputies just as religious sensitivity is proposed in political appointments. I argue that giving credence to religious sensitivity above effectiveness is a bane to good governance. Religion should remain at personal and social levels. Personally, individuals interact with the Supreme Being while at the social level individuals ought to engender harmonious relationships (within and between religions) irrespective of religious inclinations. Such relationship should then be the basis of interaction with the political elites in demanding a just society.

Keywords: Religion, Nigerian Politics, Joint Ticket, Religious Sensitivity, Good Governance
SAFETY CONCERNS AND COPING STRATEGIES OF FEMALE JOURNALISTS IN REPORTING ELECTIONS IN NIGERIA

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Journalists reporting elections in Nigeria are challenged by politicians, government officials and the public especially when their views conflict on electoral matters. Sometimes, journalists pay with their lives, engage in endless legal tussles, suffer physical molestation, verbal assaults and even threats to life online and offline. It has been observed that female journalists are the most affected just because naturally, this gender is unjustly discriminated. While most of these negative acts are perpetuated by both males and females within and outside the workspace, these concerns affect how female journalists report issues on elections. The study examines some of these safety concerns, attitude of female journalists to these concerns as well as the coping strategies adopted. The study hypothesized that safety concerns of female journalists will influence how issues on elections are reported. Using the survey research design, female journalists will be purposively drawn from selected print media houses in Lagos state. Quantitative data will be gathered with the use of a questionnaire. Findings will be presented using descriptive statistics and regression analysis. Recommendations will be made based on the findings of the study.

Key words: Female journalists, Election reporting, Safety concerns, Coping strategies
SOCIAL MEDIATIZATION AND POLITICAL CULTURE IN NIGERIA

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The advent of social media has influenced, for better or for worse, almost every aspect of our lives, including our political behavior. Especially, as social media continues to shape and, in many cases, lead conversations and perceptions in political communication, as well as the society in which that communication takes place, one question remains imperative, and forms the main thrust of this study; is social media mediating or mediatizing political culture in Nigeria? Adopting qualitative methods of research; relevant journal and text book materials, and informal interviews with social media experts and consultants, the study found that social media, in addition to becoming veritable platforms for political communication as well as interactions in private sector businesses, sports, religion, and especially entertainment, it is increasingly mediatizing the political culture of Nigerians. The study concluded that social media will remain a reality assuming increasing influence in the foreseeable future, especially due to its almost non-existent regulatory and management mechanism. It was therefore recommended that educational curriculum across all levels of education (from primary to tertiary) should include subjects that teach social media discipline. Also, awareness seminars and workshops should be organized for individuals and corporate organizations with social media presence, on the ethics of social mediating.

Key Words: Mediatizing, Mediating, Social Media, Political Culture, Political behavior
TERRORISM: A THREAT TO THE GROWTH OF NIGERIAN ECONOMY.

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Terrorism presents one of the major global security threats in the 21st century and shows an upward trend in all of its forms, which is manifested through an increased number of terrorist acts, endangering human lives, causing increased public fear of the consequences of terrorist acts, larger destructions of material goods, etc. In preparing the terrorist acts, terrorist organizations and individuals use wide availability, complexity and openness of communication and information technologies, especially Internet, to attract extremists, as well as for communication and dissemination of terrorist ideology. In Nigeria, the major terrorist group threatening the growth and development of Nigeria is the Boko Haram. Boko Haram is one of the most violent Islamic groups in West Africa which has left many thousands of life dead since the year 2009. Boko Haram’s tactics include suicide bombing, kidnapping, attacks on churches, civilians, security agencies and military bases. They grew and have been in northern Nigeria since 2009 and its imminent defying acts that had lead to the world indignation was the abdication of 200 Chibbok Girls in 2014. The sect has been present in Borno, Yobe, Adamawua, Maiduguri states where they had their strong hold. This paper, therefore, looks at the impact of terrorism on the growth of Nigeria's economy. To achieve this various literatures on the act of terrorism are reviewed. Recommendations are also made on how Government can reduce this acts of terrorism in Nigeria.
STATE, RELIGIOUS FUNDAMENTALISM, VIOLENCE AND INSECURITY: BOKO HARAM AND THE DILEMMA OF THE NIGERIAN STATE

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This paper examines the rise and resurgence of the Boko Haram Insurgence that has unleashed an unprecedented wave of violence and insecurity on the Nigeria State. Not to mention the fact that the combined spirals and spate of violence and insecurity have threatened the very corporate existence of the Nigerian states’ security and development milestones. The paper further contented that the Boko Haram insurgency has hugely and immensely challenged the security architecture of Nigeria. The step child of the very complex domestic and international dynamics, the current Boko Haram Insurgency, has eroded and undermined the very foundation of the Nigeria state, even as violence and insecurity assumed very dangerous dimensions. The paper, nevertheless, proffered some very robust recommendation on how to mitigate the threats posed by the Boko Haram insurgency.

Key Words: Boko Haram, Development, Fundamentalism, Insurgency, Security, State.
SPIRITUALITY AND THE REFORM OF THE PUBLIC SERVICE IN AFRICA

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The post-independence era in Africa has been characterized by all manner of problematics that have undermined the hope of those who fought for independence after the formal demise of colonialism on the continent. Socioeconomic development and democratic governance have therefore been too slow to achieve the well-being and empowerment of the citizens of the African states. This paper critically interrogates the role and responsibility of the public service as the powerhouse of the African state in determining the state’s governance capacity, and the eventual ability of African states to achieve good governance that will transform the lives of Africans. While it is very critical to the transformation of the African states and their governance capacity, the public service system itself has been less than optimal in delivering democratic goods and services to the populace. These are due to so many colonial and postcolonial variables that call for the urgent reform of the system in ways that will transform Africa into a space of developmental states. Previous studies on developmental states and the roles of public service reform have majorly been concerned with the business of reform as mainly technical and operational matters, with little attention to the role of spirituality in the instigation of performance and productivity which are core elements of a developmental state. This paper will explore the critical role that spirituality plays in the rehabilitation of the workplace. This is especially more critical in the plural states of Africa where religion and religiosity determine the negative dynamics that have undermined the capacity of the state to empower its citizens. The paper will attempt to situate spirituality as a core professional element that trumps the religious affiliation and sentiment of the public servants in the imperative of reforming the public service system in Nigeria.
AWARENESS, PERCEPTION AND USE OF DSTV PARENTAL CONTROL AMONG PARENTS IN ETI-OSA LOCAL GOVERNMENT AREA OF LAGOS STATE

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Unmonitored media interaction has been linked with negative psychographic development among children. This is a concern especially with television which is often utilized as a pacifier by parents. In 2011, the Digital Satellite Television (DSTV) – the foremost satellite TV provider in Africa introduced a parental control feature. Hence, parents could totally regulate viewership by restricting and monitoring access to TV stations whether or not they are home. Anchored on cultivation, and two-step-flow theories, this study seeks to empirically determine the level of awareness of DSTV parental control, the perception, and level of usage of this feature among parents in Eti-Osa LGA, Lagos state who are purposively chosen because of the need to utilize a scope guaranteed to subscribe to DSTV despite the cost. 400 respondents will be surveyed from the two constituencies in Eti-Osa using copies of validated, and pretested questionnaire.

Key words: Awareness, Perception, Use, Parental control, Digital Satellite Television,
MODERNIZATION OF YORUBA RELIGIOUS FESTIVALS; THE OLOJO EXPERIENCE

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The significance of festivals in African culture cannot be overemphasized. Among the Yoruba people, festivals are often seen as an avenue to show gratitude, lay petitions and present their requests before the deities/ancestors. The Olojo festival is attached to the worship of Ogun who was referred to as the ‘pathfinder’ for other Yoruba deities and the patronal divinity of hunters. Recently, the Olojo festival has been modernized to include (an) academic symposium, game show, music concerts and other talent discovering events. This paper seeks to investigate the significance of the modernization of the Olojo festivals with three positions. First, the skepticism of the handlers of Yoruba traditional religions to embrace modernity contributes largely to the relegation of Yoruba cultures, traditions and religion. Secondly, modernizing religious festivals is an important avenue for debunking various unfounded myth that has been spread concerning the Yoruba venerated gods and also preserve the worship of these gods and lastly, this paper posits that the modernization of religious festivals would impact the economy and the teeming youth population in Ile-Ife positively.

Keywords: Festival, Olojo, Modernization, Yoruba, Ogun
WITCH-HUNTING AMONG CONTEMPORARY NIGERIAN PENTECOSTALS: A STUDY IN THE INTERSECTION BETWEEN LAW, CULTURE, AND RELIGION

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This paper appraises the activities of selected Nigerian Pentecostal Church leaders and their Ministries known for "deliverance sessions" to free children and adults from perceived demonic possession. In the process, they stigmatize people as witches and subject them to rigorous rites in which torture and death have occurred. Hence, their actions have caught the attention of all and sundry, triggering reactions from across the globe. Expectedly, Human Rights Groups, Non-Governmental Organisations (NGOs), the Nigerian government and the general public are taking diverse steps to challenge them and curb the resurgence of witch-hunting. In assessing these steps and counter steps, the paper underlines the intersection between religion, culture, and law. Key Words: Religion; Law; Nigerian Pentecostals; Exorcism; Witch-Hunting.
RELIGION, SEX TRAFFICKING AND IDENTITY IN AFRICA AND THE AFRICAN DIASPORA

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Sex trafficking is the exploitation of people within national or across international borders for diverse purposes such as forced labour and sex trade. This trade often involves the use of agents who often use rituals to harass the victims to silence. The victims are often traumatized owning to failed hopes, and abuses leading to the death of quite a number. Majority of those trafficked are taken from the nooks and crannies of Africa to urban places in Europe and other continents of the world. Assessing human trafficking is wide and out of the purview of this conference, hence, in scope, this paper examines women who are trafficked usually against their will. This article, highlights the escapades of the slave masters (agents), the victims from the African habitat to their environments in the diaspora. It will assess the role religion of in the eradication or otherwise of this sex trade. The focus here is multidisciplinary as it ranges from different disciplines, but mainly religious. Here, religion is seen as a unity but in areas where specific mention must be made about a particular religion’s effort will be so highlighted.
RELIGION AND BUSINESS ETHICS

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Hitherto, firms do not show much concern about institutionalizing ethics as vital dimension of organizational performance. This approach manifests in research and strong evidence exists in literature that ethics did not acquire prominence in organizational strategy formulation and implementation. The unethical practices push some corporations to critical situation, like low organizational commitment, intention to leave the organization, revenue losses, even bankruptcy. The dynamics of business environment makes it difficult, if not impossible, for opportunistic behaviour to be effectively controlled through regulations alone. Therefore, for business organisation to function effectively, ethical underpinning is necessary. This paper aims at evaluating the role of religion as a determinant of ethical attitudes using a broad-based survey of business leaders that probed the importance of religious faith to them. Literatures on morality/ethics in the context of business were reviewed and suggests strategies to address ethical dilemmas and challenges. Therefore, adding to the existing literature on religion and ethics particularly in the context of business.

Keywords: Religion, Ethics, Business, Morality, Organizational performance
BOKO HARAM INSURGENCE AND ISLAMIC RENEWAL IN NIGERIA

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Several Islamic Organizations have emerged in Nigeria over the years with a deliberate aim of championing the restoration of ‘true values’ of Islam. Boko Haram which official name is Jama’atuAhli as-Sunnah Lidda’awatihiwa-Jihad translated to mean people committed to the propagation of the Prophet’s teaching and Jihad, is one of the Islamic renewal groups. The group is opposed to western education and culture which they see as threat to traditional values, beliefs and customs among Muslim communities in Northern Nigeria. Since the uprising of 2009, Boko Haram has leveraged on concerted and reinforced attempts by Islamic conservative elements at imposing a variant of Islamic religious ideology on a secular state. A combination of endogenous and exogenous factors have contributed to the growth of the group and its activities in Nigeria today, with no end in sight. This paper thus analyses the Boko Haram insurgence and its links with the promotion of Islamic renewal and the implications on Nigerian state.
A FAMILIAR PLAYGROUND: RELIGIOUS BULLYING IN CHINUA ACHEBE’S ARROW OF GOD AND TONI MORRISON’S THE BLUEST EYE

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In its many forms and complexities, religious bullying remains a recurrent phenomenon which is often perpetrated in the context of power. This paper attempts to problematise bullying in religious spaces by examining the attitudes/conducts of the two main religious leader characters in Arrow of God and The Bluest Eye. It examines not only how bullying is perceived from the perspective of religious leadership, but also explores its workings in diverse environments/circumstances where emotional terrorism becomes a veritable manipulating instrument. This paper specifically dwells on bullying which occurs both in the indigenous traditional and Christian religions as mirrored within the worldview of the selected novels. Niccolò Machiavelli recognises the hegemonic nature of religion and avows that religion, legitimate or illegitimate, be manipulated by leaders. Machiavelli’s model of religious control is deployed as a base for further analysis. Therefore, the paper concludes that like in the circular world, the main religious guides operate varying degrees of Machiavellian model of power – they manipulate religion not necessarily to uphold their devotees spiritually, but to advance their personal interests. In this manner, Achebe and Morrison depict religious leaders who, overtly and covertly, become active agents in the use of coercive power, often unhinged.

Keywords: Religion, Bullying, Power, Spirituality, Machiavellianism
RELIGIOUS FUNDAMENTALISM AND THE POLITICISATION OF RELIGION IN NIGERIA

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This paper aims to scrutinise and assess the incessant religious staccato in the country and the political chicanery involved. Given the serious challenge posed by religious conflicts and ensuing vengeance in the country, this paper focuses on the politics that surround various religious insurgencies and the Sharia crises that engulfed the country under the current democratic dispensation. This paper also aims to unravel and analyse the evolving dogma surrounding the issue of religion in the country, the underlying rationale according to the religious fundamentalists and the eventual consequences. The activities of the religious fundamentalist and the resultant ethno-religious imbroglio that encapsulates the country as the study demonstrates, is yet another in the series of dangerous contradictions engendered by the Nigerian state. Politicisation of religion in Nigeria has received only sporadic attention from scholars and policy makers in the recent times. While scholarly interest is increasing in light of the religious and political violence in the country, no systematic empirical evaluation has been undertaken to address the political intricacies that surround the religious insurgencies and the virulent imposition of religious ethics on the part of the fundamentalist. The country has experienced series of religious insurgencies emanating from misconceptions, politicisation of religion and the struggle for political power among the various political leaders and elites. The main finding is that many of the religious crises and the insurgencies on the part of the fundamentalist under the current democratic rule were politically motivated and which if not handled with care can truncate and even jeopardise the corporate existence of the Nigerian state.

Keywords: Religion, Politicisation, Fundamentalist, Nigerian State, Insurgencies
AFRICA AND AFRICAN DIASPORIC RELIGION IN FOREIGN COUNTRIES

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Europeans came to Africa with Christianity and preached love, tolerance, sacrifice and hospitality. The platform was used to establish early primary and grammar schools, teacher training colleges, maternity centres, dispensaries and hospitals. Their sermon was concise, brief, straight to the point and was directed at welfare of the masses. However, the contemporary African churches in Europe and America belief erroneously that they have taken Christianity back to the white people who brought the gospel of Christ. The study adopted qualitative data. Findings revealed that the nature of African congregations in foreign countries were characterised by ethnicity and tribalism. They foster close links in groups and function primarily in their own interest, ignoring universalistic norms. Worship programs and sermons are prolonged with little or no tangible message to show for it. The study recommended that tenets of the bible should be shown in leadership, governance and every other act the church engages. They should emulate the norms and virtues of early European missionaries and donates generously to the development of African Communities.

Keywords: Africa, Diaspora, Religion, Christianity, Ethnicity.
AL-HAḌĀNAH: ISLAMIC APPROACH TO THE CONCEPT OF CHILD CUSTODY

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Islam is a divinely designed way of life that constantly guides its adherents in running their day to day affairs. There are rules and regulations, laws as well as etiquettes enacted from the Glorious Qurān and Prophetic Sunnah to direct mankind towards living a righteous and fulfilled life. One of them is the Concept of Al-Haḍānah (Child Custody). Children are described in different verses of the Glorious Qurān as adornment of life, source of distress and tribulations as well as enemies of their parents; an offshoot of where and how the children are brought up. The rule of Al-Haḍānah (Child Custody) is formulated in Islamic Law to alleviate the suffering that used to emanate through the act of abuse to Child’s right to good care and proper upbringing. This paper intends to examine the Concept of Al-Haḍānah (Child Custody) as analyzed under Islamic jurisprudence with the aim of using it to proffer solution to series of problems children under care thereby safeguarding their well-being. Apart from the introduction, other sub-themes discussed include: pre-requisites for Child Custody, duration of Child Custody, types of Child Custody and order of precedence of Child Custody. The paper adopts conceptual analytical method.

Key words: Child, Custody, Parent, Islamic Jurisprudence,
RELIigious AND NON-RELIGIOUS MOTIVATIONS TO JOIN BOKO HARAM

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Since the initial phase of its existence Boko Haram has enjoyed certain support from the local communities in parts of north-eastern Nigeria. The reasons of the organisation’s popularity at some point were related to its anti-establishment rhetoric and opposition against Nigerian police and army officers, who were notorious for intimidation against civilians in that region. Although the organisation has changed its profile since 2009, and caused mayhem in the north-eastern part of the country, affecting mainly civilians, it maintained limited popularity. While many Boko Haram members were forced to join the organisation, coercion is not the only method of recruitment. People were also motivated by other factors related to both religious and non-religious spheres. The aim of the presentation is to discuss the factors that accelerated the growth of Boko Haram. To analyse this problem the author adopts Alex P. Schmid’s classification of factors contributing to radicalisation presented in the paper Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review (2013). The data for the study is based on the author’s interviews with Muhammad Yusuf’s former followers, Nigerian academics and results of the field research in northern Nigeria. Furthermore, academic literature and NGO reports including interviews with ex-members have been used to supplement the data.
COLONIAL FACTOR IN THE UNDERDEVELOPMENT OF AFRICAN INDIGENOUS RELIGION OF SOUTHWEST NIGERIA

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Nigeria experienced colonialism between 1861 and 1960 under the Great Britain. This had dire consequences on the several cultural institutions of this colonized state. This paper re-engages the post-colonial debate using a post-development theoretical framework to interrogate the post-colonial Nigeria in relation to African Religion. Paper argues that the colonial state worked assiduously to undermine the indigenous religion of the people of Southwest in preference to Christianity which is the official religion of the imperialists. The paper discusses the denigration of the indigenous religion during the period of colonialism and resultant post-colonial posture that is accorded the religion. The paper, in its methodology, adopted the qualitative research methodology as it uses data from the internet and books in the libraries and archives. It was discovered that Christianity had been introduced as a harbinger of colonial imperialism. Christianity became a tool that was used to advance the frontiers of colonial hegemony while the missionaries used the colonial powers to establish their spiritual frontiers. The resultant effect is that the African Traditional Religion, that is the religion of the people, was assaulted and driven to the background due to the power wielded by the colonialists.

Keywords: African Indigenous Religion, Colonialism, Christianity, Southwestern Nigeria, Religion.
FEMALE TRADITIONAL RELIGIOUS INSTITUTIONS AND POLITICS AMONG THE YORUBA OF SOUTHWESTERN NIGERIA

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The arrival of colonialist brought with it a major dilemma for the involvement of women in politics hence eroding some of the powers traditionally conferred on women. Adequate scholarly attention has not been given to women-based informal institutions that had and continue to influence politics in Nigeria. Most of their efforts are often glossed over when it comes to reporting political activism. More particularly, among the Yoruba of South-Western Nigeria, the entire notion of female traditional actors participating in politics have not been acknowledged even though there is no denying the fact that these women have been used as instruments of political agenda at one point or the other due to their formidable power and resilience. Their participation, which is more than ceremonial activities as it is being known, has not been properly probed into. The purpose of this paper, therefore, is to explore the political roles traditional women have played in the evolution of politics in Yoruba land with special focus on the cross-cutting female dominated religious cults among the people. This paper will examine the activities of these traditional sects during pre-colonial period, what changed after colonisation and the continuity in the contemporary times. Much attention will be paid to the involvement and relevance of these women in Nigeria politics using Yoruba land as a mirror of reference.

Keywords: Traditional, Religious Institutions, Politics, Yoruba, Nigeria
FROM PENTECOSTALISM TO PENTERASCALISM: A CRITIQUE OF THE BARSTADISATION OF CHRISTIAN ACTIVITIES AMONG PENTECOSTAL CHURCHES IN NIGERIA

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In contemporary times, the bastardization of Christian doctrines is rife among Pentecostal churches which has changed the paradigm from “Pentecostalism” to “penterascalism.” This bastardization involves, amongst other things, biblical misinterpretation, sexual scandals, misappropriation of church funds, barring members from receiving medical treatments in critical health situations, deterioration of spiritual and moral growth of practitioners, fake prophesies and wrong teachings. In this paper, an attempt is made to undertake a critical survey of the bastardization of Christian activities in Pentecostal churches in Nigeria. This study recommends that for “Pentecostalism” to redirect its part away from “penterascalism” there is a need, firstly, for appropriate interpretation of the Bible to reflect the moral injunctions and philosophy of Jesus Christ for contemporary relevance; secondly, for an ethical reorientation through the teachings of Christian ethics; thirdly, to create room for both deconstructive and reconstructive criticisms within the Pentecostal movement; and finally, to institute policies alongside stringent disciplinary measures that will be enforced by efficient regulatory body within the Pentecostal movement.

Key words: Pentecostalism, penterascalism, bastardization, church, Nigeria
THE RELIGIOUS APPARATUS OF THE STATE IN SELECTED YORÙBÁ FILMS

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Yorùbá Video Films are representations of the Yorùbá religious, social, cultural and political life. Several studies have examined the Yorùbá films from the historical, linguistic and psychological perspectives, with little attention paid to the representation of the state and its apparatuses. This paper therefore aims at investigating the representation of the traditional state form with a special focus on the religious state apparatus with a view to interrogating the significant impacts of traditional religious state apparatus on the Yoruba societies represented in the films. The traditional state form is primordial and delinked from the colonial experience and history. Through Ṣaworoide, and Agogo Èèwọ this paper focuses on religious impact and importance to the traditional state form. Also, the paper interrogates how the religious state apparatus influences corruption, criminality, and the democratic value of the traditional state form in the films under study. The paper therefore concludes by examining how the religious apparatus of the represented impinges on checks and balances in the political structure of the traditional state form. The representation of the religious apparatus of the traditional state forms in the selected Yorùbá video films demonstrate that there is a significant awareness of the roles that religious apparatuses played in the molding of the Yoruba societies.

Keywords: Representation, Yorùbá films, Traditional state form, State Apparatus, Religious
INTERROGATING GOVERNANCE AND CHURCH PERCEPTION ON POVERTY ALLEVIATION IN CONTEMPORARY NIGERIAN SOCIETY

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The level of poverty in Nigeria is on the increase despite various poverty alleviation programmes. However, unsuccessful implementation of these programmes was as a result of corrupt practices by political and bureaucratic elites who are members of various religious affiliations. Ironically, churches are expected to preach salvation and moral values as against prosperity instigations. The study relied on qualitative data. Findings revealed that neglect of moralistic preaching in new generation churches contributed to the enhancement corrupt practices, embezzlement and competitive donations to churches, the sources of which are not questioned. Some General Overseers are stupendously rich at the expense of the penury of their members. This is contrary to the practice in the early church that was people oriented. The study recommended education and awareness as key to liberation. Government should be sincere in providing meaningful jobs through creation of enabling environment.

Keywords: Governance, Church Perception, Poverty Alleviation, Nigeria, Society.
MODERN POLITICS OF DIFFERENCES: RACES, IDENTITIES AND RELIGIONS

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Trending belief fostering innate difference, increases dichotomy along primordial fault lines; races, identities and religion, indicates prevailing structural conditions, preserving particularism, resisting nationalism, inducing ethnicism, with process of modern globalization, modernization and politicization of identity, reconfigured the continent with fundamental differences. Ignites, ethno-religious chauvinism, xenophobia attacks and religious movements, seemingly increases division along tendencies, thus significantly defining modern politics, have indeed precipitated struggles, conflicts rather than cooperation. Widened particularisms, along regional, racial and ethnic lines. Perhaps, take place of collective identities. This study examines how politics of differences; race and politicized identities have induced religious movements, poor social mobilization, identity formation and inequality in wealth and resources distribution, as well as magnifies race superiority, and, or inferiority, prejudice, hostility, thus aggravating identity and politics of race. The study observes the decline of political nationalism, lack of shared values, common culture, holistic and inclusive African identities’ mechanism exacerbates towing the line of religious, ethnic and regional cleavages for protection. These evidently evoke trending ethnic group formation which is becoming purveyors of identities, ethnicism and tribalism with dastard consequences for regional integration, collective interest and political nationalism. Methodologically, the study adopt qualitative research framework of data collection and content analysis.

Keywords: Modern Politics of Differences, Races, Identity Politics, Identities and Religions
APPRAISAL OF LAWS AGAINST VIOLENCE TOWARDS WOMEN IN LAGOS STATE, NIGERIA

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Violence against the female gender is prevalent in most countries of the world. It cuts across culture, class, education, income, ethnicity and age. Some societies see it as a normal practice. In many parts of Africa, the rate at which women are assaulted is alarming. In Nigeria cases of violence against women have increased in recent times. Despite the fact that laws have been established to prevent any form of abuse on the female gender, the effectiveness of these legislations is doubtful as violence against women remain significantly high. The study seeks to appraise the laws against violence towards women in Lagos state Nigeria by ascertaining if the Violence Against Persons Prohibition Act addresses violence against women in the state, determine the severity of the punishment towards violence against women based on the act, and examine the implementation of the Violence against Persons Prohibition Act in Lagos state.

Key Words: Discrimination, Law Enforcement, Punishment, Perpetrators, Violence, Women,
Religion and spirituality are an integral aspect of culture. Values and doctrines shared by religion help to shape the morality of the community. The belief in a faith-based religion has been used and abused by both adherents and acolytes in many ways. Writers such as John Osborne, Wole Soyinka and Ahmed Yerima have reacted to this issue in different ways in Luther, The Trials of Brother Jero and Idemili respectively. They have grappled with the ideas of religious hypocrisy and exploitation, religious charlatans, clash of religions and the intricacies between spirituality and humanity. In all three plays, the concern has been to lay bare the fraud that man has turned religion into and how practitioners have played god in the lives of their followers. While Osborne employs harsh images to depict his indignation against religious swindlers, Soyinka utilises the comic mode to reveal the ridicule religion has become and Yerima operates within the realistic mode to portray man torn between his traditional and foreign religion. Working within the Marxist aesthetics, the paper reveals the ideological conditioning of the people that makes them victims of the antics of charlatans.

PULPIT AND POLITICS: A CRITICAL APPRAISAL OF CHRISTIANITY AND GOVERNANCE IN NIGERIA

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Christian pulpits have remained a vocal and powerful political podiums. The voices of critique from Christian pulpits in their diverse oracular messages on governance further gains wider audience through the social media today. However, resulting from either blatant or cautious prophecies to both flagrant and stealth solicitations for political candidates and their parties, most pulpits are smeared by politics. In the bid to either disparage or compliment these messages the politically diverse pews and the public in general often seek to define the boundaries of Christian pulpit in politics. When the pulpit’s engagement is such as to encourage free and fair elections, electorates’ participation in election, good citizenship and charity, it receives commendation of almost the generality. But its voice of criticism against poor governance or marginalization of its adherence often suffer aspersion especially, from political parties and other religions that smell antiparty. The pulpit’s claim of divine responsibility to guide its audience under political situation is therefore faced with the struggle on where to draw the line between its spiritual mandate and political stewardship. It is against this background that this paper seeks to examine the roles of Christian pulpits in the advocacy for good governance’ using both historical and literal criticism approaches. The paper concludes that while the roles of the pulpit can be defined in politics, its contribution may not be limited as long as good governance remains a public concern in Nigeria.

Keywords: Christianity, Governance, Nigeria, Politics, Pulpit.
RASTAFARI CONCEPTION OF GOD AND THE AFRO-CARIBBEAN EXISTENTIAL DISCOURSE

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The Caribbean space is a product of creolized social, political and religious persons and institutions. Given the historical antecedents of the region in which majority of its peoples are blacks who were enslaved and colonized, the Afro-Caribbean people, whether during or after slavery, had made use of religion as vehicle of resistance against slavery and colonialism. One of the major groups that is noted for this are the Rastafari. The Rastafari have a unique notion of God that is derived from their identity discourse in which God is identified with Hallie Sellaise. This position enables the group to reconstruct its notion of God from an historical and existential perspectives. The paper presents the Rastafari notion of God as a respectable and credible complimentary (alternative?) to the European notion of God that has generated a lot of controversies as regards to how God can be conceived in relation to human beings living in a world that has been segregated by race and racialism and other European hegemonic institutions.

Key words: Afro-Caribbean, Rastafari, God, resistance and Liberation, European hegemony.
REVISITING RELIGION AND CONFLICT MANAGEMENT IN NIGERIA: TOWARDS SUSTAINABLE PEACE

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Conflict is a recurring natural phenomenon which is inherent in human society. In the midst of violent conflict, people struggle to come to terms with the forces of conflict and their human nature. Religion naturally galvanize people of different backgrounds together, however, it also possess inherent divisive tendency when misapplied. The quest on how to manage conflicts, resolve them and achieve lasting peace is the crux of this study. The paper examined the role of religion in the process of managing conflict to enhance peaceful coexistence nationally and globally. The paper made use of qualitative method of research, relied on secondary sources of data which were thematically and content analyzed. The findings showed that religion’s role in peace building, social cohesion, social control, provisioning of meaning and purpose in human society is unquantifiable and recommended the integration of Religious conflict resolution mechanisms towards sustainable peace.

Key words: Peace, Conflict Management, Religion, Christianity, Islam, African Traditionalist
RELIGION AND SUSTAINABLE DEVELOPMENT: BUILDING PARTNERSHIP FOR POVERTY ERADICATION IN OSUN STATE

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Poverty remains one of the greatest problems facing humanity. While the number of poor people seems to be dropping in many developed countries of the world, the percentage of people living in abject poverty in Nigeria have been increasing over the years. United Nations in an attempt to address the issue introduced Sustainable Development Goals in 2015 to tackle extreme poverty and other challenges facing human race. This paper therefore examined the role of religion in poverty eradication in Osun state. Data were collected through structured interview and questionnaire. Structured interviews were conducted with 60 leaders of the three major religions in Osun state, selected randomly across the major towns. Also, 600 copies of questionnaire were distributed to the members of the three religions (Christianity, Islam, and Traditional worshipers) in the state. Data collected were analysed using simple percentage and interviews conducted were subjected to content analysis. The result obtained showed that many religious bodies have in place mechanisms for poverty alleviation like job creation, charity and the provision of social amenities.
RELIGIOUS PLURALITY AND UNIVERSALITY OF GOD:
A PHILOSOPHICAL REFLECTION

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The pristine African religion is, no doubt, pluralistic in nature. Several gods are in operation in terms of what informs the social, economic and political life of the people. The intrusion or intervention of strange religions from Europe and Arabian enclaves, initially denigrated and threatened the African cultural space, until the recent revival that brought about an inter-faith confluence. The civil conversations generated from such inter-faith attitude consequently produced a new religious narrative capable of leading us to a new world order. This paper argues from a philosophical perspective and presents a critical analysis of the nature and practice of religion in Africa, with a view to crystallize the misleading impression that the emergence of religious harmony in Africa is a result Eurocentric cultural civilization and Islamic encroachment. The paper concludes, in the light of William James Philosophy of Religious Pragmatism, that individual religious experience, rather than the precepts of organized religions are the backbone of the world’s religious life.
SOCIOLINGUISTIC PATTERNS IN THE EVANGELICAL LYRICS OF EBENEZER OBEY

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Religious and social consciousness have remained prominent focal points in the musical compositions of foremost Nigerian juju musician, guitarist and evangelist, Chief Commander Ebenezer Obey. With over fifty years of innovative lyrical evangelising, Ebenezer Obey has not only entrenched himself in the hearts of Nigerians since his first definitive renditions in the late 60’s, his innovative brand of juju music has become socially contagious and highly impactful in terms of national and global recognition. Indeed, the socio-political impact of Ebenezer Obey’s compositions, which are rendered mainly in his native Yoruba language, have come to be regarded far beyond the realm of entertainment, but as a compendium of humanistic tools for handling various situations along life’s way. Highly didactic and deeply evangelical, with a contemporary freshness that speaks to the challenges of man in society, Obey’s lyrics project a religious consciousness that affirms the centrality of the Christian faith as a necessary armour of salvation. Ebenezer Obey’s masterful compositions draw extensively from the full range of linguistic repertoire in the Nigerian setting to drive home his messages, steeped in biblical teachings, religious anecdotes, and meaningful socio-political commentaries. Against the background of the sociolinguistic perspective (Chambers, 1995; Coulmas, 1997; Romaine, 2000) which views language as a function of society, and the specific principles of the linguistic relativity (Wolff, 2010) this paper explores salient patterns of evangelism in Ebenezer Obey’s lyrical compositions. Specifically this investigation focuses on the analysis of sociolinguistic features in the lyrics such as language varieties, code-switching/code-mixing, as well the influence of ecclesiastical usages on the socio-religious consciousness of the Nigerian, and indeed, global audience.

Key words: Ebenezer Obey, religion, evangelism, lyrical compositions, sociolinguistic patterns.
CULTURAL METAPHORS AS EVANGELICAL TOOLS IN THE LYRICS OF EBENEZER OBEY’S COMPOSITIONS

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Like most entertainers in the Nigerian traditional music genre, the task of holding the audience’s attention is often most skillfully achieved with the appeal to the indigenous thoughts and ideologies of the cultural setting. This trait which remains the mainstay of most ‘old school’ Nigerian entertainers is embodied in the musical renditions of the prolific and successful juju maestro, Chief Commander Ebenezer Obey. Widely acknowledged as a specially gifted composer of juju lyrics, Ebenezer Obey’s unique penchant for traditional anecdotes, culture-oriented metaphoric admonitions and his impressive folkloric appeal have imbued in his lyrical messages, a deeply epistemological and ethnographic significance. Beyond this, the uncommon talent of Ebenezer Obey is most visible in his outstanding and creative use of his juju lyrics as a contagious tool for Christian evangelism. His lyrics are renowned for their characteristic soulful preaching of the gospel of Christianity as a meaningful guide through the vicissitudes of life. Indeed, the past five decades of Ebenezer Obey’s lyrical prowess have witnessed tremendous social and political consciousness among his vast followers on account of the deep impact of his evangelical lyrics. More crucially, the deployment of Nigerian traditional thoughts and worldview as significant components of his evangelical lyrics has established the socio-political influence of Ebenezer Obey as a national icon and a globally reputed Christian entertainer. This paper is an investigation of the interconnections of language, religion and human existence as depicted in the lyrics of Ebenezer Obey. It focuses on the various uses of cultural metaphors extracted from Yoruba worldview in Ebenezer Obey’s gospel lyrical. Specifically, I seek to interrogate the epistemological roots of Ebenezer Obey’s lyrical metaphors against their relevance to his biblical teachings, ecclesiastical renditions, Christian admonitions and other evangelical features exhibited in these figurative extrapolations. The study relies on the principles of Cultural Linguistics (Sharifian 2015, 2016, 2017) which include cultural conceptualizations and cultural metaphors in the sociolinguistic analysis of a purposively selected sample of Ebenezer Obey’s evangelical compositions from the 60’s to contemporary lyrics. It is argued that, in extending the impact of his juju career beyond the normal call of entertainment to soul-winning and the propagation of Christian doctrines, Ebenezer Obey’s gospel lyrics provide adequate evidence of the important role of the artist as the conscience of the society.

Key words: Ebenezer Obey, evangelical lyrics, cultural conceptualizations, cultural metaphors
REAPPROACHING CHRISTIAN MIND OF THE ABOLITIONISTS AS POLITICAL ACHIEVER

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The beginning of slave trade in the late sixteenth century that lasted till eighteenth centuries really changed the course of history in Europe. Undoubtedly, slaves in their millions were transported from Europe to the Americas. At a point in time, especially in the beginning of eighteenth century, majority of the Christians in Europe had no choice but to identify with slave trading. However, an end seems to come to slave trading when on 22 May, 1787 in London city at a printing shop witnessed the assembly of twelve devout men mostly Quakers and several men of Anglicans as well as Granville Sharp a veteran anti-slavery campaigner establishing themselves as a unified force to champion the cause of slave trade abolition. With the passage of time, slave trade was abolished. The paper contend that the twelve that formed the committee for slave trade abolition made use of a very strong and bold man that intensified campaign in the House of Commons. Through a historical analytical methodology, the paper interrogates archival materials and other major primary documents to unravel series of factors that aided the abolitionists struggle to achieve success in their campaign. It concludes that though slave trade abolition was spear headed by the Christian mind, such giant stride could be referred to as faith-based activism.

Key words: Europe, Slave trading, Christians, Abolition.
THE AMBIGUITY OF THE RELATIONSHIP BETWEEN TERRORISM AND RELIGION

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In a strict sense, religion and terrorism are mutually exclusive. Action based on religious convictions has the potency of either being to the benefit of man or against man. In this essay, we shall discuss how the ambiguity of terrorism relates to religion based on three concepts: Worship, Eternity and Human life. In the name of service to God, there are extreme interpretations of the religious codes and tenets that suggest terrorism. This poses a fundamental question of how service to God and to humanity can entail the destruction of human life. The main argument of this essay is that until religious leaders disambiguate the tenets of their religion with strong emphasis on the value of human life and the golden rule, every attempt to find solution to religious based terrorism may not likely yield the expected results. The analytical method will be employed in achieving the aim of this research.

Keywords: Extremism, Eternity, Violence, Worship, Human dignity, Tolerance.
The Benin and Esan people embraced Islam in the late nineteenth century under different circumstances. Archival records show incidents of mass conversions to Islam in some rural communities. The Colonial Government and Muslim communities established a few schools to sustain the faith and possibly attract more followers. There has also been increased immigration of Muslims to the Benin and Esan areas and with the access of Muslims to mass media coupled with the existence of conducive atmosphere for the propagation of the faith during the colonial period and after, the faith should have grown. Recent personal research among Muslim leaders in Benin and Esan areas revealed that the community is facing a problem of a decline of Islam among their people in Edo State, Nigeria. This decline contradicts the popular belief that Islam is experiencing expansion and revitalization in Africa enunciated by Ali Mazrui in the late 1980s. Given the dearth of records in some of the communities, this paper examines the history of Islam among these communities and utilizes oral interviews, biographical records and family histories to interrogate the claims of a decline of Islam amongst the Benin and Esan people.
THE PLACE OF THE ISLAMIC SCHOLARS IN ILORIN EMIRATE POLITICAL STRUCTURE: 1823-1960

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Even though the establishment of the emirate type of government in Ilorin, a Yoruba-speaking state, in the opening decades of nineteenth century was enough to show the state to be a theocracy, much is not known to the outside world the roles of the Islamic scholars in the day to day running of this non-Hausa emirate. In this paper, attempt is made to shed light on the extent to which the Islamic rules were followed in the court and state administration and the official roles the Islamic scholars known as Ulamas were to play from the very beginning of the administrative system. In a political structure where only the Emir and his principal chiefs, the Baloguns, wielded the real political power, attempt is made to bring under focus in this paper, the influence of the Islamic scholars on the state administration and the powers they wielded on the successive emirs, both directly and indirectly. This study covers the time between the establishment of the emirate system in Ilorin in 1823 and 1960 when the British granted Nigeria her political independence. Documented sources as well as recollections by witnesses are made use of in this paper.
THE RELIGION AND SPIRITUALITY ROLES IN COUNSELLING PRACTISES

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More often than recognised, Counselors tend to engage in probing and asking every imaginable questions about client’s life challenges with little or no consciousness of the influence and meaning of spirituality and religion on the an individuals' life. However, the major professional helping organizations are beginning to recognise the relevance of religion and spiritual issues in counseling practice. Judging from the various religious view of human composition of the spirit and body, it seems undeniable that spiritual and religious matters are therapeutically relevant, ethically appropriate, and potentially significant topics for the practice of counseling in secular settings for the purpose of obtaining sustainable results in counselling. Therefore, this work is out to examine and assess the knowledge and perception of the participants regarding the past, present and possible future role of religion and spiritual role in the attainment of counselling objectives among humans based on the assumption that, since religion and spirituality are often part of the human’s problem, in could as well be part of the clients solution to life challenges.

