

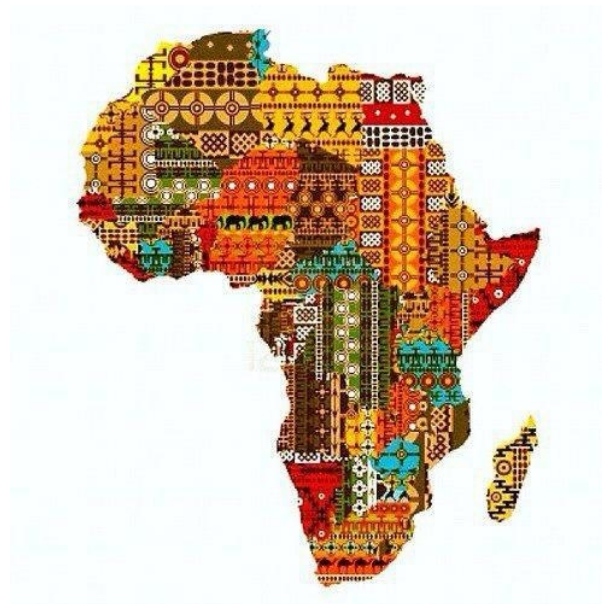


THE 6TH TOYIN FALOLA INTERNATIONAL CONFERENCE (TOFAC) 2016

THEME:

# AFRICANITY

BOOK OF ABSTRACTS



REDEEMER'S UNIVERSITY EDE, OSUN STATE, NIGERIA  
4TH -6TH JULY 2016





## PARTNERS



THE REDEEMER'S UNIVERSITY EDE, OSUN STATE NIGERIA



THE TOYIN FALOLA  
ANNUAL INTERNATIONAL CONFERENCE (TOFAC)



THE UNIVERSITY OF TEXAS AT AUSTIN, USA

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## DOMICILE

DEPARTMENT OF HISTORY AND INTERNATIONAL  
STUDIES, COLLEGE OF HUMANITIES  
THE REDEEMER'S UNIVERSITY EDE, OSUN STATE  
dept.hir@run.edu.ng +2348053824965, 2348032226424

## LOCAL ORGANIZING COMMITTEE (LOC)

Convener Prof Demola Dasylva

Dr Olumide Ekanade Chairman LOC  
Dr Bernard B. Fyanka Secretary LOC

Dr. Ayodeji Shittu Co Conference Secretary  
Miss Teniola Kupolati Co Conference Secretary  
Dr. Ofure Aito Conference Administrator  
Dr Kemi Adesina Co Conference Administrator  
Miss Ndidi Okpara Asst. Co-Conference Administrator  
Dr Lawrence Alo Conference Facilities  
Mr Jimi Faseke Conference protocol  
Dr. Rotimi Omosulu Co Conference Protocol

Dr Eunice Uwadinma Head Conference Hospitality  
Mrs Joyce Alade Co Conference Hospitality  
Mr Adetunji Adeleye Conference Publicity  
Dr Babatunde Oni Co-Conference Publicity  
Mr Meshack Edevo Conference Accountant  
Mr Akinniyi Adeleke Conference Archivist.



**REDEEMERS UNIVERSITY**

THE 6<sup>TH</sup> TOYIN FALOLA ANNUAL INTERNATIONAL CONFERENCE (TOFAC) 2016  
THEME: AFRICANITY

**PROGRAM OF EVENTS**

**SUNDAY 3<sup>RD</sup> JULY 2016**

Arrival and Registration

**MONDAY 4<sup>TH</sup> JULY 2016**

Opening Day

8.00 AM	10.00 AM	Arrival and Registration/Accreditation
10.00 AM	10.05 AM	Opening Prayer
10.05 AM	10.20 AM	Welcome Address by Vice Chancellor Redeemers University
10.20 AM	10.30 AM	Governor's Remark
10:30 AM	10:50 AM	Opening remark by convener and citation of Prof Toyin Falola ( Prof. DasyIva)
10.50 AM	11.10 AM	Presentation of Awards to 2016 Recipients
11.10 AM	11.30 AM	Keynote Address (Prof. Nimi Wariboko)
11.30 AM	11.35 Am	Vote of Thanks (Dr Olumide Ekanade)
11.35 AM	12.30 PM	<b>TEA BREAK</b>
12.30 PM	02.30 PM	<b>PARALLEL SESSIONS. (Panels A1-Panel A7)</b>
02.30 PM	04.00 PM	<b>LUNCH BREAK</b>
04.00 PM	06.00 PM	<b>Parallel Sessions. (Panels B1-Panel B9)</b>

## TUESDAY 5<sup>th</sup> JULY 2016

09.00 AM	09.05 AM	Opening Prayer
09.05 AM	09.25 AM	Plenary Session
09.30 AM	11.30 AM	<b>PARALLEL SESSIONS. (Panels C1-Panel C9)</b>
11.30 AM	01.00 PM	<b>TEA BREAK</b>
01.00 PM	03.00 PM	<b>PARALLEL SESSIONS. (Panels D1-Panel D8)</b>
03.00 PM	04.00 PM	<b>LUNCH BREAK</b>
04.00 PM	06.00 PM	<b>PARALLEL SESSIONS. (Panels E1-Panel E11)</b>
08.00 PM	10.00 PM	Theatre Presentation BOJA.

## WEDNESDAY 6<sup>th</sup> JULY 2016

09.00 AM	09.05 AM	Opening Prayer
09.05 AM	09.25 AM	Plenary Session
09.30 AM	11.30 AM	<b>PARALLEL SESSIONS. (Panels F1-Panel F9)</b>
11.30 AM	01.00 PM	<b>TEA BREAK</b>
01.00 PM	06.00 PM	<b>TOURISM</b>
06.00 PM	08.00 PM	<b>DINNER PARTY</b>

## THURSDAY 7<sup>th</sup> JULY 2016

09.00 AM	06.00 PM	Departure
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**NOTE:** All panels presentations will last **at least** 7 minutes and discussion will also be 7minutes.

**TIME:** 12.30 PM      02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Olutayo Adesina University of Ibadan

1. SEDUCTION AS THE EVIDENT INTENT OF *ILEKE* (WAIST BEADS) *OMO ENI KOI SE IDI BEBERE....* -'  
**Leke Ogunfeyimi**, *Samuel Adegboyega University, Ogwa, Edo State*
2. COLONIALISM AND TRANSFORMATIONS IN TRADITIONAL ATTIRE: THE LAGOS EXPERIENCE.  
**FAKUNLE, Oluwadara Abiodun** *University of Ibadan, Ibadan, Nigeria*
3. AFRICALITY: THE LITURGY WE SING  
**Dr Abel Adeleke**, *The Polytechnic, Ibadan*
4. THE YORUBA CULTURAL HERITAGE: NEED FOR RENAISSANCE IN AN ERA OF GLOBALIZATION  
**Joseph O. Jiboku** *Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria*
5. CULTURAL EXPRESSION IN DESIGN: A CASE STUDY OF AFRICAN-AMERICAN AND NIGERIAN DESIGNERS-  
**Dr Abimbola O. Asojo**, *University of Minnesota* and **Dr Babatunde E. Jaiyeoba**, *Obafemi Awolowo University*
6. AFRICANITY AND THE AFRICAN LINGUISTIC LANDSCAPE  
**Dr. ADEBILEJE, Adebola**  
*English Department, Redeemer's University, Ede, Osun State*