The study employs a descriptive research design with the use of self-structured questionnaire in obtaining the research data. The sample and sampling technique entails the engagement of stratified random sampling method in obtaining needed information from the existing stratified group of people within the society of study. Data collected would be statistically tested and the result findings established leading to conclusion with workable recommendations indicated.
THE ROLE OF WOMEN IN POLITICS: A CRITICAL ANALYSIS OF J S MILL’S VIEW AND YORUBA PERSPECTIVES

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There are many arguments for and against the role of women economically, socially, morally, psychologically, and politically in the society. The subjection of women and domination of women in the society claimed to be rampaged in African world as if the two sexes were totally equal in other continents (especially, Europe) of the world. The issue of African women subjection prompt Toyin Falola to ask; are African men evil and are African women so docile as to tolerate evil? Is it true that African men always dominate their wives in all spheres of human endeavours to the extent that no reservation left for women? Why men decisions in the family and community are final resort that women cannot dare alter it. Why men are at the edge of authority and women at obedience end. What legality or right men possessed that women cannot enjoy the same privilege? Is this not disabilities of women in the view that human beings are equal before the law? The principal argument in this paper is the political role of women in Yoruba communities.

Keywords: African, Women, Politics. J S Mill, Yoruba
NIGERIA’S ANNUAL NATIONAL SECURITY BUDGETS AND SECURITY DEFICIT IN NORTH EAST ZONE (2014-2018)

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A well-defined security framework in the North East zone has been unobtainable and it is strenuous to vitally investigate how budgetary allocations to the security sector align with the security plans of the zone. This study employed a qualitative research methodology and anchors its analysis on the decision making and relative deprivation theories. The findings of this study indicate that the government within period under review (2014-2018), made huge budgetary plans on security. In spite of the investments in security, the North East zone still grapples with security threats such as the Boko Haram sect. It is therefore premised on these findings that the North East Development Commission (NEDC), being a major tool to fostering a sustainable solution to the challenge of insecurity and addressing the root cause of insurgency in the North East zone has the prospects for containing the security deficiency in the zone. This research further recommends measures towards the attainment of the security plans in the North East zone, such as: the intensification of efforts by security agencies through collaborative efforts, implementing feedback and monitoring mechanisms for proper investigations and tracking of financial transactions and utilization, as well as creating a social change through the NEDC.

Keywords: Security, National Security, Budget.
NIGERIAN FOREIGN POLICY AND THE ROLE OF THINK TANKS: A STUDY OF THE NIGERIAN INSTITUTE OF INTERNATIONAL AFFAIRS

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Nigeria as a sovereign, diplomatic and international legal subject started playing on the world stage on 1st October, 1960 and because of the role she was expected to play in Africa and world affairs the Nigerian Institute of International Affairs (NIIA) was then established in 1961 by some eminent Nigerians as the foremost foreign policy think tank. Since its inception in 1961 and takeover by the government in 1971 through Decree No. 35 of April 18, 1971, the Institute has shaped Nigeria’s foreign policy through its systematic and scientific research, public lectures, seminars, publications, etc. However, in spite of its immense contributions over the years, the relevance of the institute is still downplayed and under-utilized as opposed to the era of Murtala/Obasanjo in 1975-1979 when the Institute played active role in Nigeria’s foreign policy. In order to achieve the objective of this study, a historical narrative and descriptive method of analysis was employed. The findings of this study reveals that the NIIA plays very crucial roles in the foreign policy formulation process, although under-utilized. Challenges such as poor funding, inadequate manpower amongst others were also noted as some challenges the Institute grapples with. In view of this, the study recommends for adequate funding of the Institute, recruitment of competent research fellows and maintenance of cordial relationship with the Ministry of Foreign Affairs, the main body responsible for the formulation of foreign policy, amongst others.

Keywords: Nation-state, State, NIIA, Nigeria, Foreign policy, Institute.
SOCIETAL STABILITY AS A THEME IN 'IRSHĀD 'AL-MU’ĀNID OF JAM’IYYAT ‘AL WU’ĀZ WA’ L-BISHĀRA

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Societal stability has been one of the hotly debated issues among Nigerians. The Arabic literary productions of Yoruba ‘Ulamā’ (Arabic/Islamic scholars) feature a good number of motifs including religious teachings, historical exposition, morality and language studies. Yoruba ‘Ulamā’ have used their literary productions to project the teachings of Islam. Of importance to us in this paper is ‘Irshād ‘al-mu‘ānid one of their writings which addresses the controversial issue of permissibility or otherwise of attendance of mosques for prayers by Muslim women. The need to build a stable nation has been a desirable issue and this is achievable where citizens from different backgrounds co-exist and live peacefully, shunning all forms of religious controversies. The paper employed purposive random sampling method in selecting the Arabic writing examined in this study. The content analysis method was employed in examining the motif of the writing. The paper revealed that the Yoruba ‘Ulamā’ contributed significantly to ethical teachings. The study provided information about the creativity of Yoruba ‘Ulamā’ as well as the significance of their literary productions.

Key words: Society, Stability, ‘Ulamā’, Women, Yoruba
GENDER, RELIGION AND GLOBAL DEMOCRATIC GOVERNANCE

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Gender and religion are crucial contemporary concepts that have generated several controversies, especially with regards to global democratic governance. Equal gender participation and religious bias have continued to undermine global democratic governance. Hence, this study examined the cultural stereotypes and religious marginalization of power from the global democratic governance perspective. The study was anchored on the theories of democracy and liberal feminism which were considered apposite. The paper adopted a qualitative method of research, relied extensively on secondary sources of data. Information gathered were content analyzed. Study revealed an impediment bias particularly of religion and gender that undermined freedom of religion that curtailed women from ascending into leadership positions. It therefore concluded that religion and gender relegations adversely affected global politics and recommended that there should be a legal mandatory quota for religion and gender selection to achieve a more democratic governance.

Keywords: Democracy; Gender; Leadership; Politics and Religion.
NAVIGATING THE PHYSICAL THROUGH THE SPIRITUAL: A POLITICAL THEOLOGY OF RESISTANCE

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Jesus cast out demons as a public show of resistance against the empire, giving life, dignity and liberation back to oppressed and downtrodden bodies. The mysterious naming and identification of enemies and evil forces in Pentecostal gatherings can be seen as ideological resistance against forms of economic, class, sex and gendered oppression. The elastic line between the sacred and the profane in the Nigerian Pentecostal church is as thin as it is thick. Beliefs, contexts and traditions color what is considered otherworldly and mysterious; or plain and well understood. In order to describe mysteries, language and imagery that are familiar and basic are employed but they are directed towards a single purpose, to demand for a right to live a liberated life. In this article, I tussle with the phenomenon of spiritual resistance and how it translates to physical transformation for the subaltern. I argue that in power relations, the powerless develop subversive activities that rearrange structured realities and allow for the body under oppression to be liberated. These activities dynamically enable resistance to injustices, ensuring the ultimate survival of the communal body and allowing for a possible liberation and social transformation that invigorates communities to offer alternative narratives.

Keywords: Liberation, Pentecostals, Public Theology, Resistance, Spirituality
THE CHURCH AND ITS ROLE IN ECONOMIC DEVELOPMENT IN NIGERIA

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The Nigerian economy had a truncated history from Initial autonomy to a dependent status today and the economy has endured arrangement of financial instability in light of an extensive stretch of unsustained development in the per capital genuine salary of the citizens, joined by absence of principal changes in the structure of the economy. The Nigerian legislature has not leaved up to its expected oversight role to critically carry out desired expectation of the state to guarantee the monetary advancement of the Nigerian State. Be that as it may, this paper alluded to the critical role the church could play as it regards economic development in Nigeria. The paper adopted content analysis to explain qualitatively the role of the church in economic development in Nigeria. The study is anchored on the Political Economy theory as a major tool of analysis. The paper recommended that the church should exercise its power of spirituality to tackle the cankerworm plaguing the problem of economic development in Nigeria.

Keywords: Church, Cankerworm, Development, Economy, Economic Development
GLOBAL RELIGIOUS FESTIVAL AND ITS IMPLICATION ON NIGERIA STATES: A HISTORICAL DISCOURSE

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Karl Max sees religion as the opium of the masses which influences people across the world. Interestingly, religion involves a set of beliefs concerning the purpose of life including moral code governing the conduct of human affairs. Religion and religious festivals give meaning to life as well as portraying the faithfulness and commitment to one’s beliefs. Globally, five major religions are practiced with their religious festivals; Christianity, Islam, Judaism, Hinduism, and Buddhism. Similarly, all known religions are attached with one festival or more which the adherents observe in line with their faith to that religion. This paper through historical, thematic and analytical approach utilizing materials from both primary and secondary sources examines two global religious festivals in Nigeria; Christianity religious festival - (Easter and Christmas) and Islamic religious festival - (Eid-el-Fitr, Eid-el-adhaa and Maoludun Nabiyyi) with their attributes to their followers and non-followers in Nigeria. The paper concludes that its global celebration notwithstanding, the religious festivals have created noxious impact on Nigerian States consequent upon its recurring cycles in a calendar year.

Key words: Religion, Religious festivals, Nigeria.
LAW, RELIGION AND PUBLIC POLICY: A DISCOURSE

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In the global politics today, the three key concepts governing the system are law, religion and public policies. Despite the statutory or legal claim by some states of none-secularity in the global system, such states are more involved in politics of religion than acclaimed secular states. Hence, the main objective of this article is to analyze the impact of law and religion in the body politics of African countries particularly our own country- Nigeria. The essence of Chapter II, section 10 of the 1999 Constitution of the Federal Republic of Nigeria, shall be discussed in line with the additional contradictory stipulations in Chapter IV, section 38 of the Nigeria Constitution. The research methodology to be used is secondary type; that is, the author will rely on secondary materials such as published books, journals, magazines, newspapers, and internet materials. In addition, the interconnectedness of the tripartite concepts shall be elucidated and appropriate recommendations shall made vis; Nigeria government should specifically identify with particular direction of a religion they intend to follow; and also the intervention of religious leaders particularly in Nigeria should be reduced drastically in the area of politics. As a result the religious crisis rocking the country shall be reduced drastically

Keywords: Law, Policy, Religion, Secularity, Constitution.
The diversity in the world is a reality that cannot be jettisoned because it is in such diversity that the world finds its uniqueness. Different skin colours, ethnic affinity, religious affiliation, cultural biases etc. No doubt all these differences define the ideologies people hold about life, politics and other issues that determine their existence as individuals or communities. Africa is home to a plurality of identity groups that are divided along linguistic, ethnic and religious lines. Church-Diversity is particularly significant because it is presumed that people of a particularly faith see themselves as members of ‘one body’ despite their cultural, ethnic, political and social background. Intolerance of and lack of respect for this diversity breeds and even results to conflict which, if not properly managed escalates to a crescendo that casts shadow on the ideals of the church. This paper therefore explores prospects of adopting Christian peacemaking principles in managing not only church-diversity conflict, but conflict on a much wider scale perhaps if they are found valid and reliable. The paper relies on multiculturalism as its theoretical orientation. It also draws on secondary sources for data collection and descriptive-analytical approach in its analysis. The paper concludes that church-diversity conflict management approach should be drawn from the example of Jesus as recorded in Matthew 18:15-20. This is with a view for membership retention and to further entrench the ideals of the church.

Keywords: Faith, Church, Diversity, Conflict, Conflict Management, Seventh-day Adventist Church, Africa
NATIONALISM AND RELIGION IN NIGERIA

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Nationalism, a political, social, and economic ideology that preaches unity and great interest for one’s own country. It brings diverse group of people together in Unity with undiscriminating devotion to the interest and culture of a nation they belong. Nigeria as a nation has 250 different ethnic groups with dissimilar languages and 3 major religions which are Christianity, Muslim and Traditional worshippers. Nationalism is believed to have brought these different ethnic groups together in unity as a nation. Religion also had a great impact socially, economically and educationally on the unity of these diversities in Africa including Nigeria. However, ethnicity and religion have remained big issues which served as an obstruction to the progress in the development of Nigeria. This paper with the adoption of descriptive methodology tends to find out the basis for this discrimination brought in by religion and ethnicity which had led to the retardation of the spirit of nationalism and proffer way forward.
AFRICAN AND AFRICAN DIASPORIC RELIGIOUS KNOWLEDGE: A DECOLONISATION CHALLENGE

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The paper attempts to examine African and African diaspora knowledge with the aim of projecting decolonisation as a tool to self-recovery and discovery in the black continent and among blacks in diaspora. Today, Africans have little knowledge of the indigenous religious background which prepared the background for the development of the ‘Western Civilisation’ through slave importation from the continent and introduction of missionary religions. The work adopts expository, hermeneutical and sociological interpretation of the phenomenon due to the long impact of colonisation of the continent, her rich religious history and practices have been explained away, leaving only some shadow of herself. Hence scholars of African descent have projected a common affront against Eurocentric barbaric attitude geared towards total enslavement and estrangement of Africans from their rich socio-cultural background. There is the need for a rereading of some biblical texts, hymns and hymnody with enlightenment campaigns carried out to boost the struggle against the supra-cultural impacts of Western religious ideologies through black theology and diverse revival movements. It concludes by lending voice to the hue and cry of the people as a vehicle for projecting African religious knowledge among African and African Diaspora. To showcase African virtues as possible solutions and measures to an ever changing and dynamic world of uncertainties.
CHRISTIAN ETHICS AND NIGERIAN POLITICS

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Christian ethics is majorly concerned with morality that is whether an action is morally good or bad. Ethical teachings such as social justice, gender equality, truth-telling, hard work and the likes have a role to play in Nigerian Politics. It is interesting to note that despite all these Christian ethical teachings, evils are being perpetuated by people of different degrees in the Nigerian politics and this ugly situation diminishes the role of Christian ethics in human moral development. However, it has become necessary to examine participation of Christians in politics, evaluation of ethical values in Nigerian politics and ways of promoting ethical values in Nigerian politics. In order to have a good governance in politics, Christians are to participate in politics, Christians should be the at the forefront of selecting leaders who will govern according to moral principles and when such are in power, laws against theft, dishonesty and other immoral practices will be made and when these values are imbibed and thoroughly used, it will therefore promote a good governance in Nigerian politics.
CHRISTIAN ASSOCIATION OF NIGERIA AND NIGERIAN POLITICS (1976-2018): AN OVERVIEW

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Christian Association of Nigeria (CAN), the umbrella body of Christians in Nigeria was formed on 27th August, 1976; to serve as the mouthpiece of Christians and Church in Nigeria. It started due to the activities of Sardauna of Sokoto, politics, Northern hegemony and perceived plots to Islamize the Northern Nigeria. Christians in the Northern Nigeria formed Northern Christian Association (NCA) in 1964, which later flowered to Christian Association of Nigeria (CAN). Lots of views have been expressed on the political activities of CAN, with various stands being made. Therefore, the aim of this paper is to make an overview on CAN and Nigerian politics from its inception to 2018. Methods adopt in this paper are historical and empirical. The paper postulated that CAN cannot be underrated in Nigerian political settings. The paper, however concluded that CAN has been playing vital roles in Nigerian politics and recommends that it should maintain its roles as the voice of conscience in Nigeria politics.

Victory Ogochukwu OKPALA and Arinze .T OKPALA

Over time religion has been manipulated as a source of social malaise and gullibility in human societies. This paper evaluates some religious inclinations of leaders within the sphere through the lens of Graham Greene’s the power and the glory. Previous scholarship has investigated the spiritual underpinnings of the literary text but has not critiqued it in a comparative form in relation to the Nigerian experience. Hence, this enquiry intends to fill the void. The author adopted content analysis method and psychoanalytic literary theory to uncover the reasons for the actions of the characters. Key findings revealed that the clergy like the whisky priest had ulterior motives for enrolment into the priesthood other than ministering to the spiritual needs of people, as well as being guilty of what they preached against such as immorality and drinking of alcohol. These experiences align with the Nigerian church where some religious leaders compromise their faith and Christian values. The paper therefore recommends inter alia thorough screening for prospective clerics in order to restore sanity to the church.

Keywords: Religious leader, Christian church, Congregation, spiritual need.
CHILDREN RELIGIOUS EDUCATION AND DHIMMA CONTEXTUAL REINTERPRETATION AS A PANACEA TO THE RELEASE OF LEAH SHARIBU AND NATION BUILDING

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Children objective education on religious matter will create a foundation for Christian-Muslim relation in Nigeria and nation building. As it is said “Children are the leaders of tomorrow” of which whatever they are taught at their childhood abide with them. However, few years back, the trending religious matter on its alarming side was abducting school girls by the Islamic terrorists group known as Boko Haram. Alacrity response to this challenge calls for contextual reinterpretation of dhimma, been reflected has the hostile condition for non-Muslims in the Islamic states and the paper will premise on dhimma reinterpretation as a panacea to the release of a Christian girl named ”Leah Sharibu” in the terrorists den. However, a need be to revisit the ideology of children’s exclusion and examine possible solution through the means of dialogue. The paper addresses two-dimensional burning issues: children education and dhimma reinterpretation. The paper intends to use descriptive and analytical approaches, it examines the ideology of dhimma to present day, reinterpret for the purpose of religious liberty of the captive, and we recommend the outcome of our findings with positive result through dialogue to enhance Christian-Muslim understanding.

Keyword: Dhimma, children education, nation building and dialogue
RELIGION AND PASTORALIST-FARMER CONFLICT IN NORTH CENTRAL NIGERIA: 
THE EXTERNAL DIMENSION

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Pastoralist-farmer conflict has become an incessant phenomenon in the North Central Nigeria with human casualties and material devastation. The conflict has not only become a serious security and governance issue but it is also robed in a gamut of religion. The two warring agricultural groups readily pitch against each other as a result of belonging to different religions, Christianity and Islam, making the conflict to become more volatile and intractable. The paper examined the religious dimension of pastoralist-farmer conflict and external influences that have aggravated it. The paper relied on the secondary sources of information. It was revealed that the ravaging pastoralist-farmer conflict in the North Central Nigeria has religious connotation and external influences. The paper recommended that acceptable conflict management strategies need to be developed and adopted in resolving the conflict. The security agents need to be trained, re-trained and equipped and enumerated in order to protect the porous borders to checkmate the influx of the jihadist herdsmen. Religion belongs to the private realm and should not be deployed as a means of inter-group relations. Pastoralist-farmer conflict should not be seen as environmental and scarcity issue but religious one in order to develop an holistic approach to its resolution.

Keywords: Religion, farmers, herdsmen, herder-farmer conflict, external influences
RELIGION AND VIOLENT EXTREMISM IN YOUTHS: A PERSPECTIVE ON BOKO HARAM SECT

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This paper interrogates the drivers of violent extremism in youths in a complex environment, particularly in Nigeria. This paper engages two broad theoretical frameworks that strive to explain the nexus between youth and violent extremism in Nigeria, namely the Psychological Theoretical Perspective, and the Structural Theoretical Perspective. This paper is largely interpretivist, and therefore the methods it espouses are qualitative. The paper reveals that, the key drivers of violent extremism in the youths in Nigeria includes factors such as radicalization, politicization of religion, sectarian fragmentation, marginalization, and deprivation. The paper advocates that government reassess its militarized response to violent extremism, in the light of respect for the rule of law and human rights commitments, engage in peace education, and create pathways for economic empowerment and sustainable development etc.

Keywords: Extremism, Boko Haram, Violence, Religion, Youth
LAW AND RELIGION: THE TENETS FOR CRIME REDUCTION IN NIGERIA

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The African continent, particularly the Nigerian state is a divergent and multi-religious nation where great importance is placed on religion. The belief systems impact its followers with morals and values which ought to be adhered to. It is therefore alarming that despite Nigeria’s high religious culture, the country is still one of the most corrupt and crime filled nations in the world. This article assesses and underlines the role of Religion in curbing and fighting crimes in Nigeria. The study acutely explores the relationship between crime and religion, and the effect of not giving credence to it. The study adopts the doctrinal methodology to explore the codes on crime and uses secondary data analysis to examine the impact of religion on crime reduction in Nigeria. The work finds that religion has the capacity to play a great role in the reduction of crime rates, and if the instrument of law and religion is well utilized, crimes will be adequately curbed in the society. The study recommends that awareness be conducted for various religious organizations, especially those with educational institutions, on their role in crime prevention and concludes that until the criminal Justice administration includes religious bodies in the fight against crime in Nigeria, crime rates will continue to escalate.
SPIRITUALITY AND THE REFORM OF THE PUBLIC SERVICE IN AFRICA

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The post-independence era in Africa has been characterized by all manner of problematics that have undermined the hope of those who fought for independence after the formal demise of colonialism on the continent. Socioeconomic development and democratic governance have therefore been too slow to achieve the well-being and empowerment of the citizens of the African states. This paper critically interrogates the role and responsibility of the public service as the powerhouse of the African state in determining the state’s governance capacity, and the eventual ability of African states to achieve good governance that will transform the lives of Africans. While it is very critical to the transformation of the African states and their governance capacity, the public service system itself has been less than optimal in delivering democratic goods and services to the populace. These are due to so many colonial and postcolonial variables that call for the urgent reform of the system in ways that will transform Africa into a space of developmental states. Previous studies on developmental states and the roles of public service reform have majorly been concerned with the business of reform as mainly technical and operational matters, with little attention to the role of spirituality in the instigation of performance and productivity which are core elements of a developmental state. This paper will explore the critical role that spirituality plays in the rehabilitation of the workplace. This is especially more critical in the plural states of Africa where religion and religiosity determine the negative dynamics that have undermined the capacity of the state to empower its citizens. The paper will attempt to situate spirituality as a core professional element that trumps the religious affiliation and sentiment of the public servants in the imperative of reforming the public service system in Nigeria.
A FEMINIST INTERPRETATION AND RECONSTRUCTION OF JOHN 7:53-8:11 IN THE LIGHT OF VIOLENCE AGAINST WOMEN AND ITS RELIGIOUS IMPLICATIONS TODAY

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This paper investigates “A Feminist Interpretation and Reconstruction of John 7:53-8:11 in the light violence Against Women.” This comes on the heels of the fact that violence against women is not only a fact of the contemporary times but was there in the days of Jesus Christ. The paper using two major theories of Feminist hermeneutics, especially the Hermeneutics of Recounting Tales of Terror in Memoriam and the Hermeneutic of Documenting Cases Against Women in the Bible and social feminism theories of Radical Feminism and Liberal Feminism. This work brought to the fore that in most interpretation of John 7:53-8:11, the emphasis has been on forgiveness of sin and the issue of οὐ ἀναμαρτητός (that is one without sin) without any note about the andriarchal system of which the ‘adulterous’ woman was a victim of. This paper which used the New Revised Standard Version (NRSV) as its preferred translation because of its gender sensitivity arrived at the conclusion that, the whole episode was male orchestrated; the Scribes and Pharisees bringing the woman to be judged by Jesus without the man in the alleged “adultery” case tantamount to judging the female fold different from the male fold; and that, there was no actual committing of adultery by the woman who was brought to Jesus, but she was brought to Jesus because of the inferiority, weak and vulnerable place of women in Jesus’ andriarchal community. Hence, Jesus setting the woman free typified the role of religion as the vanguard in ending violence against women.

Key words: Feminism, Andriarchal, violence against women.
AN ASSESSMENT OF CHRISTIANS’ INVOLVEMENT IN POLITICS AND DEMOCRATIC PROCESSES IN NIGERIA IN THE CONTEXT OF THE BOOK OF NEHEMIAH

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Politics is the science of civil governance and a methodology of enacting activities associated with running a government, an organization, or a movement. It involves political maneuverings, or diplomacy between people and groups especially when power and interests are considered as interplays for political leadership. Politics involves party formation, running of societal and community affairs, and it has been basically branded as “dirty” by many Christians in Nigeria. This is responsible for why Christians’ involvement in politics varies throughout the world and their participation in politics and the democratic processes has become an integral part of contemporary discourse on development and governance. In spite of the clamour for Christian believers to actively participate in politics and democracy by international organizations, research consistently shows that in many parts of the world Christians still linger on the fringes of political realm and their participation in government structures and the democratic process remains low. Democracy is a system of government by the people, especially rule of the majority, on the other hand, religion is the belief in and worship of a superhuman or supreme being controlling the universe, especially a personal God or gods. Therefore, this paper assesses the participation of Nigerian Christians in this vital institution of development and growth. This paper also embraced a brief exegesis of the Book Nehemiah and unraveled the dimensions of political participation required from Christians in Nigeria.

Keywords: Christians, diplomacy, government, politics and religion
This paper investigates “Biblical Deborah and Mary Mitchell Slessor – A Comparison in Time and Space and Lessons for Contemporary Africa.” Worthy of note is the fact that, for some of the religions of the world women are a problem; from time immemorial they have been subordinate to men, second-class in the family, politics and business, with limited rights and even limited participation in worship. This is not different from the epochs of both biblical Deborah (Judges 4-5) and Mary Mitchell Slessor, the White Queen of Okoyong. In the time where andriarchy was the rule of the day, there arose two women at different places, times yet with similar circumstances to salvage the people and bring about God’s mission to the human race. Though both operated within the context of the mission of the church, theirs was missio dei not missio ecclesiae, because in their age, missio ecclesiae used more of patriarchal instruments while mission dei was/is involve in using human and the entire oikoumene. The peculiar things about the epochs of both Deborah and Mary Slessor are best described in the text, "...in the days of Jael, the roads were abandoned; travelers took to winding paths. Village life in Israel ceased, ceased until I, Deborah, arose, arose a mother in Israel” (Judges 5:6-7). Both characters are not just worthy of study but close comparison, and this is one of the reasons for this paper. Drawing insights from both characters using historical methodology in the study of religion and the Feminist Biblical Hermeneutics of the Reconstruction of Biblical History among other feminist theories as approaches in evaluating Judges 4 & 5 in respect of the life of Biblical Deborah and the life of Mary Mitchell Slessor, the work concludes that in the missio dei, God whose plan for an egalitarian society uses all genders equally to bring to pass God’s mission. The significant of this work lies not only in it providing a tool for further academic research but in the lessons to be drawn for the present political and religious dispensation in Africa in particular and the world in general.

Key words: Feminist, andriarchal culture, Deborah and Mary Slessor
THE INTERPLAY BETWEEN CONTEMPORARY WORLD POLITICS AND ORGANIZED CHRISTIANITY AS A SOURCE OF CONFLICT IN THE 21ST CENTURY

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The interaction between the Organized Christianity and contemporary world politics is often a source of division, hence, conflict due to their uncompromising stance. Some of these issues have serious consequences on the co-existence between Christian faith and politics. The issues in this category include the sacredness of human life and the understanding of what marriage and the family should be. Other issues are whether religious education should form part of the educational curriculum, or whether legislations relating to LGBTQ relations must be obliged to all citizens and religious or faith based communities. Nevertheless, these were bitterly contested by the Christian faith. However, the Christian stance on some of these issues are fast changing. The theoretical framework that underpin this study is the Structural-Functionalism theory. The research concluded that contemporary politics sets the agenda of how citizens including adherents of the Christian faith should relate with one another and how the right of each citizen is to be maintained. Furthermore, the world politics is fast relegating Christianity into a mere charity. Contemporary politics has an overarching influence on the Christian faith and how the organized Christianity is to be run to a large extent. The Christian seems to have little influence on the world but the world influences the Christian theology.

Key words: division, conflict, politics, violence, Christian faith.
CHRISTIANITY AND CHILD TRAINING: AN APPRAISAL OF PROVERB 22:6

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Over the years, some parents, minister of God inclusive, seem to have difficulty in raising Godly children. Parenting has become a tough job in our society and this has posited a great challenge. Christian’s values and morals appeals to be fading away from one generation to another and yet less attention is being paid to child training. Since the Church is also one of the agent of child training, this paper appraise proverb 22:6 and attempt to provide a good exposure to child training for the benefit of parents, the Church and the society at large. The researcher makes use of historical and exegetical methods for effective achievement of his goal. The findings reveals that agent of child training has positive or negative influence on a child an therefore recommended that while parents should learn to build self-esteem on their children, by positive form of communication, government should create an enabling environment for child training from kindergarten to secondary schools level. The Church should re-emphasize the purpose of training and discipline of children to couples at worship centres and seminars. In conclusion, children are vessels and future if any society and must be handled with utmost care.

Key words: Christianity and Child Training
GODS, GUNS AND GNOSIS: A PHENOMENOLOGICAL EVALUATION OF RELIGIOUS INTOLERANCE IN CONTEMPORARY AFRICA

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In recent times, Africa has been challenged on many fronts by experiences or phenomena that ordinarily should unite its peoples. One of such phenomena is religion, an instrumentalisation of which in post-colonial African politics, has been responsible for the emerging culture of episodic violence and political instability plaguing Africa. Drawing historical insights from religious experiences in Egypt, Nigeria and the Central Africa Republic, this paper examines how fanaticism, post-colonial global politics and radicalization have become agencies of religious intolerance in contemporary Africa. This paper argues, from a phenomenological standpoint, that in all these, metaphysical pride and epistemic fixations on the part of purveyors of religious beliefs and tenets are veritable impediments to tolerance in Africa. To this end, it further argues that to addressing this challenge, believers and subscribers to religious ideologies should cultivate a metaphysical temperament of ‘letting be’, engage in deep thinking about existential situations and eschew obnoxious superstitions and meta-narratives that instrumentalise others as inferior persons.

Keywords: Religion, intolerance, Letting-be, Phenomenological temperament
RELIGION AND CLASS THEORY OF TERRORISM: FOCUS ON BOKO HARAM INSURGENCY AND NIGERIAN CAPITALIST EXPLOITATION

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The conflicting ethno religious and linguistic groups in Nigeria have been constantly burdened with the trouble of sectarian tensions and violence. This paper adopted theoretical discussion of Karl Marx’s Historical Materialism in order to shed light on the discourse of religion and terrorism that pervade the contemporary global society, and present a class theory of religion and terrorism using Boko Haram insurgency in Nigeria as an exploitative tool by the ruling class. This theory states that terrorism is an expression of an unending class struggle implicit in the hidden structures of oppression and structured contradictions of global capitalist system. The antagonistic class relations between the ruling class and the lumpen class translate into state and individual terrorism that have featured prominently fake religiosity in the recent times. Religion and insurgencies are used as tools to create class consciousness and perpetrate exploitation. The paper concludes that as long as the endemic socio-economic problems caused by global capitalism remain, the use of fake religiosity and terrorism will inevitably become a recurrent event or normal social response to the Nigerian state of affairs. Recommendations suggested the adoption of short to medium term strategies pursuing concurrently with the long term strategy of resolving the crisis in Nigeria’s nation-building processes, in order to curb and neutralise Boko Haram insurgencies. Islam no doubt being a religion of peace should adopt Islamic tenets and sanctions to punish those bastardising the genuine peace and tolerance upon which Islam is anchored. If these measures are sincerely adopted, they will ameliorate the globally battered image of the country caused by terrorism and cases of insurgencies and facilitate national development.

Keywords: Religion, Class Theory, Terrorism, Capitalist Exploitation, Boko Haram Insurgency.
A PRAGMATIC ANALYSIS OF POLITICAL LANGUAGE: A CASE STUDY OF PRESIDENT OBAMA’S ‘FAITH AND POLITICS’

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Politicians, in legitimising their ideologies exploit language. They consciously produce specific kinds of speech acts in order to covertly authorise their beliefs and persuade their audience. A plethora of studies exist on propositional meanings in Nigerian political speeches nonetheless a paucity exists on utterance meanings in foreign political speeches. Therefore, this paper investigated the kinds of speech acts Obama employed in legitimising his ideology about religion in his 2006 political speech titled *Faith and Politics*. The mixed method was adopted. A total of 180 sentences in the speech formed the population of the study while only 12 systematically selected performatives with pronoun ‘I’ subjects constituted the sample size of the study. Allan Speech Acts Theory was employed. The findings revealed that Obama used both direct and indirect speeches. In the direct category, the speaker used a preponderance of Constative Assertive acts (91.6%) and only (8.33%) verdictive acts. However, for the indirect category, the eloquent speaker employed a preponderance of disputative acts (50%), verdictive acts (16.67%), concessive acts (8.33%) and directive acts (25%). The results implied that president Barrack Obama legitimised his religious ideologies more through the use of indirect speeches as he disputed opposing views earlier affirmed by his opponents. This study recommends that hearers of political speeches should give adequate attention to implicit meanings in political discourse and not only listen to overt meanings.
THE PLACE OF RELIGION IN OATH TAKING IN AFRICAN JUSTICE SYSTEM IN A WORLD OF TECHNOLOGICAL INNOVATIONS

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Justice is a complex concept. It is more complex in Africa owing to the wholesale adoption of colonial legal systems. Justice in this context involves application of laws to litigations. To attain human mediated justice courts in Africa as inherited from their colonial masters make witnesses in court matters take oaths in order to make their testimonies admissible. Testimonies are weighed against one another and juxtaposed to extant laws to arrive at court decisions. The oath taking recognises different religious inclinations. This paper critically considers the role of religion in oath taking and the effect on the quest for substantive justice in African courts. The oath reliant testimonies are further measured against technological tests in the new age. The paper examines the conflict of the testimonies against technological realities as shown in outcomes of decisions of the courts. The paper relies on illustrations through selected celebrated cases from four regions of Africa.

Key words: law, religion, oath, evidence, technology and justice
TAMING RELIGIOUS INSURGENCIES FOR PEACEFUL COEXISTENCE: APPRAISING THE INTER-FAITH DIALOGUE EFFORTS IN NIGERIA

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It is no longer news that Nigeria has been grappling with religious extremism and insurgencies. The activities of religious insurgents and fundamentalists which pervaded the Nigerian landscape over the years have threatened her corporate existence, security of lives and properties, and peaceful coexistence of the diverse people. Different factors have been espoused in literature as responsible for such threat to a stable society. While many are internalised and blamed on governments of the day at both the national and state levels, others point to the influence of religious teachings of Islamic scholars whose ideologies are seemingly strict in their presentation of Islamic jurisprudential and textual analysis. Meanwhile, the imperative of inter-religious dialogue in a heterogeneous, multilingual and multi-religious entity, such as Nigeria is incontrovertible. From all indications, it appears that the efforts of inter-faith dialogue aimed at cordiality, unity and tolerance among religious adherents seems to have yielded diminutive success. Using the descriptive research method, this paper appraises the efforts of inter-faith dialogue in taming religious insurgencies in Nigeria, with a view to identifying the loopholes in the efforts as well as prospect for peaceful coexistence.

Keywords: Religion, Insurgency, Peace, Interfaith dialogue, Nigeria
THE EFFECT OF RELIGION ON THE VOTING PATTERN IN NIGERIA: A CASE STUDY OF 2015 PRESIDENTIAL ELECTION

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The study investigated The effect of religion on the voting pattern in Nigeria (a case study of 2015 presidential election). Objective include; To examine the link between religion and voting pattern; To evaluate the various reasons why religion was a determining factor in the 2015 election of presidential candidates results; To proffer solutions to the problems created by the influence of religion in politics. The study also entails the conceptual clarification of religion and politics. The theoretical background of the study is rational choice theory and its assumptions. The study employed the descriptive research design and tooled the questionnaire to draw the subjective opinions which makes up the primary data for the study. The sample space consist the Muslim and Christian religious group. The study used the simple percentage and frequency count to analyse the results of the questions collected. The result of the study show that religious pattern influence the voting pattern of the people. The study shows also that religion was a determining factor in selecting candidates. The study recommended that (NOA) the National Orientation Agency should organise seminars on the parameters in choosing a candidate to vote.
HATE SPEECH AND NATIONAL INTEGRATION IN NIGERIA

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National integration, otherwise termed nation-building, national unity, national cohesion, national loyalty, or the national question is cardinal to the survival, progress and development of Nigeria. National integration is the awareness of a common identity amongst the citizens of a country. It means that though citizens belong to different castes, religions, regions and speak different languages, they still recognize themselves as one. This kind of integration is very important in the building of a strong and prosperous nation. National integration is a process, not an end in itself and it is usually affected by contending social forces. At the crux of these social forces is hate speech. Hate speech is considered as any speech, gesture, conduct, writing or display, which could incite people to violence or prejudicial action. It portends a dangerous scenario for the corporate image and existence of Nigeria as an entity, hence the need to appraise the interlocking relationship between hate speech and national integration in Nigeria. This study is descriptive in nature and will rely heavily on secondary data – Documents, reports, periodicals, journals, published and unpublished works, Magazines and Newspapers, Documentaries and internet sources. It is revealed in this study that Hate speech has eaten deep into the bone marrows of Nigerians and it has continued unabated. The hatred between the ethnic groups that make up Nigeria has intensified as the use of hate speech continues unregulated. Political leaders in Nigeria use hate speech to divide and rule the people already divided along ethnic and religious lines. Herein lies the need for deep introspection on the centrality of National integration.
THE NEED FOR INDIGENOUS COSMOLOGICAL REAWAKENING IN AFRICA: A REAPPRAISAL OF THE DYSFUNCTIONAL CONTENT OF THE EXTERNAL RELIGIONS (CHRISTIANITY AND ISLAM) VIEWED AGAINST THEIR PRACTICAL RELEVANCE TO AFRICAN DEVELOPMENT IN CONTEMPORARY TIMES

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African Traditional Religion had/ has a worldview that embraces the holistic content of the African person and persona. His economic, social, political constitution were wired to the spiritual configuration of this cosmology. It is on the strength of this fact that the ancestors continued to play active and positive roles in the affairs of the living. The wisdom gained through experience and age had the natural responsibility to ensure the maintenance of peace which made sure that perfect law and order prevailed in the various societies. The invasion of Islam and Christianity into the cosmological space of Africa created serious dysfunctional disequilibrium in the religious sphere of African existence. It might be tempting to adumbrate certain indicators as pointers to the benefits of those two foreign religions, however the overall effect of this foreign religions of the ethos and way of life of the African has rendered him susceptible to various aspects of economic exploitation. This is the main problematique for this paper. The paper will interrogate various nuances of this problem and generate conversations that will not only enliven the debate but also put on the table plausible solutions to this problem purely derived from the African indigenous knowledge perspective.
UNDERSTANDING THE INFLUENCE OF RELIGION ON NIGERIA IDENTITY POLITICS AND NATIONAL INTEGRATION

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Genuine National Integration in Nigeria amidst different religious beliefs, societal configurations (ethnic group and culture) and politics of identity has been contentious. Religion affects society and politics. Religion has been at the center of several burning national question that transcend state and power for instance the question of Secular State, societal integration, Ethno-Religious Mobilization and the Identity of Politics. Nigeria, since independence has been face with the problem of religion that brought forth questions if religion is a potential source of conflict or a resource for peace in Nigeria. The two dominant religions in Nigeria- Islam and Christianity, through the role-played by individual and organizations been finding their rightful place in Nigeria state and societies. This has divided the country and the positivity of amalgamation of the country in 1914. Amidst proffering answers to his controversial questions, chauvinist politician, elite and men of high and low places have exploited the power of religion and the difference in societal backgrounds to forge an identity for Nigeria politics to promote their personal interest. The identity has affected the state, national unity and process of nation integration today. The paper seeks to interrogate the influence of religion on identity of politics and national integration.

Keywords: Religion, Nigeria State, Identity Politics, National integration
MONEY LAUNDERING AND TERRORIST FINANCING IN NIGERIA: AN OVERVIEW

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Money laundering and terrorist financing have become global epidemic and can have a corrosive effect on a country's economy, government and social well being. Money laundering is always accompanied by criminal activities generating economic gains and to our society, the damage is obvious. Money laundering not only destroys the fairness and equality principle of market economy, disturbs orderly competition, damages reputations and normal operations of financial institutions, threatens the soundness and safety of financial systems, but also becomes the source of corruption and erodes the social fundamental institutions. In other words, money laundering and terrorist financing have interlaced with each other and threatened global security. Recent events showed that terrorist groups also build financial empires, the purpose of which are specifically to undermine public safety and international financial stability. In this regard, Nigeria is not an exception as huge amount of money moves out of the country to fund illegal activities. As money laundering increases, the activities of terrorists also increases. No wonder the act of terrorism is growing in the country and also becoming difficult to stop. This paper, therefore, looks at Money Laundering and Terrorist Financing in Nigeria. To achieve this various literatures on money laundering are reviewed. Recommendations are also made on how Government can reduce this global epidemic in Nigeria.

Keywords: Money Laundering, Terrorist Financing, Security
In this paper, we argue that contemporary uncompromising feminist ideologies and sustained activisms have played pivotal roles in the exposure of women in Western literature and societies. As could only be expected, these have engendered cynicism from their critics, mostly men, who have dubbed the dynamic experience as self-serving, superficial and transient. On the other hand, the more time-tested indigenous religion, rather than ideologies and activisms, has provided notable exposures of women’s roles in the Yoruba universe, and its organic nature makes it a prevailing encounter. This fact is particularly revealed in Ifa literature. Ifa, one of the oldest oraliterate traditions in Africa and the pan-African world, speaks to all aspects of the Yoruba worldviews and provides arguably the most authentic indigenous epistemology of the people, as well as speak authoritatively to the nuances of the people’s existence. Thus, in an apolemic way, the current paper explores existing discourse of women’s roles in Ifa from three broad spectra: life, death, and the latent continuity of the cosmos. Excerpts from Odu Ifa (the sacred verses of the Ifa literary corpus) are used as data to shed critical light and deeper insight into this perception with the conclusion that the best way to truly understand womanism in Yoruba religion is to understand the viewpoints of Ifa on the subject.
Oyo Empire was a powerful Yoruba polity in what is today southwestern Nigeria. Internal conflicts led to collapse of the kingdom in the 1830s. Christian missionaries played an important role in the signing of the treaty to end wars in the Yoruba States. However, spread of Christianity was sustained through education that led to widespread missionary Schools and Churches. Although Anglicanism had reached Oyo by 1853 that saw to the construction of church and school, the CMS training institute started in Abeokuta same year. The training institute was later relocated to Lagos between 1868-1896. A notable event was when the CMS institution was transplanted from Lagos to Oyo in 1889. By 1942, the proprietorship of the college was transferred to the Church of Nigeria (Anglican Communion). The missionaries replicated European architectural styles such as gothic architecture into church designs in Nigeria. Gothic architecture in churches had a great emphasis on Art. It had emphasis on complex geometric shapes especially stained glass art. Stained glass Art featured prominently on East Windows of Anglican Churches in Nigeria. The stained glass art usually tells associative stories about the particular church in which they are displayed. This paper utilizing a mixed method approach will under study and document the stained glass art of selected Anglican churches in Oyo and trace their history, uniqueness, symbolic meanings and adaptation by the local community.
AJAMI-ARABIC MANUSCRIPT HERITAGE IN NIGERIA: RESOURCE FOR HISTORICAL RE-CONSTRUCTION

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The term Ajami is a complex body of linguistic phenomena. It is a process of linguistic domestication of Arabic scripts in written communication. It is wide spread not only in Nigeria but in many parts of Africa and Asia. Its usage predates colonial rule, therefore colonial officials mastered and employed it in their correspondences with emirs. Ajami script received a boost in Sokoto Caliphate, it was used to compose local poems and waka during preaching and other Islamic religious assembly. Today, Ajami-Arabic script is used in Hausa, Fulfulde, Nupe, Kanuri and Yoruba languages. It is interesting to note that Ajami –Arabic script has gained international recognition and it keeps space with science and technology. Consequence upon this, paper attempts to discuss the foundational ideas of Ajami –Arabic script in Nigeria, its evolution, development and continuous existence. The paper x-rays its contributions to scholarship in the distant past and its usefulness in historical re-construction of Africa and Nigeria. The paper concludes that Ajami-Arabic script is part of indigenous African culture and its skill enhances literacy among people in Nigeria.

Key words: Ajami, Manuscript, Heritage
IN SEARCH OF AN ENDURING NATIONAL SECURITY, CAN RELIGION HANDLE IT?

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This study explores how national security strategies are influenced by religious faith and practices. Over the years, Nigeria has struggled to articulate the relationship between religion and the state. The colonialist seemingly bequeathed to the state, a secular regime and independence which were propagated by the colonial authority which eventually pose a challenge to the nation thereafter. On the one hand, there was the Northern Muslims groomed under the indirect rule which accommodate the Sharia legal system and on the other hand, there was Christian in the South abhorred by the Northern Muslims. Consistently, the north has advocated for Islam-State to replace the extant secular regime. In this study, the security of a nation that includes its citizens, economy and institutions and it is regarded as the duty of the government. It is conceived as protection against military attack and non-military dimension including terrorism, crime, economic, security, environmental security and cyber security. In order to curb this, government relied on a number of measures including political economic and military power. Religion has been situated as the de facto and de jure frontiers of the state in curbing the menace of insecurity. The question now is that in view of the functions and the roles of religion in the state, can religion provide an enduring security for the state? It is against this background that the study seeks to delineate the conceptual boundary of religion and politics while evaluating the functionality of religion to tackle the challenges of national insecurity.

Key Words: National Security, National Insecurity, Religious Faith, Religious Practices and Terrorism
AFRICA’S DEMOCRATIC TRANSITION DISCOURSE

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Nigeria, to all intent and purposes, represents a lot of hope for Africa sub-Saharan in democratic transformation, nurturing and consolidation. Perhaps, and most essentially it is pretentious to mention by the passing that the wild-wind of democracy blowing across all the continents has left an indelible mark in Africa, and by these forces of change, democratic project has of recent especially at the close of the 80s become an inevitable brought forth by the close of Berlin wall, an event signifying the end of authoritarianism in the eastern Europe and the communist policy, and the establishment of multi-party democracies. The contraption has been least tolerated and the civil society are galvanized and thus becoming a major political theory of transformation. An event started in Philippines with the removal of Ferdinand and Imelda Marcos by the teeming majority of people demanding political reform to Benin Republic with an effective convocation of People’s Republic expressed through the Sovereign National Conference. The similar uprising has led to the ousting of the 23 years old regime of Ben Alli in Tunisia. The French people revolution of 1786 displaced King Louis xiv from the palace, ditto the sack of the Romania emperor and his royal family from the palace. In Nigeria, the sense of honour and prestige of the armed force has been impugned in an endless coups and counter coups, and endless transition programmes mounted by the insincere and uncommitted military organization leading to uprising. Arguably, the second generation of military rule had been a great disservice to the nation, and became prostrate, in solving the nation’s socio-economic and political problems, problems that justified their intervention in the first place leading to agitation and counter agitation of political reform and a return to civil political rule. These experiences have demonstrated to both theorists and politicians that people are the ultimate vanguard of democratic change and reform.
BOKO HARAM INSURGENCE IN THE LAKE CHAD AXIS: THE ROLE OF FOREIGN LANGUAGES (FRENCH AND ENGLISH) IN CURBING THE CRISES

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When one takes a look at what Boko Haram caused in the Region of Lake Chad, most especially in Nigeria, the torment, the atrocities, killing of innocent souls, heinous crimes it committed on citizens most especially Nigerians in states like Bornu, Yobe and in Niger and Tchadians towns near Nigeria border and even in Cameroun for more than a decade despite all military measures taken by countries concerned, it is high time, we look into other means of combating the insurgency. This paper is set to look into the role foreign languages like French, English could play in helping to put a stop to the insurgency.
CASE STUDIES IN RELIGION AND THE STATE IN AFRICA:
NIGERIA AND GHANA COMPARED

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This study examines the relationship between state and religion in Nigeria and Ghana and its impact on human security and overall human development in both countries. Relying on Rajeev Bhargava’s classification of state-religion relationships, the author argues that a fuzzy link between religion and the state such as in Nigeria, which merely claims secularity but does not practice, breeds mistrust and religious violence and stifles human development. However, neutral/disengaged and secular states, such as Ghana, enjoy relative peace and rapid economic development devoid of religious violence. Truly secular states seek to balance and ensure equitable relationship between political and religious institutions, through strict adherence to the principles of human rights and equal citizenship. Unlike neutral or disengaged states, secular qua secular states often intervene to reform laws that violate religious liberty, human dignity, freedom of conscience, and gender equality. Secular states give equal respect to all religions and non-believers thereby promoting peace and political stability. The author concludes that the nature of religion and state relationship is a key determinant of peace and security in a country.

Key words: Nigeria, Ghana, State, religion, secular, security, human development
PUBLIC POLICY AND CITIZENSHIP QUESTION IN NIGERIA: IMPLICATIONS FOR NATIONAL UNITY

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For a plural and ethnically differentiated developing country like Nigeria, the citizenship question tends to generate emotive reaction. This controversy plays out in almost all contested sectors viz: educational institutions, government establishment, political appointments etc. More significantly, the controversy has brought once more to the fore such issues as the native/settler question, land ownership, primordial loyalty as well as the right of belonging in the state amongst others. This essay therefore sets for itself the task of interrogating the place of public policy in the mediation of this crisis. Thus the paper aims to examine the pre-colonial, colonial as well as contemporary trajectories of this phenomenon; explore the significance of identity politics as a causative factor of the crisis; attempt to explore the current public policy thrust in the amelioration of the crisis; and finally, provide an alternative paradigm with the aim of advancing mutual understanding in a multi-ethnic setting like Nigeria.

Keywords: Citizenship, Indegeneship, Belonging, Public Policy, and National Unity.
CLAIMING REGION FOR GOD: TRANSNATIONAL PENTECOSTAL CHURCHES AND REGIONAL SOCIAL CITIZENSHIP AND SECURITY IN WEST AFRICA

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This paper investigates the governance implications of transnational proliferation of Pentecostal-charismatic churches and their construction of a new regionalism fraught with competing and contradictory community social citizenship rights claims in four West African countries: Côte d’Ivoire, Ghana, Nigeria & Togo. Pentecostals claim “freedom of religion” as a regional citizenship right guaranteed by Economic Community of West African States (ECOWAS), convinced about their calling to create a new regional order freed from the devil and occult forces. A multifaith region “claimed” only for one God is likely to be unstable; and could potentially exacerbate the underlying structural causes of conflict in a region hemorrhaging state authority and overall legitimacy. I adopt the new regionalism and governance analytical frameworks, open-ended elite interviews and participant observer data-collection techniques to guide an ethnographic case study of 50 Pentecostal churches in the four countries to evaluate how their interventions—countered by other faiths—buttress or undermine conflict resolution and peace-building. Framing Pentecostals as regional actors extricates an essentially transnational religious movement from the extant scholarship stuck in a national orientation. More importantly, the paper fills an important knowledge gap about how the rise of transnational faith-based civil society organizations in general and Pentecostal-charismatic churches in particular are impacting state-society relations, regional identity formation and regional conflict dynamics in Africa. It also points to new insights and kicks off debate about new societal security and conflict management regime for a religiously divided West Africa, to complement extant arrangements that target boundary disputes, ethnic rivalry, cross-border insurgencies, health challenges, organized criminal activities, terrorism and environmental degradation as the only sources of transnational security threats.
COMMERCIALIZATION OF PRAYERS IN MOTOR PARKS AND REFLECTIONS ON SHARED LIFE INSECURITY: A STUDY OF PRAYERS IN SELECTED MOTOR PARKS OF A SOUTH-EASTERN NIGERIAN CITY

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Africans are known to be religious, and nothing happens without a cause for instance, journeys or safe travels/trips are made possible if the gods allow. It is an acceptable phenomenon to pray in motor parks (led by a passenger or prayer vendor) before embarking on a journey. In Nigeria, prayers which used to be a sequestered activity in private spaces have metamorphosed into a burgeoning activity in public spheres as commercialized prayers. This study sought to gain in-depth understanding on the motivations, perceptions, and impact of monetized prayers through thematically analyzed in-depth interviews, and observations in selected motor parks in Awka, Nigeria. Findings show commercialized prayers as a common feature in motor parks across Nigeria, which attracts mixed reactions from passengers, and transportation stakeholders. Motivations for prayers in motor parks range from safety concerns, avoidance of accidents, and prevention of perceived evil forces; obeying Christ’ great commandment, call to evangelization, among others. Perception of these prayers by the prayer vendors (pastors) varies, ranging from being seen as ‘noble job, disturbance, and ministry work’. The study establishes that there is need to reposition Africans through reorientation while concerted efforts are required by transportation stakeholders in ensuring that safety concerns are met.

Key words: Prayer vendors, Transportation, Safety, Accidents, commercialization.
COMPARATIVE ANALYSIS OF POLITICAL PARTIES AND POLITICAL BEHAVIOUR: THE TREND FOR DEMOCRATIC PRINCIPLES

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The attitude towards partisan politics and the played dynamic by political parties is relatively deviated from expected adherence to the constitutional ethics of politics. Whens issues of acceptance of polices, safe, efficient and ethnics factors are at stake, the political parties will continue to struggle endlessly in an effort to maintain a system that works. The analysis is situated in the context of political parties and partisan political behaviour in contemporary societies and developing nations. Recent research of empirical evidence shows that most of the political party is more or less, not too active in playing their instrumental role in the political system, such as unifying, simplifying and stabilizing the political process. This is however traced to the problem of ethnic politics that have been dominated by tribalism. The rising clamour for political development needs re-structuring and correcting the abnormalities in the center of polity to address the flaws in our political system. The paper argues that political parties and political actors are some of the vital instrument of attaining societal goals of democratic principles for peace and durability. Issues of ethnic and partisan politics was also discussed, as it relates to questions and issues of political ideologies. It is in the findings that this paper examines some of the issues that have been seen revolving the true practice of political parties and its activities towards the democratic trend of a society, that help to resolve questions surrounding the issues of politics and governance in developing countries. These issues are seen as an aberration that have characterized politics and political behaviour especially in the aspect of transparency and fulfilling its purpose of existence. The paper argues that the transition of developing nature of states largely depends on the political structures, party politics and the nature of constitutionalism following the level of democratic awakening. The paper concludes that politics and political behaviour are all human factors that play a vital role in the development of contemporary societies. They drive the wheel of nations towards its goal attainment. It relied on documentary and primary sources of data collection and empirical analysis.

Keywords – Development, ethnicity, partisan politics, political behaviour, political parties.
CONTINUITY, CHANGE, AND SURVIVAL STRATEGY

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Continuity and change have always served as backbone of survival strategy. Previously, when the global environment was stable, the strategies were largely evolved around the issue of continuity. Some important strategies in this respect are that of “continuity” and “logical incrementalism.” Nothing ever is constant in life. The only thing that is constant is change. There are changes that we look forward to and those we fear might happen. No matter what, things will not stay same. The world is dynamic and continuous. Everything in it keeps changing. Human beings, animals, culture, experience, values, beliefs and lots more, all go through changes. not leaving behind technology and communication. However, in the last few decades, globalization processes made the international environment highly turbulent, especially with the introduction of borderless society. The concern for “change” has received immense interest, both by strategic thinkers and practitioners. Because, life most continue in spite of the changes. This has prompted for a fresh reappraisal of strategic thinking and practice to introspect about significance of continuity in leveraging effectiveness of change. The main proposition of this work is to envisage that strategic management of change could be better leveraged with clear understanding of continuity of the international system or organizations, and consciously managing the vital and desirable areas of continuity along with change rather than leaving continuity to be managed by default. Continuity of any good process, provides the bedrock along which the flow of change could be channelized.

Keywords: Continuity, Change, Strategy
CREATIVE HANDS OF DEMAS NWOKO ON DOMINICAN CATHOLIC CHAPEL  
IBADAN, NIGERIA  

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Artistic forms and images have been used in the service of God across the world. The pioneer Christian churches embellished their sanctuary with visual creations to preach the gospel and glorify God existence and his presence within the sanctuary. Catholic Church played significant role in the building and beautification of pioneer places of worship. The early Christian art that covered the period 300 to 800 AD and consisted of the art of Byzantium in the Near East and the Western Roman Empire remains a living testimony. Artist full participation in the building and beautification of worship centre promotes creative industry. Dominican Catholic Chapel Samonda Ibadan, Nigeria is a typical Catholic worship centre built by a renowned Nigerian artist Demas Nwoko. The complete configuration of the building is an epitome of artistic excellence made of wall, roof, pillar, door, images and interior furniture carved and constructed by the same artist through Catholic commission. The artist used wood predominantly and creatively as alternative to foreign materials. This ascertains the quality embedded in the use of local materials to certify our local needs for better advancement. Recommendations and suggestions are made in the paper to project the usefulness of wood materials for the service of God and humanity.
**LĀJAMĀ⁶⁹ IDEOLOGY: A NEW TREND IN SALAFISM IN SOUTHWESTERN NIGERIA**

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One major challenge facing Islam among the Yoruba Muslims in southwestern Nigeria is the emergence and growing influence of Lājamā⁹ ideology. This ideology frowns on groupings into associations (jamā⁹) within the Islamic fold. To them, all Muslims must be under one leader, and all forms of existing associations are nothing but Bid’⁹(a)heresy). The problem of this line of ideology is their insistence in waging serious campaign against existing Muslim associations such as MSSN, NASFAT, Ansar-Ud-Deen, etc that exist to propagate Islam and provide essential supports for Muslims over the years. This tendency portends great dangers for unity, harmony peaceful coexistence not only within the Muslim communities but the society at large. The ideology also has an uneasy relationship with the Muslim Students’ Society of Nigeria (MSSN) from where it springs up, and draws members particularly in southwestern Nigeria. Since its formation in the late 1950s, MSSN has served as the umbrella body for the Muslim Students in both formal and informal education setup and has made tremendous achievements in the practice and propagation of Islam in various institutions of learning in the country. It also strives towards achieving religious harmony in the country. Thus, LāJamā⁹ ideology has emerged as a threat to the organization. The pertinent questions arising are: what is the foundation of LāJamā⁹ ideology in Islam? How did it percolate to southwestern Nigeria? Who are the protagonists? What is the mode of propagation of the ideology? What are the effects on the Muslim community of Southwestern Nigeria? What is its relationship with the MSSN? How can this ideology be countervailed? Using primary data gathered from fieldwork conducted in Southwestern Nigeria, this study seeks to interrogate the foregoing questions and thus advance the possible ways of strengthen the unity of the Muslims in this part of the country.
TRANSFORMING ETHNO-RELIGIOUS VIOLENCE IN BENUE STATE, NIGERIA
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Ethno-religious conflict exist in many states in the northern part of Nigeria as well as the middle belt region; some of the states in this region include Adamawa, Taraba, Niger, Kwara, kogi, kaduna, Gombe, Bauchi, Borno, Benue, Yobe, Nasarawa and Plateau. Many Conflict in this part of the country always have traces of religion and ethnicity. The middle belt for example is characterized by various ethnic groups with various languages which include Berom, Tiv, Jju, Idoma, Igala Igbira, Yoruba Koro, Atyap and Gbagyi among others. In Benue State, there has been records of series of ethno-religious violence which has claimed the lives of many as well as resulting to loss of properties, leading to a good number of displaced people. Over the years, there have been studies on conflict in this area which were mainly from conflict resolution to conflict management. There is scarcely any document on conflict transformation studies in the area. Because of the constant occurrence of ethno-religious conflict in this area, there is need for the consideration of a sustainable peace initiative that would sustain a peaceful environment. As part of recommendation, sustainable peace projects and programs should be practiced in this state so as to promote conflict transformation.

Key Words: Conflict, Conflict Resolution, conflict management, conflict transformation and Peace.
CHRISTIANITY AND SECURITY OF CULTURAL MONUMENTS IN IGBOLAND

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The activities of the Christian missionaries have been very pervasive in Igbo land. Therefore the concern of this paper is to examine how this western culture that has pervaded Igbo land for a long time has affected the existence of monuments within the area. The paper adopted a historical method of analysis. The implication is that primary sources of history which include oral information and different classes of unpublished materials were used. This was corroborated with secondary sources from different areas. In the course of this enquiry, it was revealed that the activities of the Christian missions have impacted negatively on cultural heritage. The paper concludes by stating that the activities of the Christian missions on cultural sites should be adequately controlled through enactment and implementation of laws of protection.

Key Words: Culture; Cultural Heritage; Cultural Sites; Christianity.
RELIGIOUS DOCTRINE AND ITS MISAPPLICATION: THE CASE OF ALMAJIRI IN NORTHERN NIGERIA, 1960-2018

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Islam is a major religion in Nigeria, and it is predominant in the northern part of the country. A major doctrine of Islam is the proper education and care for the young ones for a holistic formation of the child for a better society. This doctrine has been misapplied by many Islamic scholars whose responsibility it is to groom the young children into responsible citizens and future leaders. In most cases, the children have become a burden and consequently a threat to people and the country in general. This paper examined the factors responsible for the misapplication of an otherwise clear religious doctrine such that the final outcome negated its initial purpose. Historical method was used. Evidence was collected from primary and secondary sources. 10 Islamic scholars with age ranging from 40 to 70 years were purposefully interviewed. All evidence collected were critically analysed, interpreted and used in this paper. Between 1960-2018, an estimated ten million children and youths roamed the streets in Northern Nigeria as Almajiri. They were under the tutelage of Islamic scholars who were to take care of them and bring them up in accordance with Islamic doctrine. But due to inadequate resources, political influence, and cultural practices, the children and youths who are basically male, stay without good homes, clothing, western education, and basic necessities of life. They go about begging to feed and sustain themselves. Proceeds of charity collected by the Almajiri via begging were handed to their masters. The paper argues that the use of Almajiri boys to generate funds through begging for arms is a complete misapplication of the doctrines of the Holy Qu’ran; and that the transition of these boys from Almajiri to mairuwa, maichara, and going, did not sufficiently preoccupy them as to avoid crime. Most of them end up as criminals and tools in the hands of politicians. This partly explains the increasing insecurity in Northern Nigeria. Unless this doctrine is properly applied and the practice abolished, the future security of Northern Nigeria will be a ruse.

Keywords: Religious Doctrine, Misapplication, Almajiri, Insecurity, Northern Nigeria.
FROM PENTECOSTALISM TO PENTERASCALISM: A CRITIQUE OF THE BARSTADISATION OF CHRISTIAN ACTIVITIES AMONG PENTECOSTAL CHURCHES IN NIGERIA

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In contemporary times, the bastardization of Christian doctrines is rife among Pentecostal churches which has changed the paradigm from “Pentecostalism” to “penterascalism.” This bastardization involves, amongst other things, biblical misinterpretation, sexual scandals, misappropriation of church funds, barring members from receiving medical treatments in critical health situations, deterioration of spiritual and moral growth of practitioners, fake prophesies and wrong teachings. In this paper, an attempt is made to undertake a critical survey of the bastardization of Christian activities in Pentecostal churches in Nigeria. This study recommends that for “Pentecostalism” to redirect its part away from “penterascalism” there is a need, firstly, for appropriate interpretation of the Bible to reflect the moral injunctions and philosophy of Jesus Christ for contemporary relevance; secondly, for an ethical reorientation through the teachings of Christian ethics; thirdly, to create room for both deconstructive and reconstructive criticisms within the Pentecostal movement; and finally, to institute policies alongside stringent disciplinary measures that will be enforced by efficient regulatory body within the Pentecostal movement.

Key words: Pentecostalism, penterascalism, bastardization, church, Nigeria
GENDER COMPLEMENTARITY: TRADITIONAL AFRICAN GENDER CONSTRUCTS AND RELIGION

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Traditional African cosmological accounts delineate pictures of complementary gender relations. Such narratives denote the active participation of both genders in the traditional African polity. This is contradicted by the Victorian ideology of the colonial era which limited women’s role solely to the home front. This colonial ideology is further perpetuated by contemporary interpretations of holy texts which birth religious fundamentalism, an ideology that reinforces unequal gender relations. This paper therefore interrogates traditional African gender constructs with the goal of emphasizing the complementary roles played by members of both gender in the traditional African polity. Contra Oyeronke Oyewumi, this paper avers that gender constructs existed prior to colonialism, and should be redefined contemporaneously as complementary, rather than hierarchical.
ISSUES OF RELIGION AND INSURGENCY IN MULTICULTURAL AFRICAN POLITY

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The growing spate of contemporary conflicts and insurgency that characterise the African polity might have religious and ethnic components, all of which have adverse effects on national unity and development. Ethnicity and religion are inseparable and central for peaceful co-existence in any multicultural society such as Africa which is a multilingual and multicultural continent with about 3,000 ethnic groups and 2,000 languages spoken. Christianity, Islam and African Traditional religion are the three major religions practiced in Africa. Religion is central for peaceful co-existence, it can influence people’s disposition to others and ability to tolerate them in a multicultural society. Religion can both encourage conflict and build peace. Effective management of diversity in the society is no doubt a challenge, hence, the increased recognition on the part of governments worldwide for better public policies of managing cultural diversity. Therefore, this study stressed the need to find solutions to insurgencies because most African citizens are deficient in values, attitudes and behaviours that characterized peaceful co-existence.

Keywords: Development, Insurgency, Multicultural, National Unity, Religion
RELIGION, GENDER ISSUES AND WOMEN PARTICIPATION IN NIGERIA POLITICS

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The status of women in society is very diverse worldwide. Among many important traits associated with the differentiation of gender inequality is religion, which itself must be regarded as a fluid concept with interpretations and practices ‘embedded’ and thus varying with respect to cultural and historical relations. This paper cross examines the nexus among religion and gender orientation with the end goal of clarifying how certain religious elucidations shape sex origins and similarly make space for supported decrease of women’s participation in open circle, particularly in political issues. It contends that the interruption and dissemination of man centric intrigue, supported through religious fundamentalism and implicitly rehashed in many religious regulations, frames the bedrock for the minimization women. The paper contends that religious understandings of specific segments of Holy Books, fuel prevalent stories with respect to women's accommodation to men. The paper explores the pretended by heterodox religious elucidations in limiting women from challenging major political and elective positions in general elections. This paper also discusses some global achievements and potentials of women in politics.

Keywords: Gender Issues, Religion, Politics, Global, women.
LEGAL SERVICES PROBONO
CHARTING A PATH FOR ACCESS TO JUSTICE IN NIGERIA

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Adequate and equal access to justice remains an issue in Nigeria, Section 36 of the 1999 Constitution of the Federal Republic of Nigeria provides for the fundamental right to fair-hearing which the Supreme Court has succinctly held to include the ability to obtain professional assistance. Access to justice connotes an easy access to courts of law in conformity with international standards. There are however impediments to access to justice in Nigeria which includes but not limited to the fact that majority of the population reside in the rural areas while most lawyers and non-governmental organizations who can offer free legal assistance are in the cities, complex and technical/legal procedures, financial and time constraints on the part of the citizens. This paper will attempt to discuss the concept of legal services probono which unlike traditional volunteerism which requires the specific skills of professional to those who cannot afford to pay for the services. In this regard, the paper will do a discourse of the provisions of the Legal Aid Act 2011, an act enacted to provide for the establishment of legal aid and access to justice fund for the indigent citizens to prosecute their claims. More particularly outside the state funded Legal Aid, the paper will take a look at the template in the Lagos Public Interest Law Partnership Roundtable. Nov 8, 2012, a public and private collaborative, supportive, legal services probono project aimed at enhancing access to justice and addressing other legal needs of indigent, disadvantaged and marginalized residents of Lagos state. The paper concludes that charting a path for legal services probono will help in enhancing access to justice which is a hallmark of human society to persons of limited means to advance their grievances.

Keywords: Nigeria, access to justice, legal services, probono.
MODERN POLITICS OF DIFFERENCES: RACES, IDENTITIES AND RELIGIONS

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Trending belief fostering innate difference, increases dichotomy along primordial fault lines; races, identities and religion, indicates prevailing structural conditions, preserving particularism, resisting nationalism, inducing ethnicism, with process of modern globalization, modernization and politicization of identity, reconfigured the continent with fundamental differences. Ignites, ethno-religious chauvinism, xenophobia attacks and religious movements, seemingly increases division along tendencies, thus significantly defining modern politics, have indeed precipitated struggles, conflicts rather than cooperation. Widened particularisms, along regional, racial and ethnic lines. Perhaps, take place of collective identities. This study examines how politics of differences; race and politicized identities have induced religious movements, poor social mobilization, identity formation and inequality in wealth and resources distribution, as well as magnifies race superiority, and, or inferiority, prejudice, hostility, thus aggravating identity and politics of race. The study observes the decline of political nationalism, lack of shared values, common culture, holistic and inclusive African identities’ mechanism exacerbates towing the line of religious, ethnic and regional cleavages for protection. These evidently evoke trending ethnic group formation which is becoming purveyors of identities, ethnicism and tribalism with dastard consequences for regional integration, collective interest and political nationalism. Methodologically, the study adopt qualitative research framework of data collection and content analysis.

Keywords: Modern Politics of Differences, Races, Identity Politics, Identities and Religions
OPPOSING POOR GOVERNANCE IN NIGERIA: THE NON-VIOLENT APPROACH

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Scholarly literature depicts that poor governance is one of the root causes of violence conflict, political instability, civil disobedience and suffering in Nigeria’s polity. Poor government in Nigeria has defeated the original purpose of social contract because it, encourage abuses of human rights, corruption, and deter transparency, responsiveness, accountability, rule of law and Nation building. Nigeria like other countries of the world is suffering from the negative effects of violence conflict which predates Nigeria Fourth Republic. Therefore, it is vital to state that the problem of the Nigeria is not the presence of violence conflict that is inevitable, but the inability to develop and adopt best practices in conflict resolution to prevent future reoccurrence and promote a win/win situation. The study however, investigates the approaches Nigerian citizens has employed in opposing poor governance in Nigeria’s polity. The study will adopt qualitative method of research and will also rely basically on secondary data that will be content analysed. The paper adopted relative deprivation theory to underpin the study.

Keywords: Poor-Governance, Conflict, Nigeria, Non-violence, and Civil-disobedience
RAIN SHRINE ENCOUNTERS, ORDEALS AND CURSES IN KENYA 2017-2018

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On September 5, 2017, Reverend Bonface Kitivo from Deliverance Church from Machakos a rural city in Kenya, two other church officials, and other community members planned and executed the destruction a very old and sacred rain shrine in Machakos called Kimoni. These shrines were the sites of prayers of the Kamba ancestors long before the arrival of Christianity. But despite these traditions, it was this big and powerful shrine under attack. To this point, Reverend Kitivo stated, “we as Christians must rise and destroy the strongholds of the devil and tradition”. But these rain sites all serve as a sacred place in which very specific songs, dances were performed. Every shrine had their own distinct rich cultural acts and history that hold rich Kamba narratives. The cutting of the shrines meant that the spirits and Gods of this shrine would no longer hear or see the songs, chants, and dances that are specific to the shrine. This study uses recent field interviews, surveys, and other collected material to explore the political maneuvers of local churches to destroy rain shrines, to show the resistance of those preserving and protecting the shrines, and the various stories, consequences and challenges associated with the encounter. This paper argues that rain shrine sites have become modern battle grounds where Western beliefs and African traditions clash.
REGIME TIMELINESS RESPONSE TO TERRORIST ATTACK IN NIGERIA’S FOURTH REPUBLIC

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Terrorism poses unique challenges to democracies and democratic leaders alike. The attacks perpetrated by terrorist act have been more pronounced and more deadly since the return of the Fourth Republic till date (1999-2019). This study identifies the method of response and major approaches used by successive regime to counter terrorism in the post democratic era, it examines the timeliness factors to terrorist attack, and appraise the timeliness or otherwise of the response with a view to discovering their effectiveness and challenges. The study relies on the conduct of interview from the academics, Ministry of Foreign Affairs, Nigerian Institute for International Affairs and the Information Department in Army/Defence Headquarters. The study revealed that the Obasanjo administration had a less and infrequent attacks from terrorist group yet, timeliness response to terrorist attack resulted to excessive use of weapons by security agencies often resulting in avoidable deaths. The Ya’Adua/Jonathan administration was less proactive in the response to terrorism, allowing the group to grow in strength, influence, and lethality, while the Buhari administration timeliness response to terrorist attack is principally based on military approach and strategic negotiations. The paper submits that though the counter terrorism approach and response has been less effective in the Fourth Republic, timeliness response to terrorist attack has been more effective in the Buhari administration.

Keywords: Terrorism, Timeliness Response, Regime and Fourth Republic
RELIGION AND GENDER IN AFRICA: HUMAN RIGHTS AND PUBLIC PARTICIPATION

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Worship and the various approaches to it vary across religions. The modalities, systems of communication and reverence to the deity continues to affect interactions across gender lines. Even before the advent of Christianity and Islam in Africa, certain beliefs, activities and actions are seen as abominations to the extent that in the 21st century where equality and inclusiveness is globally emphasized, people are denied of privileges and access to human rights, in fact some of these denials are clearly enshrined into the laws of states. Women are often at the receiving end of this because of the bias and restrictions certain religions have placed on them. This makes men at the advantaged position over women. This study therefore explores how selected religious beliefs have been used as a tool to deny women of their human rights and their participation from public life. Both primary and secondary methods of data gathering will be utilized. Suggestions will also be proffered on how women can enjoy their rights, participate in public life and still worship without limitations or intimidation.

Keywords: Religion, Gender, human rights
BETWEEN SECULARISM AND MULTI-RELIGIOSITY: THE NIGERIAN DILEMMA

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Should Nigeria be described as a religious or secular state? This is one of the fundamental questions that affect the being of Nigeria. As is noted with the being of the African, the role of religion in the African life (both personal and communal) cannot be underestimated. But in the contemporary Nigerian society, where do we want to place religion? It has been variedly argued that due to the multiplicity of natures in the Nigerian polity, it behooves it to be managed as a secular state. But how practicable is religion divorceable from the daily activities of most Nigerians? The constitution proceeds in the name of God, official and unofficial events start and end with prayers, not to mention religious activities including those of traditional religion. What forms the problem of this paper is the denial of the religious nature of the Nigerian society in the light of its obvious religious inclinations. We argue that Nigeria should be officially designated a multi-religious state and people should be enlightened to respect the beliefs of others. This we believe is the key to harmonious coexistence.

Keywords: Secularism, Religion, Multi-Religiosity, Nigerian State,
RELIGIOUS PLURALISM AND SOCIAL COHESION IN AFRICA

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In precolonial Africa, most societies were homogeneous and as a result, people practiced the same religion but as a fallout of slavery, colonialism and globalization, societies began to give way for religious pluralism. The people became exposed to and had the option of choosing other religions. While one may say it is a natural right to be able to choose the form of worship that one desires, religious pluralism has brought about unprecedented religious fanaticism, extremism and consequently, destruction of lives and properties with the existence of some states threatened by religious insurrection. It is a common knowledge that where there is constant religious strife and violent clashes, there can never be cohesion in such a state. And, Cohesion is a necessary ingredient for development and sustainability of the state. The quest for cohesion calls for answers to probing questions: Is religious pluralism anti-society? Is religious homogeneity, existent in the traditional African society a better alternative? Using expository and analytical methodologies, this work suggests that religious pluralism, if well managed, can actually foster unity which is necessary for development in Africa.

Keywords: Religion, Pluralism, Cohesion.
RE-READING THE CHRISTIANITY-ISLAM POLARITY THROUGH ARCHITECTURE

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The popular assumption of Christianity-Islam polarity, also implied in the contemporary discourse of both religions, lies at the heart of religious and often political conflicts in the world today. The aim of this study is to re-examine the Christianity-Islam polarity through the lenses of the architecture of both religions. Previous scholarship have shown the potential of interpretive historical studies to mediate in conflicts by illuminating the issues in contention but a dearth of such studies exists on the Christianity-Islam polarity, an issue of current world interest. The study shows that both religions share common architectural forms, concepts, elements, orientation and imagery, which outweigh the differences by a great measure. Furthermore, both religions share a common architectural heritage in some places. The study also illuminates the basic differences in the architecture of both religions showing that, except for minor symbols, their architecture is very similar. The study further attempts to account for the similarities in the architecture of both religions. The study shows that two phenomena may be ideologically different yet share unanimity in other respects. Given the commonalities in the architecture of both faiths, tolerance between Christianity and Islam should not be so elusive.

Keywords: architecture, Christianity, Islam, religious tolerance.
RETHINKING RELIGION: A PHILOSOPHICAL FOOTHOLD FOR A RATIONAL THEOLOGY

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When J. S. Mbiti declared the African as *incurably religious* he was not only establishing his sacred prophetic office but was also enunciating a vital existential reality that has continued to dominate the African world for ages. Nigeria, for instance, now has the largest church auditorium in the world, the largest christian gatherings around the world and is at the same time one of the poorest, most corrupt, and most terrorized nations of the world. With the brutal ravages of Boko Haram, the controversial Fulani herdsmen lethal escapades, the exponential proliferation of churches, and the growing number of almajiris in Northern Nigeria, it is no longer a matter of debate that religion is at the centre of our political orientations, economic situations, security challenges, and considerations into governmental and public offices. President Buhari’s political appointments are glaring instantiations. It is in the light of these sordid circumstances, religiously underlined, that this paper seeks to critically explore the daisy relationship between faith and reason, and philosophically reassess the basic foundations of religious belief. It shall then proceed to invent a religious epistemology chiefly enthroned on reason, and morality.
SUSTAINABILITY OF EXISTING CULTURES, ENTERTAINMENT AND IDENTITY; FOR NATIONAL UNITY IN A SMALL WORLD

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The recognition of entertainment could be traced down to the peoples’ way of life. It constitutes their cultural arts in satisfying human values which are reflection of the ethnical and cultural identity. This paper explains the significance of sustaining entertainment for the endowed cultures and identity in Africa for national unity. The essence of this is that ethnicity is identity which has other elements that make up cultural values. This paper concisely describes and explains the importance of enhancing popular ethics and entertainment of music and cultural arts. It is aimed at showing how entertainment can build the nation’s unity by way of sustaining a popular sense of identity and recognition in terms of interest and values. It becomes imperative for any nation to take cognizance of its entertainment with a view to managing it for national unity and identification of cultures. It means that the contributions of the aesthetics of entertainment differ from nation to nation when trans-valued or compared with others. Thus, when popular entertainment meets the taste of its people’s origin and beyond, it contributes to a nation’s unity in diversity because the people of its origin are part of the nation whose culture encapsulate entertainment identity. It is our finding that recognition of popular entertainment and ethnic identity leads to peace and unity. This is however geared towards achieving a universal unity for peace and development through objective approach against subjective approach which has always been the trend. This paper utilize secondary source of data.

Keywords- entertainment, culture and identity.
THE HISTORICITY OF THE BLACK JESUS: TOWARDS A DECOLONIZATION OF CHRISTIAN THEOLOGY IN AFRICA

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The twentieth century was an age replete with myriads of academic quests for the Historical Jesus and different struggles for cultural identity within the mainstream Christian theology. While the quests to distinguish the Jesus of history from the Christ of faith was ongoing, theology of cultural identities exemplified in Black theology and other forms of liberation theologies were on swing. As a result, startling revelations and new methodologies of approaching ancient texts such as demythologization and historico-critical methods were unearthed. Amidst the congeries of Christological claims that appeared during this time, the postulation of a black Jesus by Albert B. Cleage Jr. was challenging. Although often considered quixotic, Cleage’s attempt at Africanising the person of Jesus gives the first popular insight into the alienating reality an African faces when converting to Christianity. Not only was Jesus white, Images of God, the angels and important biblical personalities are depicted as whites. The only personality the black man could feel a sense of semblance was the Black Satan. This paper is an attempt to query the historicity of Cleage’s Black Jesus using the Historico-critical method. It contends that although the existence of a historical black Jesus is yet to be true, the ideological framework that informs it is a de-westernization of Christian theology. This ideological root can find right footing in an afro-centered theology of inculturation not in the postulation of a non-historical Black Jesus.

Key Words: Historicity, Decolonization, Christology, demythologization, historic-critical.
THE IMPACT OF RELIGION ON ENTREPRENEURSHIP: CHRISTIANITY PERSPECTIVE

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Several studies have been done on Religion and Entrepreneurship. This paper aims to observe how religion influence entrepreneurship with particular reference to Christianity. Religion has a role to enhance economy by shaping entrepreneur's value and attitude towards their performance in entrepreneurial activities. This paper revealed a significant impact of Religion on entrepreneurship. The findings of the research work have been discussed and recommendations are made.

Keywords: Impact, Religion, Entrepreneurship and Christianity Perspective
THE NIGERIAN STATE: RESOLVING THE PROBLEM OF RELIGION IN POLITICS

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The two dominant religions in Nigeria, Christianity and Islam are foreign. Christianity came from the European missionaries in the precolonial period through the coastal region in the South of the country and has till date been practiced more in that part of the country. Islam on the other hand was introduced by the Fulani Jihadists into the Northern part where it has remained the main religion. The two religions share about 98 percent of the Nigeria population almost equally leaving about 2 percent as followers of indigenous and other religions. Though the mode of conversion by the two main religions differed, they both employed the strategy of teaching their coverts to acquire the basic knowledge and tenets of the religions specified in the Bible for the Christians and the Quran for Muslims. These religious practices by and large reinforced the cultural diversity of the country along ethnic formation and have had profound effect on the politics of the country locally and internationally. This forms the focus of this work.
THE PERSISTENT WIDOW AND THE UNGODLY JUDGE IN LUKE 18:1-8: A LESSON FOR JUDICIAL SYSTEMS IN NIGERIA

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The parable of the widow and the unjust judge in Lukan account is a reflection of contemporary Nigerian society. In recent times, justice has become the sole right of the elite and political class, the masses are denied justice because they cannot afford it. The judicial system in Nigeria is characterized with bribery, corruption, extortion and unethical conduct. The aim of the judiciary which is to fight for the right of the poor and give justice to the rightful person. And this has brought a lot of criticism on the judicial system in Nigeria, people have lost faith in gaining justice from the Nigerian judicial system. The study adopts descriptive and exegetical method of analysis to critically investigate the method employed by the judge in giving justice to the widow in other to draw lesson for the Nigerian judicial system. The work lastly conclude that we need a godly judicial system in Nigeria that would advocate for the right of the masses and give justice to the rightful person, and proffering recommendation that the judicial system and the law makers should work against bribery, corruption, extortion and follow the code of conduct in their profession among others.