**TIME:** 12.30 PM 02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Olubomehin. Olabisi Onabanjo University

1. AFRICAN CULTURE, CIVILIZATION AND ITS RIPPLE EFFECTS  
**Dr. Aitufe Veronica Okpohowunwa** *Ambrose Alli University, Ekpoma, Edo State, Nigeria*
2. SOCIALISATION IN THE NETWORKED SOCIETY: CAN AFRICAN CULTURE SURVIVE THE TECHNOLOGY-DRIVEN IDENTITY CONTEST?  
**Aduralere Oluwagbohunmi** *University of Ibadan, Oyo State, Nigeria*
3. AGE GRADE ASSOCIATION AND RIGHTS IN CULTURAL NIGERIA  
**Oluwatomi A. Ajayi** *LLM Private Legal Researcher*
4. "NOT 'FAR FROM THE MADDEN CROWD': ASO-EBI AS A PASSPORT FOR SOCIAL INTEGRATION IN YORUBA SOCIO-CULTURAL SETTINGS"  
**Susan Olubukola Badeji** *Redeemer's University, Ede, Osun State, Nigeria*
5. URHOBOWOOD HOME VIDEOS AND THE RESUSCITATION OF AFRICAN CULTURE  
**Okpadah, Stephen Ogheneruro** *University of Ilorin*
6. THE AFFLUENCE AND INFLUENCE OF AFRICAN CULTURE IN THE FACE OF MODERN WESTERN VALUES: THE YORUBA EXPERIENCE  
**Ogunbunmi, Olufunmilola Adedayo** *Emmanuel Alayande College of Education, Oyo & Adeyemi, Tunde Bowen University, Iwo*



**TIME:** 12.30 PM 02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Asso. Prof. Kenneth Nwoko. McPherson University

1. AGEING-IN-PLACE IN A TRADITIONAL AFRICAN DEVELOPING TOWN: A CASE STUDY OF EDUNABON, OSUN STATE, NIGERIA  
**Ayomide A. Omolola, Babatunde. E. Jaiyeoba, Oyeyemi O. Arowolo, & Bode A. Orola** *Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria*
2. *ETITE ALE*: AN INDIGENOUS WRITTEN CULTURE AMONG THE YORUBA PEOPLE OF WESTERN NIGERIA  
**Dr. Abiodun Ajayi** *Adeyemi College of Education, Ondo.*
3. AFRICAN CULTURE AND THE GAINS OF CULTURAL LIQUEFACTION  
**Dr. Adebayo, Abidemi Olufemi** *Redeemer's University, Nigeria*
4. INDIGENOUS MEANS OF COMMUNICATION IN CONTEMPORARY YORUBA CULTURE  
**Alaka, Olayemi Bose** *University of Ibadan. Nigeria*
5. BEHAVIOURAL INTENTION AND PERCEPTION OF ETHNIC GROUPS AMONG NATIONAL YOUTH SERVICE CORP MEMBERS IN NIGERIA  
**Dr. Akinbobola, I. Olusola** *Redeemer's University, Nigeria*
6. ISSUES OF DRESS AND NATIONALISM IN NIGERIA, 1880-1980  
**Jamie DeAngelo.** *University of Texas at Austin*



**TIME:** 12.30 PM 02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Dr Olumide Ekanade Redeemer's University

1. HARNESSING THE POTENTIALS OF CULTURAL TOURISM OF OSUN OSOGBO FESTIVAL FOR SUSTAINABLE DEVELOPMENT IN NIGERIA  
**Obaji Lydia Nchekwume** *Federal Polytechnic, Ede, Osun State*
2. SUSTAINABILITY OF YORUBA FOOD CULTURE IN THE FACE OF CIVILIZATION  
**Ndasule Nora** *Federal Polytechnic Ede, Osun Stat*
3. BUILDING A SUSTAINABLE FUTURE OF NATURAL HERITAGE SITES FOR TOURISM DEVELOPMENT IN NIGERIA. A STUDY OF OSUN OSOGBO SACRED GROOVE  
**Osinubi Olufemi Bankole** *Federal Polytechnic Ede, Osun State, Nigeria*
4. ASSESSING THE IMPACTS OF THE CULTURAL RESOURCES OF IJEBU PEOPLE ON THEIR TOURISM DEVELOPMENT  
**Dr O. K. Sonubi** *Federal Polytechnic, Ede, Osun State, Nigeria*
5. UNVEILING THE MECHANISM OF TRADITIONAL MARKET AS PRESERVER OF AFRICAN CULTURE AND CIVILISATION  
**O.A Omobowale & B.D Popoola** *University of Ibadan, Ibadan, Nigeria*
6. FROM REVITALIZATION TO BASTARDIZATION TOWARDS ATTRITION: A MORPHO-PRAGMATIC STUDY OF SELECTED ANGLICIZED YORUBA AFRICAN NAMES ON FACEBOOK  
**Dr. Idowu Odebode** *Department of English, Redeemer's University Ede*





**TIME:** 12.30 PM      02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Ayandiji Aina. Caleb University

1. NEO-BIAFRANISM IN GUANGZHOU: IMPLICATIONS FOR CHINA'S SOCIAL STABILITY AND CHINA-NIGERIA RELATIONSHIP  
**Anas Elochukwu** *Xiamen University, China*
2. GLOBALIZATION AS A PROSPECT OF MODERNISM: EFFECTS ON OKPECHE NAMES FROM A SOCIOLINGUISTIC VIEW  
**Ekpang, Juliet Nkane** *University of Calabar, Cross Rivers State, Nigeria*
3. LOOKING BACK TO SAVE ALL LIVES: AFRICAN VALUES AS PANACEAS FOR MAJOR GLOBAL CHALLENGES  
**Ekup-Nse, Daniel Clement** *University of Calabar, Nigeria*
4. AFRICANITY AND AFRICAN XENOPHOBIA: THE PARADOX OF A FAILED VISION  
**Akinrinde Olawale** *Osun State University, Osun State, Nigeria*
5. THE IMPACT AND CHALLENGES OF USING FACIAL RECOGNITION SYSTEMS (FRS) TO IMPROVE SECURITY IN AFRICA FOR SUSTAINABLE DEVELOPMENT  
**Rilwanu Saidu** *Federal College of Education Katsina, Katsina State, Nigeria*
6. IN SEARCH OF HOME: AFRICA AND THE EUROPEAN "MIGRANT CRISIS"  
**Dr. Olajumoke Yacob-Haliso & Rachael O. Iyanda** *Babcock University, Ilisan-Remo, Ogun State, Nigeria*



**TIME:** 12.30 PM 02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Akin Alao. Obafemi Awolowo University Ife

1. AFRICA, AFRICANITY AND THE QUEST FOR A PERMANENT SEAT IN THE UNITED NATIONS SECURITY COUNCIL  
**Temitayo Isaac Odeyemi & Gideon Uchekukwu Igwebueze** *Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria*
2. AFRICAN CONTINENT AND THE QUEST FOR BLACK CULTURAL RENAISSANCE SINCE THE 1960S  
**Okla, Emmanuel S.** *Benue State University, Makurdi, Nigeria*
3. IDENTITY FORMATIONS THROUGH THE AFRICA PEER REVIEW MECHANISM: A TALE OF RENAISSANCE AND RESISTANCE  
**Olusola Olawale Olasunkanmi** *Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria*
4. GLOBALIZATION, CULTURAL SUSTAINABILITY AND THE AFRICAN PROGENY: A POLITICAL ECONOMY APPROACH  
**Oluwatobi, O. Aje & Sopuruchi Val-Ogu** *Covenant University, Ota, Ogun State, Nigeria*
5. THE US AFRICAN COMMAND (AFRICOM): HARD OR SOFT INITIATIVE?  
**Oluwaseun Tella** *University of South Africa, South Africa*
6. THE QUEST FOR ORDER IN AFRICA: (RE)THINKING SOUTH AFRICA'S 'HEGEMONIC' POSITION  
**Olusola Ogunnubi** *University of Zululand, South Africa*



**TIME:** 12.30 PM 02.30 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Funke Adeboye. University of Lagos

1. CONSTRUCTIONS OF AFRICANITY ON NIGERIAN CHURCH WEBSITES: AN EXPLORATION  
**Emmanuel Ifeduba** *University of Ibadan*
  
2. OPTIONS FOR MANAGING RELIGIOUS CONFLICTS IN NIGERIA  
**Dr. Abdulrasheed Alada Muhammad**, *University of Ilorin, Ilorin, Nigeria*
  
3. SOCIOECONOMIC REALITIES OF BURGEONING PENTECOSTALISM IN NIGERIA: A STUDY OF PENTECOSTAL GATHERINGS IN SOUTH-WEST NIGERIA  
**Adejare Gbenga S. and Dr. Olayinka Akanle**, *University of Ibadan*
  
4. AFRICANNESS IN THE NEW PENTECOSTALISM OF TRANSATLANTIC RELIGIOUS MOVEMENT: A CRITICAL APPRAISAL –  
**Dr. Ijaola, Samson Oluwatope**, *Samuel Adegboyega University, Ogwa, Edo State*
  
5. PAUL'S TEACHING IN COLOSSIANS 3:12-15 AS A MODEL FOR THE IDEAL CHARACTER OF AN AFRICAN CHRISTIAN IN A CONTEMPORARY SOCIETY -  
**Adegbola, Olubunmi Aderiyike** *University of Ibadan, Ibadan, Nigeria*
  
6. A POLEMICAL EXEGESIS OF AFRICAN STRANGULATION BY RELIGIOUS VIOLATION: ISLAMIC FUNDAMENTALISM AND PENTECOSTALISM UNDER CHRISTIANITY  
**Dr. Terwase T. Dzeka** *Benue State University, Makurdi*



**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Tunde Bewaji. University of West Indies

1. PAN-AFRICANISM: BEYOND IDEALISM  
**Prof. C.O.O. Agboola** *Ajayi Crowther University, Oyo, Nigeria*
2. PAN-AFRICANISM AT THE CORE OF INDEGENOUS AFRICAN DEVELOPMENT  
**Adegoke Abidemi Taofeq** *University of Ibadan, Nigeria*
3. ELEVATION OF PAN AFRICANISM: EFFORTS OF THE PAST, CHALLENGES OF THE PRESENT, PROSPECTS FOR THE FUTURE  
**Adegboye Damola Ibukun** *Osun State University, Osogbo, Osun State, Nigeria*
4. EXPLAINING THE PARADOXES OF PAN AFRICANISM AND THE IMPLICATIONS FOR AFRICA'S DEVELOPMENT  
**Dr. Kenneth T. Azaigba** *Federal University Dutsin-Ma, Katsina State*
5. *OMOWALE*: MALCOLM X AND THE QUEST FOR AFRICAN RENAISSANCE  
**Adedire Adegboyega Adekanbi & Fagunwa Temitope Christopher** *University of Ibadan, Nigeria*



**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Ayo Olukotun. Lead City University

1. MARCUS GARVEY AND THE IDEAL AFRICAN SOCIETY  
**Ajao Israel** *Redeemer's University, Nigeria*
2. THE MADNESS OF THE 21<sup>ST</sup> CENTURY: XENOPHOBIA A CHALLENGE TO PAN AFRICANISM  
**Dr. Simbarashe Moyo** *Midlands State University, Gweru, Zimbabwe*
3. PAN AFRICANISM AND THE THREAT OF TERRORISM: A PHILOSOPHICAL APPRAISAL  
**Sirajudeen Owosho** *University of Lagos, Akoka, Lagos, Nigeria*
4. AFRICANS AND AFRICA; CULTURAL NATIONALISM AND THE REBIRTH OF PAN-AFRICANISM  
**Temitope Christopher Fagunwa** *University of Ibadan, Ibadan, Nigeria*
5. AWAKENING THE CONCEPT OF NEGRITUDE AND AFRICANITY: A DISCOURSE ON AFRICAN CONTRIBUTION TO WORLD CIVILIZATION AND DEVELOPMENT  
**Udo, Emem Michael & Usoro, Uwemedimo Eno** *University of Uyo, Uyo. Akwa Ibom State*



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**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Fonkem Achankeng. *University of Wisconsin USA*

1. ON PAN AFRICANISM: WHITHER KWAME NKRUMAH'S DREAM?  
**Ntim Gyakari Esew** *Tafawa Balewa Way Kaduna, Nigeria.*
2. RIVALRY AND RECRIMINATION: EMIR USMAN NAGOGGO VERSUS MAGAJIN GARI YUSUF LAMBA AND THE NAME OF *UNGUWAR* (WARD) MADAWAKI IN *BIRNIN KATSINA* 1949-1961.  
**Dr. Lawan Abdu'Allah Isa** *Bayero University, Kano Kano State*
3. PAN AFRICANISM AND AFRICA'S INTEGRATION: A RETROSPECTIVE REFLECTION AND PROSPECTIVE PROGNOSIS  
**Adeniyi S. Basiru** *University of Lagos, Nigeria*
4. PAN- AFRICANISM IN 21ST CENTURY; MYTH OR REALITY?  
**Akinkunmi, Akinlabi** *Department of Political Science, Faculty of Social Sciences, Obafemi Awolowo University, Ile-Ife, Osun state, Nigeria.*



**TIME:** 04.00 PM 06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Sat Obinyan . Obafemi Awolowo University Ife

1. WESTERN HISTORICISM AND THE REMAKING OF AFRICAN HISTORY  
**Dr. Isaiah A. Ngedu** *Federal University Lafia, Nasarawa State* & **Dr. Solomon O. Ojoma**, *VID University, Norway*
2. THE EUROCENTRIC WORLD HISTORY: DECONSTRUCTING THE CONSTRUCTED AFRICAN HISTORY  
**Akinrinde Olawale** *University of Ibadan*
3. THE ORIGIN OF LAGOS AND ITS STRATEGIC IMPORTANCE IN THE DEVELOPMENT OF THE TRANS- ATLANTIC SLAVE TRADE  
**Preye Adekoya** *Benson Idahosa University, Benin City, Edo State*
4. IS ISLAM IN DECLINE AMONGST THE BENIN AND ESAN OF EDO STATE, NIGERIA? : A HISTORICAL PERSPECTIVE  
**Dr. Uyilawa Usuanlele** *State University of New York, Oswego, NY*
5. THE CAMEL AND THE SAHARAN TRADE: A REFLECTION ON THE PERSPECTIVES ON KANO/ARABS RELATIONS FROM EARLIEST TIME TO 1900  
**Dr. Yusuf Umar Madugu**