Keywords: Judge, judicial system, lesson, Nigeria, widow.
THE PLACE OF CRAFT INDUSTRIES IN THE ECONOMY OF PRE-INDEPENDENCE
EKITI DIVISION OF WESTERN NIGERIA, 1900-1960

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This paper examines the various types of traditional craft undertaking by Ekiti people during the British colonial rule. Notable among these were wood carving, mat weaving, basketry, pottery, blacksmithing, textile, embroidery, among few, but economically promising others. In spite of the availability of the products of modern European industries in Ekitiland during the colonial period, it was impossible for the people of Ekiti to ignore the indispensable functions of these local crafts for reasons such as therapeutic, spiritual, social, educational, agricultural, domestic as well as aesthetic, defensive and political reasons. The paper also discusses in detail the contribution of Art and Craft industries to the colonial economy of Ekitiland focusing on the major areas that were indispensable to the growth of Ekitiland between 1900 and 1960. In carrying out the research, both primary and secondary sources were used. This does not in any way claim to be exhaustive. It is however, hoped that this paper would stimulate further research in this area of study.

Key Words: Ekiti, Pre-independence, Indigenous Technology
THE ROLE OF RELIGIOUS LEADERS IN PEACEMAKING: AN UNTAPPED POTENTIAL FOR PEACE IN THE NIGERIAN STATE

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Religion is seen as the culprit responsible for violent conflicts in Nigeria. This observation is partly true due to the abuse of religion by a handful of some religious elements. Furthermore, the more people are joining religious faith, to either Christianity or Islamic faiths, the more peace is eluding humanity in Africa and Nigeria in particular. Religions such as Christianity and Islam portray their intrinsic essence to be peace. Religion particularly Christianity contributes to peacemaking in a number of ways, which include: mediation work, preaching of peaceful coexistence and alleviating the plight of the downtrodden in the society. Furthermore, Religion, has been a fundamental factor that contributes to both the shaping of human behavior especially in terms of its contribution to peacemaking. The paper employed qualitative research methodology. The data collected are from the internet and library resources. The evidence presented in this paper suggests that Nigerian religious leaders have an important role of galvanizing their adherents into peaceful initiative in the world at large and Nigeria in particular. Furthermore, charismatic religious leaders possess an untapped potential for peaceful engagement in Nigeria. Hence, the Government needs to provide a platform for the Charismatic leaders who have leadership ability to convince the adherents of their faith towards a specific vision in this case peacemaking in Nigeria.

Key words: Peacemakers, conflict, violence, peace, religion
GLOBALIZATION, RELIGION AND TERRORISM: A HISTORICAL ANALYSIS OF BOKO-HARAM INSURGENCE IN NIGERIA

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The growing industries in Europe in the 19th century prompted British sourcing of raw materials and market for finished products, which lead to the scrambling of African and her colonialism. Nigeria like many other West African communities shared the same colonial experience before the attainment of independence in the late 1950s and 60s. However, extant literature depicts that post-colonial Nigeria is bedeviled by religious crisis more than any other form of political unrest. Scholars have traced the incessant violence conflict in Nigeria, like the Boko-Haram terrorism to the malpractices of imperial government in Nigeria, aided by increase globalization of religion in the twenty first century. This study investigated the influence of globalization of Christian and Islamic religion on Boko-Haram terrorism in Nigeria. The study adopted qualitative method of research and relied basically on secondary data, the study used content analysis to analyze data collected. Civilizing mission theory was adopted to underpin the study. The paper found that the influence of British colonialism in Nigeria and globalization are the major causes of terrorist syndicate in Nigeria. Therefore, the paper recommended that Nigerian government should promote true federalism and develop endogenous conflict mechanisms to resolve Boko-Haram terrorism.

Keywords: Boko-Haram, Globalization, Insurgency, Nigeria, Religion, and Terrorism
POLITICS OF RELIGION AND CORRUPTION IN THE NIGERIA’S FOURTH REPUBLIC

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Corruption remains the foremost institutional problem that has negatively impeded the affairs of the Nigerian state. At the centre of the seemingly uninhibited scourge of corruption is the thriving religious enterprise whereby public and private structures are being converted to shrines and prayer houses while sports stadia nationwide are being transformed to serve as religious crusade grounds rather than for sporting events on many occasions. Thus, in several cities, there exist many churches and mosques as there are streets while prayers and preaching sessions have moved beyond churches, mosques and homes into officialdom. Ordinarily, one would have expected that in a country where the overbearing influence of religion on national life is unquantifiable should view corruption as act of aberration. However, the reverse is the Nigerian case whereby the display of unethical moral standard in public offices is the norm rather than an exception. Thus, why corruption is still so rampant in public life in Nigeria in spite of the citizens’ religiosity? How can the unceasing perpetration of corruption under the guise of religiosity be curbed in governance in Nigeria? Therefore, using descriptive and historical phenomenological methods, the paper examines how religion has been employed in various dimensions and camouflage to intensify corruption in the Nigeria’s public life especially in the Fourth Republic with a view to curbing the trend.

Key words: politics, religion, corruption, governance, Christianity, Islam
NIGERIAN FOREIGN POLICY AND THE ROLE OF THINK TANK: A STUDY OF THE NIGERIAN INSTITUTE OF INTERNATIONAL AFFAIRS

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Nigeria as a sovereign, diplomatic and international legal subject started playing on the world stage on 1st October, 1960 and because of the role she was expected to play in Africa and world affairs the Nigerian Institute of International Affairs (NIIA) was then established in 1961 by some eminent Nigerians as the foremost foreign policy think tank. Since its inception in 1961 and takeover by the government in 1971 through Decree No. 35 of April 18, 1971, the Institute has shaped Nigeria’s foreign policy through its systematic and scientific research, public lectures, seminars, publications, etc. However, in spite of its immense contributions over the years, the relevance of the institute is still downplayed and under-utilized as opposed to the era of Murtala/Obasanjo in 1975-1979 when the Institute played active role in Nigeria’s foreign policy. In order to achieve the objective of this study, a historical narrative and descriptive method of analysis was employed. The findings of this study reveals that the NIIA plays very crucial roles in the foreign policy formulation process, although under-utilized. Challenges such as poor funding, inadequate manpower amongst others were also noted as some challenges the Institute grapples with. In view of this, the study recommends for adequate funding of the Institute, recruitment of competent research fellows and maintenance of cordial relationship with the Ministry of Foreign Affairs, the main body responsible for the formulation of foreign policy, amongst others.

Keywords: Nation-state, State, NIIA, Nigeria, Foreign policy, Institute.
RELIGION AND MORALITY: AN EXPOSE OF THE TRANS-ATLANTIC AND TRANS-SAHRAN SLAVE TRADES

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In the course of history, humans of all races have either enslaved others or have been held in captivity themselves, but the subjugation of the Black race has been a more prominent fixation in the historiography of slavery. The influence of religion in the development of knowledge-based belief systems, norms and customs in a society cannot be ignored because cultures are forged from the tenets of the religion domicile in any given area. Therefore, religion affects the way people perceive and interact with others who are of a different belief. The Arab have been trafficking Africans from West and East Africa across the Sahara since the conquest of North Africa in the 7th century up to the 20th century, while the Europeans sustained the trade on African human cargoes across the Atlantic from the 15th century. Islam and Christianity justified human servitude thereby legitimizing the longevity of the Trans-Atlantic and Trans-Saharan slave trades both of which had sustained deleterious effects on the continent. Yet both religions profess the equality of the human race before God. This paper interrogates the religious and moral underpinnings in one of the greatest human tragedies in social history. It makes use of secondary source materials to advance its arguments.

Keywords: Slavery, slave trade, religion, Islam and Christianity.


THE ROLE OF RELIGION IN THE RESURGENCE OF CONFLICT IN SOUTHERN KADUNA, NIGERIA

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The study examined the role of religion in the resurgence of conflict in the Southern Kaduna. Relying on descriptive method of analysis and using functionalist and conflict perspectives as its theoretical explanation, it looked at the trend, root causes and effects of persistent conflict in the Southern Kaduna. The findings revealed that that the religious divergence played a significant role in the resurgence of conflict in the Southern Kaduna. Thus, the persistent conflict in Southern Kaduna has negatively affected the relations between religious groups leading to occasional economic paralysis and increase in the number of orphans, widows and widowers in the state. It therefore recommended that the continuous Muslim-Christian dialogue forum should be given a structural form to encourage Muslim-Christian peaceful co-existence while teachings of religious leaders should emphasise love and tolerance of other religion.

Key words: religion, conflict, Christian, Muslim, Southern Kaduna
BETWEEN RELIGIOUS EXTREMISM AND DIPLOMATIC PLOT: A META AND CRITICAL REVIEW OF THE CAUSE(S) OF BIAFRAN GENOCIDE

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The fact is that the Nigerian civil war took place between 1967 and 1970, living behind a huge evidence of Africa’s largest scale killings. However, while a litany of literature exists on the remote and immediate cause(s) of the war, there is no convergence of opinions around a single cause of the war as a genocidal contrivance designed to either ease the northern domination of Nigeria’s political space or to rid the whole of Africa of economic and technological breakthrough. The explanations of the cause(s) and consequence of the war are not only conflicting but are also nuanced by ethno-religious, ideology, convenience and political party affiliations of those who discuss the Nigerian civil war. The paper undertakes a thorough and copious literature search of evidentiary proofs to establish state-sponsored pogrom and diplomatic backing of genocide of Igbo people during the war; and thus, poses and answers a critical question: who won the war?
HOW SHOULD WOMAN DRESS? DEFINING BEAUTY AND FASHION STANDARDS FOR CHRISTIAN WOMEN THROUGH FEMALE GOSPEL SINGERS IN NIGERIAN MUSIC VIDEOS

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Music videos are a powerful mass medium. Through the combination of audio and images/visuals, music videos send messages to audiences that can inform, entertain and educate them on social, political and cultural issues. In a religious context, music videos not only enable people to worship God, they can also sensitize and persuade them on religious issues. One of these issues concerns the appropriate way a woman should dress and look. Christianity requires women to dress ‘modestly and decently’. However, these words are open to interpretation, mostly meaning conservative and traditional in Nigeria. How do gospel music videos interpret “proper dressing” for Christian women in Nigeria? This paper examined this issue by analyzing how gospel music videos of female Nigerian artistes define and encode beauty and fashion for women. The paper argues that by highlighting certain dress codes over others, gospel music videos can influence the debate on how women should dress, and negatively impact their continued struggles to measure up to mass-mediated images of beauty and fashion. Music videos are a fertile ground to examine this issue because they heavily emphasize women’s appearances, are popular, and in a religious context, make moral connections between actions and consequences.
Emile Durkheim, a French Sociologist was the founder of the Functionalist school of thought. His idea on religion was published in a book titled “The Elementary Forms of the Religious Life” in 1912. His research was carried out in Australia amongst the Aborigines. According to him religion, brings about “a unified system of beliefs”. Likewise, Bolaji Idowu in his research among the Yoruba titled “Olodumare God in Yoruba Belief”, published in 1962 concluded that “The keynote of their life is their religion. In all things, they are religious”. The former had been criticized by later researchers and the religious development in Yorubaland has proved the latter otherwise. The objective of this paper, therefore, was an examination of religious intolerance being witnessed in South western, Nigeria in the last few decades. The methodology adopted was historical and phenomenological. Primary and Secondary methods of obtaining information were adopted as tools of research. The findings indicated that Emile Durkheim’s theory was later faulted because religion which was initially seen as a bond of unity has become an instrument of disintegration and disunity in human space. In like manner, the Yoruba people which traditionally regarded African traditional religion as “the indigenous religion of the Africans” has been “captured and overtaken” by religious polarization drive for conversion, identity, competition and mobilization, by the adherents of Islam and Christianity. In conclusion, the bond of unity, solidarity and oneness earlier found among the children of Oduduwa has been eroded and compromised.
LAW AND RELIGION: THE TENETS FOR CRIME REDUCTION IN NIGERIA

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The African continent, particularly the Nigerian state is a divergent and multi-religious nation where great importance is placed on religion. The belief systems impact its followers with morals and values which ought to be adhered to. It is therefore alarming that despite Nigeria’s high religious culture, the country is still one of the most corrupt and crime filled nations in the world. This article assesses and underlines the role of Religion in curbing and fighting crimes in Nigeria. The study acutely explores the relationship between crime and religion, and the effect of not giving credence to it. The study adopts the doctrinal methodology to explore the codes on crime and uses secondary data analysis to examine the impact of religion on crime reduction in Nigeria. The work finds that religion has the capacity to play a great role in the reduction of crime rates, and if the instrument of law and religion is well utilized, crimes will be adequately curbed in the society. The study recommends that awareness be conducted for various religious organizations, especially those with educational institutions, on their role in crime prevention and concludes that until the criminal Justice administration includes religious bodies in the fight against crime in Nigeria, crime rates will continue to escalate.
RELIGIOUS PLURALISM AND THE PROBLEM OF COHESION IN NIGERIA: TOWARDS A POPPERIAN APPROACH

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Nigeria is a plural society, and this emphasizes its diversity. Specifically, Christianity and Islam have differently played prominent roles in Nigeria’s politicking as politicians have often exploited religion alongside ethnicity as tools for advancing their political agendas. For instance, during 2015 electoral campaigns in Nigeria, some religious institutions were used as platforms. The campaigns, to some extent, pitched Christians against Muslims. Thus, voting for Buhari was viewed as anti-Christian in some circles. Closely linked to the foregoing is the increased spate of religious conflicts in Nigeria since the 1980s. Using the Popperian ideas of ‘Open society’ and ‘Closed society,’ this present work argues that the Nigerian society must cultivate the philosophy of tolerance so that we can transcend our religious cleavages to arrive at a philosophy of commonality, which is contained in the idea of open society, as distinguished from the idea of closed society, which is existentially extant in the contemporary Nigeria. Using a descriptive methodology in addressing the problem of the study, the work attempts to unearth the links between religious pluralism and the problem of cohesion in Nigeria while proffering a Popperian solution to the problem of national cohesion.

Key Words: Cohesion, pluralism, religion, Popper
TERRORISM AND INDIGENOUS CONFLICT MECHANISM: AN EXAMINATION OF BOKO-HARAM ACTIVITIES IN THE NORTH EAST NIGERIA

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Since the nuptial of (1914), peace in the real sense has eluded Nigeria. The coercive merger of the Northern and Southern protectorate, has breaded chaos in Nigeria, contrarily to the good intentions of the amalgamation. Nigeria, has been bedeviled by chains of violent conflicts, ranging from: Kano riot of 1953, Census crisis of 1962 and the recent insurgencies such Boko-Haram terrorism in the North East Nigeria. The study therefore, examined the efforts of Nigerian government in curbing Boko-Haram terrorism in the North East Nigeria, with the intention of proposing indigenous conflict resolution style as a tool of curbing Boko-Haram menace in Nigeria. Reality theory was adopted as theoretical underpinning of the study. The study adopted qualitative method of research and relied basically on secondary data, using content analysis to analyze data elicited. The study found that conventional conflict mechanism as employed by Nigerian Government over Boko-Haram terrorism have failed to address the root causes of the sect’s grievance which led to the escalation the group. The study recommended indigenous conflict mechanisms, the use of carrot and good governance through popular representativeness to procreate peace in warring States and Nigeria at large.

Keywords: Terrorism, Boko-Haram, indigenous conflict mechanism, Nigeria and peace
RELIGION, DEPOVERTISATION AND POVERTISATION: AN EXPLORATION OF CONTRADICTIONS

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Religion is a universal phenomenon, encapsulating the search for extra-terrestrial explanations of the ordinarily unexplained/unexplainable. Thus, religion, according to Marx, is arguably the opium of the people. History is replete with instances of religious influences on the socio-economic and political aspects of societies: the ancient Egyptian Empire was built around the worship of the Pharaoh and his own adopted gods; the Ottoman Empire was built on the Islamic law and the Holy Roman Empire, built on Christian values. Religion generally constricts the human person to certain worldviews; some actions or opportunities are perceived as moral and others immoral. The problem with this, however, is that religion denies its adherents of some opportunities. Africans have strong ties to their religions and this religious sentimentalism largely strictures their outlooks to life and reality. Factually, it largely determines, for example, whether to get engaged in some economically profitable ventures (depovertisation) or not to get engaged in some economically profitable ventures (povertisation). Therefore, this study seeks to unearth-and-discuss the relations among religion, depovertisation and povertisation, in order to socially re-engineer religion to properly serve as a veritable tool for social engineering in plural Nigeria. Specifically, this work adopts the Popperian approach to social engineering.

Key Words: Depovertisation, Popper, Povertisation, Religion
THE NIGERIAN CHURCH, POPPER’S IDEA OF OPEN SOCIETY, AND COOPERATIVISM

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Nigeria is marked with visible growth but non-commensurable development. Poverty, sub-optimal utilization of resources, corruption, unhealthy religious and ethnic divisions are captured in a not-too-impressive Human Development Index (HDI). Within this circumstance is the widening gap between the government/elite and society/people, on the one hand, and the Church which grows in number, on the other, somewhat in tandem with Popper’s idea of Closed Society. Recently, the Nigerian Church experienced significant increases in wealth. However, contrary to the past, the Church no longer provides social services, such as education and health services at affordable prices. Nevertheless, there is much property acquisition by the Church, which contributes nothing at alleviating the socio-economic and political challenges confronting the country. Given the above, this work attempts to examine the problem of the Church’s growth in Nigeria, without a corresponding increase in their contribution to poverty alleviation in the country. Adopting the Popperian idea of ‘Open society,’ coupled with the philosophy of cooperativism, the argument is that the Church should be more open to as so develop more cooperative connection with the larger Nigerian society. This enables the Church to be more impactful in the area of poverty alleviation in Nigeria.

Keywords: Cooperativism, Nigerian Church, Nigerian Society, Popperism.
IMPACT OF AFRICAN THEOLOGY UNDER CUSTOMARY LAW: BEFORE, DURING AND AFTER INDEPENDENCE

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It is trite to note the impact of Africa traditional religion under the guide of the African customary law particularly before, during and after independence till date. The role of African religion generally referred to as African theology is admixture of governmental policy and spiritualism. That is, the two concepts are inseparable in the traditional administration in African States in the pre-colonial era. Therefore, the basic objective of this study is to examine the impact of African theology under the African customary law in the pre-colonial period, during the colonial era and after independence. A glance at the installation of Kings, Queens and High Chiefs in African settings always greeted with invocation of religion in terms of incantations and sacrileges/ offering of sacrifices to the gods, and spirit of ancestors for support of whatever they are doing. The leaders too cannot and must not deviate from the religious oaths they have taking as they ascend the thrown and the stool of their fathers. The research methodology to be adopted is secondary method, that is, the use of scholarly literature, on line materials, document from African Musium, Magazines and Newspapers that are relevant to this work. It is hereby recommended that Africans should retrace their steps and drop the toga of Europeanism. The public office holders should be encouraged to take oath with traditional religion symbols because it is more effective than Holy Bible and Holy Quran. The efficacy of traditional religion and customary laws shall be discussed further in the body of this work.

Keywords: African theology, Customary Law, Religion, Oaths
A COMPARATIVE ANALYSIS OF THE SIGNIFICANCE OF RELIGION IN THE YORÙBÁ INDIGENOUS POLITICAL SYSTEM AND MODERN DEMOCRACY

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The term democracy is not a strange concept to the Yorùbá people. There is no gainsaying the fact that Yorùbá people, as a case study on indigenous political knowledge, has a very well organised political culture. However, the manner and ways by which the modern Nigeria politicians are practicing democracy calls for question. In this paper, we do a comparative study of the Yorùbá indigenous political system, using Òyó kingdom as a case study in comparison with modern Nigeria political system. The mode of electing people into political offices, swearing-in-ceremony, forming a cabinet, forms of checks and balances in the three arms of government, fundamental human rights are major focus we examined in our comparative study. We employed Marxist theory for our analysis. Findings show that the mark of departure from what obtains in the Yorùbá indigenous political setting gives room for oppression, immunity clause, corruption with impunity, lack of political ideology and acumen on how to run seemingly foreign form of democracy in Nigeria.

Key Words: Yorùbá, Political Culture, Democracy, Òyó kingdom, Nigeria
AN APPRAISAL OF WOMEN’S POSITION AND RIGHTS IN THE YORÛBÁ TRADITIONAL RELIGIOUS SYSTEM

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The transition in the religious setting that paved way for Islam and Christianity, as applicable to Yorûbá society places a number of religious restrictions on women and prevention from harnessing their potentials for functionality. However, the Yorûbá has a philosophical approach to the significance of women in religious matter. This paper, critically examines the prominent roles being played by women over the years in the Yorûbá traditional religious setting cum their freedom of expression. Suffice to say that Yorûbá divinities like: Òṣun, Òya, Òbà, Morémi among others were women of heroism with many laudable achievements to their credit. Our data were sourced from portrayal of women in Yorûbá oral tradition in Ifâ oral corpus and Yorûbá proverbs using culturalist theory for our analysis. Findings show that there is a form of gender balance, when it comes to religious matter in Yorûbá society. Women, no doubt, are playing vital roles in the Yorûbá religious decision-making and religious rites performances till date. Therefore, giving more attention to women potentials with encouragement to utilising such could impact the society positively for meaningful development.

Key Words: Yorûbá Divinities, Transition, Religious Restrictions, Islam and Christianity, Gender Balance
NARRATIVES OF ANNEXATION, COLONIAL OCCUPATION AND CONFLICT IN BRITISH SOUTHERN CAMEROONS

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This paper will analyze the feelings among British Cameroons nationalists and people in postcolonial Cameroun Republic collected through memoranda and narrative stories. The examples of memoranda on the “restoration of statehood and sovereignty” of British Southern Cameroons and the narratives of the people are used to consider other ways of approaching the conflict and peace analysis of feelings, with particular reference to a context of colonial betrayal and conflict as conceptualized by British Southern Cameroons’ nationalists and people. The methodology involved analyzing the feelings of British Southern Cameroons’ nationalists and people by engaging with the critical reflections in their narratives and the memoranda they have sent to former colonial authorities and multinational organizations regarding the conflict. The paper will argue that British Southern Cameroons’ national identity forms the central focus of the broader self-understanding of the lives of British Southern Cameroons’ nationalists and peoples. It will suggest that conflict analysts and practitioners should aim to pursue the methods of the humanities, which treat the language of conflict parties as a vehicle of conscious and critical self-inquiry into the roots of conflict experience and feeling.
THE “NOT TOO YOUNG TO RUN” ACT AND CLIENTAL POLITICS IN NIGERIA: PROSPECTS AND CHALLENGES

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Youth participation in leadership and governance has been known to bring about transformational changes, due to the fact that the youths form the bulk of the working masses of any nation that desires development. Hence, the paper examines the "Not Too Young to Run" Act, which was recently signed into law as an initiative for shoring up youths’ participation in the leadership and governance of Nigeria. Anchoring our discourse on the Post-colonial state theory through a descriptive in approach with data drawn from secondary sources, the paper argued that, reducing the age limits for elective offices so as to allow younger persons to run for political offices in the mainstream political parties is not a guarantee for youths’ ascendancy to leadership positions in the country. It further opined that the ruling class through elite conspiracy will continue to emasculate the youths in the absence of a paradigm shift from the organizational structures of the mainstream political parties which thrives in the recycling of old politicians that seek to maintain the presence of a clientelism within the political system. The paper recommended amongst others for the emergence of new political parties that are formed, funded and controlled by young people to enable them to be engaged fully in the electoral process and hence, participate actively governance of the polity.

Keywords: Youth Participation, Leadership, Not-Too-Young-to-Run Act, Post-colonial , Theory, Cliental Politics.
SECURITY CHALLENGES AS MANIFESTATIONS OF IDENTITY POLITICS IN NIGERIA’S FOURTH REPUBLIC

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Since the inception of the fourth republic in Nigeria, there have been series of security issues with their attendant impact on the political, economic, social, religious systems that have even threaten the very foundation of the country. Most of these security challenges manifested through class, ethnic and religious affiliation and sentiment whereby most political issues are most often than not seen or debated within the identity of the individual involve, thereby bringing the issue of identity politics to the fore. Some of these challenges include: armed robbery, kidnappings, youth restiveness, agitation for restructuring or secession, insurgency, herdsmen attacks, Banditry and Kidnapping. In addition, the Nigerian state is perceived to be complicit in the politics of inclusion and exclusion. The paper examines the linkage between identity politics and the failure or inability of the Nigerian state to address the numerous security challenges in the country. Exploratory research design, documentary sources and qualitative descriptive methods of data gathering and analysis were adopted. Anchoring our discourse on the theory of the postcolonial state, findings amongst others revealed manifested failure of the federal government to adequately respond to the killings of people and destruction of properties and means of livelihood by herdsmen mostly from Fulani origin in the Middle Belt region, and Banditry and Kidnappings in the Northwest and insurgency in the Northeast based on ethnic and religious sentiments or affiliation, while at the same time the federal government appears to be descending heavily on most time peaceful agitations from the Southern part of the country. The paper recommend that the government and other critical stakeholders display the capacity and political will to confront these security challenges headlong no matter the ethnic or religious affiliation of the perpetrators of these heinous acts.

Keywords: Security Challenges, Identity Politics, Postcolonial State, Class, Ethnic and Religious Affiliation
NATIONALISM AND RELIGION IN AFRICA

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Religion and nationalism are two inseparable instincts of typical African life. Religion is an inexplicable experience that spans from before birth till after death in Africa. According to Kofi Opoku, “Religion is at the root of African culture and is the determining principle of African life. Nationalism, on the other hand has to do with the love for and loyalty to, one’s country not only to prosper but to excel among other nations. Religion inadvertently controls man’s general life and gives impetus to his nationalistic feelings. This accounts for the African axiom which says, “I am because we are; we are because I am” which promotes sense of commitment to one’s national development. Through the instrumentality of religion, African nationalism is fostered, the absence of which has reduced sense of belonging and patriotism in Africa of today. This paper examines the importance of religion for enhanced nationalism. It also suggests the role that religion should play in enforcing uncompromised patriotism for development in Africa.

Key Words: Religion, Nationalism, Patriotism, Loyalty, Prosperity
A LITERARY APPRECIATION OF SHAYKH MUNIRUD-DIN KHUTBAH ON GOOD GOVERNANCE

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Good governance is one of the major concerns which the entire citizenry of the nation are clamouring for, considering its benefit in stabilizing the nation. The Arabic scholars together with the Muslim leaders in their various gathering have contributed significantly using their literary productions most especially in al-khutab-l-minbariyah in emphasizing the essence of good governance. The scholars in their oratory deliverance employed the injunction from holy book with relevant assertions to authenticate how people should establish good governance, shunning indiscipline and to be moderate in relations contrary to the view of those who promote injustice, indiscipline, cheating and intolerance in the society. The paper aims at expressing the efforts of Ulama using their khutab which is a literary aspect of Arabic to facilitate good governance and promote decent morality in the society. It attempts to expose the beauty of Arabic literary creativity and eloquence of the Yoruba Ulama in their khutab l- mimbariyyah

Key words: good governance, ulamai, khutab-l-mibariyyah, Yoruba, Society
AFRICAN RELIGIOUS BELIEFS IN TANURE OJAIDE’S SONGS OF MYSELF

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*Songs Of Myself,* (*Songs*), one of Ojaide’s recent books of poetry serves as a medium for Ojaide’s exposé of his inmost being and his intense passion to seeing the Niger Delta, the place of his birth, uplifted out of socio-political and economic throes. In *Songs*, the poet does not only portray the despoilment of the ecosystem of the entire region by exploitative multinationals and their conniving government officials whose sole interest is self-aggrandizement, he also articulates the effects of the loss of cultural values on the people and their land. Ojaide’s role as the poet priest of the people, which has been widely acclaimed in many academic discourses, comes blatantly to the fore in this collection. The poet goes beyond deploying his ingenuity in admonishing against ecological desecration in *Songs*, to depicting the import of African traditional religious beliefs in the struggle for the beguiled region. In analyzing the collection, this paper explores how Ojaide through the use of exotic images, drawn from the rich repertoire of the imagery from his birthplace, perceptively portrays the traditional religious beliefs of his homeland as a religious form more suited to the people’s way of life and how the lofty canons of this hallowed religious model could liberate the people and their land.

**Keywords:** Religious, Beliefs, Ecological, Self-aggrandizement, Ingenuity
THE IMAGE OF DECAY IN AYI KWEI ARMAH’S FICTION

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This paper takes a critical look at Armah’s literary fiction, with a view to analysing African predicaments. It is an urgent engagement with the collapse of post-colonial nation-state of Africa by shifting away from the long-standing arguments around the colonial distortion of the continent. The paper emphasises the thematic trajectories of internal corruption, decay, disillusionment, and lack of national consciousness – all of which point to the rot in Africa – particularly, as it marshals perspectives on abjection, poverty, and exploitation. These themes are still relevant to today, much as they were at the time Armah’s fiction was first written. Armah paints his fiction with one single brush of thematic projection (that is, the theme of decay). Therefore, this analysis is done from the perspective of Sarah L. Lincoln’s theory of Africa, as “la poubelle – the world’s trash heap”.

Key words: Africa, decay, disillusionment, corruption, and betrayal
BETWEEN RELIGIOUS CONFLICTS AND ARMS PROLIFERATION: SMALL ARMS AND LIGHT WEAPONS AND INSECURITY IN NIGERIA

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The relationship between small arms and light weapons, religion crises and insecurity has continued to be a burning issue in the national security discourse in Nigeria. Religious organizations under the guise of spreading their beliefs now engage in laundering of donations by members on acquisitions of small and arms and light weapons to protect their jurisdictions and ward off other perceived oppositions. There is no doubt that the laundering operations and arms acquisitions by religious organizations in the country are slightly different in scope and activity, although no less complex and hard to detect unless put under the search light. However, the effects of this is manifested in the escalation of insecurity and religious crises as evidenced in incessant killings, maiming of innocent citizen and wanton destruction of properties in the country. This paper observes that the uncontrollable proliferation of arms fuel and prolong religion crises, and has created economic, socio-political crises and huge burden of humanitarian cost in all facet of the polity. The paper concludes that it has become imperative to address this phenomenon as the emerging scenario no doubt continues to threaten the achievement of sustainable development goals in the country.

Key words: Religious Conflicts, Arms Proliferation, Money Laundering, Insecurity and Sustainable Development Goals.
DEFINING A SPEECH COMMUNITY: A GRAMMATICAL COHESIVE STUDY OF SELECT NIGERIAN CHRISTIAN HOMILIES

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Several sociolinguistic studies have investigated the definition of various speech communities based on the different linguistic levels of and their inherent interferences. However, few of such studies have focused specifically on the capabilities of the discourse analytical tool of cohesion to delimit a speech community. Thus, this work investigates the use of grammatical cohesion resources in select Christian homilies within the Nigerian context, to define a Nigerian Speech community. Two Christian homilies which constitute the data for this study were selected randomly but purposively too across the country, based on the taxonomy of churches into the mission, the Ethiopian, the African Indigenous and the Pentecostal groups. The grammatical cohesive resources in the data were examined to determine their level of contributions to the communicative efficacy and dynamism of the sermon texts. Using the Systemic Functional Grammatical (SFG) theory that relates the form of language use to its function, the study is expected to highlight the relevance of the context to the data, and consequently, create a unique grammatical cohesive pattern for the purpose of defining a Nigerian Speech community.
POLITICAL VIOLENCE IN NIGERIA: THE ROLE OF THE CHURCH

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In Nigeria today, it seems that politics is synonymous with violence. Though, there are many political parties with different ideologies in the country, but some of them are found to engage in actions or words, which are intended to hurt people. In fact, they go to the extent of using dangerous weapons to inflict injuries on perceived political opponents. In this respect, this paper established the fact that there is political violence in Nigeria and also examines some of the factors responsible for violence in our politics in Nigeria like the country’s political environment, ethnicity or tribal politics, intolerance, insincerity of our political leaders and electoral fraud. In the same vein, critical criticism as a result of deep hatred for a party or person may also gender political violence, in form of words or utterances. The consequences of the political violence are enormous on every aspect of our national life, which would need the intervention of the church as a voice to safe Nigeria and the world from the state of violence and the insurmountable problems attached. Hence, the writing of this paper: Political Violence in Nigeria: the role of the Church. Though, the church in this country has played a positive role, but more has to be done to make a positive impact especially among the youth who are the leaders of tomorrow and unfortunately the instruments used for this political violence. This paper adopted qualitative research method, while data was collected through secondary sources and internet materials.

Keywords: Politics, Violence, The Church and Nigeria.
INDIGENOUS EPISTEMOLOGIES AND THE DEVELOPMENT OF AFRICA

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The development and economic growth pattern of African countries have been wavy and staggering over the decades of independence. All attempts have been made to emulate and adopt the western economic and development paradigms in a bid to achieve similar feats but all to no avail. Even after political independence, the indigenous knowledges of the colonised peoples still continued to be marginalised by the indigenous post-colonial elite rulers who rather than challenging the colonial projects maintained the status quo. Despite these unstable economies, African rulers still hold staunchly to these western paradigms has the only solution to this menace. Little, or nothing in some cases, has been done to explore the indigenous knowledge reservoirs in bid to proffer solution the economic and political instabilities confronting African countries. Indigenous epistemic systems are considered unfit to the demand of our contemporary societies; the modernization or globalization project. On the contrary and with peculiarity to Africa, indigenous knowledge form the base or reservoir and a way of telling the African narrative about knowledge, education and development in diverse cultural voices in ways that decolonize the minds of Africans. African Indigenous Knowledge Systems (AIKS) have been dismissed from being capable of contributing to development discourses. It is then pertinent to ask; does AIKS have any relevance to development discourses? If yes, what are the possible contributions AIKS could make to the development of Africa? Why and how should AIKS be explored and utilized for a holistic development of Africa, a sort of development that enhances economic, social and cultural growth? These are the relatable questions that this paper probes into.

Key words: Modernisation, Indigenous, Epistemologies, Development and Globalisation.
LOCAL POLITICS IN GLOBAL CONTEXT: FOREIGN ELECTION OBSERVERS, ELECTION MANAGEMENT AND CREDIBILITY OF ELECTION RESULT IN NIGERIA

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This paper investigates the relationship between Foreign Observers imports, election management and credibility of Election result in Nigeria. The study utilizes descriptive and qualitative analytical approach. It employed the linkage theory as it framework of analysis and relied on secondary source of data. It is established from the date gathered and subsequent analysis that foreign observers that contributed with to the management of election in Nigeria. The study particularly noted when undemocratic tendencies such as vote buying, Electoral violence apathy or underage voting, ballot box snatching, forceful declaration of unpopular candidates and lack of internal party democracy as reported by foreign observers are not considered in the outcome of electoral processes in Nigeria. Foreign observers watch with helplessness the prevalence of these undemocratic vices. It was further found out that foreign observer’s report do not influence the outcome of electoral process and therefore cannot significantly contribute to electoral credibility in Nigeria. The study therefore concluded that there exist little relationship between foreign observers’ inputs, election management and credibility of election result in Nigeria. Based on the study findings, the study recommends among others that foreign observers reports should be made to bear on election outcome.
TOWARDS PEACE AND SECURITY: THE PROBLEM WITH RELIGIONS IN NIGERIA

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Religion can be a force for integration and development. The violence and cruelty of religions is, however, not lost on many. The debate rivets on the utilitarian dimension of religion in national life. Religion can appropriately be conceived of as a tool-kit, comprising elements of cruelty and good. Since religion is inherently susceptible to deployment for good or evil, the utilitarian argument helps little. What about the nature of religions enables their violent uses? Religions must be situated in their social contexts in order to explore how their nature shapes interaction with other social or religious groups. Ritually bounded social groups are marked by altruistic morality, but such morality does not extend beyond the group’s boundary. Within group boundaries, morality and sympathy for others prevails, but outside the boundaries, cruelty is inflicted without hesitation. Against that backdrop, religion is arguably part of the problem of Nigeria. However, religion may become part of the needed solution when it exorcises the ritual boundaries of stratification. The paper uses eclectic approaches and cases from Nigeria to flesh out its argument.

Key words: Peace, Security, Religions, Problem and Nigeria
SPECIAL PANEL CONVENED BY OSUN STATE UNIVERSITY
ON RELIGIOUS IDENTITY, SECURITY AND DEVELOPMENT IN NIGERIA

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Most world religions prescribe some code of conduct that governs the attitude and behaviors of people within the society. Such behavioral guides apart from serving to identify people of certain religious community and orientations among other objectives also involve maintenance of order, security and overall development of the community. In Nigeria, Christianity, Islam and Traditional religions constitute a strong moral force that serves as reference point for socialization. However, in recent times, various religious groups and their followers have become agents of destabilization. From the Sharia Crisis, Maitaisine riots, the crisis over the Chapel Cross at University of Ibadan and the full-fledged insurrection and terrorism of Boko Haram sect against the Nigerian state, the story is the same. The issues of doctrinal differences, disputes and destructions, have transformed religions into an albatross not only to development but also for the continued existence of the polity. It is therefore not surprising that strident calls are being made for proper contextualization and appraisal of the place and roles of religion in the current socio-economic and political quagmire that the country has found itself. This panel aims at interrogating the link between religious identity and the wanton destruction and insecurity threatening the continuous existence of Nigeria as a viable sovereign polity and also examines various channels or options available to redeem the nation from the brim.

Key words Religious Identity, Security, Development and Nigeria
THE RESILIENCY OF TRADITIONAL RELIGIOUS PRACTICES IN MARKETS IN AKURE

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Contrary to the projections of modern theorists and economic analysts that traditional religious practices in markets will phase out with by the dawn of the 21st century, it appears the reverse is the case, in Erekesan market in Akure, the capital of Ondo State. The institution of market has been an integral part of the Akure people and culture since time immemorial. As a matter of fact, before the introduction of money, trading and transactions were done through local exchanges in line with the customs of the people. These markets were not only the economic sustenance tools but they became the centre for trado – religious practices which enhances the good of the people in particular and the community at large. In spite of the agitations by modernists for the abolition of these practices, these practices have not only being resilient but have also evolved to accommodate the changes resulting from modern market operations and practices. This paper, in its simplicity, intends to look at the continued traditional practices of Erekesan market in Akure

Key words: Religion, Rituals, Erekesan, Market, Akure
AKUFO-ADDI, THE GHANAIAN STATE AND THE POLITICS OF RELIGION

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In the midst of Ghana’s tumultuous struggle for independence, various political formations emerged. One of these political formations anchored its claims of representation of the oppressed people of Ghana on religion. This was the Muslim Association Party (MAP). The MAP was formed in 1953 to champion the course of what it termed as the “hewers of wood and drawers of water.” But in essence, it was a movement to champion the course of the Muslim community. Later, the party fell foul of the Avoidance of Discrimination Law and was disbanded. Today, the President of Ghana, Nana Akufo-Addo legislates religion back into the governance process, albeit, subtly. This paper traces the history of the politics of religion in Ghana from 1953 to the present. It examines Akufo-Addo’s politics of religion and its implication for the secular constitution. The paper concludes that Akufo-Addo’s politics of religion, while it helps to galvanise marginalised communities, may as well open a can of worms that could threaten the survival of Ghana’s nascent democracy.
THE ROLE OF ISLAM IN GOOD GOVERNANCE IN NIGERIA
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Nigeria as a giant of African countries has been in great problem militating against good governance. Despite the number of years of being in democratic era, the system of governance remains unbearable. Of such problems is high level of corruption. Islam one of the religions being practiced in the country provides divine roles in stabilizing the good governance. Islam as a total way of life has been introduced into Nigeria as far back as 7th century, accompanied by its provisions for good governance. System of administration of Prophet Muhammad and models from his successors are analyzed to enrich our submissions on the role of religion, especially Islam, in serving as catalyst for good governance. This paper employs narrative and evaluative methods. In its findings, the paper discovers that most of constituted authorities misuse their powers which results to failure in good governance while maintaining that religious thought is an ideal tool in stabilizing good governance in Nigeria.