**TIME:** 04.00 PM 06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Prof Victor Edo University of Ibadan

1. AUTO-PARTS BUSINESS IN IGBOLAND: AN EXAMPLE OF AFRICAN ENTREPRENEURSHIP, 1970 – 2010  
**Osuala, Uzoma S.** *Federal University, Lokoja*
2. COMBATING SYSTEMIC CORRUPTION IN AFRICA: ALTITUDINAL, ATTITUDINAL, CONFRONTATIONAL OR CONSTITUTIONAL?  
**Oladipupo Ojo** *Ekiti State University Ado-Ekiti, Ekiti State, Nigeria*
3. NAMES AND RENAMING OF SETTLEMENTS IN JOS PLATEAU AND ITS IMPACT ON INTERGROUP RELATIONS: A HISTORICAL PERSPECTIVE- **Borok Andrew Maren** *University of Port-Harcourt* & **Rev Fr Paul Kolade Tubi** *Federal University Lokoja*
4. AFRICAN HISTORY AND AFRICAN UNDERDEVELOPMENT A REVISIT OF THE RODNEY THESIS **Dr. Udida A. Undiyaundeye**, *University Of Uyo, Uyo Akwa Ibom State Nigeria.*
5. UNDERSTANDING SOCIO-POLITICAL ORGANIZATION ON THE NIGER-BENUE CONFLUENCE: RECENT EXCAVATIONS AT OKETE-KAKINI PALACE PRECINCT, IDAH, NIGERIA  
**Prof Aribidesi Usman.** *Arizona State University Tempe,*





**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Imani Sanga. *University of Dar es Salaam, Dar es Salaam Tanzania.*

1. AN AESTHETIC INTERSECTION OF YORUBA DIVINATION (IFA) AND ARABIC DIVINATION (GEOMANCY): A CRITICAL EXAMINATION  
**Dr. Hashimi A.O.** *Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria*
2. RELIGIOUS TOLERANCE AS EMBODIED IN AFRICAN COSMOLOGY PRIOR TO CHRISTIANITY AND ISLAMIC CONQUEST: CASE STUDY OF THE YORUBA  
**Ariwoola Samuel A.** *Lifeforte International High School, Ibadan, Nigeria*
3. COLONIALISM AND TRANSFORMATIONS IN TRADITIONAL ATTIRES: THE LAGOS EXPERIENCE.  
**Fakunle, Oluwadara Abiodun** *University of Ibadan, Ibadan, Nigeria*
4. MODERN NIGERIAN VISUAL ART IN INTERNATIONAL CONTEXT: A RETROSPECT -  
**Kenneth Ubani** *University of Port Harcourt, Nigeria*
5. RELIGION AND SOCIAL ENGINEERING  
**EKERE, Okpowhoavotu Dan** *Department of Philosophy, Faculty of Arts, University of Lagos*



**TIME:** 04.00 PM    06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Prof Rotimi Williams. *University of Ilorin*

1. STUDY OF WOODEN OBJECTS CONSERVATION: FOCUS ON NATIONAL MUSEUMS IN LAGOS AND ORON, NIGERIA  
**Michael Abiodun Oyinloye** *Olabisi Onabanjo University, Ago-Iwoye, Nigeria*
2. BODY ARTS, BODY DECORATION, AND IDENTITY IN YORUBALAND  
**Dr. Bukola Adeyemi, Oyeniya** *Missouri State University, Springfield, MO, USA*
3. RELIGIOUS CONVIVIALITY AND THE ECLIPSE OF THE TRADITIONAL: REFLECTIONS ON *ORISAKIRE*  
**Akobi, Benjamin O.** *Osun State University, Osogbo, Nigeria*
4. FESTAC '77: REVISITING AND HARNESSING GAINS FOR GROWTH AND DEVELOPMENT.  
**DOSUMU Jubril Adesegun.** *Centre for Black and African Arts and Civilization (CBAAC)*



**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Dr Olajumoke Yacob-Haliso. *Babcock University*

1. A HISTORICAL CONTEXTUALITY OF THE MIGRATION OF IJEBU PEOPLE INTO IBADANLAND, CA 1830-1960 - **Johnson Sesan Michael**  
*Obafemi Awolowo University, Ile-Ife, Nigeria*
  
2. FROM ACCOMMODATION TO EXPULSION AND RESTRICTION: CHANGING PATTERNS OF GHANAIAN REACTION TO WEST AFRICAN MIGRANT WORKERS, 1969 AND BEYOND  
**Dr. Johnson Olaosebikan, AREMU Ekiti State University**
  
3. INTERNAL MIGRATION AS INTEGRATIVE FACTOR IN CONTEMPORARY NIGERIA: FOCUS ON ZARIA IN KADUNA STATE  
**Ntim Gyakari Eseg and Hauwau Evelyn Yusuf** *Kaduna State University, Kaduna, Nigeria*
  
4. THE CONSEQUENCES OF THE MIGRATION OF IGBO WOMEN TO THE DEVELOPMENT OF MAKURDI TOWN; 1967-2000  
**IHUGH, Elizabeth Yecho** *Department of History and Strategic Studies Federal University, Dutsi-Ma, Katsina State*



**TIME:** 04.00 PM      06.00 PM MONDAY 4<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Adeshina Afolayan. University of Ibadan

1. UBUNTU: REVISITING A DYING AFRICAN PHILOSOPHY IN THE QUEST FOR AN AFRICAN RENAISSANCE- **Temitope Christopher Fagunwa** *University of Ibadan, Ibadan, Nigeria*
2. TIV METAPHYSICS, AFRICAN KNOWLEDGE AND THE QUEST FOR DEVELOPMENT IN THE 21<sup>ST</sup> CENTURY **Dr. Terfa Kahaga Anjov**, *Federal University Lafia Nasarawa State, Nigeria*
3. ON THE EPISTEMIC THEOLOGY OF AFRICANS IN PRE-COLONIAL ERA **Oluwaseun T. Babatuyi** *Federal University Lafia, Nasarawa State, Nigeria*
4. *ỌMỌLÚÀBÍ*: CLAIMING WHAT IS NON-EXISTENT- **Olúkáyòdé R. Adéşuyì** *Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria*
5. *TI OKETE BA D'AGBA TAN, OMU OMO RE LO MA N MU* (WHEN A NOCTURNAL RODENT BECOMES OF AGE, IT SLURPS THE BREASTS OF HER OWN CHILDREN): A CONTRADICTION IN CONTEMPORARY AFRICAN SOCIETIES- **Ogundairo, Janet Abosede** *University of Ibadan, Ibadan, Nigeria*
6. THINKING INITIATION FOR LEADERSHIP ROLES IN AFRICA: BETWEEN TRADITION AND MODERNITY- **Dr. Peter Oni** *University of Lagos*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof Olalekan Dairo Redeemer's University

1. PENTECOSTALISM AND THE AFRICANIZATION OF CHRISTIANITY  
**Dr. Bernard Fyanka** *Redeemer's University, Ede, Osun State.*
  
2. A PIOUS FRAUD: UNRAVELING MYTHS ABOUT THE ORIGIN OF CHRISTIANITY IN PURSUIT OF A DECOLONIZED AFRICAN MIND  
**Michael Ogundele & Temitope Christopher Fagunwa** *University of Ibadan, Nigeria*
  
3. CHRISTIANITY AND ITS RESISTANCE IN YORUBALAND, SOUTH-WESTERN NIGERIA IN THE 19<sup>TH</sup> CENTURY  
**Prof. Rotimi Williams Omotoye** *University of Ilorin, Ilorin Kwara State, Nigeria*
  
4. AFRICAN PENTECOSTALISM AND THE ISSUE OF PROPHECY: A CASE STUDY OF GOD'S LOVE TABERNACLE INTERNATIONAL, ILÉ-IFÈ  
**Oluwasegun Peter Aluko** *Obafemi Awolowo University, Ile-Ife, Nigeria*
  
- RE-VISITING THE AFRICANITY EARLY & PATRISTIC CHRISTIANITY  
**Dr. Olubayo.O.Obijole** *University of Ibadan*
  
5. CHRISTIAN FUNDAMENTALISM IN NIGERIA: A DANGEROUS CATALYST FOR FUTURE TERRORISM  
**Babajimi O. Faseke** *Redeemer's University, Ede, Osun State, Nigeria*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Ben Anaemene. United Nation's University, Malaysia

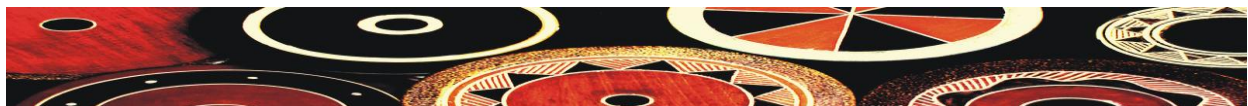
1. DARKNESS AT DAWN: THE POLITICS OF MIGRATION IN PHASWANE MPE'S  
*WELCOME TO OUR HILLBROW*  
**Onyijen, Kingston O.** University of Benin, Benin City, Nigeria
2. THE INTEGRATION OF MIGRANT COMMUNITIES: THE OKUN EXPERIENCE IN  
METROPOLITAN SOKOTO IN THE 20<sup>TH</sup> AND 21<sup>ST</sup> CENTURIES  
**Dele John Olu** *Usmanu Danfodiyo University, Sokoto*
3. INTERNAL DISPLACEMENT IN AFRICA: CAUSES, COURSES AND CONSEQUENCES  
**Emmanuel John Oluwatobiloba** *Redeemer's University, Ede, Osun State, Nigeria*
4. MIGRATION AND CULTURE CHANGE IN AFRICA  
**Esuga, Folusho Toyin** *University of Ibadan, Ibadan, Nigeria*
5. CONFLICTS OF AUTHORITY AND SOCIAL CONTROL: A STUDY OF MIGRATION AND  
CONFLICT AMONG THE NWEH CHIEFTAINS OF CAMEROON  
**Dr. Fonkem Achankeng** *University of Wisconsin Oshkosh, USA*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof Bola Dauda

1. MIGRATION, POST-COLONIAL DIASPORA AND THE FRONTIERS OF NIGERIA  
LITERATURE IN ENGLISH,  
**Dr. Shittu, Ayodeji Isaac** *Department of English, College of Humanities, Redeemer's University Ede, State of Osun.*
2. MIGRATION AND IDENTITIES IN CHIKA UNIGWE'S NOVELS  
**Dr. Ladele, Omolola A** *Lagos State University, Ojoo, Lagos Nigeria* & **Omotayo Adesunmbo E**, *Federal Polytechnic Ilaro, Ilaro, Ogun State-Nigeria*
3. CROSS-BORDER MIGRATION AND THE SPREAD OF TERRORISM IN AFRICA  
**Dr. M. T. A. Adewole & Oludare O. Mosunmola** *Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria*
4. AFRICAN IMMIGRANTS AND THE ECONOMY OF JAPAN SINCE THE 1980S  
**Adesote, Samson Adesola** *McPherson University, Seriki-Sotayo, Ogun State* & **Osiyale, Babatunde Olabiyi** *Tai Solarin University of Education, Ijagun, Ogun State*
5. CRISIS-INDUCED MIGRATION AND IT'S IMPLICATION ON NIGERIA'S CULTURAL HERITAGE  
**Olagbemi Olamide Mobolaji** *Covenant University, Ota, Ogun State*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Omotayo, Olatubosun Tope. *Tai Solarin University of Education*

1. DOUBLE CONSCIOUSNESS AND CULTURAL IDENTITY IN SELECTED POEMS OF GWENDOLYN BROOKS AND DEREK WALCOTT  
**Dairo Flora Oluseyi** *University of Ibadan, Ibadan, Oyo state, Nigeria*
2. NEOCLASSICISM AND SOCIAL REALITY IN SELECTED POEMS OF AHMAD SHAWQI AND TONY MARINHO  
**Dairo Flora Oluseyi** *University of Ibadan, Ibadan, Oyo state, Nigeria*
3. AFRICANITY AND THE RECOLONIZATION OF THE POSTCOLONIAL MAN: A REPRESENTATION OF THE MALE STEREOTYPE IN OKOT p'BITEK'S SONG OF LAWINO  
**Dr. Audee Tanimu Giwa** *Department of English and Drama Kaduna State University*
4. BEYOND SIGNIFICATION: AFRICANITY AND AFRICANNESS IN E. E. SULE'S DREAM AND SHAME  
**Dr. Audee Tanimu Giwa** *Department of English and Drama Kaduna State University*
5. REPRESENTATION OF CHANGING FAMILY STRUCTURE IN SELECTED NIGERIAN PROSE FICTION  
**Akinyele, Akinbimpe Akintayo** *Department of English, University of Ibadan, Ibadan, Nigeria*
6. HISTORICAL INSTITUTIONAL CHANGE: A PRAGMATIC APPRAISAL OF OLA ROTIMI'S KURUNMI  
**Olaseinde Johnson Adebunmi & Lanre-Atoyebi Kehinde Omowumi** *Department of English Adeyemi College of Education Ondo*