Keywords: Governance, Militating, Corruption, Unbearable, Catalyst.
THE LINK BETWEEN SOME BASIC HUMAN RIGHTS AND BIBLICAL INJUNCTIONS: A REFLECTION

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This paper shall attempt to do an exposition of some basic human rights which has translated from morality and principles into international binding international law. These rights are found in various international, regional human rights instruments and constitutions of virtually all modern states. These international and regional human instruments include the Universal Declaration of Human Right the international Covenant on Economy, Social and Cultural Rights (ICESR), the International Covenant on Civil and Political Right (ICCPR), the African Charter on Human and Peoples Right and domestically the 1999 Constitution of the Federal Republic of Nigeria. This paper will argue that some of these rights if not all are traceable to biblical injunctions. The paper will draw inferences from bible quoting verses where it is felt that these right are derived from. In some of these rights include right to fair hearing, right to life, right to privacy, labour rights and so much more. The paper shall conclude that some of these basic human rights are not only biblical, they are divine.

Key Words: Human Rights biblical injunctions link, Nigeria.
RELIGIOUS TERRORISM IN NIGERIA AS “RENEWED DETERMINATION TO FIGHT FOR GOD”

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The contemporary spate of religious terrorism in Nigeria is concealed by the perpetrators as a desire to “fight for God”. The sincerity of the supposed “fight for God” and truism in such claim has made the consistent perpetration of the terrorist acts highly worrisome in Nigeria. The present level of terrorism in Nigeria is commonly adjudged as the most devastating in her religious and political history. In addition, the act of terrorism has affected economic, political and social development in Nigeria. This is occasioned by the wanton destruction of lives and property. The attendant consequence is the unwillingness of investors to come into the nation, coupled with the high level of religious polarization, leading to intolerance, hatred and bitterness among the various religious adherents. The perpetrators claim to be “fighting for God”. This claim has continued to reinforce them towards consistent unleashing of terror on the law abiding citizens of the nation. The theory of B.S. Skinner that addresses the aspect of re-enforcement, underpins the study. It establishes the fact that positive re-enforcement encourages the perpetration of any act. In this instance, the perpetrators of religious terrorism are re-enforced towards continuing the act based on the conviction that they are “fighting for God”. They are further re-enforced by the fact that there is an obvious divine dividend from their action. The paper recommends that there is the need for re-orientation of the perpetrators through education. This process should be employed by the church, mosques, other religious groups, the family, school, government, non-governmental organizations (NGOs) and all stakeholders.

Key Words: Determination, Nigeria, Religious, Renewed, Terrorism.
Change is a phenomenon that everyone has always struggled to acquire as evidence of being alive. Society and societal values go through various degrees of change so as to evolve. It is this response to change that is often responsible for dynamism. However, the elements that bring about change may be or not be desirable, painful, tolerated among other reactions. Thus, people of different walks of life have sought or solicited for change in the various aspects of their life. This response to change comes in diverse ways or aspects and depends largely on the one responding to the challenge or even the form the response takes. Of interest to this study is Pede Hollist, the author of *So the Path Does Not Die*. Being a literary author, this study is thus on the writer’s attitude and contribution to change, for the better or for the worse. In this novel, Hollist explores change as one of his major themes. This study is thus a thematic study of change and the effects on characters, situations or society, one’s faith or philosophy of life, and people’s reactions to this phenomenon.
RELIGION AND POLITICS OF ILLEGITIMACY IN NAWAL EL SAADAWI’S *THE FALL OF THE IMAM AND GOD DIES BY THE NILE*

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Child illegitimacy is one of the medium through which religion and its fusion with state can be viewed in the novels of Nawal El Saadawi. Described in Muslim juristic terminology, illegitimate child is a child of fornication or *Waladul zina*, a product of *Zin*, an unlawful sexual intercourse between a man and a woman. In Islam, a child is said to belong to the one in whose bed it is born. Legitimacy is tied to the nuptial bed, in the case of concubinage in slave-master possession. *Zina* laws are parts of Islamic tradition that give backing to child illegitimacy and criminalization of sexuality. This paper, examines child illegitimacy and the criminalization of sexuality, human behaviours in sexual relation and gender inequality, with emphasis on the role of religion in perpetrating injustice against the woman and the Egyptian child in particular in Nawal El Saadawi’s *The Fall of the Imam* and *God Dies by the Nile*. It draws from Marxian dialectics in the context religious sentiments and Freudian concepts of pleasure principles in its explication of data.

Key words illegitimate child, Zina, Stone, death
THE IMPACT OF SUMMER SCHOOL ON ACADEMIC ACHIEVEMENT OF PUPILS IN EDE NORTH LOCAL GOVERNMENT AREA OF OSUN STATE

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This study assessed the impact of summer school on academic achievement of pupils in Ede North Local Government Area of Osun State. Two research questions were raised and one null hypothesis was formulated to guide the study and casual comparative research design was adopted. The population for the study was based on selected pupils and teachers Ede North Local government. The instruments used for data collection was a performance test based on English Language and Mathematics and a self-design questionnaire. Frequency distribution and percentages and Paired sampled t-test were used to analyze the data obtained from the respondents. The null hypotheses were tested at 0.05 level of significant. The findings showed that summer school has an effect on the academic achievement of the pupils and there was a significant difference in the academic achievement of pupils who attend summer lesson from those who do not in Ede North Local Government Area of Osun State. It is recommended that schools in Ede North, should encourage the pupils to attend the summer lesson and orientate parents on the benefits of this program to their children, summer school programs need to be rigorous and yet fun for pupils, the curriculum should be very specific and individualized for each student whenever possible, but it should be encountered in an active, hands-on way that allows students to be fully involved in their own learning experiences, it should be tied to the school year curriculum and yet be approached in different ways to reach as many different learners as possible.
Clerics are important sources of guidance to the adherents of their faith; deferentially called “men of God|”, they command tremendous respect and wield substantial influence over their congregation. Thus, they shape both the spiritual and the temporal aspects of the lives of their congregants. Recent literature revealed an interplay (rather than separation) between religion and politics, with religious leaders shaping such interactions. Studies, particularly in the United States of America, have shown that clerical influence could translate into the political realm. The increasing visibility of some Christian clerics on the Nigerian political scene, providing cues to their congregation and the larger Christian body on their electoral preferences through prophetic declarations, has made it imperative to inquire if these clerics, in any way, influence the electoral behaviour of their congregants. The paper will trace the history of the involvement of clerics in elections in Nigeria; it also seeks to understand the electoral influence of clerics (if any) over their laity as religious leaders among others. The paper will utilise both primary and secondary data with the aim of appraising the effectiveness or otherwise of clerical influence on electoral politics in Nigeria.

Keywords: Clergy, Elections, Laity, Religion.
RELIGION AND THEORIES OF THE STATE IN AFRICA: INTERROGATING THE STATE AND RELIGIOUS IDENTITIES, IN NIGERIA

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For more than four decades, religion and ethnic identities on the African continent has polarized and threatened the continued existence of African states and annihilate her population. Hiding under the cover of religion and ethnic marginalization, political gladiators along the length and breadth of the continent have unleashed violence and death on thousands of their people in an attempt to further their own personal and group interests. Ancient African states, particularly – Songhai, Mali, Ghana, Benin empires and others used indigenous African religious system as a glue to hold together the seams of the state. Religion was also used to create harmony among the people and soak up the frustrations in the society. Presently, organised religion have often split rather than unified humanity, it has oppressed rather than freed and have terrified man rather than inspired. This paper which adopts the historical analysis approach, interrogates the relationship between the state and religion in Nigeria. It posits that the adoption of foreign gods and foreign religious identities and institutionalising it has resulted in weak and stagnant states in Africa. It posits that Nigeria urgently needs to search her history and unearth the dynamic African indigenous religion and engage same to recreate harmony and peaceful co-existence among her people and stem the slide into state religion and its attendant destructive tendencies.
RELIGION AND VISUAL ART IN AFRICA: FOES OR FRIENDS?

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Religion has been perceived from different perspectives based on the doctrines of such religious beliefs. Adherents of religions have also upheld such beliefs doggedly for the promotion of such religions. In Africa and elsewhere, visual art had been a vehicle or means of promoting various religions to the advantage of such religions and practitioners of visual art. But in Africa today, there had been deliberate attempt to separate the productive, creative and cultural relationship between religion and visual art due to misinformed interpretation of the role art plays in human life. This paper would therefore attempt to discuss the concepts and philosophies of major religions in Africa and looks at whether there is nexus between religious beliefs and visual creation that Africa is blessed with. The paper would also expose the contradiction between the practice of foreign-adopted religions in other climes as different from how it is practised in Africa to the detriment of visual talent and creativity Africa is blessed with. A new direction on how the contradiction should be resolved would be proffered.
The study titled Religious/political oppression in Nigeria is set to trace the origins, causes and effects of religious/political oppressions in Nigeria. It argues that there should not have been religious/political oppressions in Nigeria if Christianity and Islam—the two universal religions were not introduced into the country. If Nigerians were allowed to continue to practice the traditional religion which also had in it the politics of the people, the Nigerian nation would have been united religiously irrespective of our location. Islam, which was introduced from Saudi Arabia came with its administrative systems—the sharia legal systems, the emirate systems with the emirs at the helm of government, while Christianity, which came through the Europeans from across the sea dominated the south with the European legal systems. This meant that religion alone had divided Nigeria into two entities; the north for the Muslims and the south for Christians. The study which drew heavily from secondary sources of data is historically descriptive in method. In its findings, the study discovered that the chaotic, unstable, poverty stricken nature of Nigeria and all of its troubles today is as a result of the incursions of these two great religions which dominated the various ethnic groups, and further divided Nigeria along political lines leading to discriminations and divisions along ethnic lines. The study then recommend that religion should be put far apart from politics since the two have different focus entirely.

Key words: Religion, Political, Oppression
BIAFRAN AGITATIONS AND THE QUESTION OF NATIONAL INTEGRATION IN NIGERIA

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This research work seeks to examine the use of alternative resolutions as against revolution in the settlement of secession crisis between Nigeria and Biafra. The paper takes a brief historical trace of the events that led to revolutionary movement by Biafrans in the 1960s and the inevitable devastating outcome of the civil war that followed. Almost fifty years after the Nigerian Civil War (also known as Biafra war), the Igbo race under the aegis of Indigenous People of Biafra (IPOB) and other pro-Igbo socio-cultural groups are calling for secession again, and they appear ready to take desperate measures to achieve this objective. This phenomenon poses challenge to Nigeria’s nationhood as Biafran agitations constitute, to a great extent, threat to nation building in Nigeria. If this threat is not taken away by adoption of alternative resolutions rather than ‘revolution versus forceful quelling’, the efforts of Nigeria’s founding fathers and subsequent governments toward achieving national integration would be jeopardized.

If war is inevitable, then Nigeria and Biafra have had their share of it between 1967 and 1970, and the war should never be repeated. Therefore, there abound alternative resolution measures that could be explored in order to avert future occurrence of civil war – these alternative resolutions are highlighted and prescribed by this research work. This work adopts conflict transformation theory, which connotes systemic change in order to alter the social structures, conflicts parties and institutions within which conflicts are embedded. Nigeria can reach her potentials if her internal crises are addressed. For this to happen, government must be intentional in the promotion of national integration which would prepare the citizens towards contributing their quota to achieve the objectives of the state.
RELIGIOUS LANDSCAPE AND AUTHORITY POLITICS IN STEMMING THE TIDE OF VIOLENCE AND SECURITY CHALLENGES IN ABUJA, NIGERIA

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Religious and authority landscapes have consistently failed to atone for their vicious past when on almost daily basis flares of intolerance and violence provoke security challenges across Nigeria. If it is not ideological struggle such as Boko Haram with religious connotation, it is political protestations such as Niger Delta unrest and struggle for space to exercise authority. The resultant bloodbath that accompany divergent and intolerable quest for power and exercise of political and religious authorities undermined the authority of God and leadership. However, while in other clans citizens celebrate opportunity to perform peacefully their civic responsibility in a tolerable secular environment, Nigeria`s case is one of acts or threats of coercion, intimidation, or physical harm perpetrated to effect clamp down on the authority of others with different belief and political dispositions. Therefore, the focus of this paper is to examine how religious landscape has sustained authority politic in stemming violence and security challenges in Nigeria. It argues that derailment in the exercise of authority has not only blasphemed the supreme authority of God Almighty, but has also increased denial of social capital from religious belief that limit legitimate inclusive access to commonwealth such as land and political power resources encouraging private resolve to illegitimate means to access them through corruption and violence for survival. Marx`s theory of religion provided the framework while the design was exploratory. Qualitative data were purposively gathered from religious organisations in Abuja Municipal area council, Nigeria.

Keywords: Religious landscape, Authority politics, Violence, Security challenges, Abuja, Nigeria
LOCAL POLITICS IN GLOBAL CONTEXT: FOREIGN ELECTION OBSERVERS, ELECTION MANAGEMENT AND CREDIBILITY OF ELECTION RESULT IN NIGERIA

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This paper investigates the relationship between Foreign Observers imports, election management and credibility of Election result in Nigeria. The study utilizes descriptive and qualitative analytical approach. It employed the linkage theory as it framework of analysis and relied on secondary source of data. It is established from the date gathered and subsequent analysis that foreign observers that contributed with to the management of election in Nigeria. The study particularly noted when undemocratic tendencies such as vote buying, Electoral violence apathy or underage voting, ballot box snatching, forceful declaration of unpopular candidates and lack of internal party democracy as reported by foreign observers are not considered in the outcome of electoral processes in Nigeria. Foreign observers watch with helplessness the prevalence of these undemocratic vices. It was further found out that foreign observer’s report do not influence the outcome of electoral process and therefore cannot significantly contribute to electoral credibility in Nigeria. The study therefore concluded that there exist little relationship between foreign observers’ inputs, election management and credibility of election result in Nigeria. Based on the study findings, the study recommends among others that foreign observers reports should be made to bear on election outcome.
GENDER, POWER AND POLITICS IN SOUTHWESTERN NIGERIA

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The focus of this paper is to make an assessment of the extent of female leadership participation in the political system of Nigeria, with emphasis on the last three elections in South Western Nigeria i.e. 2011, 2015 and 2019 Nigeria elections. Phenomenological and historical approaches were used while interview methodology was employed in the carrying out this research paper. Both adult men and women were interviewed to find out the number of women who came out for the political campaign in the last three elections, how many of these women were voted in as President, Vice President, House of Representatives, Senate and Assembly in comprising with their male counterpart. Is there any justification in gender equality in the distribution of political power? It was found out that the number of women who came out as the political aspirants in 2011 and 2015 respectively were more than those in 2019. And none of them won the election, either President or Vice President. What is the way forward in the quality and recognition of women in the political terrains of Nigeria? This is what this paper is out for.
THE DANGER OF DEPLOYING POPULISM AS A CAMPAIGN STRATEGY AND THE IMPERATIVE FOR QUICK CONCESSION TO DEFEAT: LESSONS FROM FORMER PRESIDENT JONATHAN’S ADMINISTRATION IN NIGERIA

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This paper examines the concept of populism against the backdrop of electoral contest in Nigeria. Populism is a political philosophy that blames existing imbalance in the distribution of wealth on the incumbent political order thus serving as instrument for opposition parties in the Third World countries to mobilize voters against incumbent governments. Embedded in the democratic triumphalism is the assumption that it has the inherent capacity to engender economic development. It is within this context that Africa is grappling with the reality of ensuring the sustenance of democracy and democratic culture. How populism was deployed in the 2015 Presidential Election and quick concession to defeat made by the incumbent president before election result was officially declared has not be given serious attention. This event contradicts Africa political space that largely displays a continent of emperors that choose to plunge their nations into wars than vacate political offices. Interrogating literature on democracy reveals a complex web of democratic theories, which raise a problem of adequate conceptualization in Nigeria. The paper provides a narrative of 2015 Presidential Election and examines the interface between electoral contest, economic development and insecurity in Nigeria. We argue that the concession provides paradigm shift in African politics.

Key words: populism, economic development, political violence, democracy, elections
RELIGION AND DEMOCRACY: A CONFLICT OF MORALITY
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This paper argues the position that religion and democracy operate conflicting morality. Whereas democracy employs and upholds such tenets and values as debate, negotiation, lobbying, contest, etc to agree on issues and positions, religion upholds and operates what is entirely contrary; views are imposed. In religion, for instance, the deity or object of worship is usually supreme and the custodian of sovereignty, but in a democracy the people are sovereign. We hope to establish our argument and position through a theoretical, critical and systematic analysis. Virtually all African states are seeking to operate democratic system of government. But Africans are generally very religion-oriented people who are engaged in one form of religious worship or the other. Generally, in religion, the deity or object of worship is supreme, unquestionable (though could be benevolent) and knows what is good for the people, in democracy the people are supreme and the leader is questionable. Those who present themselves for elections into political /leadership positions are usually of one religious belief or faith or the other; their religious values conflict with that of democracy and indeed governance and the State or that governance poses a challenge to their religious faith. The significance of this paper lies in the recognition that for democracy to flourish, it has to be run in line with its own morality. Our goal is to advocate the exhibition of that openness or transparency that characterises democracy to be its modus operandi.

Key words: Religion, Morality and Democracy.
IMPACT OF COLONALISM ON RELIGION IN AFRICA SINCE 1900: THE NIGERIA EXPERIENCE

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Colonization of Africa continent by the Europeans has had its negative and positive effects on religion in Africa. This has had a grave effect on Africa Traditional Religion. This paper will examine various religion practices in Africa before the arrival of Europeans that brought about colonialism in Africa. The paper will also examine the positive impacts of colonialism on African Traditional Religion as well as negative impacts of colonialism on it. This Study explores the efforts of historians at attempts to disabuse the minds of certain individuals that colonialism as it relates to religion was totally evil. This study uses Nigeria as a case study analyzing all issues raised. It is our contention in this paper that colonialism in Africa brought in some benefits in the way of improving our religion, which include some new forms of religion of different beliefs. Further it is also our contention in this study that colonialism has brought in its wake, crisis in African Traditional Religion. We conclude that though colonialism has brought some benefits to religion in Africa, the process, organization and celebration of our religious festivals have greatly been altered by the introduction of colonialism.
POLITICAL CORRUPTION IN NIGERIAN OIL AND GAS SECTOR AND THE ROLE OF NIGERIA EXTRACTIVE INDUSTRIES TRANSPARENCY INITIATIVE (NEITI) IN CURBING REVENUE LEAKAGES

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This study examines the role of Nigeria Extractive Industries Transparency Initiative (NEITI) in curbing corruption and promoting revenue transparency in the Nigerian oil and gas. The Nigerian oil and gas industry, like many resource rich countries, has been largely seen as an avenue to fuel corruption and enrich a few privileged, parasitic elite at the expense of ordinary citizens. The decision of the Nigerian Government to implement wide ranging reforms and openness in payments and receipts, back in 2003, in line with the global multi-stakeholder Extractive Industries Transparency Initiative (EITI) paved a way to enthrone a more open, transparent extractive (oil, gas and mining) industry and to hold governments accountable for public revenue, without misappropriating the funds, and since government spending is one of the major influences of the level of economic activity, as government survival is largely dependent on the revenue realized from oil and gas sector. The study will serve as a useful document for a wide range of stakeholders including government (all tiers), policy makers, and civil society. The researchers concluded that Nigeria EITI has been effective in strengthening public debate and promoting policy options around signature bonuses, unpaid royalties, fuel subsidies, crude oil and refined products theft, and unpaid subsidies by the national oil company (NNPC). It has identified USD 9.8 billion owed to the Federal Government, of which USD 2.4 billion has been recovered through Nigeria EITI’s efforts.

Keywords: Oil and Gas, NEITI, Corruption, Transparency and Accountability, Revenue Leakage
RELIGION, EDUCATION AND GLOBAL POLITICS

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The society today is undergoing a lot of transformation in terms of nation building and sustainable developments. Many of the evolving changes are not desirable and the development of the society emerges in uncertainty even in its information explosion and technological sophistication. The growth of a nation or humanity must be measured not only by the development of science and technology but also by prime attention given to societal and moral values. The study therefore, examined how education could be used to enhance religious conflict regulations for national development. The descriptive research design was adopted to assess three hundred respondents selected from University of Lagos and Babcock University Nigeria, using purposive random sampling technique. A twenty-five item questionnaire titled Religion, Education and Global Politics (REGP) was used to elicit data from respondents. Research questions were answered using descriptive statistics. The findings of the study include: the divisiveness of religious bodies are sources of political instability in our nation; the need to use technology effectively in order to propagate the culture so as to enhance young people psychosocial wellbeing. It is therefore recommended that the state should through the schools inculcate tolerance and accommodation amongst religious bodies for peace coexistence.

Keywords: Religion, Education, Development, Globalization and Politics.
BIBLICAL MODEL OF MENTORING AND FUNCTIONAL POLITICAL LEADERSHIP IN NIGERIA

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The fact that Nigeria is bedeviled with myriad problems, which have often been labelled as political, has become quite obvious both within the country and in the international community. Such problems cannot be reasonably discussed without addressing the issue of political leadership in that political leaders are the ones saddled with the responsibility of formulating and implementing policies for national development. A plethora of academic work which revolve around the problems of politics, political leadership and how such problems can be resolved have been done. However, this study engaged some of the problems associated with political leadership in Nigeria from the biblical perspective of mentoring citing it as a model for building capable, reliable and selfless leaders. Mentoring is a relationship between an experienced person and a less experienced person for the purpose of helping the one with less experience. The Bible presents different models of mentoring which could serve as a blueprint for molding and shaping individuals who will take over the leadership of the nation at some point and in different capacities. This study adopted a documentary approach in which relevant data from a wide range of books and articles were collected and then used as the basis for proposing several mentoring models that could produce efficient leaders who will transform the current inauspicious political landscape in Nigeria.

Keywords: Functional, Political leadership, Mentoring, Biblical perspective, Political landscape
C.E.A.O AND THE THRUST OF ECONOMIC COOPERATION SINCE 1968

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Economic cooperation is one of the receipts of development particularly for West African States that had been grossly exploited and extorted. West Africa after breaking loose from the second phase of slavery had to device means of rejuvenating, discontinuing colonial strings and most importantly developing against all odds. The independence demanded and conceded to the pioneer West African leaders was one that was superficial and directed to the changing of administrative heads and not colonial economic entrenchment and bases that ensured the sustenance of West African countries on their hither to colonialists. Though insidiously structured to frustrate West Africa's efforts at breaking loose from the 3rd phase of slavery, France a former colonialists introduced economic cooperation measures with its former colonies to ensure sustained dependence, and relationship. This has a direct negative effect on the achievements of the ECOWAS as the main economic instrument of West Africa. Though a plethora of literature exist in the various economic cooperation instruments in West Africa, adequate attention has not been placed in exposing the insidious seed of discord sown by France in the frustration of developmental efforts of West Africa through its inspired CEAO. This work adopts interrogative and comparative methods of analysis using secondary sources.

Keywords: Cea, Ecowas, development, colonial strings, underdevelopment, sustained dependence
INFLUENCE OF SOCIAL MEDIA USE ON FACE-TO-FACE INTERACTION AMONG UNIVERSITY OF LAGOS UNDERGRADUATES

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The use of social media has brought with it tremendous benefits and at the same time negative influences have been observed especially on human interactions. Today, many youths appear to be stuck with different social media platforms in order to meet varying needs depending on the user and the features of such platforms. The result is a depleted quality and importance of face-to-face interaction which remains an important aspect of human interactions. This study investigates the influence of social media use on face-to-face interactions among University of Lagos undergraduates. Anchored on three theoretical assumptions namely uses and gratification, media dependency theory and media richness theories, the study adopted the mixed method research methods involving both qualitative and quantitative data gathered using two different instruments - questionnaire and focus group guide. Data were derived from 397 students from two departments. Findings showed that majority of the respondents are dependent on social media as they make use of its different platforms regularly for communication (80.3%), with the most commonly used being Facebook (31%). Whereas, face-to-face interaction is still a relevant form of communication because majority of the respondents agreed that it allows them to relate better (64.1) and is the most preferred (75.7%). The study recommends enlightening students about the advantages and disadvantages of social media use especially as it concerns face-to-face interactions

Key words: Influence, Social media, Face-to-face interaction, use
LESSONS FROM AFRICAN TRADITIONAL RELIGIOUS LEADERS ON CONTEMPORARY POLITICAL LEADERS IN NIGERIA

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This study surveys the impact which the sacred roles of African Traditional Religious leaders should have on our political leaders in Nigeria. African Traditional Religion (ATR) is the indigenous religion of the African people that preceded the coming of Christianity and Islam into the African continent. Leadership is one of the major challenges facing the Nigerian nation today. The post-independence Nigeria has not produced dedicated and honest leaders. Other efficient leadership qualities are also lacking in governance. Many leaders are only interested in their welfare and not that of the masses. The people are not cared for. Embezzlement of public fund, fraud, corruption and absence of sacredness of service is the order of the day. The purpose of this paper is to explore sacred roles of African leaders. Using them as lessons to educate and influence contemporary political leaders in Nigeria towards more effective service. Secondary data analysis will be utilized in this work. Finally, this paper will make appropriate recommendations for current Nigerian political leaders based on the sacred roles played by African indigenous rulers.

Key Words: African Traditional Religious leaders, political leaders, Nigeria, dedication, honesty, sacred roles and effective leadership.
THE ART AND DEVELOPMENT: THE NIGERIAN EXPERIENCE

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Nigeria is a land of varied ethnic groups and cultures with a rich, colourful and numerous artistic traditions. Traditions that have survived the test of time with recorded history of oldest art discoveries south of the Sahara. Nigeria is still experiencing crisis in the social, religious, economic and political sectors. Colonization and religion led to the enfranchisement of the artists and artworks. The insinuation of paganism, idolatry, non-figurative art made art unpopular at some point. However, the progress of art can only be truncated; despite the setbacks, art practice has endured. With globalization and huge interest in tourism in Nigeria, art and cultural activities are increasingly becoming tourist attractions and interest. It is important to bring to fore the path art has taken through and in particular the roles played in the development process in Nigeria. This study intends to undertake an overview of art and development in Nigeria, the paper would begin by attempting definitions of the key terms, before examination of the various arts that represent Nigerian lifestyles as a mirror of the society in the promotion of the cultural heritage of the people.

Key words: Art, tourism, development, Nigeria, culture.
Islam did not only condemn all forms of violence but also warned Muslims not to involve in the menace. This view is supported by Qur’an, Hadith and other relevant documents. However, despite these, some Muslims get involved in violence after the Prophet (SAW) due to so many factors. Therefore, this study investigated factors responsible for the involvement of some Muslim Youths in violence in Apapa-Iganmu Local Council Development Area (LCDA) of Lagos State. A descriptive method of research was employed in the study. Oral interview was used to elicit information from the respondents. The findings revealed that the factors responsible for the involvement of some Muslim Youths in violence in Apapa-Iganmu LCDA include parental negligence, weaknesses on the side of Islamic Scholars, and leadership lapses etc. Based on the findings of the study, it was recommended, among others, that, parents, scholars and others should rise up to their responsibility in providing guidance to these young people.

Keywords: Apapa-Iganmu, Islamic Scholars, Muslim-Youth, Violence.
GOLDMINE-AND-THE-GOLD-DIGGER'S RELATIONSHIP BETWEEN PARTNERS IN CONTEMPORARY HOUSEHOLDS: A COMPARATIVE STUDY OF AFRICAN FEMALE PROFESSIONALS AT HOME AND IN DIASPORA

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The quest for a 'professional wife' among African men at home and in the Diaspora, which arises from the need to build social security, ensure financial stability and sustainable economic growth at the levels of individuals and home has brought about the challenges of economic incompatibility, inequalities and other social as well as psychosocial problems. These challenges have serious impact on women, who despite their hard work to ensure growth and sustenance at their respective homes withstand the worst of their husbands' frustrations and inabilities to make wealth. The professional wives work to earn so much for a living and become breadwinners in their respective homes, while the husbands strive to gain control over both their wives' and their incomes. The inability of these men to have the desired control over their wives' incomes and other activities, including expenditure results to more disturbing social quagmires that require critical and empirical investigation, hence the need for this study. This study is a critical and comparative study of the forms and impact of the 'goldmine-and-the-gold-digger's' relationship on African female professionals in Africa and the Diaspora. The study is qualitative and involves detailed analytical, descriptive, and interpretative methods of analysis of the purposively selected narratives that form the primary data of the study with informed eclectic sociological frameworks of feminism, Thing theory and Marxism. These approaches are applied to show the complex nature of the goldmine-and-the-gold-digger's relationship among partners in contemporary African homes, the similarities and differences in its occurrences in the relationships between Africans at home and the Diaspora as well as the impact of the identified forms of partnership on women who are professionals in their chosen careers. The study reveals the influence of African men's perceptions of womanhood, as one of the acquired 'things' on the relationships with their wives and the insignificant difference between the held views of men in Africa and men in Diaspora despite the latter's exposure to western lifestyle. It affirmed that economic incompatibility breeds conflict and violence against women, which most often are because of men's frustrations over their disabilities to achieve financial independence, and may cause women their lives.

Keywords: economic incompatibility, inequalities, financial disability, goldmine-and-the-gold-digger's relationship, and African female professionals.
DIVIDED PEOPLE OF GOD: RELIGION, STATE AND (SOUTHERN) CAMEROONS
CRISIS IN GLOBAL AND INTER-CULTURAL PERSPECTIVE

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This paper examines a contentious issue of our time – the role of the church and people of God and their impact on Africans. Case in point, there is a crisis in Cameroon that has gone from bad to worse, with killings and deaths reaching genocidal proportions. It has gone global and has been the subject of media coverage and parliamentary debates from world governments such as UK, USA, Canada, Germany to name only these few. I argue that the clergy and some Anglophone elites in Cameroon have played a key role not only in the creation but also in propagation of discourses of unitary state and religion – thereby facilitating their assimilation and recolonization by the Francophone-dominated regime that cares less about them. On December 29, 2016, Roman Catholic Bishops of the Ecclesiastical Province of Bamenda wrote and sent a Memorandum to Paul Biya, President of Cameroon, regarding the “growing situation of unrest” and violence in the Southern Cameroons (BAPEC, 2016). Believers hoped the memo from clergymen would bring peace. That did not happen. Instead Biya, a Catholic Christian declared war on Southern Cameroonians on November 30, 2017 and more soldiers were deployed by the regime to arrest, kill and torture “terrorists”. These two English-speaking regions of the country constitute 20 percent of Cameroon’s 24 million people. The Catholic Church is the largest religious group in the country, representing about 40 percent of all Cameroonians. On December 07, 2017 English-speaking and French-speaking Bishops became divided over the “Anglophone crisis,” while Biya ignored their calls for dialogue. The Catholic Church could mediate between Anglophone pro-independence fighters and the state, but clergy have espoused clashing views on important issues relevant to the struggle. Such church leaders have failed to protect the 8 million Southern Cameroonians suffering today. What is the role of religion in the state of Cameroon? What is the purpose of the Church, if it can’t speak against oppression and killings of the very souls she is trying to safe for God’s kingdom? Questions like these and many others have assumed renewed significance as disagreements have spiraled into war, leaving the nation teetering on the verge of disintegration. For the Church to be a neutral arbiter that can broker peace, it needs to heal its divides and be the good shepherd.
RELIGION AND LANGUAGES: THE PRIEST'S STOLE

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A stole is a piece of clothing worn by a priest during ecclesiastical worship. This paper looks at different stoles with pictorial expressions illustrating biblical stories and other church activities performed during worship. The relevance of stoles in ecclesiastical worship is also discussed. The scope of the paper is limited to the Episcopal Church and the Anglican Communion.

Keywords: priest, stole, worship, church
RELIGION AND DEMOCRACY: A CONFLICT OF MORALITY

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IMPACT OF COLONALISM ON RELIGION IN AFRICA SINCE 1900: THE NIGERIA EXPERIENCE

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Colonization of Africa continent by the Europeans has had its negative and positive effects on religion in Africa. This has had a grave effect on Africa Traditional Religion. This paper will examine various religion practices in Africa before the arrival of Europeans that brought about colonialism in Africa. The paper will also examine the positive impacts of colonialism on African Traditional Religion as well as negative impacts of colonialism on it. This Study explores the efforts of historians at attempts to disabuse the minds of certain individuals that colonialism as it relates to religion was totally evil. This study uses Nigeria as a case study analyzing all issues raised. It is our contention in this paper that colonialism in Africa brought in some benefits in the way of improving our religion, which include some new forms of religion of different beliefs. Further it is also our contention in this study that colonialism has brought in its wake, crisis in African Traditional Religion. We conclude that though colonialism has brought some benefits to religion in Africa, the process, organization and celebration of our religious festivals have greatly been altered by the introduction of colonialism.
POLITICAL CORRUPTION IN NIGERIAN OIL AND GAS SECTOR AND THE ROLE OF NIGERIA EXTRACTIVE INDUSTRIES TRANSPARENCY INITIATIVE (NEITI) IN CURBING REVENUE LEAKAGES

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This study examines the role of Nigeria Extractive Industries Transparency Initiative (NEITI) in curbing corruption and promoting revenue transparency in the Nigerian oil and gas. The Nigerian oil and gas industry, like many resource rich countries, has been largely seen as an avenue to fuel corruption and enrich a few privileged, parasitic elite at the expense of ordinary citizens. The decision of the Nigerian Government to implement wide ranging reforms and openness in payments and receipts, back in 2003, in line with the global multi-stakeholder Extractive Industries Transparency Initiative (EITI) paved a way to enthrone a more open, transparent extractive (oil, gas and mining) industry and to hold governments accountable for public revenue, without misappropriating the funds, and since government spending is one of the major influences of the level of economic activity, as government survival is largely dependent on the revenue realized from oil and gas sector. The study will serve as a useful document for a wide range of stakeholders including government (all tiers), policy makers, and civil society. The researchers concluded that Nigeria EITI has been effective in strengthening public debate and promoting policy options around signature bonuses, unpaid royalties, fuel subsidies, crude oil and refined products theft, and unpaid subsidies by the national oil company (NNPC). It has identified USD 9.8 billion owed to the Federal Government, of which USD 2.4 billion has been recovered through Nigeria EITI’s efforts.

Keywords: Oil and Gas, NEITI, Corruption, Transparency and Accountability, Revenue Leakage
RELIGION, EDUCATION AND GLOBAL POLITICS

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The society today is undergoing a lot of transformation in terms of nation building and sustainable developments. Many of the evolving changes are not desirable and the development of the society emerges in uncertainty even in its information explosion and technological sophistication. The growth of a nation or humanity must be measured not only by the development of science and technology but also by prime attention given to societal and moral values. The study therefore, examined how education could be used to enhance religious conflict regulations for national development. The descriptive research design was adopted to assess three hundred respondents selected from University of Lagos and Babcock University Nigeria, using purposive random sampling technique. A twenty-five item questionnaire titled Religion, Education and Global Politics (REGP) was used to elicit data from respondents. Research questions were answered using descriptive statistics. The findings of the study include: the divisiveness of religious bodies are sources of political instability in our nation; the need to use technology effectively in order to propagate the culture so as to enhance young people psychosocial wellbeing. It is therefore recommended that the state should through the schools inculcate tolerance and accommodation amongst religious bodies for peace coexistence.

Keywords: Religion, Education, Development, Globalization and Politics.
BIBLICAL MODEL OF MENTORING AND FUNCTIONAL POLITICAL LEADERSHIP IN NIGERIA

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The fact that Nigeria is bedeviled with myriad problems, which have often been labelled as political, has become quite obvious both within the country and in the international community. Such problems cannot be reasonably discussed without addressing the issue of political leadership in that political leaders are the ones saddled with the responsibility of formulating and implementing policies for national development. A plethora of academic work which revolve around the problems of politics, political leadership and how such problems can be resolved have been done. However, this study engaged some of the problems associated with political leadership in Nigeria from the biblical perspective of mentoring citing it as a model for building capable, reliable and selfless leaders. Mentoring is a relationship between an experienced person and a less experienced person for the purpose of helping the one with less experience. The Bible presents different models of mentoring which could serve as a blueprint for molding and shaping individuals who will take over the leadership of the nation at some point and in different capacities. This study adopted a documentary approach in which relevant data from a wide range of books and articles were collected and then used as the basis for proposing several mentoring models that could produce efficient leaders who will transform the current inauspicious political landscape in Nigeria.

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C.E.A.O AND THE THRUST OF ECONOMIC COOPERATION SINCE 1968

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Economic cooperation is one of the receipts of development particularly for West African States that had been grossly exploited and extorted. West Africa after breaking loose from the second phase of slavery had to device means of rejuvenating, discontinuing colonial strings and most importantly developing against all odds. The independence demanded and conceded to the pioneer West African leaders was one that was superficial and directed to the changing of administrative heads and not colonial economic entrenchment and bases that ensured the sustenance of West African countries on their hither to colonialists. Though insidiously structured to frustrate West Africa's efforts at breaking loose from the 3rd phase of slavery, France a former colonialists introduced economic cooperation measures with its former colonies to ensure sustained dependence, and relationship. This has a direct negative effect on the achievements of the ECOWAS as the main economic instrument of West Africa. Though a plethora of literature exist in the various economic cooperation instruments in West Africa, adequate attention has not been placed in exposing the insidious seed of discord sown by France in the frustration of developmental efforts of West Africa through its inspired CEAO. This work adopts interrogative and comparative methods of analysis using secondary sources.

Keywords: Ceao, Ecowas, development, colonial strings, underdevelopment, sustained dependence
INFLUENCE OF SOCIAL MEDIA USE ON FACE-TO-FACE INTERACTION AMONG UNIVERSITY OF LAGOS UNDERGRADUATES

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The use of social media has brought with it tremendous benefits and at the same time negative influences have been observed especially on human interactions. Today, many youths appear to be stuck with different social media platforms in order to meet varying needs depending on the user and the features of such platforms. The result is a depleted quality and importance of face-to-face interaction which remains an important aspect of human interactions. This study investigates the influence of social media use on face-to-face interactions among University of Lagos undergraduates. Anchored on three theoretical assumptions namely uses and gratification, media dependency theory and media richness theories, the study adopted the mixed method research methods involving both qualitative and quantitative data gathered using two different instruments - questionnaire and focus group guide. Data were derived from 397 students from two departments. Findings showed that majority of the respondents are dependent on social media as they make use of its different platforms regularly for communication (80.3%), with the most commonly used being Facebook (31%). Whereas, face-to-face interaction is still a relevant form of communication because majority of the respondents agreed that it allows them to relate better (64.1) and is the most preferred (75.7%). The study recommends enlightening students about the advantages and disadvantages of social media use especially as it concerns face-to-face interactions

Key words: Influence, Social media, Face-to-face interaction, use
LESSONS FROM AFRICAN TRADITIONAL RELIGIOUS LEADERS ON
CONTEMPORARY POLITICAL LEADERS IN NIGERIA

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This study surveys the impact which the sacred roles of African Traditional Religious leaders should have on our political leaders in Nigeria. African Traditional Religion (ATR) is the indigenous religion of the African people that preceded the coming of Christianity and Islam into the African continent. Leadership is one of the major challenges facing the Nigerian nation today. The post-independence Nigeria has not produced dedicated and honest leaders. Other efficient leadership qualities are also lacking in governance. Many leaders are only interested in their welfare and not that of the masses. The people are not cared for. Embezzlement of public fund, fraud, corruption and absence of sacredness of service is the order of the day. The purpose of this paper is to explore sacred roles of African leaders. Using them as lessons to educate and influence contemporary political leaders in Nigeria towards more effective service. Secondary data analysis will be utilized in this work. Finally, this paper will make appropriate recommendations for current Nigerian political leaders based on the sacred roles played by African indigenous rulers.

Key Words: African Traditional Religious leaders, political leaders, Nigeria, dedication, honesty, sacred roles and effective leadership.
Nigeria is a land of varied ethnic groups and cultures with a rich, colourful and numerous artistic traditions. Traditions that have survived the test of time with recorded history of oldest art discoveries south of the Sahara. Nigeria is still experiencing crisis in the social, religious, economic and political sectors. Colonization and religion led to the enfranchisement of the artists and artworks. The insinuation of paganism, idolatry, non-figurative art made art unpopular at some point. However, the progress of art can only be truncated; despite the setbacks, art practice has endured. With globalization and huge interest in tourism in Nigeria, art and cultural activities are increasingly becoming tourist attractions and interest. It is important to bring to fore the path art has taken through and in particular the roles played in the development process in Nigeria. This study intends to undertake an overview of art and development in Nigeria, the paper would begin by attempting definitions of the key terms, before examination of the various arts that represent Nigerian lifestyles as a mirror of the society in the promotion of the cultural heritage of the people.