**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr John Iwuh. Redeemer's University

1. FICCTIONS OF DICTATORSHIP: JEAN-PIERRE BEKOLO'S FILM *LE PRÉSIDENT* (2013)  
**Dr. Rita Keresztesi** *Department of English University of Oklahoma*
2. "THE ENEMY WITHIN": INTERROGATING WOMEN POLITICS IN AFRICAN FILMS  
**Saheed Bello** *Department of Creative Arts, University of Lagos, Akoka, Nigeria*
3. NIGERIAN DRAMA AND PERFORMANCE: THE AESTHETICS OF REVOLT IN TUNDE FATUNDE'S *OGA NA TIEF MAN*  
**Sarki, Philip Ereson** *Department of English and Drama, Kaduna State University, Kaduna*
4. THE NATIONAL THEATRE: ROLES IN AFRICA'S SOCIO-CULTURAL REENGINEERING  
**Dr. Stanley Ohenhen** *Department of Performing Arts, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria*
5. NEW READINGS IN AFRICAN CINEMAS: NEW NOLLYWOOD'S EMERGENCE, FEATURES AND POETICS  
**Tunde Onikoyi** *Department of Film/Studies, School of Visual and Performing Arts, Kwara State University, Malete, Ilorin Nigeria*



**TIME:** 09.30 PM    11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof Ahmed Yerima. Redeemer's University

1. ANTHROPOMORPHISM AND INTENTIONALITY IN BENIN VIDEO-FILMS IN NOLLYWOOD: A CONTENT ANALYSIS OF *OKPANIYA*  
**Osakue Stevenson Omoera** *Department of Theatre and Media Arts, Ambrose Alli University, Ekpoma, Edo State, Nigeria*
2. SEXUALISED LANGUAGE IN JÙJÙ MUSIC: AN APPRAISAL OF SAINT JANET'S MUSIC  
**Oluyemisi Adebowale & Temitope Olumuyiwa** *Department of Linguistics & Languages, Adekunle Ajasin University, Akungba-Akoko*
3. THE POSTCOLONIAL PSYCHE IN AFRICAN FICTION  
**Adebayo Sakiru Damilare** *Department of English, University of Ibadan*
4. THE AURA OF AFRICANNESS IN OLA ROTIMI'S DRAMA  
**Olorunsomo Adeniyi Temitope & Zaccheaus O.J** *Department of Theatre Arts, College of Education, Ikere-Ekiti, Ekiti State*
5. ANTINOMIES OF AFRICAN AESTHETICS AND THE IMPULSE OF AESTHETIC RELATIVISM: READING OKOT P'BITEK, KOFI AGAWU AND RAWLAND ABIODUN  
**Prof. Imani Sanga** *Department of Fine and Performing Arts, University of Dar es Salaam, Dar es Salaam Tanzania.*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Eunice Uwadinma. Redeemer's University

1. Appreciation of African Concept of Aesthetics on Stage Performance  
**Babarinde, Damilola Mayowa & Bello, Peter Adeiza** *Redeemer's University, Ede, Osun State.*
2. INFLUENCE OF FEMALE ARTISTES IN NIGERIAN HIP HOP MUSIC VIDEO ON CULTURAL VALUE OF NIGERIAN YOUTHS  
**Owolabi, Aminat Sheriff & Wonuola, Monsurat Madaso** *Department of Mass Communication, Faculty of Humanities and Social Sciences, Al-Hikmah University, Ilorin*
3. MODERN AFRICAN CHILD AND TROPE OF IDENTITY RECONSTRUCTION IN *THE BOTTLED LEOPARD*  
**Akinsete, Charles Tolulope** *Department of English, University of Ibadan*
4. DRAWING BLOOD WITH WORDS: WOLE SOYINKA, AFRICANITY, AND AUTOBIOGRAPHY  
**Dr. Adetayo Alabi** *Department of English, University of Mississippi, University*
5. HISTORICAL INSTITUTIONAL CHANGE: A PRAGMATIC APPRAISAL OF OLA ROTIMI'S KURUNMI  
**Olaseinde Johnson Adebunmi & Lanre-Atoyebi Kehinde Omowumi** *Adeyemi College of Education, Ondo*



**TIME:** 09.30 PM    11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Ofure Aito. Federal University Lokoja

1. APPLIED DRAMA IN MATERNAL AND CHILD MORTALITY: APPRAISAL OF THE 4<sup>TH</sup> AND 5<sup>TH</sup> MDGS GOALS IN NIGERIA  
**Dr. Julius-Adeoye Rantimi**, *Department of Theatre and Film Studies, Redeemer's University*, **Omoruyi Elizabeth Amarukhor**, *Department of Literary and Film Studies, Leiden University Centre for the Arts in Society (LUCAS)*
2. FEMINIST CONSCIOUSNESS AND CHALLENGES IN AIDOO'S *THE DILEMMA OF A GHOST*  
**Dr. Olanrewaju, Felecia Titilayo** *Federal College of Education, Abeokuta*
3. AFRICANITY AND NEW WAVE POPULAR MUSIC STYLE IN NIGERIA: "AFRO" HIP-HOP REVISITED  
**Wale Adedeji** *Elizade University, Ilara-Mokin, Ondo State, Nigeria*
4. RESUCITATING THE NIGERIAN FOLK OPERA  
**Abe Adeolu** *Adeyemi College of Education, Ondo*



**TIME:** 09.30 PM      11.30 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr J.B. Decker. Osun State University.

1. FRONTIERS OF INTERACTION IN PRE – COLONIAL AFRICA: A STUDY OF THE SYMBIOTIC RELATIONS OF WEST AFRICA'S ENCOUNTER WITH THE ARABS  
**Jackson A. Aluede** *Department of History and Strategic Studies, University of Lagos, Nigeria*
2. AFRICA'S ENCOUNTER WITH ARAB AND THE WEST: A RETROSPECTION  
**Oluwatobi, O. Aje & Tomilola Adeoye-Phillips** *Department of Political Science and International Relations, Covenant University, Ota, Ogun State, Nigeria*
3. A MORAL JUSTIFICATION OF THE CALLS FOR DIASPORAS VOTES IN AFRICAN ELECTIONS  
**Diana Abasi Ibanga Francis** *University of Calabar, Cross River State, Nigeria*
4. SOURCES AND DESTINATIONS OF THE AFRICAN DIASPORIC TRENDS BETWEEN THE 15<sup>TH</sup> AND 18<sup>TH</sup> CENTURIES  
**Dr. Ponfa D. Kums** *University of Jos, Jos, Nigeria*
5. IDENTITY AND MIGRATION: REVISITING THE ESSENCE OF *EQUIANO'S TRAVELS*  
**Dr. Reuben Kehinde Akano** *Kwara State University, Malete, Kwara State, Nigeria*
6. AFRICAN VALUES AND THE IDENTITY QUESTION AMONG THE AFRICAN DIASPORA  
**Prof. DAIRO, Afolorunso Olalekan** *Department of Christian Religious Studies, Redeemer's University Ede.*



**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Olugbenga Akintunde. Redeemer's University

1. PARTNER OR PREDATOR? AN APPRAISAL OF THE WORLD BANK INVOLVEMENT IN AFRICA'S HEALTH SECTOR

**Dr. Benjamin Uchenna Anaemene** *United Nations University International Institute for Global Health Malaysia*

2. THE PLACE OF AFRICAN TRADITIONAL MEDICINE IN THE PROMOTION OF HEALTH

**Fatoba, Mercy Titilayo & Fatoba, John Oluwabusuyi** *Department of Physical and Health Education, Adeyemi College of Education, Ondo*

3. ASSESSEMENT OF RELEVANCE OF TRADITIONAL MEDICINE AMONG NIGERIANS IN NORTH CENTRAL

**Dr. Hauwa'u Evelyn Yusuf** *Department of Sociology Kaduna State University*

4. THE AFRICANITY OF MATERNAL HEALTH CARE: THROWING AWAY THE BABY AND THE BATH WATER

**Kikelomo Aboyowa Mbada** *Department of Political Science, Obafemi Awolowo University, Ile-Ife, Nigeria*

5. CULTURAL PRACTICES AND USE OF ANTENATAL CARE SERVICES BY FULANI WOMEN OF IBARAPA CENTRAL LOCAL GOVERNMENT AREA OF OYO STATE, NIGERIA

**Janet Abosede Ogundairo & Ayodele Samuel Jegede** *Department of Sociology, University of Ibadan, Ibadan, Nigeria*

6. TIMELESS VOCATION: THE PRACTICE OF INDIGENOUS AFRICAN MEDICINE IN KANO

**Dr. Muhammad Wada,** *Department of History, Bayero University Kano*



**TIME:** 01.00 PM 03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr P. Ajayi. Redeemer's University

1. INDIGENOUS FORMS OF COMMUNICATION USED IN THE AWARENESS OF FAMILY PLANNING IN ONDO STATE, NIGERIA  
**Ajayi Busayo R.** *Federal University Of Technology, Akure*
2. PARTICIPATORY COMMUNICATION AND THE INTRICACIES OF ROLE PLAY IN PSYCHO-HEALING: THE EXAMPLE OF NEUROPSYCHIATRIC HOSPITAL, ABEOKUTA  
**Adeyemi, Olusola Smith** *Department Of Creative Arts University Of Lagos*
3. ORÒ ÀGÓ: AN ANTIDOTE TO PREMATURE DEATH AND FAILURE IN LIFE  
**Arówósegbe, Deborah Bámidélé** *Department Of Linguistics And Languages, Adékúnlé Ajásin University, Àkùngbá-Àkókó*
4. THE METAPHYSICAL AND PSYCHOLOGICAL IMPLICATIONS OF ORIKI AMONG THE INHABITANTS OF IKIRE IN SOUTH-WESTERN NIGERIA  
**Dr. Tunde Decker & Damilola Osunlakin** *Department of History and International Studies, College of Humanities and Culture Osun State University, Osogbo, Nigeria*
5. LABELLING, DESCRIPTION AND PRESENTATION IN NIGERIAN PACKAGED HERBAL MEDICINES: A PRAGMATIC EVALUATION  
**Oyebade Titilade Adefunke** *Department of English, University of Ibadan, Oyo State*
6. INDIGENOUS KNOWLEDGE, THE ADMINISTRATION AND DEVELOPMENT OF TRADITIONAL MEDICINE AMONG THE ESAN PEOPLE OF NIGERIA  
**Dr. Ebhomielen, T. O.** *Religious Management and Cultural Studies, Ambrose Alli University Edo State, Nigeria*



**TIME:** 01.00 PM 03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Adetayo Alabi. *University of Mississippi, University*

1. RE-CONSTRUCTING IDENTITIES: HISTORY, TRAUMA AND HEALING IN CHIMAMANDA NGOZI ADICHIE'S *HALF OF A YELLOW SUN*  
**Abdelkader Ben Rhi** Arab Open University- Oman Branch
2. DOUBLE CONSCIOUSNESS AND AESTHETIC LIMBO IN CARIBBEAN LITERATURE: A REFLECTION ON V.S. NAIPAUL'S *MIGUEL STREET* AND SAMUEL SELVON'S *THE LONELY LONDONERS*  
**Sunday Agbaji Otse** Benue State University, Makurdi
3. OLDER PERSONS' ROLE IN CONFLICT RESOLUTION AND DEVELOPMENT AN ANALYSIS OF ELECHI AMADI'S *THE GREAT PONDS*  
**Dr. Omotayo, Olatubosun Tope** Tai Solarin University of Education
4. THE WANING OF AFRICAN FOLKLORE IN PRIMARY SCHOOLS: YORUBA EXAMPLE  
**P.F. Owojuyigbe & Babarinde, Babatunde John** Adeyemi College of Education
5. ECLIPSE OF HOPE AND THE MIRAGE OF MARXIST COLLECTIVISM IN FEMI OSOFISAN'S *MOROUNTODUN* AND *ONCE UPON FOUR ROBBERS*  
**Dr. Ferdinand Mbah** Redeemer's University, Ede, Osun State
6. SPIRITUALISM AND DECOLONISATION IN ANGOLAN LITERATURE  
**CAMMARATA Vincenzo** King's College London, UK





**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Rita Keresztesi. *University of Oklahoma*

1. ONOMASTICITY AND LITERATURE: AN ANALYSIS OF *ALAAFIN'S* COGNOMEN  
**Ojebode Ayokunmi** *Redeemer's University, Ede Osun State*
2. THE FAULTLINES OF AFRICANITY  
**Musa Umaru Gargati** *School Of General Studies, Kaduna State College Of Education, Gidan-Waya*
3. THE ROLE OF THE AFRICAN WRITER IN CULTURAL TRANSMISSION: A STUDY OF SOYINKA'S *THE LION AND THE JEWEL*  
**Matthew Taiwo**, *Federal College Of Education, Zaria*
4. PRESERVING ENDANGERED AFRICAN INDIGENOUS KNOWLEDGE THROUGH DIGITAL TECHNOLOGY: THE CASE OF TRADITIONAL FOLKLORE AND SONGS  
**Mary A. Afolabi-Adeolu & Tor, Ayemga** *Veritas University*
5. RACIAL PREJUDICE, INJUSTICE AND THE SEARCH FOR SELF IN CHIMAMANDA ADICHIE'S *AMERICANAH*  
**Dr. Itang Ede Egbung** *University Of Calabar*
6. THE INTELLECTUALITY OF AFRICAN PROVERBS IN LITERARY WORKS : CASE STUDY OF *RERE RUN*  
**Alade Joyce** *Redeemer's University ede Osun State.*



**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof Olusegun Adekoya. Redeemer,s University

1. BEYOND THE ANCESTRAL TROPES: SELF-DEFINITION AND HERITAGE IN PAULE MARSHALL'S *PRAISE SONG FOR THE WIDOW* AND EDWIDGE DANTICAT'S BREATH, EYES, MEMORY  
**Prof Pauline Ada Uwakweh** *North Carolina A & T State University, U.S.A*
2. A DISCOURSE OF EXILE AND CULTURAL MULATTORISM IN CHIMAMANDA NGOZI ADICHIE'S *THE THING AROUND YOUR NECK*  
**Remi Akujobi** *Federal University, Lokoja*
3. PERILS OF 'UNBELONGING': HOME AND EXILE IN DARKO' S *BEYOND THE HORIZON* AND EVANS' 26A  
**Dr. Ofure O. M. Aito** *Federal University, Lokoja*
4. ETHICAL AND ECOLOGICAL DIMENSIONS OF AFRICAN INDIGENOUS FOLKTALES  
**Grace Ogelenya & Mark Omorovie Ikeke** *Delta State University, Abraka*
5. CRISIS-MOTIVATED HUMOUR IN THE 21ST CENTURY NIGERIA: A PRAGMATIC STUDY  
**Ayo-Akinola, Ayodele James** *University of Ibadan*