Key words: Art, tourism, development, Nigeria, culture.
Islam did not only condemn all forms of violence but also warned Muslims not to involve in the menace. This view is supported by Qur’an, Hadith and other relevant documents. However, despite these, some Muslims get involved in violence after the Prophet (SAW) due to so many factors. Therefore, this study investigated factors responsible for the involvement of some Muslim Youths in violence in Apapa-Iganmu Local Council Development Area (LCDA) of Lagos State. A descriptive method of research was employed in the study. Oral interview was used to elicit information from the respondents. The findings revealed that the factors responsible for the involvement of some Muslim Youths in violence in Apapa-Iganmu LCDA include parental negligence, weaknesses on the side of Islamic Scholars, and leadership lapses etc. Based on the findings of the study, it was recommended, among others, that, parents, scholars and others should rise up to their responsibility in providing guidance to these young people.

Keywords: Apapa-Iganmu, Islamic Scholars, Muslim-Youth, Violence.
GOLDMINE-AND-THE-GOLD-DIGGER'S RELATIONSHIP BETWEEN PARTNERS IN CONTEMPORARY HOUSEHOLDS: A COMPARATIVE STUDY OF AFRICAN FEMALE PROFESSIONALS AT HOME AND IN DIASPORA

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The quest for a 'professional wife' among African men at home and in the Diaspora, which arises from the need to build social security, ensure financial stability and sustainable economic growth at the levels of individuals and home has brought about the challenges of economic incompatibility, inequalities and other social as well as psychosocial problems. These challenges have serious impact on women, who despite their hard work to ensure growth and sustenance at their respective homes withstand the worst of their husbands' frustrations and inabilities to make wealth. The professional wives work to earn so much for a living and become breadwinners in their respective homes, while the husbands strive to gain control over both their wives' and their incomes. The inability of these men to have the desired control over their wives' incomes and other activities, including expenditure results to more disturbing social quagmires that require critical and empirical investigation, hence the need for this study. This study is a critical and comparative study of the forms and impact of the 'goldmine-and-the-gold-digger's' relationship on African female professionals in Africa and the Diaspora. The study is qualitative and involves detailed analytical, descriptive, and interpretative methods of analysis of the purposively selected narratives that form the primary data of the study with informed eclectic sociological frameworks of feminism, Thing theory and Marxism. These approaches are applied to show the complex nature of the goldmine-and-the-gold-digger's relationship among partners in contemporary African homes, the similarities and differences in its occurrences in the relationships between Africans at home and the Diaspora as well as the impact of the identified forms of partnership on women who are professionals in their chosen careers. The study reveals the influence of African men's perceptions of womanhood, as one of the acquired 'things' on the relationships with their wives and the insignificant difference between the held views of men in Africa and men in Diaspora despite the latter's exposure to western lifestyle. It affirmed that economic incompatibility breeds conflict and violence against women, which most often are because of men's frustrations over their disabilities to achieve financial independence, and may cause women their lives.

Keywords: economic incompatibility, inequalities, financial disability, goldmine-and-the-gold-digger's relationship, and African female professionals.
DIVIDED PEOPLE OF GOD: RELIGION, STATE AND (SOUTHERN) CAMEROONS CRISIS IN GLOBAL AND INTER-CULTURAL PERSPECTIVE

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This paper examines a contentious issue of our time – the role of the church and people of God and their impact on Africans. Case in point, there is a crisis is Cameroon that has gone from bad to worse, with killings and deaths reaching genocidal proportions. It has gone global and has been the subject of media coverage and parliamentary debates from world governments such as UK, USA, Canada, Germany to name only these few. I argue that the clergy and some Anglophone elites in Cameroon have played a key role not only in the creation but also in propagation of discourses of unitary state and religion thereby facilitating their assimilation and recolonization by the Francophone-dominated regime that cares less about them. On December 29, 2016, Roman Catholic Bishops of the Ecclesiastical Province of Bamenda wrote and sent a Memorandum to Paul Biya, President of Cameroon, regarding the “growing situation of unrest” and violence in the Southern Cameroons (BAPEC, 2016). Believers hoped the memo from clergymen would bring peace. That did not happen. Instead Biya, a Catholic Christian declared war on Southern Cameroonians on November 30, 2017 and more soldiers were deployed by the regime to arrest, kill and torture “terrorists”. These two English-speaking regions of the country constitute 20 percent of Cameroon’s 24 million people. The Catholic Church is the largest religious group in the country, representing about 40 percent of all Cameroonians. On December 07, 2017 English-speaking and French-speaking Bishops became divided over the “Anglophone crisis,” while Biya ignored their calls for dialogue. The Catholic Church could mediate between Anglophone pro-independence fighters and the state, but clergy have espoused clashing views on important issues relevant to the struggle. Such church leaders have failed to protect the 8 million Southern Cameroonians suffering today. What is the role of religion in the state of Cameroon? What is the purpose of the Church, if it can’t speak against oppression and killings of the very souls she is trying to safe for God’s kingdom? Questions like these and many others have assumed renewed significance as disagreements have spiraled into war, leaving the nation teetering on the verge of disintegration. For the Church to be a neutral arbiter that can broker peace, it needs to heal its divides and be the good shepherd.
RELIGION AND LANGUAGES: THE PRIEST'S STOLE

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A stole is a piece of clothing worn by a priest during ecclesiastical worship. This paper looks at different stoles with pictorial expressions illustrating biblical stories and other church activities performed during worship. The relevance of stoles in ecclesiastical worship is also discussed. The scope of the paper is limited to the Episcopal Church and the Anglican Communion.

Keywords: priest, stole, worship, church
NIGERIA AND THE PROBLEM OF DEMOCRATIC ELITISM: A STUDY OF THE FOURTH REPUBLIC

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Despite the inherent notion of mass participation in the composition and decisions of governments in democratic societies, what actually obtains in most societies is elite domination and reproduction. However, there are two forms of elitism, closed elitism, which is typified by elite re-cycling and reproduction and open elitism, which to a large extent, constantly recruits new members into its fold. Using secondary sources of data through qualitative research, this study x-rayed the Nigeria’s fourth republic and concluded that closed elitism has been the rule of the game since 1999 when the republic was birthed. The study ascribed the reasons for this aberration to the exorbitant cost of participating at the gladiatorial level of politics in Nigeria and the excessive reward system that accompanies the occupation of political offices. Inter alia, the study recommended that the political space be opened up through the reduction of the cost and rewards of political offices in Nigeria and the promotion of good governance.

Keywords: Democracy, Elitism, Fourth republic, Government, Political offices
ILLEGITIMACY, USURPATION OF POWER AND NATIONAL DECAY: THE CASE OF JUDGES 9

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The seeming linkage between illegitimate grab, usurpation of power, and national decay, especially, in Judges 9, remains germane for Nigeria’s political sphere. Accordingly, power control in the Judges era, was by divine appointment or general consensus (Judg. 3:9; 8:22-23). However, the account of Judges 9 reveals a usurpation of power, aided by the cabal of Abimelech’s time (Judg. 9:1-4). This led to political assassination (Judg. 9:5), gangsterism/racketeering (Judg. 9:25), vendetta on perceived political opponents (Judg. 9:39-46), and serial killing of about a thousand men and women (Judg. 9:49) – an obvious national decay. Interestingly, a combined effort of the Shechemites, against such rule seemed to yield positive dividend (Judg. 9:34-49) as through a woman, tyranny was extricated in Shechem (Judg. 9:53). Given this backdrop, this work historically situates, and analytically engages the Judges 9 narrative with the view to applying same in Nigeria’s political context characterized by incessant constitutional breaches detrimental to good governance and national development. The study is premised on Thomas Aquinas’ paradigmatic natural law theory which recognizes right action as corresponding non-defectively to the good while wrong actions correspond defectively to the bad. It is believed that corporate efforts on the right direction remain potent for national development.

Keywords: illegal grab of power, political assassination, cabal, book of judges, Nigerian state
THE CONCEPT OF FRAMING AND ITS CONSEQUENCES ON THE DEVELOPMENT OF THE AFRICAN NATION

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There have been concerns about the media portrayal of Africa, especially in international media outfits of America and Europe. Portrayal of Africa in the Western media has been mooted as a case of underrepresentation and, at the same time, misrepresentation. Using a historical approach and secondary sources, this paper examined the imbalance in global information flow, the concept of framing, and the framing of Africa in the international media system. This paper identified that Africa has been the subject of negative framing, stereotypes and bias in the Western media. It was concluded that negative framing has induced negative perceptions about Africa and Africans; and that these perceptions adversely affect the social, economic, and political development of the continent. This paper also concluded that Africans have contributed to the framing pattern about Africa through their negative actions and lack of reactions to some of the pertinent issues on these foreign media. It then suggested ways through which the image of Africa can be improved among the comity of nations.

Keywords: Framing, Africa, Afro-pessimism, Western media, Development.
RELIGIOSITY AS A CORRELATE OF ACADEMIC INTEGRITY AMONG THE ACADEMIC STAFF OF A FAITH BASED UNIVERSITY IN Ogun State, NIGERIA

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This study investigated the relationship between religiosity and academic integrity among the academic staff of a faith-based (Babcock) university in Ogun State, Nigeria. A survey research design was employed, and used a sample of 120 academic staff was chosen through the proportional stratified random sampling technique. The instruments used for data collection included the Religiosity Inventory (RI) and Academic Integrity Scale (AIS). These instruments have acceptable reliability and validity indices. Demographic data of the participants were analyzed by means of descriptive statistics while the formulated hypotheses were tested using regression analysis and Pearson’s r at the 0.05 level of significance. Results showed that there was a significant impact of religiosity on academic integrity ($\beta = .306$, $t = 7.395$, $p < .05$) and a significant relationship between religiosity and academic integrity ($r = .417$, $p < .05$) among the participants. It was concluded that religiosity is positively associated with and significantly has beneficent influence on academic integrity. Finally, it was recommended, among other things, that religiosity should be given more emphasis in the activities of faith-based universities in Ogun State, Nigeria.

Key Words: Religiosity, Academic Integrity, Academic Staff, Faith-Based University.
RELIGION VERSUS POLITICS; ART AS A SYMBIOTIC PIVOT FOR MUTUALITY

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Taking a look at the current situations in Nigeria, where certain misgivings occupying the minds of the average Citizens with regards to religious cum political affinities, creates concern for interventions, thereby bringing in art as a center piece here. Some have used religion to create enmity among loving citizens of this nation, Nigeria, while others have fed fat through political instability and maneuvers. An initiation of Arts as a meeting point for mutuality and the stability of a lasting peaceful coexistence therefore becomes an option to explore. This paper will be examining a major religious narrative of loving one’s neighbour as one’s self. It will also take a look at Yusuf Grillo's works, “Post Khutba Dilema” and “Deliverance”, and Best Ochigbo's concept of art which focuses on art's pan-cultural and trans- historical values, as represented in his work, “ Chibok, bring back our girls”, which forms the focal point of this paper. Conclusively, it is hoped that this paper would have at the end looked at intrigues of religious bigotry and political manipulative resonance, and how shed's light on workable mutuality which can be tantamount to instituting long lasting peace and tolerance among all.

Keywords; Religion, Politics, Art, Symbiotic, Mutuality.
CHRISTIANITY AND POLITICS IN NIGERIA: PROSPECTS AND CHALLENGES

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Historical events in Nigeria have shown that issues concerning Christianity and Politics have been observed from diverse angles by different individuals among whom are Christians. To some of these ones, they view politics as incompatible bed fellow with Christianity or as parallel lines that should not meet, or as a dirty game, and perhaps as something Christians should not dare to venture in because of vices associated with it. Such vices of course include majorly the behaviours or attitudes of Nigerian Politicians in playing politics. For example, the search for odious means to win at all cost, and making fake promises. These, among others are the challenges Christianity is confronted with in politics which this paper will address. It will also consider the fact that though politics in Nigeria is considered by many as dirty, what roles is Christianity expected to play in sanitizing it? These and many others are the issues to be examined in this paper with the view to providing a critical stand point of Christianity and Politics in Nigeria.
MONEY DEPOSIT BANKS AND THE EFFECT OF INTEREST RATE ON AGRIBUSINESS

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Money Deposit Banks (MDB), being one of the backbones of economic growth provide financial and non-financial services. With the contribution of both entrepreneurship 51% and 22% for agriculture, pursuing the workability of this ideal for agribusiness strategization and fast-tracking attainment of the year 2020 economic growth vision, the study thus examines the effect of interest rate on agribusiness to mitigate the challenges of agribusiness growth vision. Data collection was through questionnaire, administered to agribusiness customers of First Bank, Nigeria plc and United Bank for Africa. Data analysis was through frequencies, percentages and T-test analytical techniques. Findings revealed that high interest rate has effect on access to loans by agribusiness investors. The study recommends augmenting agribusiness performance through interest rate reduction, increased access to loans, and inclusion of cooperative bodies in finance policies and programmes. Further studies may increase the number of banks covered and other policies that influence agribusiness.

KEY WORDS: Money Deposit Banks, Economic growth, Agribusiness, Interest Rate, Review, Inclusion
CULTURE OF GOVERNANCE ANALYSIS IN AFRICA: AN INSIGHT TO THE EDO AND NIGERIA’S FIRST REPUBLIC POLITICAL SYSTEMS OF GOVERNANCE

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Scholars over the years have had different opinions on the nature of the Edo Traditional system of governance before 1860s and Nigeria’s First Republic systems of government and governance (1960-1966). This study attempted to interrogate the nature of Edo traditional system of governance and Nigeria’s First Republic systems of government. This paper as well examined whether there were any direct or indirect impacts that the Edo system of government had on the Nigeria’s socio-political institutions from the pre-colonial era to Nigeria’s First Republic. What were the impacts of the intervention of the European system of government on the African traditional rulers and their status? This study employed comparative analysis. This paper concludes, among others, that if Nigeria must avoid status relegation of the Edo and Nigerian traditional rulers in general, it behooves on the Federal Republic of Nigeria to make available a constitution that puts traditional rulers a per in running the affairs of the Nigerian State.

Keywords: Edo Traditional Government, Nigeria’s First Republic, Political System
CREATIVE HANDS OF DEMAS NWOKO ON DOMINICAN CATHOLIC CHAPEL
IBADAN, NIGERIA

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Artistic forms and images have been used in the service of God across the world. The pioneer Christian churches embellished their sanctuary with visual creations to preach the gospel and glorify God existence and his presence within the sanctuary. Catholic Church played significant role in the building and beautification of pioneer places of worship. The early Christian art that covered the period 300 to 800 AD and consisted of the art of Byzantium in the Near East and the Western Roman Empire remains a living testimony. Artist full participation in the building and beautification of worship centre promotes creative industry. Dominican Catholic Chapel Samonda Ibadan, Nigeria is a typical Catholic worship centre built by a renowned Nigerian artist Demas Nwoko. The complete configuration of the building is an epitome of artistic excellence made of wall, roof, pillar, door, images and interior furniture carved and constructed by the same artist through Catholic commission. The artist used wood predominantly and creatively as alternative to foreign materials. This ascertains the quality embedded in the use of local materials to certify our local needs for better advancement. Recommendations and suggestions are made in the paper to project the usefulness of wood materials for the service of God and humanity.
LĀJAMĀ'C AH’ IDEOLOGY: A NEW TREND IN SALAFISM IN SOUTHWESTERN NIGERIA

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One major challenge facing Islam among the Yoruba Muslims in southwestern Nigeria is the emergence and growing influence of Lājamā'ah ideology. This ideology frowns on groupings into associations (jamā'ah) within the Islamic fold. To them, all Muslims must be under one leader, and all forms of existing associations are nothing but Bid‘a (heresy). The problem of this line of ideology is their insistence in waging serious campaign against existing Muslim associations such as MSSN, NASFAT, Ansar-Ud-Deen, etc that exist to propagate Islam and provide essential supports for Muslims over the years. This tendency portends great dangers for unity, harmony peaceful coexistence not only within the Muslim communities but the society at large. The ideology also has an uneasy relationship with the Muslim Students’ Society of Nigeria (MSSN) from where it springs up, and draws members particularly in southwestern Nigeria. Since its formation in the late 1950s, MSSN has served as the umbrella body for the Muslim Students in both formal and informal education setup and has made tremendous achievements in the practice and propagation of Islam in various institutions of learning in the country. It also strives towards achieving religious harmony in the country. Thus, LāJamā’ah ideology has emerged as a threat to the organization. The pertinent questions arising are: what is the foundation of LāJamā’ah ideology in Islam? How did it percolate to southwestern Nigeria? Who are the protagonists? What is the mode of propagation of the ideology? What are the effects on the Muslim community of Southwestern Nigeria? What is its relationship with the MSSN? How can this ideology be countervailed? Using primary data gathered from fieldwork conducted in Southwestern Nigeria, this study seeks to interrogate the foregoing questions and thus advance the possible ways of strengthen the unity of the Muslims in this part of the country.
TRANSFORMING ETHNO-RELIGIOUS VIOLENCE IN BENUE STATE, NIGERIA

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Ethno-religious conflict exist in many states in the northern part of Nigeria as well as the middle belt region; some of the states in this region include Adamawa, Taraba, Niger, Kwara, kogi, kaduna, Gombe, Bauchi, Borno, Benue, Yobe, Nasarawa and Plateau. Many Conflict in this part of the country always have traces of religion and ethnicity. The middle belt for example is characterized by various ethnic groups with various languages which include Berom, Tiv, Jju, Idoma, Igala Igbira, Yoruba Koro, Atyap and Gbagyi among others. In Benue State, there has been records of series of ethno-religious violence which has claimed the lives of many as well as resulting to loss of properties, leading to a good number of displaced people. Over the years, there have been studies on conflict in this area which were mainly from conflict resolution to conflict management. There is scarcely any document on conflict transformation studies in the area. Because of the constant occurrence of ethno-religious conflict in this area, there is need for the consideration of a sustainable peace initiative that would sustain a peaceful environment. As part of recommendation, sustainable peace projects and programs should be practiced in this state so as to promote conflict transformation.

Key Words: Conflict, Conflict Resolution, conflict management, conflict transformation and Peace.
CHRISTIANITY AND SECURITY OF CULTURAL MONUMENTS IN IGBOLAND

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The activities of the Christian missionaries have been very pervasive in Igbo land. Therefore the concern of this paper is to examine how this western culture that has pervaded Igbo land for a long time has affected the existence of monuments within the area. The paper adopted a historical method of analysis. The implication is that primary sources of history which include oral information and different classes of unpublished materials were used. This was corroborated with secondary sources from different areas. In the course of this enquiry, it was revealed that the activities of the Christian missions have impacted negatively on cultural heritage. The paper concludes by stating that the activities of the Christian missions on cultural sites should be adequately controlled through enactment and implementation of laws of protection.

Key Words; Culture; Cultural Heritage; Cultural Sites; Christianity.
RELIGIOUS DOCTRINE AND ITS MISAPPLICATION: THE CASE OF ALMAJIRI IN NORTHERN NIGERIA, 1960-2018

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Islam is a major religion in Nigeria, and it is predominant in the northern part of the country. A major doctrine of Islam is the proper education and care for the young ones for a holistic formation of the child for a better society. This doctrine has been misapplied by many Islamic scholars whose responsibility it is to groom the young children in to responsible citizens and future leaders. In most cases, the children have become a burden and consequently a threat to people and the country in general. This paper examined the factors responsible for the misapplication of an otherwise clear religious doctrine such that the final outcome negated its initial purpose. Historical method was used. Evidence was collected from primary and secondary sources. 10 Islamic scholars with age ranging from 40 to 70 years were purposefully interviewed. All evidence collected were critically analysed, interpreted and used in this paper. Between 1960-2018, an estimated ten million children and youths roamed the streets in Northern Nigeria as Almajiri. There were under the tutelage of an Islamic scholars who were to take care of them and bring them up in accordance with Islamic doctrine. But due to inadequate resources, political influence, and cultural practices, the children and youths who are basically male, stay without good homes, clothing, western education, and basic necessities of life. They go about begging to feed and sustain themselves. Proceeds of charity collected by the Almajiri via begging were handed to their masters. The paper argues that the use of Almajiri boys to generate funds through begging for arms is a complete misapplication of the doctrines of the Holy Qu’ran; and that the transition of these boys from Almajiri to mairuwa, maichara, and going, did not sufficiently preoccupy them as to avoid crime. Most of them end up as criminals and tools in the hands of politicians. This partly explains the increasing insecurity in Northern Nigeria. Unless this doctrine is properly applied and the practice abolished, the future security of Northern Nigeria will be a ruse.

Keywords: Religious Doctrine, Misapplication, Almajiri, Insecurity, Northern Nigeria
FROM PENTECOSTALISM TO PENTERASCALISM: A CRITIQUE OF THE BASTARDISATION OF CHRISTIAN ACTIVITIES AMONG PENTECOSTAL CHURCHES IN NIGERIA

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In contemporary times, the bastardization of Christian doctrines is rife among Pentecostal churches which has changed the paradigm from “Pentecostalism” to “penterascalism.” This bastardization involves, amongst other things, biblical misinterpretation, sexual scandals, misappropriation of church funds, barring members from receiving medical treatments in critical health situations, deterioration of spiritual and moral growth of practitioners, fake prophesies and wrong teachings. In this paper, an attempt is made to undertake a critical survey of the bastardization of Christian activities in Pentecostal churches in Nigeria. This study recommends that for “Pentecostalism” to redirect its part away from “penterascalism” there is a need, firstly, for appropriate interpretation of the Bible to reflect the moral injunctions and philosophy of Jesus Christ for contemporary relevance; secondly, for an ethical reorientation through the teachings of Christian ethics; thirdly, to create room for both deconstructive and reconstructive criticisms within the Pentecostal movement; and finally, to institute policies alongside stringent disciplinary measures that will be enforced by efficient regulatory body within the Pentecostal movement.

Key words: Pentecostalism, penterascalism, bastardization, church, Nigeria
GENDER COMPLEMENTARITY: TRADITIONAL AFRICAN GENDER CONSTRUCTS AND RELIGION

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Traditional African cosmological accounts delineate pictures of complementary gender relations. Such narratives denote the active participation of both genders in the traditional African polity. This is contradicted by the Victorian ideology of the colonial era which limited women’s role solely to the home front. This colonial ideology is further perpetuated by contemporary interpretations of holy texts which birth religious fundamentalism, an ideology that reinforces unequal gender relations. This paper therefore interrogates traditional African gender constructs with the goal of emphasizing the complementary roles played by members of both gender in the traditional African polity. Contra Oyeronke Oyewumi, this paper avers that gender constructs existed prior to colonialism, and should be redefined contemporaneously as complementary, rather than hierarchical.
ISSUES OF RELIGION AND INSURGENCY IN MULTICULTURAL AFRICAN POLITY

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The growing spate of contemporary conflicts and insurgency that characterise the African polity might have religious and ethnic components, all of which have adverse effects on national unity and development. Ethnicity and religion are inseparable and central for peaceful co-existence in any multicultural society such as Africa which is a multilingual and multicultural continent with about 3,000 ethnic groups and 2,000 languages spoken. Christianity, Islam and African Traditional religion are the three major religions practiced in Africa. Religion is central for peaceful co-existence, it can influence people’s disposition to others and ability to tolerate them in a multicultural society. Religion can both encourage conflict and build peace. Effective management of diversity in the society is no doubt a challenge, hence, the increased recognition on the part of governments worldwide for better public policies of managing cultural diversity. Therefore, this study stressed the need to find solutions to insurgencies because most African citizens are deficient in values, attitudes and behaviours that characterized peaceful co-existence.

Keywords: Development, Insurgency, Multicultural, National Unity, Religion
RELIGION, GENDER ISSUES AND WOMEN PARTICIPATION IN NIGERIA POLITICS

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The status of women in society is very diverse worldwide. Among many important traits associated with the differentiation of gender inequality is religion, which itself must be regarded as a fluid concept with interpretations and practices ‘embedded’ and thus varying with respect to cultural and historical relations. This paper cross examines the nexus among religion and gender orientation with the end goal of clarifying how certain religious elucidations shape sex originations and similarly make space for supported decrease of women’s participation in open circle, particularly in political issues. It contends that the interruption and dissemination of man centric intrigue, supported through religious fundamentalism and implicitly rehashed in many religious regulations, frames the bedrock for the minimization women. The paper contends that religious understandings of specific segments of Holy Books, fuel prevalent stories with respect to women's accommodation to men. The paper explores the pretended by heterodox religious elucidations in limiting women from challenging major political and elective positions in general elections. This paper also discusses some global achievements and potentials of women in politics.

Keywords: Gender Issues, Religion, Politics, Global, women.
LEGAL SERVICES PROBONO: CHARTING A PATH FOR ACCESS TO JUSTICE IN NIGERIA

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Adequate and equal access to justice remains an issue in Nigeria, Section 36 of the 1999 Constitution of the Federal Republic of Nigeria provides for the fundamental right to fair-hearing which the Supreme Court has succinctly held to include the ability to obtain professional assistance. Access to justice connotes an easy access to courts of law in conformity with international standards. There are however impediments to access to justice in Nigeria which includes but not limited to the fact that majority of the population reside in the rural areas while most lawyers and non-governmental organizations who can offer free legal assistance are in the cities, complex and technical/legal procedures, financial and time constraints on the part of the citizens. This paper will attempt to discuss the concept of legal services probono which unlike traditional volunteerism which requires the specific skills of professional to those who cannot afford to pay for the services. In this regard, the paper will do a discourse of the provisions of the Legal Aid Act 2011, an act enacted to provide for the establishment of legal aid and access to justice fund for the indigent citizens to prosecute their claims. More particularly outside the state funded Legal Aid, the paper will take a look at the template in the Lagos Public Interest Law Partnership Roundtable. Nov 8, 2012, a public and private collaborative, supportive, legal services probono project aimed at enhancing access to justice and addressing other legal needs of indigent, disadvantaged and marginalized residents of Lagos state. The paper concludes that charting a path for legal services probono will help in enhancing access to justice which is a hallmark of human society to persons of limited means to advance their grievances.

Keywords: Nigeria, access to justice, legal services, probono.
MODERN POLITICS OF DIFFERENCES: RACES, IDENTITIES AND RELIGIONS

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Trending belief fostering innate difference, increases dichotomy along primordial fault lines; races, identities and religion, indicates prevailing structural conditions, preserving particularism, resisting nationalism, inducing ethnicism, with process of modern globalization, modernization and politicization of identity, reconfigured the continent with fundamental differences. Ignites, ethno-religious chauvinism, xenophobia attacks and religious movements, seemingly increases division along tendencies, thus significantly defining modern politics, have indeed precipitated struggles, conflicts rather than cooperation. Widened particularisms, along regional, racial and ethnic lines. Perhaps, take place of collective identities. This study examines how politics of differences; race and politicized identities have induced religious movements, poor social mobilization, identity formation and inequality in wealth and resources distribution, as well as magnifies race superiority, and, or inferiority, prejudice, hostility, thus aggravating identity and politics of race. The study observes the decline of political nationalism, lack of shared values, common culture, holistic and inclusive African identities’ mechanism exacerbates towing the line of religious, ethnic and regional cleavages for protection. These evidently evoke trending ethnic group formation which is becoming purveyors of identities, ethnicism and tribalism with dastard consequences for regional integration, collective interest and political nationalism. Methodologically, the study adopt qualitative research framework of data collection and content analysis.

Keywords: Modern Politics of Differences, Races, Identity Politics, Identities and Religions
OPPOSING POOR GOVERNANCE IN NIGERIA: THE NONVIOLENT APPROACH

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Scholarly literature depicts that poor governance is one of the root causes of violence conflict, political instability, civil disobedience and suffering in Nigeria’s polity. Poor government in Nigeria has defeated the original purpose of social contract because it, encourage abuses of human rights, corruption, and deter transparency, responsiveness, accountability, rule of law and Nation building. Nigeria like other countries of the world is suffering from the negative effects of violence conflict which predates Nigeria Fourth Republic. Therefore, it is vital to state that the problem of the Nigeria is not the presence of violence conflict that is inevitable, but the inability to develop and adopt best practices in conflict resolution to prevent future reoccurrence and promote a win/win situation. The study however, investigates the approaches Nigerian citizens has employed in opposing poor governance in Nigeria’s polity. The study will adopt qualitative method of research and will also rely basically on secondary data that will be content analysed. The paper adopted relative deprivation theory to underpin the study.

Keywords: Poor-Governance, Conflict, Nigeria, Non-violence, and Civil-disobedience
RAIN SHRINE ENCOUNTERS, ORDEALS AND CURSES IN KENYA 2017-2018

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On September 5, 2017, Reverend Bonface Kitivo from Deliverance Church from Machakos a rural city in Kenya, two other church officials, and other community members planned and executed the destruction a very old and sacred rain shrine in Machakos called Kimoni. These shrines were the sites of prayers of the Kamba ancestors long before the arrival of Christianity. But despite these traditions, it was this big and powerful shrine under attack. To this point, Reverend Kitivo stated, “we as Christians must rise and destroy the strongholds of the devil and tradition”. But these rain sites all serve as a sacred place in which very specific songs, dances were performed. Every shrine had their own distinct rich cultural acts and history that hold rich Kamba narratives. The cutting of the shrines meant that the spirits and Gods of this shrine would no longer hear or see the songs, chants, and dances that are specific to the shrine. This study uses recent field interviews, surveys, and other collected material to explore the political maneuvers of local churches to destroy rain shrines, to show the resistance of those preserving and protecting the shrines, and the various stories, consequences and challenges associated with the encounter. This paper argues that rain shrine sites have become modern battle grounds where Western beliefs and African traditions clash.
REGIME TIMELINESS RESPONSE TO TERRORIST ATTACK IN NIGERIA’S FOURTH REPUBLIC

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Terrorism poses unique challenges to democracies and democratic leaders alike. The attacks perpetrated by terrorist act have been more pronounced and more deadly since the return of the Fourth Republic till date (1999-2019). This study identifies the method of response and major approaches used by successive regime to counter terrorism in the post democratic era, it examines the timeliness factors to terrorist attack, and appraise the timeliness or otherwise of the response with a view to discovering their effectiveness and challenges. The study relies on the conduct of interview from the academics, Ministry of Foreign Affairs, Nigerian Institute for International Affairs and the Information Department in Army/Defence Headquarters. The study revealed that the Obasanjo administration had a less and infrequent attacks from terrorist group yet, timeliness response to terrorist attack resulted to excessive use of weapons by security agencies often resulting in avoidable deaths. The Ya’Adua/Jonathan administration was less proactive in the response to terrorism, allowing the group to grow in strength, influence, and lethality, while the Buhari administration timeliness response to terrorist attack is principally based on military approach and strategic negotiations. The paper submits that though the counter terrorism approach and response has been less effective in the Fourth Republic, timeliness response to terrorist attack has been more effective in the Buhari administration.

Keywords: Terrorism, Timeliness Response, Regime and Fourth Republic
RELIGION AND GENDER IN AFRICA: HUMAN RIGHTS AND PUBLIC PARTICIPATION

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Worship and the various approaches to it vary across religions. The modalities, systems of communication and reverence to the deity continues to affect interactions across gender lines. Even before the advent of Christianity and Islam in Africa, certain beliefs, activities and actions are seen as abominations to the extent that in the 21st century where equality and inclusiveness is globally emphasized, people are denied of privileges and access to human rights, in fact some of these denials are clearly enshrined into the laws of states. Women are often at the receiving end of this because of the bias and restrictions certain religions have placed on them. This makes men at the advantaged position over women. This study therefore explores how selected religious beliefs have been used as a tool to deny women of their human rights and their participation from public life. Both primary and secondary methods of data gathering will be utilized. Suggestions will also be proffered on how women can enjoy their rights, participate in public life and still worship without limitations or intimidation.

Key Words: Religion, Gender, human rights
BETWEEN SECULARISM AND MULTI-RELIGIOSITY: THE NIGERIAN DILEMMA

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Should Nigeria be described as a religious or secular state? This is one of the fundamental questions that affect the being of Nigeria. As is noted with the being of the African, the role of religion in the African life (both personal and communal) cannot be underestimated. But in the contemporary Nigerian society, where do we want to place religion? It has been variedly argued that due to the multiplicity of natures in the Nigerian polity, it behooves it to be managed as a secular state. But how practicable is religion divorceable from the daily activities of most Nigerians? The constitution proceeds in the name of God, official and unofficial events start and end with prayers, not to mention religious activities including those of traditional religion. What forms the problem of this paper is the denial of the religious nature of the Nigerian society in the light of its obvious religious inclinations. We argue that Nigeria should be officially designated a multi-religious state and people should be enlightened to respect the beliefs of others. This we believe is the key to harmonious coexistence.

Keywords: Secularism, Religion, Multi-Religiosity, Nigerian State,
RELIGIOUS PLURALISM AND SOCIAL COHESION IN AFRICA

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In precolonial Africa, most societies were homogeneous and as a result, people practiced the same religion but as a fallout of slavery, colonialism and globalization, societies began to give way for religious pluralism. The people became exposed to and had the option of choosing other religions. While one may say it is a natural right to be able to choose the form of worship that one desires, religious pluralism has brought about unprecedented religious fanaticism, extremism and consequently, destruction of lives and properties with the existence of some states threatened by religious insurrection. It is a common knowledge that where there is constant religious strife and violent clashes, there can never be cohesion in such a state. And, Cohesion is a necessary ingredient for development and sustainability of the state. The quest for cohesion calls for answers to probing questions: Is religious pluralism anti- society? Is religious homogeneity, existent in the traditional African society a better alternative? Using expository and analytical methodologies, this work suggests that religious pluralism, if well managed, can actually foster unity which is necessary for development in Africa.

Keywords: Religion, Pluralism, Cohesion.
RETHINKING RELIGION: A PHILOSOPHICAL FOOTHOLD FOR A RATIONAL THEOLOGY

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When J. S. Mbiti declared the African as *incurably religious* he was not only establishing his sacred prophetic office but was also enunciating a vital existential reality that has continued to dominate the African world for ages. Nigeria, for instance, now has the largest church auditorium in the world, the largest Christian gatherings around the world and is at the same time one of the poorest, most corrupt, and most terrorized nations of the world. With the brutal ravages of Boko Haram, the controversial Fulani herdsmen lethal escapades, the exponential proliferation of churches, and the growing number of almajiris in Northern Nigeria, it is no longer a matter of debate that religion is at the centre of our political orientations, economic situations, security challenges, and considerations into governmental and public offices. President Buhari’s political appointments are glaring instantiations. It is in the light of these sordid circumstances, religiously underlined, that this paper seeks to critically explore the daisy relationship between faith and reason, and philosophically reassess the basic foundations of religious belief. It shall then proceed to invent a religious epistemology chiefly enthroned on reason, and morality.
NIGERIA AND THE PROBLEM OF DEMOCRATIC ELITISM: A STUDY OF THE FOURTH REPUBLIC

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Despite the inherent notion of mass participation in the composition and decisions of governments in democratic societies, what actually obtains in most societies is elite domination and reproduction. However, there are two forms of elitism, closed elitism, which is typified by elite re-cycling and reproduction and open elitism, which to a large extent, constantly recruits new members into its fold. Using secondary sources of data through qualitative research, this study x-rayed the Nigeria’s fourth republic and concluded that closed elitism has been the rule of the game since 1999 when the republic was birthed. The study ascribed the reasons for this aberration to the exorbitant cost of participating at the gladiatorial level of politics in Nigeria and the excessive reward system that accompanies the occupation of political offices. Inter alia, the study recommended that the political space be opened up through the reduction of the cost and rewards of political offices in Nigeria and the promotion of good governance.

Keywords: Democracy, Elitism, Fourth republic, Government, Political offices
ILLEGITIMACY, USURPATION OF POWER AND NATIONAL DECAY: THE CASE OF JUDGES 9

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The seeming linkage between illegitimate grab, usurpation of power, and national decay, especially, in Judges 9, remains germane for Nigeria’s political sphere. Accordingly, power control in the Judges era, was by divine appointment or general consensus (Judg. 3:9; 8:22-23). However, the account of Judges 9 reveals a usurpation of power, aided by the cabal of Abimelech’s time (Judg. 9:1-4). This led to political assassination (Judg. 9:5), gangsterism/racketeering (Judg. 9:25), vendetta on perceived political opponents (Judg. 9:39-46), and serial killing of about a thousand men and women (Judg. 9:49) – an obvious national decay. Interestingly, a combined effort of the Shechemites, against such rule seemed to yield positive dividend (Judg. 9:34-49) as through a woman, tyranny was extricated in Shechem (Judg. 9:53). Given this backdrop, this work historically situates, and analytically engages the Judges 9 narrative with the view to applying same in Nigeria’s political context characterized by incessant constitutional breaches detrimental to good governance and national development. The study is premised on Thomas Aquinas’ paradigmatic natural law theory which recognizes right action as corresponding non-defectively to the good while wrong actions correspond defectively to the bad. It is believed that corporate efforts on the right direction remain potent for national development.

Keywords: illegal grab of power, political assassination, cabal, book of judges, Nigerian state
THE CONCEPT OF FRAMING AND ITS CONSEQUENCES ON THE DEVELOPMENT OF THE AFRICAN NATION

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There have been concerns about the media portrayal of Africa, especially in international media outfits of America and Europe. Portrayal of Africa in the Western media has been mooted as a case of underrepresentation and, at the same time, misrepresentation. Using a historical approach and secondary sources, this paper examined the imbalance in global information flow, the concept of framing, and the framing of Africa in the international media system. This paper identified that Africa has been the subject of negative framing, stereotypes and bias in the Western media. It was concluded that negative framing has induced negative perceptions about Africa and Africans; and that these perceptions adversely affect the social, economic, and political development of the continent. This paper also concluded that Africans have contributed to the framing pattern about Africa through their negative actions and lack of reactions to some of the pertinent issues on these foreign media. It then suggested ways through which the image of Africa can be improved among the comity of nations.

Keywords: Framing, Africa, Afro-pessimism, Western media, Development.
RELIGIOSITY AS A CORRELATE OF ACADEMIC INTEGRITY AMONG THE ACADEMIC STAFF OF A FAITH BASED UNIVERSITY IN OGUN STATE, NIGERIA

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This study investigated the relationship between religiosity and academic integrity among the academic staff of a faith-based (Babcock) university in Ogun State, Nigeria. A survey research design was employed, and used a sample of 120 academic staff was chosen through the proportional stratified random sampling technique. The instruments used for data collection included the Religiosity Inventory (RI) and Academic Integrity Scale (AIS). These instruments have acceptable reliability and validity indices. Demographic data of the participants were analyzed by means of descriptive statistics while the formulated hypotheses were tested using regression analysis and Pearson’s $r$ at the 0.05 level of significance. Results showed that there was a significant impact of religiosity on academic integrity ($\beta = .306, t = 7.395, p < .05$) and a significant relationship between religiosity and academic integrity ($r = .417, p < .05$) among the participants. It was concluded that religiosity is positively associated with and significantly has beneficent influence on academic integrity. Finally, it was recommended, among other things, that religiosity should be given more emphasis in the activities of faith-based universities in Ogun State, Nigeria.

Key Words: Religiosity, Academic Integrity, Academic Staff, Faith-Based University.
RELIGION VERSUS POLITICS; ART AS A SYMBIOTIC PIVOT FOR MUTUALITY

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Taking a look at the current situations in Nigeria, where certain misgivings occupying the minds of the average Citizens with regards to religious cum political affinities, creates concern for interventions, thereby bringing in art as a center piece here. Some have used religion to create enmity among loving citizens of this nation, Nigeria, while others have fed fat through political instability and maneuvers. An initiation of Arts as a meeting point for mutuality and the stability of a lasting peaceful coexistence therefore becomes an option to explore. This paper will be examining a major religious narrative of loving one’s neighbour as one’s self. It will also take a look at Yusuf Grillo's works, “Post Khutba Dilema” and “Deliverance”, and Best Ochigbo's concept of art which focuses on art's pan-cultural and trans-historical values, as represented in his work, “Chibok, bring back our girls”, which forms the focal point of this paper. Conclusively, it is hoped that this paper would have at the end looked at intrigues of religious bigotry and political manipulative resonance, and how shed's light on workable mutuality which can be tantamount to instituting long lasting peace and tolerance among all.

Keywords; Religion, Politics, Art, Symbiotic, Mutuality.
CHRISTIANITY AND POLITICS IN NIGERIA: PROSPECTS AND CHALLENGES

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Historical events in Nigeria have shown that issues concerning Christianity and Politics have been observed from diverse angles by different individuals among whom are Christians. To some of these ones, they view politics as incompatible bed fellow with Christianity or as parallel lines that should not meet, or as a dirty game, and perhaps as something Christians should not dare to venture in because of vices associated with it. Such vices of course include majorly the behaviours or attitudes of Nigerian Politicians in playing politics. For example, the search for odious means to win at all cost, and making fake promises. These, among others are the challenges Christianity is confronted with in politics which this paper will address. It will also consider the fact that though politics in Nigeria is considered by many as dirty, what roles is Christianity expected to play in sanitizing it? These and many others are the issues to be examined in this paper with the view to providing a critical stand point of Christianity and Politics in Nigeria.
MONEY DEPOSIT BANKS AND THE EFFECT OF INTEREST RATE ON AGRIBUSINESS

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Money Deposit Banks (MDB), being one of the backbones of economic growth provide financial and non-financial services. With the contribution of both entrepreneurship 51% and 22% for agriculture, pursuing the workability of this ideal for agribusiness strategization and fast-tracking attainment of the year 2020 economic growth vision, the study thus examines the effect of interest rate on agribusiness to mitigate the challenges of agribusiness growth vision. Data collection was through questionnaire, administered to agribusiness customers of First Bank, Nigeria plc and United Bank for Africa. Data analysis was through frequencies, percentages and T-test analytical techniques. Findings revealed that high interest rate has effect on access to loans by agribusiness investors. The study recommends augmenting agribusiness performance through interest rate reduction, increased access to loans, and inclusion of cooperative bodies in finance policies and programmes. Further studies may increase the number of banks covered and other policies that influence agribusiness.

KEY WORDS: Money Deposit Banks, Economic growth, Agribusiness, Interest Rate, Review, Inclusion
CULTURE OF GOVERNANCE ANALYSIS IN AFRICA: AN INSIGHT TO THE EDO AND NIGERIA’S FIRST REPUBLIC POLITICAL SYSTEMS OF GOVERNANCE

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Scholars over the years have had different opinions on the nature of the Edo Traditional system of governance before 1860s and Nigeria’s First Republic systems of government and governance (1960-1966). This study attempted to interrogate the nature of Edo traditional system of governance and Nigeria’s First Republic systems of government. This paper as well examined whether there were any direct or indirect impacts that the Edo system of government had on the Nigeria’s socio-political institutions from the pre-colonial era to Nigeria’s First Republic. What were the impacts of the intervention of the European system of government on the African traditional rulers and their status? This study employed comparative analysis. This paper concludes, among others, that if Nigeria must avoid status relegation of the Edo and Nigerian traditional rulers in general, it behooves on the Federal Republic of Nigeria to make available a constitution that puts traditional rulers a per in running the affairs of the Nigerian State.

Keywords: Edo Traditional Government, Nigeria’s First Republic, Political System
CREATIVE HANDS OF DEMAS NWOKO ON DOMINICAN CATHOLIC CHAPEL
IBADAN, NIGERIA

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Artistic forms and images have been used in the service of God across the world. The pioneer Christian churches embellished their sanctuary with visual creations to preach the gospel and glorify God existence and his presence within the sanctuary. Catholic Church played significant role in the building and beautification of pioneer places of worship. The early Christian art that covered the period 300 to 800 AD and consisted of the art of Byzantium in the Near East and the Western Roman Empire remains a living testimony. Artist full participation in the building and beautification of worship centre promotes creative industry. Dominican Catholic Chapel Samonda Ibadan, Nigeria is a typical Catholic worship centre built by a renowned Nigerian artist Demas Nwoko. The complete configuration of the building is an epitome of artistic excellence made of wall, roof, pillar, door, images and interior furniture carved and constructed by the same artist through Catholic commission. The artist used wood predominantly and creatively as alternative to foreign materials. This ascertains the quality embedded in the use of local materials to certify our local needs for better advancement. Recommendations and suggestions are made in the paper to project the usefulness of wood materials for the service of God and humanity.
LĀJAMĀʾah’ IDEOLOGY: A NEW TREND IN SALAFISM IN SOUTHWESTERN NIGERIA

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One major challenge facing Islam among the Yoruba Muslims in southwestern Nigeria is the emergence and growing influence of Lājamāʾah ideology. This ideology frowns on groupings into associations (jamāʾah) within the Islamic fold. To them, all Muslims must be under one leader, and all forms of existing associations are nothing but Bid’ah (heresy). The problem of this line of ideology is their insistence in waging serious campaign against existing Muslim associations such as MSSN, NASFAT, Ansar-Ud-Deen, etc that exist to propagate Islam and provide essential supports for Muslims over the years. This tendency portends great dangers for unity, harmony peaceful coexistence not only within the Muslim communities but the society at large. The ideology also has an uneasy relationship with the Muslim Students’ Society of Nigeria (MSSN) from where it springs up, and draws members particularly in southwestern Nigeria. Since its formation in the late 1950s, MSSN has served as the umbrella body for the Muslim Students in both formal and informal education setup and has made tremendous achievements in the practice and propagation of Islam in various institutions of learning in the country. It also strives towards achieving religious harmony in the country. Thus, LāJamāʾah’ ideology has emerged as a threat to the organization. The pertinent questions arising are: what is the foundation of LāJamāʾah’ ideology in Islam? How did it percolate to southwestern Nigeria? Who are the protagonists? What is the mode of propagation of the ideology? What are the effects on the Muslim community of Southwestern Nigeria? What is its relationship with the MSSN? How can this ideology be countervailed? Using primary data gathered from fieldwork conducted in Southwestern Nigeria, this study seeks to interrogate the foregoing questions and thus advance the possible ways of strengthen the unity of the Muslims in this part of the country.
TRANSFORMING ETHNO-RELIGIOUS VIOLENCE IN BENUE STATE, NIGERIA

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Ethno-religious conflict exist in many states in the northern part of Nigeria as well as the middle belt region; some of the states in this region include Adamawa, Taraba, Niger, Kwara, kogi, kaduna, Gombe, Bauchi, Borno, Benue, Yobe, Nasarawa and Plateau. Many Conflict in this part of the country always have traces of religion and ethnicity. The middle belt for example is characterized by various ethnic groups with various languages which include Berom, Tiv, Jju, Idoma, Igala Igbira, Yoruba Koro, Atyap and Gbagyi among others. In Benue State, there has been records of series of ethno-religious violence which has claimed the lives of many as well as resulting to loss of properties, leading to a good number of displaced people. Over the years, there have been studies on conflict in this area which were mainly from conflict resolution to conflict management. There is scarcely any document on conflict transformation studies in the area. Because of the constant occurrence of ethno-religious conflict in this area, there is need for the consideration of a sustainable peace initiative that would sustain a peaceful environment. As part of recommendation, sustainable peace projects and programs should be practiced in this state so as to promote conflict transformation.

Key Words: Conflict, Conflict Resolution, conflict management, conflict transformation and Peace.
CHRISTIANITY AND SECURITY OF CULTURAL MONUMENTS IN IGBOLAND

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The activities of the Christian missionaries have been very pervasive in Igbo land. Therefore the concern of this paper is to examine how this western culture that has pervaded Igbo land for a long time has affected the existence of monuments within the area. The paper adopted a historical method of analysis. The implication is that primary sources of history which include oral information and different classes of unpublished materials were used. This was corroborated with secondary sources from different areas. In the course of this enquiry, it was revealed that the activities of the Christian missions have impacted negatively on cultural heritage. The paper concludes by stating that the activities of the Christian missions on cultural sites should be adequately controlled through enactment and implementation of laws of protection.

Key Words; Culture; Cultural Heritage; Cultural Sites; Christianity.
RELIGIOUS DOCTRINE AND ITS MISAPPLICATION: THE CASE OF ALMAJIRI IN NORTHERN NIGERIA, 1960-2018

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Islam is a major religion in Nigeria, and it is predominant in the northern part of the country. A major doctrine of Islam is the proper education and care for the young ones for a holistic formation of the child for a better society. This doctrine has been misapplied by many Islamic scholars whose responsibility it is to groom the young children in to responsible citizens and future leaders. In most cases, the children have become a burden and consequently a threat to people and the country in general. This paper examined the factors responsible for the misapplication of an otherwise clear religious doctrine such that the final outcome negated its initial purpose. Historical method was used. Evidence was collected from primary and secondary sources. 10 Islamic scholars with age ranging from 40 to 70 years were purposefully interviewed. All evidence collected were critically analysed, interpreted and used in this paper. Between 1960-2018, an estimated ten million children and youths roamed the streets in Northern Nigeria as Almajiri. There were under the tutelage of an Islamic scholars who were to take care of them and bring them up in accordance with Islamic doctrine. But due to inadequate resources, political influence, and cultural practices, the children and youths who are basically male, stay without good homes, clothing, western education, and basic necessities of life. They go about begging to feed and sustain themselves. Proceeds of charity collected by the Almajiri via begging were handed to their masters. The paper argues that the use of Almajiri boys to generate funds through begging for arms is a complete misapplication of the doctrines of the Holy Qu’ran; and that the transition of these boys from Almajiri to mairuwa, maichara, and going, did not sufficiently preoccupy them as to avoid crime. Most of them end up as criminals and tools in the hands of politicians. This partly explains the increasing insecurity in Northern Nigeria. Unless this doctrine is properly applied and the practice abolished, the future security of Northern Nigeria will be a ruse.

Keywords: Religious Doctrine, Misapplication, Almajiri, Insecurity, Northern Nigeria
FROM PENTECOSTALISM TO PENTERASICALISM: A CRITIQUE OF THE BARSTADISATION OF CHRISTIAN ACTIVITIES AMONG PENTECOSTAL CHURCHES IN NIGERIA

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In contemporary times, the bastardization of Christian doctrines is rife among Pentecostal churches which has changed the paradigm from “Pentecostalism” to “penterascalism.” This bastardization involves, amongst other things, biblical misinterpretation, sexual scandals, misappropriation of church funds, barring members from receiving medical treatments in critical health situations, deterioration of spiritual and moral growth of practitioners, fake prophesies and wrong teachings. In this paper, an attempt is made to undertake a critical survey of the bastardization of Christian activities in Pentecostal churches in Nigeria. This study recommends that for “Pentecostalism” to redirect its part away from “penterascalism” there is a need, firstly, for appropriate interpretation of the Bible to reflect the moral injunctions and philosophy of Jesus Christ for contemporary relevance; secondly, for an ethical reorientation through the teachings of Christian ethics; thirdly, to create room for both deconstructive and reconstructive criticisms within the Pentecostal movement; and finally, to institute policies alongside stringent disciplinary measures that will be enforced by efficient regulatory body within the Pentecostal movement.

Key words: Pentecostalism, penterascalism, bastardization, church, Nigeria
GENDER COMPLEMENTARITY: TRADITIONAL AFRICAN GENDER CONSTRUCTS AND RELIGION

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Traditional African cosmological accounts delineate pictures of complementary gender relations. Such narratives denote the active participation of both genders in the traditional African polity. This is contradicted by the Victorian ideology of the colonial era which limited women’s role solely to the home front. This colonial ideology is further perpetuated by contemporary interpretations of holy texts which birth religious fundamentalism, an ideology that reinforces unequal gender relations. This paper therefore interrogates traditional African gender constructs with the goal of emphasizing the complementary roles played by members of both gender in the traditional African polity. Contra Oyeronke Oyewumi, this paper avers that gender constructs existed prior to colonialism, and should be redefined contemporaneously as complementary, rather than hierarchical.
ISSUES OF RELIGION AND INSURGENCY IN MULTICULTURAL AFRICAN POLITY

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The growing spate of contemporary conflicts and insurgency that characterise the African polity might have religious and ethnic components, all of which have adverse effects on national unity and development. Ethnicity and religion are inseparable and central for peaceful co-existence in any multicultural society such as Africa which is a multilingual and multicultural continent with about 3,000 ethnic groups and 2,000 languages spoken. Christianity, Islam and African Traditional religion are the three major religions practiced in Africa. Religion is central for peaceful co-existence; it can influence people’s disposition to others and ability to tolerate them in a multicultural society. Religion can both encourage conflict and build peace. Effective management of diversity in the society is no doubt a challenge, hence, the increased recognition on the part of governments worldwide for better public policies of managing cultural diversity. Therefore, this study stressed the need to find solutions to insurgencies because most African citizens are deficient in values, attitudes and behaviours that characterized peaceful co-existence.

Keywords: Development, Insurgency, Multicultural, National Unity, Religion
RELIGION, GENDER ISSUES AND WOMEN PARTICIPATION IN NIGERIA POLITICS

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The status of women in society is very diverse worldwide. Among many important traits associated with the differentiation of gender inequality is religion, which itself must be regarded as a fluid concept with interpretations and practices ‘embedded’ and thus varying with respect to cultural and historical relations. This paper cross examines the nexus among religion and gender orientation with the end goal of clarifying how certain religious elucidations shape sex originations and similarly make space for supported decrease of women’s participation in open circle, particularly in political issues. It contends that the interruption and dissemination of man centric intrigue, supported through religious fundamentalism and implicitly rehashed in many religious regulations, frames the bedrock for the minimization women. The paper contends that religious understandings of specific segments of Holy Books, fuel prevalent stories with respect to women's accommodation to men. The paper explores the pretended by heterodox religious elucidations in limiting women from challenging major political and elective positions in general elections. This paper also discusses some global achievements and potentials of women in politics.

Keywords: Gender Issues, Religion, Politics, Global, women.
LEGAL SERVICES PROBONO: CHARTING A PATH FOR ACCESS TO JUSTICE IN NIGERIA

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Adequate and equal access to justice remains an issue in Nigeria, Section 36 of the 1999 Constitution of the Federal Republic of Nigeria provides for the fundamental right to fair-hearing which the Supreme Court has succinctly held to include the ability to obtain professional assistance. Access to justice connotes an easy access to courts of law in conformity with international standards. There are however impediments to access to justice in Nigeria which includes but not limited to the fact that majority of the population reside in the rural areas while most lawyers and non-governmental organizations who can offer free legal assistance are in the cities, complex and technical /legal procedures, financial and time constraints on the part of the citizens. This paper will attempt to discuss the concept of legal services probono which unlike traditional volunteerism which requires the specific skills of professional to those who cannot afford to pay for the services. In this regard, the paper will do a discourse of the provisions of the Legal Aid Act 2011, an act enacted to provide for the establishment of legal aid and access to justice fund for the indigent citizens to prosecute their claims. More particularly outside the state funded Legal Aid, the paper will take a look at the template in the Lagos Public Interest Law Partnership Roundtable. Nov 8, 2012, a public and private collaborative, supportive, legal services probono project aimed at enhancing access to justice and addressing other legal needs of indigent, disadvantaged and marginalized residents of Lagos state. The paper concludes that charting a path for legal services probono will help in enhancing access to justice which is a hallmark of human society to persons of limited means to advance their grievances.

Keywords: Nigeria, access to justice, legal services, probono.
MODERN POLITICS OF DIFFERENCES: RACES, IDENTITIES AND RELIGIONS

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Trending belief fostering innate difference, increases dichotomy along primordial fault lines; races, identities and religion, indicates prevailing structural conditions, preserving particularism, resisting nationalism, inducing ethnicism, with process of modern globalization, modernization and politicization of identity, reconfigured the continent with fundamental differences. Ignites, ethno-religious chauvinism, xenophobia attacks and religious movements, seemingly increases division along tendencies, thus significantly defining modern politics, have indeed precipitated struggles, conflicts rather than cooperation. Widened particularisms, along regional, racial and ethnic lines. Perhaps, take place of collective identities. This study examines how politics of differences; race and politicized identities have induced religious movements, poor social mobilization, identity formation and inequality in wealth and resources distribution, as well as magnifies race superiority, and, or inferiority, prejudice, hostility, thus aggravating identity and politics of race. The study observes the decline of political nationalism, lack of shared values, common culture, holistic and inclusive African identities’ mechanism exacerbates towing the line of religious, ethnic and regional cleavages for protection. These evidently evoke trending ethnic group formation which is becoming purveyors of identities, ethnicism and tribalism with dastard consequences for regional integration, collective interest and political nationalism. Methodologically, the study adopt qualitative research framework of data collection and content analysis.

Keywords: Modern Politics of Differences, Races, Identity Politics, Identities and Religions
OPPOSING POOR GOVERNANCE IN NIGERIA: THE NONVIOLENT APPROACH

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Scholarly literature depicts that poor governance is one of the root causes of violence conflict, political instability, civil disobedience and suffering in Nigeria’s polity. Poor government in Nigeria has defeated the original purpose of social contract because it, encourage abuses of human rights, corruption, and deter transparency, responsiveness, accountability, rule of law and Nation building. Nigeria like other countries of the world is suffering from the negative effects of violence conflict which predates Nigeria Fourth Republic. Therefore, it is vital to state that the problem of the Nigeria is not the presence of violence conflict that is inevitable, but the inability to develop and adopt best practices in conflict resolution to prevent future reoccurrence and promote a win/win situation. The study however, investigates the approaches Nigerian citizens has employed in opposing poor governance in Nigeria’s polity. The study will adopt qualitative method of research and will also rely basically on secondary data that will be content analysed. The paper adopted relative deprivation theory to underpin the study.

Keywords: Poor-Governance, Conflict, Nigeria, Non-violence, and Civil-disobedience
RAIN SHRINE ENCOUNTERS, ORDEALS AND CURSES IN KENYA 2017-2018

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On September 5, 2017, Reverend Bonface Kitivo from Deliverance Church from Machakos a rural city in Kenya, two other church officials, and other community members planned and executed the destruction a very old and sacred rain shrine in Machakos called Kimoni. These shrines were the sites of prayers of the Kamba ancestors long before the arrival of Christianity. But despite these traditions, it was this big and powerful shrine under attack. To this point, Reverend Kitivo stated, “we as Christians must rise and destroy the strongholds of the devil and tradition”. But these rain sites all serve as a sacred place in which very specific songs, dances were performed. Every shrine had their own distinct rich cultural acts and history that hold rich Kamba narratives. The cutting of the shrines meant that the spirits and Gods of this shrine would no longer hear or see the songs, chants, and dances that are specific to the shrine. This study uses recent field interviews, surveys, and other collected material to explore the political maneuvers of local churches to destroy rain shrines, to show the resistance of those preserving and protecting the shrines, and the various stories, consequences and challenges associated with the encounter. This paper argues that rain shrine sites have become modern battle grounds where Western beliefs and African traditions clash.
REGIME TIMELINESS RESPONSE TO TERRORIST ATTACK IN NIGERIA’S FOURTH REPUBLIC

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Terrorism poses unique challenges to democracies and democratic leaders alike. The attacks perpetrated by terrorist act have been more pronounced and more deadly since the return of the Fourth Republic till date (1999-2019). This study identifies the method of response and major approaches used by successive regime to counter terrorism in the post democratic era, it examines the timeliness factors to terrorist attack, and appraise the timeliness or otherwise of the response with a view to discovering their effectiveness and challenges. The study relies on the conduct of interview from the academics, Ministry of Foreign Affairs, Nigerian Institute for International Affairs and the Information Department in Army/Defence Headquarters. The study revealed that the Obasanjo administration had a less and infrequent attacks from terrorist group yet, timeliness response to terrorist attack resulted to excessive use of weapons by security agencies often resulting in avoidable deaths. The Ya’Adua/Jonathan administration was less proactive in the response to terrorism, allowing the group to grow in strength, influence, and lethality, while the Buhari administration timeliness response to terrorist attack is principally based on military approach and strategic negotiations. The paper submits that though the counter terrorism approach and response has been less effective in the Fourth Republic, timeliness response to terrorist attack has been more effective in the Buhari administration.

Keywords: Terrorism, Timeliness Response, Regime and Fourth Republic
Worship and the various approaches to it vary across religions. The modalities, systems of communication and reverence to the deity continues to affect interactions across gender lines. Even before the advent of Christianity and Islam in Africa, certain beliefs, activities and actions are seen as abominations to the extent that in the 21st century where equality and inclusiveness is globally emphasized, people are denied of privileges and access to human rights, in fact some of these denials are clearly enshrined into the laws of states. Women are often at the receiving end of this because of the bias and restrictions certain religions have placed on them. This makes men at the advantaged position over women. This study therefore explores how selected religious beliefs have been used as a tool to deny women of their human rights and their participation from public life. Both primary and secondary methods of data gathering will be utilized. Suggestions will also be proffered on how women can enjoy their rights, participate in public life and still worship without limitations or intimidation.

Key Words: Religion, Gender, human rights
BETWEEN SECULARISM AND MULTI-RELIGIOSITY: THE NIGERIAN DILEMMA

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Should Nigeria be described as a religious or secular state? This is one of the fundamental questions that affect the being of Nigeria. As is noted with the being of the African, the role of religion in the African life (both personal and communal) cannot be underestimated. But in the contemporary Nigerian society, where do we want to place religion? It has been variedly argued that due to the multiplicity of natures in the Nigerian polity, it behooves it to be managed as a secular state. But how practicable is religion divorceable from the daily activities of most Nigerians? The constitution proceeds in the name of God, official and unofficial events start and end with prayers, not to mention religious activities including those of traditional religion. What forms the problem of this paper is the denial of the religious nature of the Nigerian society in the light of its obvious religious inclinations. We argue that Nigeria should be officially designated a multi-religious state and people should be enlightened to respect the beliefs of others. This we believe is the key to harmonious coexistence.

Keywords: Secularism, Religion, Multi-Religiosity, Nigerian State,
RELIGIOUS PLURALISM AND SOCIAL COHESION IN AFRICA

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In precolonial Africa, most societies were homogeneous and as a result, people practiced the same religion but as a fallout of slavery, colonialism and globalization, societies began to give way for religious pluralism. The people became exposed to and had the option of choosing other religions. While one may say it is a natural right to be able to choose the form of worship that one desires, religious pluralism has brought about unprecedented religious fanaticism, extremism and consequently, destruction of lives and properties with the existence of some states threatened by religious insurrection. It is a common knowledge that where there is constant religious strife and violent clashes, there can never be cohesion in such a state. And, Cohesion is a necessary ingredient for development and sustainability of the state. The quest for cohesion calls for answers to probing questions: Is religious pluralism anti-society? Is religious homogeneity, existent in the traditional African society a better alternative? Using expository and analytical methodologies, this work suggests that religious pluralism, if well managed, can actually foster unity which is necessary for development in Africa.

Keywords: Religion, Pluralism, Cohesion.
RETHINKING RELIGION: A PHILOSOPHICAL FOOTHOLD FOR A RATIONAL THEOLOGY

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When J. S. Mbiti declared the African as *incurably religious* he was not only establishing his sacred prophetic office but was also enunciating a vital existential reality that has continued to dominate the African world for ages. Nigeria, for instance, now has the largest church auditorium in the world, the largest Christian gatherings around the world and is at the same time one of the poorest, most corrupt, and most terrorized nations of the world. With the brutal ravages of Boko Haram, the controversial Fulani herdsmen lethal escapades, the exponential proliferation of churches, and the growing number of almajiris in Northern Nigeria, it is no longer a matter of debate that religion is at the centre of our political orientations, economic situations, security challenges, and considerations into governmental and public offices. President Buhari’s political appointments are glaring instantiations. It is in the light of these sordid circumstances, religiously underlined, that this paper seeks to critically explore the daisy relationship between faith and reason, and philosophically reassess the basic foundations of religious belief. It shall then proceed to invent a religious epistemology chiefly enthroned on reason, and morality.
SUSTAINABILITY OF EXISTING CULTURES, ENTERTAINMENT AND IDENTITY; FOR NATIONAL UNITY IN A SMALL WORLD

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The recognition of entertainment could be traced down to the peoples’ way of life. It constitutes their cultural arts in satisfying human values which are reflection of the ethnical and cultural identity. This paper explains the significance of sustaining entertainment for the endowed cultures and identity in Africa for national unity. The essence of this is that ethnicity is identity which has other elements that make up cultural values. This paper concisely describes and explains the importance of enhancing popular ethics and entertainment of music and cultural arts. It is aimed at showing how entertainment can build the nation’s unity by way of sustaining a popular sense of identity and recognition in terms of interest and values. It becomes imperative for any nation to take cognizance of its entertainment with a view to managing it for national unity and identification of cultures. It means that the contributions of the aesthetics of entertainment differ from nation to nation when trans-valued or compared with others. Thus, when popular entertainment meets the taste of its people’s origin and beyond, it contributes to a nation’s unity in diversity because the people of its origin are part of the nation whose culture encapsulate entertainment identity. It is our finding that recognition of popular entertainment and ethnic identity leads to peace and unity. This is however geared towards achieving a universal unity for peace and development through objective approach against subjective approach which has always been the trend. This paper utilize secondary source of data.

Keywords- entertainment, culture and identity.
THE HISTORICITY OF THE BLACK JESUS: TOWARDS A DECOLONIZATION OF CHRISTIAN THEOLOGY IN AFRICA

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The twentieth century was an age replete with myriads of academic quests for the Historical Jesus and different struggles for cultural identity within the mainstream Christian theology. While the quests to distinguish the Jesus of history from the Christ of faith was ongoing, theology of cultural identities exemplified in Black theology and other forms of liberation theologies were on swing. As a result, startling revelations and new methodologies of approaching ancient texts such as demythologization and historico-critical methods were unearthed. Amidst the congeries of Christological claims that appeared during this time, the postulation of a black Jesus by Albert B. Cleage Jr. was challenging. Although often considered quixotic, Cleage’s attempt at Africanising the person of Jesus gives the first popular insight into the alienating reality an African faces when converting to Christianity. Not only was Jesus white, Images of God, the angels and important biblical personalities are depicted as whites. The only personality the black man could feel a sense of semblance was the Black Satan. This paper is an attempt to query the historicity of Cleage’s Black Jesus using the Historico-critical method. It contends that although the existence of a historical black Jesus is yet to be true, the ideological framework that informs it is a de-westernization of Christian theology. This ideological root can find right footing in an afro-centered theology of inculturation not in the postulation of a non-historical Black Jesus.

Key Words: Historicity, Decolonization, Christology, demythologization, historic-critical.
THE IMPACT OF RELIGION ON ENTREPRENEURSHIP: A CHRISTIAN PERSPECTIVE

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Several studies have been done on Religion and Entrepreneurship. This paper aims to observe how religion influence entrepreneurship with particular reference to Christianity. Religion has a role to enhance economy by shaping entrepreneur's value and attitude towards their performance in entrepreneurial activities. This paper revealed a significant impact of Religion on entrepreneurship. The findings of the research work have been discussed and recommendations are made.

Keyword: Impact, Religion, Entrepreneurship and Christianity Perspective
THE NIGERIAN STATE: RESOLVING THE PROBLEM OF RELIGION IN POLITICS

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The two dominant religions in Nigeria, Christianity and Islam are foreign. Christianity came from the European missionaries in the precolonial period through the coastal region in the South of the country and has till date been practiced more in that part of the country. Islam on the other hand was introduced by the Fulani Jihadists into the Northern part where it has remained the main religion. The two religions share about 98 percent of the Nigeria population almost equally leaving about 2 percent as followers of indigenous and other religions. Though the mode of conversion by the two main religions differed, they both employed the strategy of teaching their coverts to acquire the basic knowledge and tenets of the religions specified in the Bible for the Christians and the Quran for Muslims. These religious practices by and large reinforced the cultural diversity of the country along ethnic formation and have had profound effect on the politics of the country locally and internationally. This forms the focus of this work.
THE PERSISTENT WIDOW AND THE UNGODLY JUDGE IN LUKE 18:1-8: A LESSON FOR JUDICIAL SYSTEMS IN NIGERIA

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The parable of the widow and the unjust judge in Lukan account is a reflection of contemporary Nigerian society. In recent times, justice has become the sole right of the elite and political class, the masses are denied justice because they cannot afford it. The judicial system in Nigeria is characterized with bribery, corruption, extortion and unethical conduct. The aim of the judiciary which is to fight for the right of the poor and give justice to the rightful person. And this has brought a lot of criticism on the judicial system in Nigeria, people have lost faith in gaining justice from the Nigerian judicial system. The study adopts descriptive and exegetical method of analysis to critically investigate the method employed by the judge in giving justice to the widow in order to draw lesson for the Nigerian judicial system. The work lastly conclude that we need a godly judicial system in Nigeria that would advocate for the right of the masses and give justice to the rightful person, and proffering recommendation that the judicial system and the law makers should work against bribery, corruption, extortion and follow the code of conduct in their profession among others.

Keywords: Judge, judicial system, lesson, Nigeria, widow.
THE PLACE OF CRAFT INDUSTRIES IN THE ECONOMY OF PRE-INDEPENDENCE
EKITI DIVISION OF WESTERN NIGERIA, 1900-1960

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This paper examines the various types of traditional craft undertaking by Ekiti people during the British colonial rule. Notable among these were wood carving, mat weaving, basketry, pottery, blacksmithing, textile, embroidery, among few, but economically promising others. In spite of the availability of the products of modern European industries in Ekiti land during the colonial period, it was impossible for the people of Ekiti to ignore the indispensable functions of these local crafts for reasons such as therapeutic, spiritual, social, educational, agricultural, domestic as well as aesthetic, defensive and political reasons. The paper also discusses in detail the contribution of Art and Craft industries to the colonial economy of Ekiti land focusing on the major areas that were indispensable to the growth of Ekiti land between 1900 and 1960. In carrying out the research, both primary and secondary sources were used. This does not in any way claim to be exhaustive. It is however, hoped that this paper would stimulate further research in this area of study.

Key Words: Ekiti, Pre-independence, Indigenous Technology
Religion is seen as the culprit responsible for violent conflicts in Nigeria. This observation is partly true due to the abuse of religion by a handful of some religious elements. Furthermore, the more people are joining religious faith, to either Christianity or Islamic faiths, the more peace is eluding humanity in Africa and Nigeria in particular. Religions such as Christianity and Islam portray their intrinsic essence to be peace. Religion particularly Christianity contributes to peacemaking in a number of ways, which include: mediation work, preaching of peaceful coexistence and alleviating the plight of the downtrodden in the society. Furthermore, Religion, has been a fundamental factor that contributes to both the shaping of human behavior especially in terms of its contribution to peacemaking. The paper employed qualitative research methodology. The data collected are from the internet and library resources. The evidence presented in this paper suggests that Nigerian religious leaders have an important role of galvanizing their adherents into peaceful initiative in the world at large and Nigeria in particular. Furthermore, charismatic religious leaders possess an untapped potential for peaceful engagement in Nigeria. Hence, the Government needs to provide a platform for the Charismatic leaders who have leadership ability to convince the adherents of their faith towards a specific vision in this case peacemaking in Nigeria.

Key words: Peacemakers, conflict, violence, peace, religion
GLOBALIZATION, RELIGION AND TERRORISM: A HISTORICAL ANALYSIS OF BOKO-HARAM INSURGENCE IN NIGERIA

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The growing industries in Europe in the 19th century prompted British sourcing of raw materials and market for finished products, which lead to the scrambling of African and her colonialism. Nigeria like many other West African communities shared the same colonial experience before the attainment of independence in the late 1950s and 60s. However, extant literature depicts that post-colonial Nigeria is bedeviled by religious crisis more than any other form of political unrest. Scholars have traced the incessant violence conflict in Nigeria, like the Boko-Haram terrorism to the malpractices of imperial government in Nigeria, aided by increase globalization of religion in the twenty first century. This study investigated the influence of globalization of Christian and Islamic religion on Boko-Haram terrorism in Nigeria. The study adopted qualitative method of research and relied basically on secondary data, the study used content analysis to analyze data collected. Civilizing mission theory was adopted to underpin the study. The paper found that the influence of British colonialism in Nigeria and globalization are the major causes of terrorist syndicate in Nigeria. Therefore, the paper recommended that Nigerian government should promote true federalism and develop endogenous conflict mechanisms to resolve Boko-Haram terrorism.

Keywords: Boko-Haram, Globalization, Insurgency, Nigeria, Religion, and Terrorism
POLITICS OF RELIGION AND CORRUPTION IN NIGERIA’S FOURTH REPUBLIC

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Corruption remains the foremost institutional problem that has negatively impeded the affairs of the Nigerian state. At the centre of the seemingly uninhibited scourge of corruption is the thriving religious enterprise whereby public and private structures are being converted to shrines and prayer houses while sports stadia nationwide are being transformed to serve as religious crusade grounds rather than for sporting events on many occasions. Thus, in several cities, there exist many churches and mosques as there are streets while prayers and preaching sessions have moved beyond churches, mosques and homes into officialdom. Ordinarily, one would have expected that in a country where the overbearing influence of religion on national life is unquantifiable should view corruption as act of aberration. However, the reverse is the Nigerian case whereby the display of unethical moral standard in public offices is the norm rather than an exception. Thus, why corruption is still so rampant in public life in Nigeria in spite of the citizens’ religiosity? How can the unceasing perpetration of corruption under the guise of religiosity be curbed in governance in Nigeria? Therefore, using descriptive and historical phenomenological methods, the paper examines how religion has been employed in various dimensions and camouflage to intensify corruption in the Nigeria’s public life especially in the Fourth Republic with a view to curbing the trend.

Key words: politics, religion, corruption, governance, Christianity, Islam
NIGERIAN FOREIGN POLICY AND THE ROLE OF THINK TANK: A STUDY OF THE NIGERIAN INSTITUTE OF INTERNATIONAL AFFAIRS

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Nigeria as a sovereign, diplomatic and international legal subject started playing on the world stage on 1st October, 1960 and because of the role she was expected to play in Africa and world affairs the Nigerian Institute of International Affairs (NIIA) was then established in 1961 by some eminent Nigerians as the foremost foreign policy think tank. Since its inception in 1961 and takeover by the government in 1971 through Decree No. 35 of April 18, 1971, the Institute has shaped Nigeria’s foreign policy through its systematic and scientific research, public lectures, seminars, publications, etc. However, in spite of its immense contributions over the years, the relevance of the institute is still downplayed and under-utilized as opposed to the era of Murtala/Obasanjo in 1975-1979 when the Institute played active role in Nigeria’s foreign policy. In order to achieve the objective of this study, a historical narrative and descriptive method of analysis was employed. The findings of this study reveals that the NIIA plays very crucial roles in the foreign policy formulation process, although under-utilized. Challenges such as poor funding, inadequate manpower amongst others were also noted as some challenges the Institute grapples with. In view of this, the study recommends for adequate funding of the Institute, recruitment of competent research fellows and maintenance of cordial relationship with the Ministry of Foreign Affairs, the main body responsible for the formulation of foreign policy, amongst others.

Keywords: Nation-state, State, NIIA, Nigeria, Foreign policy, Institute.
RELIGION AND MORALITY: AN EXPOSE OF THE TRANS-ATLANTIC AND TRANS-SAHARAN SLAVE TRADES

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In the course of history, humans of all races have either enslaved others or have been held in captivity themselves, but the subjugation of the Black race has been a more prominent fixation in the historiography of slavery. The influence of religion in the development of knowledge-based belief systems, norms and customs in a society cannot be ignored because cultures are forged from the tenets of the religion domicile in any given area. Therefore, religion affects the way people perceive and interact with others who are of a different belief. The Arab have been trafficking Africans from West and East Africa across the Sahara since the conquest of North Africa in the 7th century up to the 20th century, while the Europeans sustained the trade on African human cargoes across the Atlantic from the 15th century. Islam and Christianity justified human servitude thereby legitimizing the longevity of the Trans-Atlantic and Trans-Saharan slave trades both of which had sustained deleterious effects on the continent. Yet both religions profess the equality of the human race before God. This paper interrogates the religious and moral underpinnings in one of the greatest human tragedies in social history. It makes use of secondary source materials to advance its arguments.

Keywords: Slavery, slave trade, religion, Islam and Christianity.
THE ROLE OF RELIGION IN THE RESURGENCE OF CONFLICT IN SOUTHERN KADUNA, NIGERIA

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The study examined the role of religion in the resurgence of conflict in the Southern Kaduna. Relying on descriptive method of analysis and using functionalist and conflict perspectives as its theoretical explanation, it looked at the trend, root causes and effects of persistent conflict in the Southern Kaduna. The findings revealed that that the religious divergence played a significant role in the resurgence of conflict in the Southern Kaduna. Thus, the persistent conflict in Southern Kaduna has negatively affected the relations between religious groups leading to occasional economic paralysis and increase in the number of orphans, widows and widowers in the state. It therefore recommended that the continuous Muslim-Christian dialogue forum should be given a structural form to encourage Muslim-Christian peaceful co-existence while teachings of religious leaders should emphasise love and tolerance of other religion.

Key words: religion, conflict, Christian, Muslim, Southern Kaduna
BETWEEN RELIGIOUS EXTREMISM AND DIPLOMATIC PLOT: A META AND CRITICAL REVIEW OF THE CAUSE(S) OF BIAFRAN GENOCIDE

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The fact is that the Nigerian civil war took place between 1967 and 1970, living behind a huge evidence of Africa’s largest scale killings. However, while a litany of literature exists on the remote and immediate cause(s) of the war, there is no convergence of opinions around a single cause of the war as a genocidal contrivance designed to either ease the northern domination of Nigeria’s political space or to rid the whole of Africa of economic and technological breakthrough. The explanations of the cause(s) and consequence of the war are not only conflicting but are also nuanced by ethno-religious, ideology, convenience and political party affiliations of those who discuss the Nigerian civil war. The paper undertakes a thorough and copious literature search of evidentiary proofs to establish state-sponsored pogrom and diplomatic backing of genocide of Igbo people during the war; and thus, poses and answers a critical question: who won the war?
HOW SHOULD WOMAN DRESS? DEFINING BEAUTY AND FASHION STANDARDS FOR CHRISTIAN WOMEN THROUGH FEMALE GOSPEL SINGERS IN NIGERIAN MUSIC VIDEOS

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Music videos are a powerful mass medium. Through the combination of audio and images/visuals, music videos send messages to audiences that can inform, entertain and educate them on social, political and cultural issues. In a religious context, music videos not only enable people to worship God, they can also sensitise and persuade them on religious issues. One of these issues concerns the appropriate way a woman should dress and look. Christianity requires women to dress ‘modestly and decently’. However, these words are open to interpretation, mostly meaning conservative and traditional in Nigeria. How do gospel music videos interpret “proper dressing” for Christian women in Nigeria? This paper examined this issue by analyzing how gospel music videos of female Nigerian artistes define and encode beauty and fashion for women. The paper argues that by highlighting certain dress codes over others, gospel music videos can influence the debate on how women should dress, and negatively impact their continued struggles to measure up to mass-mediated images of beauty and fashion. Music videos are a fertile ground to examine this issue because they heavily emphasize women’s appearances, are popular, and in a religious context, make moral connections between actions and consequences.
A COMPARISON OF EMILE DURKHEIM’S AND BOLAJI IDOWU’S FUNCTIONALIST THEORIES OF RELIGION AND RELIGIOUS DEVELOPMENT IN YORUBALAND, SOUTH WESTERN, NIGERIA

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Emile Durkheim, a French Sociologist was the founder of the Functionalist school of thought. His idea on religion was published in a book titled “The Elementary Forms of the Religious Life” in 1912. His research was carried out in Australia amongst the Aborigines. According to him religion, brings about “a unified system of beliefs”. Likewise, Bolaji Idowu in his research among the Yoruba titled “Olodumare God in Yoruba Belief”, published in 1962 concluded that “The keynote of their life is their religion. In all things, they are religious”. The former had been criticized by later researchers and the religious development in Yorubaland has proved the latter otherwise. The objective of this paper, therefore, was an examination of religious intolerance being witnessed in South western, Nigeria in the last few decades. The methodology adopted was historical and phenomenological. Primary and Secondary methods of obtaining information were adopted as tools of research. The findings indicated that Emile Durkheim’s theory was later faulted because religion which was initially seen as a bond of unity has become an instrument of disintegration and disunity in human space. In like manner, the Yoruba people which traditionally regarded African traditional religion as “the indigenous religion of the Africans” has been “captured and overtaken” by religious polarization drive for conversion, identity, competition and mobilization, by the adherents of Islam and Christianity. In conclusion, the bond of unity, solidarity and oneness earlier found among the children of Oduduwa has been eroded and compromised.
LAW AND RELIGION: THE TENETS FOR CRIME REDUCTION IN NIGERIA

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The African continent, particularly the Nigerian state is a divergent and multi-religious nation where great importance is placed on religion. The belief systems impact its followers with morals and values which ought to be adhered to. It is therefore alarming that despite Nigeria’s high religious culture, the country is still one of the most corrupt and crime filled nations in the world. This article assesses and underlines the role of Religion in curbing and fighting crimes in Nigeria. The study acutely explores the relationship between crime and religion, and the effect of not giving credence to it. The study adopts the doctrinal methodology to explore the codes on crime and uses secondary data analysis to examine the impact of religion on crime reduction in Nigeria. The work finds that religion has the capacity to play a great role in the reduction of crime rates, and if the instrument of law and religion is well utilized, crimes will be adequately curbed in the society. The study recommends that awareness be conducted for various religious organizations, especially those with educational institutions, on their role in crime prevention and concludes that until the criminal Justice administration includes religious bodies in the fight against crime in Nigeria, crime rates will continue to escalate.
Nigeria is a plural society, and this emphasises its diversity. Specifically, Christianity and Islam have differently played prominent roles in Nigeria’s politicking as politicians have often exploited religion alongside ethnicity as tools for advancing their political agendas. For instance, during 2015 electoral campaigns in Nigeria, some religious institutions were used as platforms. The campaigns, to some extent, pitched Christians against Muslims. Thus, voting for Buhari was viewed as anti-Christian in some circles. Closely linked to the foregoing is the increased spate of religious conflicts in Nigeria since the 1980s. Using the Popperian ideas of ‘Open society’ and ‘Closed society,’ this present work argues that the Nigerian society must cultivate the philosophy of tolerance so that we can transcend our religious cleavages to arrive at a philosophy of commonality, which is contained in the idea of open society, as distinguished from the idea of closed society, which is existentially extant in the contemporary Nigeria. Using a descriptive methodology in addressing the problem of the study, the work attempts to unearth the links between religious pluralism and the problem of cohesion in Nigeria while proffering a Popperian solution to the problem of national cohesion.

Key Words: Cohesion, pluralism, religion, Popper
TERRORISM AND INDIGENOUS CONFLICT MECHANISM: AN EXAMINATION OF BOKO-HARAM ACTIVITIES IN THE NORTH EAST NIGERIA.

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Since the nuptial of (1914), peace in the real sense has eluded Nigeria. The coercive merger of the Northern and Southern protectorate, has breaded chaos in Nigeria, contrarily to the good intentions of the amalgamation. Nigeria, has been bedeviled by chains of violent conflicts, ranging from: Kano riot of 1953, Census crisis of 1962 and the recent insurgencies such Boko-Haram terrorism in the North East Nigeria. The study therefore, examined the efforts of Nigerian government in curbing Boko-Haram terrorism in the North East Nigeria, with the intention of proposing indigenous conflict resolution style as a tool of curbing Boko-Haram menace in Nigeria. Reality theory was adopted as theoretical underpinning of the study. The study adopted qualitative method of research and relied basically on secondary data, using content analysis to analyze data elicited. The study found that conventional conflict mechanism as employed by Nigerian Government over Boko-Haram terrorism have failed to address the root causes of the sect’s grievance which led to the escalation the group. The study recommended indigenous conflict mechanisms, the use of carrot and good governance through popular representativeness to procreate peace in warring States and Nigeria at large.

Keywords: Terrorism, Boko-Haram, indigenous conflict mechanism, Nigeria and peace
RELIGION, DEPOVERTISATION AND POVERTISATION:
AN EXPLORATION OF CONTRADICTIONS

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Religion is a universal phenomenon, encapsulating the search for extra-terrestrial explanations of the ordinarily unexplained/unexplainable. Thus, religion, according to Marx, is arguably the opium of the people. History is replete with instances of religious influences on the socio-economic and political aspects of societies: the ancient Egyptian Empire was built around the worship of the Pharaoh and his own adopted gods; the Ottoman Empire was built on the Islamic law and the Holy Roman Empire, built on Christian values. Religion generally constricts the human person to certain worldviews; some actions or opportunities are perceived as moral and others immoral. The problem with this, however, is that religion denies its adherents of some opportunities. Africans have strong ties to their religions and this religious sentimentalism largely strictures their outlooks to life and reality. Factually, it largely determines, for example, whether to get engaged in some economically profitable ventures (depovertisation) or not to get engaged in some economically profitable ventures (povertisation). Therefore, this study seeks to unearth-and-discuss the relations among religion, depovertisation and povertisation, in order to socially re-engineer religion to properly serve as a veritable tool for social engineering in plural Nigeria. Specifically, this work adopts the Popperian approach to social engineering.

Key Words: Depovertisation, Popper, Povertisation, Religion
THE NIGERIAN CHURCH, POPPER’S IDEA OF OPEN SOCIETY, AND COOPERATIVISM

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Nigeria is marked with visible growth but non-commensurable development. Poverty, sub-optimal utilization of resources, corruption, unhealthy religious and ethnic divisions are captured in a not-too-impressive Human Development Index (HDI). Within this circumstance is the widening gap between the government/elite and society/people, on the one hand, and the Church which grows in number, on the other, somewhat in tandem with Popper’s idea of Closed Society. Recently, the Nigerian Church experienced significant increases in wealth. However, contrary to the past, the Church no longer provides social services, such as education and health services at affordable prices. Nevertheless, there is much property acquisition by the Church, which contributes nothing at alleviating the socio-economic and political challenges confronting the country. Given the above, this work attempts to examine the problem of the Church’s growth in Nigeria, without a corresponding increase in their contribution to poverty alleviation in the country. Adopting the Popperian idea of ‘Open society,’ coupled with the philosophy of cooperativism, the argument is that the Church should be more open to as so develop more cooperative connection with the larger Nigerian society. This enables the Church to be more impactful in the area of poverty alleviation in Nigeria.

Keywords: Cooperativism, Nigerian Church, Nigerian Society, Popperism.
IMPACT OF AFRICAN THEOLOGY UNDER CUSTOMARY LAW: BEFORE, DURING AND AFTER INDEPENDENCE

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It is trite to note the impact of Africa traditional religion under the guide of the African customary law particularly before, during and after independence till date. The role of African religion generally referred to as African theology is admixture of governmental policy and spiritualism. That is, the two concepts are inseparable in the traditional administration in African States in the pre-colonial era. Therefore, the basic objective of this study is to examine the impact of African theology under the African customary law in the pre-colonial period, during the colonial era and after independence. A glance at the installation of Kings, Queens and High Chiefs in African settings always greeted with invocation of religion in terms of incantations and sacrileges/ offering of sacrifices to the gods, and spirit of ancestors for support of whatever they are doing. The leaders too cannot and must not deviate from the religious oaths they have taking as they ascend the thrown and the stool of their fathers. The research methodology to be adopted is secondary method, that is, the use of scholarly literature, on line materials, document from African museum, magazines and newspapers that are relevant to this work. It is hereby recommended that Africans should retrace their steps and drop the toga of Europeanism. The public office holders should be encouraged to take oath with traditional religion symbols because it is more effective than Holy Bible and Holy Quran. The efficacy of traditional religion and customary laws shall be discussed further in the body of this work.

Keywords: African theology, Customary Law, Religion, Oaths
A COMPARATIVE ANALYSIS OF THE SIGNIFICANCE OF RELIGION IN THE YORÜBÁ INDIGENOUS POLITICAL SYSTEM AND MODERN DEMOCRACY

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The term democracy is not a strange concept to the Yorùbá people. There is no gainsaying the fact that Yorùbá people, as a case study on indigenous political knowledge, has a very well organised political culture. However, the manner and ways by which the modern Nigeria politicians are practicing democracy calls for question. In this paper, we do a comparative study of the Yorùbá indigenous political system, using Ọ̀yọ́ kingdom as a case study in comparison with modern Nigeria political system. The mode of electing people into political offices, swearing-in-ceremony, forming a cabinet, forms of checks and balances in the three arms of government, fundamental human rights are major focus we examined in our comparative study. We employed Marxist theory for our analysis. Findings show that the mark of departure from what obtains in the Yorùbá indigenous political setting gives room for oppression, immunity clause, corruption with impunity, lack of political ideology and acumen on how to run seemingly foreign form of democracy in Nigeria.

Key Words: Yorùbá, Political Culture, Democracy, Ọ̀yọ́ kingdom, Nigeria
AN APPRAISAL OF WOMEN’S POSITION AND RIGHTS IN THE YORÙBÁ TRADITIONAL RELIGIOUS SYSTEM

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The transition in the religious setting that paved way for Islam and Christianity, as applicable to Yorùbá society places a number of religious restrictions on women and prevention from harnessing their potentials for functionality. However, the Yorùbá has a philosophical approach to the significance of women in religious matter. This paper, critically examines the prominent roles being played by women over the years in the Yorùbá traditional religious setting cum their freedom of expression. Suffice to say that Yorùbá divinities like: Ọṣun, Ọya, Ọbà, Morémi among others were women of heroism with many laudable achievements to their credit. Our data were sourced from portrayal of women in Yorùbá oral tradition in Ifá oral corpus and Yorùbá proverbs using culturalist theory for our analysis. Findings show that there is a form of gender balance, when it comes to religious matter in Yorùbá society. Women, no doubt, are playing vital roles in the Yorùbá religious decision-making and religious rites performances till date. Therefore, giving more attention to women potentials with encouragement to utilising such could impact the society positively for meaningful development.

Key Words: Yorùbá Divinities, Transition, Religious Restrictions, Islam and Christianity, Gender Balance
NARRATIVES OF ANNEXATION, COLONIAL OCCUPATION AND CONFLICT IN BRITISH SOUTHERN CAMEROONS

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This paper will analyze the feelings among British Cameroons nationalists and people in postcolonial Cameroun Republic collected through memoranda and narrative stories. The examples of memoranda on the “restoration of statehood and sovereignty” of British Southern Cameroons and the narratives of the people are used to consider other ways of approaching the conflict and peace analysis of feelings, with particular reference to a context of colonial betrayal and conflict as conceptualized by British Southern Cameroons’ nationalists and people. The methodology involved analyzing the feelings of British Southern Cameroons’ nationalists and people by engaging with the critical reflections in their narratives and the memoranda they have sent to former colonial authorities and multinational organizations regarding the conflict. The paper will argue that British Southern Cameroons’ national identity forms the central focus of the broader self-understanding of the lives of British Southern Cameroons’ nationalists and peoples. It will suggest that conflict analysts and practitioners should aim to pursue the methods of the humanities, which treat the language of conflict parties as a vehicle of conscious and critical self-inquiry into the roots of conflict experience and feeling.
THE “NOT TOO YOUNG TO RUN” ACT AND CLIENTAL POLITICS NIGERIA: PROSPECTS AND CHALLENGES

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Youth participation in leadership and governance has been known to bring about transformational changes, due to the fact that the youths form the bulk of the working masses of any nation that desires development. Hence, the paper examines the "Not Too Young to Run" Act, which was recently signed into law as an initiative for shoring up youths’ participation in the leadership and governance of Nigeria. Anchoring our discourse on the Post-colonial state theory through a descriptive approach with data drawn from secondary sources, the paper argued that, reducing the age limits for elective offices so as to allow younger persons to run for political offices in the mainstream political parties is not a guarantee for youths’ ascendency to leadership positions in the country. It further opined that the ruling class through elite conspiracy will continue to emasculate the youths in the absence of a paradigm shift from the organizational structures of the mainstream political parties which thrives in the recycling of old politicians that seek to maintain the presence of a clientelism within the political system. The paper recommended amongst others for the emergence of new political parties that are formed, funded and controlled by young people to enable them to be engaged fully in the electoral process and hence, participate actively governance of the polity.

Keyword: Youth Participation, Leadership, Not-Too-Young-to-Run Act, Post-colonial Theory, Cliental Politics.
SECURITY CHALLENGES AS A MANIFESTATIONS OF IDENTITY POLITICS IN NIGERIA’S FOURTH REPUBLIC

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Since the inception of the fourth republic in Nigeria, there have been series of security issues with their attendant impact on the political, economic, social, religious systems that have even threaten the very foundation of the country. Most of these security challenges manifested through class, ethnic and religious affiliation and sentiment whereby most political issues are most often than not seen or debated within the identity of the individual involve, thereby bringing the issue of identity politics to the fore. Some of these challenges include: armed robbery, kidnappings, youth restiveness, agitation for restructuring or secession, insurgency, herdsmen attacks, Banditry and Kidnapping. In addition, the Nigerian state is perceived to be complicit in the politics of inclusion and exclusion. The paper examines the linkage between identity politics and the failure or inability of the Nigerian state to address the numerous security challenges in the country. Exploratory research design, documentary sources and qualitative descriptive methods of data gathering and analysis were adopted. Anchoring our discourse on the theory of the postcolonial state, findings amongst others revealed manifested failure of the federal government to adequately respond to the killings of people and destruction of properties and means of livelihood by herdsmen mostly from Fulani origin in the Middle Belt region, and Banditry and Kidnappings in the Northwest and insurgency in the Northeast based on ethnic and religious sentiments or affiliation, while at the same time the federal government appears to be descending heavily on most time peaceful agitations from the Southern part of the country. The paper recommend that the government and other critical stakeholders display the capacity and political will to confront these security challenges headlong no matter the ethnic or religious affiliation of the perpetrators of these heinous acts.

Keywords: Security Challenges, Identity Politics, Postcolonial State, Class, Ethnic and Religious Affiliation
NATIONALISM AND RELIGION IN AFRICA

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Religion and nationalism are two inseparable instincts of typical African life. Religion is an inexplicable experience that spans from before birth till after death in Africa. According to Kofi Opoku, “Religion is at the root of African culture and is the determining principle of African life. Nationalism, on the other hand has to do with the love for and loyalty to, one’s country not only to prosper but to excel among other nations. Religion inadvertently controls man’s general life and gives impetus to his nationalistic feelings. This accounts for the African axiom which says, “I am because we are; we are because I am” which promotes sense of commitment to one’s national development. Through the instrumentality of religion, African nationalism is fostered, the absence of which has reduced sense of belonging and patriotism in Africa of today. This paper examines the importance of religion for enhanced nationalism. It also suggests the role that religion should play in enforcing uncompromised patriotism for development in Africa.

Key Words: Religion, Nationalism, Patriotism, Loyalty, Prosperity
Good governance is one of the major concerns which the entire citizenry of the nation are clamouring for, considering its benefit in stabilizing the nation. The Arabic scholars together with the Muslim leaders in their various gathering have contributed significantly using their literary productions most especially in al-khutab-l-minbariyah in emphasizing the essence of good governance. The scholars in their oratory deliverance employed the injunction from holy book with relevant assertions to authenticate how people should establish good governance, shunning indiscipline and to be moderate in relations contrary to the view of those who promote injustice, indiscipline, cheating and intolerance in the society. The paper aims at expressing the efforts of Ulama using their khutab which is a literary aspect of Arabic to facilitate good governance and promote decent morality in the society. It attempts to expose the beauty of Arabic literary creativity and eloquence of the Yoruba Ulama in their khutab l-minbariyyah

Key words: good governance, ulama, khutab-l-mbariyyah, Yoruba, Society
AFRICAN RELIGIOUS BELIEFS IN TANURE OJAIDE’S SONGS OF MYSELF

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Songs Of Myself, (Songs), one of Ojaide’s recent books of poetry serves as a medium for Ojaide’s exposé of his inmost being and his intense passion to seeing the Niger Delta, the place of his birth, uplifted out of socio-political and economic throes. In Songs, the poet does not only portray the despoilment of the ecosystem of the entire region by exploitative multinationals and their conniving government officials whose sole interest is self-aggrandizement, he also articulates the effects of the loss of cultural values on the people and their land. Ojaide’s role as the poet priest of the people, which has been widely acclaimed in many academic discourses, comes blatantly to the fore in this collection. The poet goes beyond deploying his ingenuity in admonishing against ecological desecration in Songs, to depicting the import of African traditional religious beliefs in the struggle for the beguiled region. In analyzing the collection, this paper explores how Ojaide through the use of exotic images, drawn from the rich repertoire of the imagery from his birthplace, perceptively portrays the traditional religious beliefs of his homeland as a religious form more suited to the people’s way of life and how the lofty canons of this hallowed religious model could liberate the people and their land.

Keywords: Religious, Beliefs, Ecological, Self-aggrandizement, Ingenuity
THE IMAGE OF DECAY IN AYI KWEI ARMAH’S FICTION

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This paper takes a critical look at Armah’s literary fiction, with a view to analysing African predicaments. It is an urgent engagement with the collapse of post-colonial nation-state of Africa by shifting away from the long-standing arguments around the colonial distortion of the continent. The paper emphasises the thematic trajectories of internal corruption, decay, disillusionment, and lack of national consciousness – all of which point to the rot in Africa – particularly, as it marshals perspectives on abjection, poverty, and exploitation. These themes are still relevant to today, much as they were at the time Armah’s fiction was first written. Armah paints his fiction with one single brush of thematic projection (that is, the theme of decay). Therefore, this analysis is done from the perspective of Sarah L. Lincoln’s theory of Africa, as “la poubelle – the world’s trash heap”.

Key words: Africa, decay, disillusionment, corruption, and betrayal
BETWEEN RELIGIOUS CONFLICTS AND ARMS PROLIFERATION: SMALL ARMS AND LIGHT WEAPONS AND INSECURITY IN NIGERIA

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The relationship between small arms and light weapons, religion crises and insecurity has continued to be a burning issue in the national security discourse in Nigeria. Religious organizations under the guise of spreading their beliefs now engage in laundering of donations by members on acquisitions of small and arms and light weapons to protect their jurisdictions and ward off other perceived oppositions. There is no doubt that the laundering operations and arms acquisitions by religious organizations in the country are slightly different in scope and activity, although no less complex and hard to detect unless put under the search light. However, the effects of this is manifested in the escalation of insecurity and religious crises as evidenced in incessant killings, maiming of innocent citizen and wanton destruction of properties in the country. This paper observes that the uncontrollable proliferation of arms fuel and prolong religion crises, and has created economic, socio-political crises and huge burden of humanitarian cost in all facet of the polity. The paper concludes that it has become imperative to address this phenomenon as the emerging scenario no doubt continues to threaten the achievement of sustainable development goals in the country.

Key words: Religious Conflicts, Arms Proliferation, Money Laundering, Insecurity and Sustainable Development Goals.
DEFINING A SPEECH COMMUNITY: A GRAMMATICAL COHESIVE STUDY OF SELECT NIGERIAN CHRISTIAN HOMILIES

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Several sociolinguistic studies have investigated the definition of various speech communities based on the different linguistic levels of and their inherent interferences. However, few of such studies have focused specifically on the capabilities of the discourse analytical tool of cohesion to delimit a speech community. Thus, this work investigates the use of grammatical cohesion resources in select Christian homilies within the Nigerian context, to define a Nigerian Speech community. Two Christian homilies which constitute the data for this study were selected randomly but purposively too across the country, based on the taxonomy of churches into the mission, the Ethiopian, the African Indigenous and the Pentecostal groups. The grammatical cohesive resources in the data were examined to determine their level of contributions to the communicative efficacy and dynamism of the sermon texts. Using the Systemic Functional Grammatical (SFG) theory that relates the form of language use to its function, the study is expected to highlight the relevance of the context to the data, and consequently, create a unique grammatical cohesive pattern for the purpose of defining a Nigerian Speech community.
POLITICAL VIOLENCE IN NIGERIA: THE ROLE OF THE CHURCH.

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In Nigeria today, it seems that politics is synonymous with violence. Though, there are many political parties with different ideologies in the country, but some of them are found to engage in actions or words, which are intended to hurt people. In fact, they go to the extent of using dangerous weapons to inflict injuries on perceived political opponents. In this respect, this paper established the fact that there is political violence in Nigeria and also examines some of the factors responsible for violence in our politics in Nigeria like the country’s political environment, ethnicity or tribal politics, intolerance, insincerity of our political leaders and electoral fraud. In the same vein, critical criticism as a result of deep hatred for a party or person may also gender political violence, in form of words or utterances. The consequences of the political violence are enormous on every aspect of our national life, which would need the intervention of the church as a voice to save Nigeria and the world from the state of violence and the insurmountable problems attached. Hence, the writing of this paper: Political Violence in Nigeria: the role of the Church. Though, the church in this country has played a positive role, but more has to be done to make a positive impact especially among the youth who are the leaders of tomorrow and unfortunately the instruments used for this political violence. This paper adopted qualitative research method, while data was collected through secondary sources and internet materials.

Keywords: Politics, Violence, The Church and Nigeria.
INDIGENOUS EPISTEMOLOGIES AND THE DEVELOPMENT OF AFRICA

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The development and economic growth pattern of African countries have been waving and staggering over the decades of independence. All attempts have been made to emulate and adopt the western economic and development paradigms in a bid to achieve similar feats but all to no avail. Even after political independence, the indigenous knowledges of the colonised peoples still continued to be marginalised by the indigenous post-colonial elite rulers who rather than challenging the colonial projects maintained the status quo. Despite these unstable economies, African rulers still hold staunchly to these western paradigms has the only solution to this menace. Little, or nothing in some cases, has been done to explore the indigenous knowledge reservoirs in bid to proffer solution the economic and political instabilities confronting African countries. Indigenous epistemic systems are considered unfit to the demand of our contemporary societies; the modernization or globalization project. On the contrary and with peculiarity to Africa, indigenous knowledge form the base or reservoir and a way of telling the African narrative about knowledge, education and development in diverse cultural voices in ways that decolonize the minds of Africans. African Indigenous Knowledge Systems (AIKS) have been dismissed from being capable of contributing to development discourses. It is then pertinent to ask; does AIKS have any relevance to development discourses? If yes, what are the possible contributions AIKS could make to the development of Africa? Why and how should AIKS be explored and utilized for a holistic development of Africa, a sort of development that enhances economic, social and cultural growth? These are the relatable questions that this paper probes into.

Key words: Modernisation, Indigenous, Epistemologies, Development and Globalisation
LOCAL POLITICS IN GLOBAL CONTEXT: FOREIGN ELECTION OBSERVERS, ELECTION MANAGEMENT AND CREDIBILITY OF ELECTION RESULT IN NIGERIA

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This paper investigates the relationship between Foreign Observers imports, election management and credibility of Election result in Nigeria. The study utilizes descriptive and qualitative analytical approach. It employed the linkage theory as its framework of analysis and relied on secondary source of data. It is established from the date gathered and subsequent analysis that foreign observers that contributed to the management of election in Nigeria. The study particularly noted when undemocratic tendencies such as vote buying, Electoral violence apathy or underage voting, ballot box snatching, forceful declaration of unpopular candidates and lack of internal party democracy as reported by foreign observers are not considered in the outcome of electoral processes in Nigeria. Foreign observers watch with helplessness the prevalence of these undemocratic vices. It was further found out that foreign observer’s report do not influence the outcome of electoral process and therefore cannot significantly contribute to electoral credibility in Nigeria. The study therefore concluded that there exist little relationship between foreign observers’ inputs, election management and credibility of election result in Nigeria. Based on the study findings. The study recommends among others that foreign observers reports should be made to bear on election outcome.
TOWARDS PEACE AND SECURITY: THE PROBLEM WITH RELIGIONS IN NIGERIA

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Religion can be a force for integration and development. The violence and cruelty of religions is, however, not lost on many. The debate rivets on the utilitarian dimension of religion in national life. Religion can appropriately be conceived of as a tool-kit, comprising elements of cruelty and good. Since religion is inherently susceptible to deployment for good or evil, the utilitarian argument helps little. What about the nature of religions enables their violent uses? Religions must be situated in their social contexts in order to explore how their nature shapes interaction with other social or religious groups. Ritually bounded social groups are marked by altruistic morality, but such morality does not extend beyond the group’s boundary. Within group boundaries, morality and sympathy for others prevails, but outside the boundaries, cruelty is inflicted without hesitation. Against that backdrop, religion is arguably part of the problem of Nigeria. However, religion may become part of the needed solution when it exorcises the ritual boundaries of stratification. The paper uses eclectic approaches and cases from Nigeria to flesh out its argument.

Key words: Peace, Security, Religions, Problem and Nigeria
Most world religions prescribe some code of conduct that governs the attitude and behaviors of people within the society. Such behavioral guides apart from serving to identify people of certain religious community and orientations among other objectives also involve maintenance of order, security and overall development of the community. In Nigeria, Christianity, Islam and Traditional religions constitute a strong moral force that serves as reference point for socialization. However, in recent times, various religious groups and their followers have become agents of destabilization. From the Sharia Crisis, Maitaisine riots, the crisis over the Chapel Cross at University of Ibadan and the full-fledged insurrection and terrorism of Boko Haram sect against the Nigerian state, the story is the same. The issues of doctrinal differences, disputes and destructions, have transformed religions into an albatross not only to development but also for the continued existence of the polity. It is therefore not surprising that strident calls are being made for proper contextualization and appraisal of the place and roles of religion in the current socio-economic and political quagmire that the country has found itself. This panel aims at interrogating the link between religious identity and the wanton destruction and insecurity threatening the continuous existence of Nigeria as a viable sovereign polity and also examines various channels or options available to redeem the nation from the brim.

Key words: Religious Identity, Security, Development and Nigeria
THE RESILIENCY OF TRADITIONAL RELIGIOUS PRACTICES IN MARKETS IN AKURE

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Contrary to the projections of modern theorists and economic analysts that traditional religious practices in markets will phase out with by the dawn of the 21st century, it appears the reverse is the case, in Erekesan market in Akure, the capital of Ondo State. The institution of market has been an integral part of the Akure people and culture since time immemorial. As a matter of fact, before the introduction of money, trading and transactions were done through local exchanges in line with the customs of the people. These markets were not only the economic sustenance tools but they became the centre for trado-religious practices which enhances the good of the people in particular and the community at large. In spite of the agitations by modernists for the abolition of these practices, these practices have not only being resilient but have also evolved to accommodate the changes resulting from modern market operations and practices. This paper, in its simplicity, intends to look at the continued traditional practices of Erekesan market in Akure

Key words: Religion, Rituals, Erekesan, Market, Akure
AKUFO-ADDO, THE GHANAIAN STATE AND THE POLITICS OF RELIGION

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In the midst of Ghana’s tumultuous struggle for independence, various political formations emerged. One of these political formations anchored its claims of representation of the oppressed people of Ghana on religion. This was the Muslim Association Party (MAP). The MAP was formed in 1953 to champion the course of what it termed as the “hewers of wood and drawers of water.” But in essence, it was a movement to champion the course of the Muslim community. Later, the party fell foul of the Avoidance of Discrimination Law and was disbanded. Today, the President of Ghana, Nana Akufo-Addo legislates religion back into the governance process, albeit, subtly. This paper traces the history of the politics of religion in Ghana from 1953 to the present. It examines Akufo-Addo’s politics of religion and its implication for the secular constitution. The paper concludes that Akufo-Addo’s politics of religion, while it helps to galvanise marginalised communities, may as well open a can of worms that could threaten the survival of Ghana’s nascent democracy.
THE ROLE OF ISLAM IN GOOD GOVERNANCE IN NIGERIA

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Nigeria as a giant of African countries has been in great problem militating against good governance. Despite the number of years of being in democratic era, the system of governance remains unbearable. Of such problems is high level of corruption. Islam one of the religions being practiced in the country provides divine roles in stabilizing the good governance. Islam as a total way of life has been introduced into Nigeria as far back as 7th century, accompanied by its provisions for good governance. System of administration of Prophet Muhammad and models from his successors are analyzed to enrich our submissions on the role of religion, especially Islam, in serving as catalyst for good governance. This paper employs narrative and evaluative methods. In its findings, the paper discovers that most of constituted authorities misuse their powers which results to failure in good governance while maintaining that religious thought is an ideal tool in stabilizing good governance in Nigeria.

Keywords: Governance, Militating, Corruption, Unbearable, Catalyst.
THE LINK BETWEEN SOME BASIC HUMAN RIGHTS AND BIBLICAL INJUNCTIONS: A REFLECTION

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This paper shall attempt to do an exposition of some basic human rights which has translated from morality and principles into international binding international law. These rights are found in various international, regional human rights instruments and constitutions of virtually all modern states. These international and regional human instruments include the Universal Declaration of Human Right the international Covenant on Economy, Social and Cultural Rights (ICESR), the International Covenant on Civil and Political Right (ICCPR), the African Charter on Human and Peoples Right and domestically the 1999 Constitution of the Federal Republic of Nigeria. This paper will argue that some of these rights if not all are traceable to biblical injunctions. The paper will draw inferences from bible quoting verses where it is felt that these right are derived from. In some of these rights include right to fair hearing, right to life, right to privacy, labour rights and so much more. The paper shall conclude that some of these basic human rights are not only biblical, they are divine.

Key Words: Human Rights biblical injunctions link, Nigeria.
RELIGIOUS TERRORISM IN NIGERIA AS “RENEWED DETERMINATION TO FIGHT FOR GOD”

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The contemporary spate of religious terrorism in Nigeria is concealed by the perpetrators as a desire to “fight for God”. The sincerity of the supposed “fight for God” and truism in such claim has made the consistent perpetration of the terrorist acts highly worrisome in Nigeria. The present level of terrorism in Nigeria is commonly adjudged as the most devastating in her religious and political history. In addition, the act of terrorism has affected economic, political and social development in Nigeria. This is occasioned by the wanton destruction of lives and property. The attendant consequence is the unwillingness of investors to come into the nation, coupled with the high level of religious polarization, leading to intolerance, hatred and bitterness among the various religious adherents. The perpetrators claim to be “fighting for God”. This claim has continued to reinforce them towards consistent unleashing of terror on the law abiding citizens of the nation. The theory of B.S. Skinner that addresses the aspect of re-enforcement, underpins the study. It establishes the fact that positive re-enforcement encourages the perpetration of any act. In this instance, the perpetrators of religious terrorism are re-enforced towards continuing the act based on the conviction that they are “fighting for God”. They are further re-enforced by the fact that there is an obvious divine dividend from their action. The paper recommends that there is the need for re-orientation of the perpetrators through education. This process should be employed by the church, mosques, other religious groups, the family, school, government, non-governmental organizations (NGOs) and all stakeholders.

Key Words: Determination, Nigeria, Religious, Renewed, Terrorism.
CUTTING THE ROPE: READING PED HOLLIST’S SO THE PATH DOES NOT DIE

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Change is a phenomenon that everyone has always struggled to acquire as evidence of being alive. Society and societal values go through various degrees of change so as to evolve. It is this response to change that is often responsible for dynamism. However, the elements that bring about change may be or not be desirable, painful, tolerated among other reactions. Thus, people of different walks of life have sought or solicited for change in the various aspects of their life. This response to change comes in diverse ways or aspects and depends largely on the one responding to the challenge or even the form the response takes. Of interest to this study is Pede Hollist, the author of *So the Path Does Not Die*. Being a literary author, this study is thus on the writer’s attitude and contribution to change, for the better or for the worse. In this novel, Hollist explores change as one of his major themes. This study is thus a thematic study of change and the effects on characters, situations or society, one’s faith or philosophy of life, and people’s reactions to this phenomenon.
RELIGION AND POLITICS OF ILLEGITIMACY IN NAWAL EL SAADAWI’S *THE FALL OF THE IMAM AND GOD DIES BY THE NILE*

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Child illegitimacy is one of the medium through which religion and its fusion with state can be viewed in the novels of Nawal El Saadawi. Described in Muslim juristic terminology, illegitimate child is a child of fornication or *Waladul zina*, a product of *Zin*, an unlawful sexual intercourse between a man and a woman. In Islam, a child is said to belong to the one in whose bed it is born. Legitimacy is tied to the nuptial bed, in the case of concubinage in slave-master possession. *Zina* laws are parts of Islamic tradition that give backing to child illegitimacy and criminalization of sexuality. This paper, examines child illegitimacy and the criminalization of sexuality, human behaviours in sexual relation and gender inequality, with emphasis on the role of religion in perpetrating injustice against the woman and the Egyptian child in particular in Nawal El Saadawi’s *The Fall of the Imam* and *God Dies by the Nile*. It draws from Marxian dialectics in the context religious sentiments and Freudian concepts of pleasure principles in its explication of data.

Key words illegitimate child, Zina, Stone, death
THE IMPACT OF SUMMER SCHOOL ON ACADEMIC ACHIEVEMENT OF PUPILS IN EDE NORTH LOCAL GOVERNMENT AREA OF OSUN STATE

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This study assessed the impact of summer school on academic achievement of pupils in Ede North Local Government Area of Osun State. Two research questions were raised and one null hypothesis was formulated to guide the study and casual comparative research design was adopted. The population for the study was based on selected pupils and teachers Ede North Local government. The instruments used for data collection was a performance test based on English Language and Mathematics and a self-design questionnaire. Frequency distribution and percentages and Paired sampled t-test were used to analyze the data obtained from the respondents. The null hypotheses were tested at 0.05 level of significant. The findings showed that summer school has an effect on the academic achievement of the pupils and there was a significant difference in the academic achievement of pupils who attend summer lesson from those who do not in Ede North Local Government Area of Osun State. It is recommended that schools in Ede North, should encourage the pupils to attend the summer lesson and orientate parents on the benefits of this program to their children’, summer school programs need to be rigorous and yet fun for pupils, the curriculum should be very specific and individualized for each student whenever possible, but it should be encountered in an active, hands-on way that allows students to be fully involved in their own learning experiences, it should be tied to the school year curriculum and yet be approached in different ways to reach as many different learners as possible.
THE PULPIT, BALLOT AND THE QUEST FOR POWER: RELIGIOUS CLERICS AND VOTERS CHOICE IN THE 2019 GENERAL ELECTIONS IN NIGERIA

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Clerics are important sources of guidance to the adherents of their faith; deferentially called “men of God|”, they command tremendous respect and wield substantial influence over their congregation. Thus, they shape both the spiritual and the temporal aspects of the lives of their congregants. Recent literature revealed an interplay (rather than separation) between religion and politics, with religious leaders shaping such interactions. Studies, particularly in the United States of America, have shown that clerical influence could translate into the political realm. The increasing visibility of some Christian clerics on the Nigerian political scene, providing cues to their congregation and the larger Christian body on their electoral preferences through prophetic declarations, has made it imperative to inquire if these clerics, in any way, influence the electoral behaviour of their congregants. The paper will trace the history of the involvement of clerics in elections in Nigeria; it also seeks to understand the electoral influence of clerics (if any) over their laity as religious leaders among others. The paper will utilise both primary and secondary data with the aim of appraising the effectiveness or otherwise of clerical influence on electoral politics in Nigeria.

Keywords: Clergy, Elections, Laity, Religion.
RELIGION AND THEORIES OF THE STATE IN AFRICA: INTERROGATING THE STATE AND RELIGIOUS IDENTITIES, IN NIGERIA.

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For more than four decades, religion and ethnic identities on the African continent has polarized and threatened the continued existence of African states and annihilate her population. Hiding under the cover of religion and ethnic marginalization, political gladiators along the length and breadth of the continent have unleashed violence and death on thousands of their people in an attempt to further their own personal and group interests. Ancient African states, particularly – Songhai, Mali, Ghana, Benin empires and others used indigenous African religious system as a glue to hold together the seams of the state. Religion was also used to create harmony among the people and soak up the frustrations in the society. Presently, organised religion have often split rather than unified humanity, it has oppressed rather than freed and have terrified man rather than inspired. This paper which adopts the historical analysis approach, interrogates the relationship between the state and religion in Nigeria. It posits that the adoption of foreign gods and foreign religious identities and institutionalising it has resulted in weak and stagnant states in Africa. It posits that Nigeria urgently needs to search her history and unearth the dynamic African indigenous religion and engage same to recreate harmony and peaceful co-existence among her people and stem the slide into state religion and its attendant destructive tendencies.
RELIGIOUS/POLITICAL OPPRESSION IN NIGERIA

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The study titled Religious/political oppression in Nigeria is set to trace the origins, causes and effects of religious/political oppressions in Nigeria. It argues that there should not have been religious/political oppressions in Nigeria if Christianity and Islam—the two universal religions were not introduced into the country. If Nigerians were allowed to continue to practice the traditional religion which also had in it the politics of the people, the Nigerian nation would have been united religiously irrespective of our location. Islam, which was introduced from Saudi Arabia came with its administrative systems—the sharia legal systems, the emirate systems with the emirs at the helm of government, while Christianity, which came through the Europeans from across the sea dominated the south with the European legal systems. This meant that religion alone had divided Nigeria into two entities; the north for the Muslims and the south for Christians. The study which drew heavily from secondary sources of data is historically descriptive in method. In its findings, the study discovered that the chaotic, unstable, poverty stricken nature of Nigeria and all of its troubles today is as a result of the incursions of these two great religions which dominated the various ethnic groups, and further divided Nigeria along political lines leading to discriminations and divisions along ethnic lines. The study then recommend that religion should be put far apart from politics since the two have different focus entirely.

Key words: Religion, Political, Oppression
BIAFRAN AGITATIONS AND THE QUESTION OF NATIONAL INTEGRATION IN NIGERIA

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This research work seeks to examine the use of alternative resolutions as against revolution in the settlement of secession crisis between Nigeria and Biafra. The paper takes a brief historical trace of the events that led to revolutionary movement by Biafrans in the 1960s and the inevitable devastating outcome of the civil war that followed. Almost fifty years after the Nigerian Civil War (also known as Biafra war), the Igbo race under the aegis of Indigenous People of Biafra (IPOB) and other pro-Igbo socio-cultural groups are calling for secession again, and they appear ready to take desperate measures to achieve this objective. This phenomenon poses challenge to Nigeria’s nationhood as Biafran agitations constitute, to a great extent, threat to nation building in Nigeria. If this threat is not taken away by adoption of alternative resolutions rather than ‘revolution versus forceful quelling’, the efforts of Nigeria’s founding fathers and subsequent governments toward achieving national integration would be jeopardized. If war is inevitable, then Nigeria and Biafra have had their share of it between 1967 and 1970, and the war should never be repeated. Therefore, there abound alternative resolution measures that could be explored in order to avert future occurrence of civil war – these alternative resolutions are highlighted and prescribed by this research work. This work adopts conflict transformation theory, which connotes systemic change in order to alter the social structures, conflicts parties and institutions within which conflicts are embedded. Nigeria can reach her potentials if her internal crises are addressed. For this to happen, government must be intentional in the promotion of national integration which would prepare the citizens towards contributing their quota to achieve the objectives of the state.
Religious and authority landscapes have consistently failed to atone for their vicious past when on almost daily basis flares of intolerance and violence provoke security challenges across Nigeria. If it is not ideological struggle such as Boko Haram with religious connotation, it is political protestations such as Niger Delta unrest and struggle for space to exercise authority. The resultant bloodbath that accompany divergent and intolerable quest for power and exercise of political and religious authorities undermined the authority of God and leadership. However, while in other clans citizens celebrate opportunity to perform peacefully their civic responsibility in a tolerable secular environment, Nigeria’s case is one of acts or threats of coercion, intimidation, or physical harm perpetrated to effect clamp down on the authority of others with different belief and political dispositions. Therefore, the focus of this paper is to examine how religious landscape has sustained authority politic in stemming violence and security challenges in Nigeria. It argues that derailment in the exercise of authority has not only blasphemed the supreme authority of God Almighty, but has also increased denial of social capital from religious belief that limit legitimate inclusive access to commonwealth such as land and political power resources encouraging private resolve to illegitimate means to access them through corruption and violence for survival. Marx’s theory of religion provided the framework while the design was exploratory. Qualitative data were purposively gathered from religious organisations in Abuja Municipal area council, Nigeria.

Keywords: Religious landscape, Authority politics, Violence, Security challenges, Abuja, Nigeria
DETERMINANTS OF NATIONAL PROSPERITY: IMPLICATIONS OF PROVERBS 14:34

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Despite tremendous economic potentials, Africa - the second largest continent in the world is ironically described as the continent of backwardness. Though rich in natural resources, its population of over one billion has more than 50 percent living in abject poverty. Whilst recording economic growth on a yearly basis, this growth does not generate benefits for the people in terms of improving their standard of living. In this study, we look at what makes life good and comfortable for the citizens in a country like Nigeria. Literature often consider economic achievement and technological innovations of utmost importance to the prosperity of a nation. Taking a critical look at Proverbs 14:34, we propose that a nation's real greatness consists more in the general practice and profession of moral virtue such as truth and fidelity which creates mutual love and goodwill towards people. Moral virtues such as truth, honesty, integrity in a people are the best factors which guarantees commercial progression. The more trust-worthy a nation is, the more business it can do; and the more business, if rightly conducted, the more will be the accumulation of wealth. Therefore, we conclude that economic prosperity may be impossible without moral infrastructure.

Key words: prosperity, righteousness, sin, reproach, moral infrastructure,
THE PSYCHOSOCIAL AND HEALTH IMPLICATIONS OF MIGRANT RETURNEES IN BENIN CITY, NIGERIA

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The traumatic experiences of migrant returnee (especially those who are victims of human trafficking, which this paper intend to focus on) can have a psychological effect and health implications on the returnees thus this study will examine the psychosocial and health implications of migrant returnees in Benin City, Nigeria. The study will adopt focus group discussion forum which will comprise of opening forum, group sessions and then coming together for the closing forum. The population will be migrant returnee in Benin City from which the sample size will be drawn. The instrument of data collection will be the focus group discussion guide which will consist of experiences of returnees, health challenges, psychological state, self-esteem, social interaction and the impact of religion on their experiences during this period. This study will suggest solutions to the challenges of human trafficking that will embrace both the religious and political arm of government and reintegrating of returnees into the society. The responses from the focus group forum will be analysed and meaningful recommendations will be made based on the result.

Keywords: Psychosocial, Health, Migrant, Returnee, Implications