**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Idowu Odebode. Redeemer's University

1. DICTATORIAL REGIME IN AFRICA:A FIGURATIVE READING OF CHRISTOPHER OKIGBO'S *HURRAH FOR THUNDER* AND OSWALD MTSHALI'S NIGHTFALL IN SOWETO  
**Adenuga,Opeoluwa Olufemi Abraham Adesanya Polytechnic Ijebu-Igbo**
2. THE PRAGMATICS OF EMOTION-BASED ACTS IN NGUGI WA THIONG'O AND MICERE MUGO'S *THE TRIAL OF DEDAN KIMATHI*  
**Adesina B. Sunday University of Ibadan & Akinrinlola Temidayo Mcpherson University**
3. AFROPOLITANISM AND DE(RE)DEFINITION OF HOME AND IDENTITY IN TAIYE SELASI'S *GHANA MUST GO*  
**Ayodele Oluwatosin Ayomiposi University Of Ibadan**
4. AFRICAN POETRY AS A SATIRE OF AFRICAN DEMOCRACY: A POETIC READING OF JACK MAPANJE'S WHEN THIS CARNIVAL FINALLY CLOSES AND NIYI OSUNDARE'S THET TOO ARE THE EARTH  
**Adenuga, Opeoluwa Olufemi Abraham Adesanya polytechnic, Ijebu-Igbo**
5. NOTES TOWARDS A REVALUATION OF NIGERIAN POETRY  
**OLAKANSE, Obakanse Lagos State University LASU**



**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Kemi Adesina. Redeemer's University

1. WOMEN'S POLITICAL PARTICIPATION IN STATE LEGISLATURES, SOUTHWEST, NIGERIA  
**Ayodeji Temitope Aunbiade.** *Obafemi Awolowo University, Ile-Ife*
2. WOMEN EDUCATION AND NATIONAL DEVELOPMENT  
**Awoyemi, Oluwatosin Kemi** *Redeemers University, Ede.*
3. FAMILIES SUSTAINABILITY MEASURES IN A RECESSIONAL ECONOMY. PERSPECTIVES FROM SELECTED LOCAL GOVERNMENT AREAS (LGAS) IN ONDO STATE, NIGERIA  
**Dr. Awosika Bridget Itunu, Adeyemi** *College of Education, Ondo*
4. THE CHALLENGES OF GIRL-CHILD EDUCATION IN NIGERIA  
**Rindap Manko Rose** *Plateau State University Bokkos, Plateau State*
7. CULTURE AND INTERACTIONS NORMS RELATED TO GENDER IN A SITUATION OF CHIVALROUS FIRST ENCOUNTER: THE CASE OF MUSLIMS AND CHRISTIANS  
**Tsogoa Bebouraka Monique Pelagie.** *University of Yaounde I Cameroon*
5. HUMAN RIGHTS AND WOMEN'S RIGHTS: THE WAY FORWARD IN THE POST 26<sup>TH</sup> AU SUMMIT  
**Tosin Akinjobi-Babatunde** *Elizade University Ilara Mokin* & **Stephen Adewale.** *Africa Dialogue Mission (ADM) Abuja*



**TIME:** 01.00 PM      03.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Toyin Oluwaniyi . Redeemer's University

1. THE ROLE OF FAMILY IN THE CONTINUATION OF HUMANITY  
**Usman Yusuf** . *Kaduna State University*
2. WOMEN'S ROLE IN NATIONAL DEVELOPMENT: A FULCRUM FOR THE REALISATION OF MILLENNIUM DEVELOPMENT GOALS (MDGs).  
**OWASANOYE. Oyepeju.I & OMODUNBI.OlumideOlumuyiwa** *Osun State University, Osogbo.*
3. ENUGU TERA NI: MYSOGYNY AND THE YALA WOMEN EXPERIENCE  
**Patrick O. Odey** *University of Calabar, Calabar*
4. AFRICAN STATES, SOCIAL WELFARE ADMINISTRATION, AND WOMEN'S EMPOWERMENT: EVIDENCE FROM SOUTH-WEST NIGERIA  
**Gift Ntiwunka, Abidemi A. Isola & OlajumokeYacob-Haliso** *Babcock University*
5. FEMININE PALAVER: ISSUES OF INTRA-GENDER CONFLICT AMONG WOMEN IN SELECTED CONTEMPORARY AFRICAN NOVELS  
**Dr. Ezinwanyi E. Adam**, *Babcock University*



**TIME:** 04.00 PM 06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Foluke Onuabonah Redeemer's University

1. WALKING THE TALK: EXAMINING THE PROSPECTS OF AFFIRMATIVE ACTION FOR GENDER EQUALITY IN AFRICAN POLITICS  
**DamilolaTaiye AGBALAJOBI** (*ObafemiAwolowo University*) & **BABATUNDE O. Oyekanmi** (*University of Ibadan*)
2. NEVER MARRY A WOMAN WITH BIG FEET: THE PROVERBIAL OPPRESSION OF WOMEN IN IGBO AFRICAN CULTURE. A CONTENT ANALYSIS OF THE SEMANTICS OF FEMALE DEVALUATION IN IGBO PROVERBS  
**Chikwelu, Emmanuel** *University of KwaZulu-Natal, South Africa*
3. CULTURAL PRACTICES AND REPRODUCTIVE HEALTH RIGHTS OF WOMEN IN NIGERIA. **BOLANLE Eniola**, *School of Law, University of KwaZulu-Natal, Pietermaritzburg, South Africa*
4. GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN AND GIRLS IN NIGERIA: THE WAY FORWARD TO NATIONAL SECURITY  
**Damilola Elizabeth**
5. THE TRADITIONAL NORMS AND VALUE UNDERPINNING GENDER DISPARITY AMONG THE YORUBA  
**Babalola, OLATOMIDE E.** *College of Education Ikere- Ekiti*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof. C.O Agboola. Ajayi Crowther University

1. POLITICAL GLASS CEILING, QUEST FOR NIGERIA'S FIRST ELECTED FEMALE GOVERNOR AND THE 2015 GUBERNATORIAL ELECTION IN TARABA STATE.  
**Olu AWOFESE, Kingsley OGUNNE & Akinolu AKINOLA** *Obafemi Awolowo University Ile-Ife, Nigeria*
2. MOTHERS AND MOTHERHOOD IN PRE-COLONIAL BENIN: THE CONCEPT OF "IYENOGIE" IN BENIN HISTORIOGRAPHY  
**Omoregie Pat Iziengbe** *University of Benin*
3. TAMP IS TABOO: KNOWLEDGE OF MENSTRUATION AND TAMPON USE AMONG ADOLESCENT FEMALES IN A SELECTED PRIVATE UNIVERSITY IN NIGERIA.  
**Adenike Adegbayi** *Redeemer's University.*
4. CHILD MARRIAGE/ABDUCTION IN AFRICA: EXPLORING THE ESE ORURU SAGA IN NIGERIA AND THE LEGAL REMEDIES.  
**Adekunbi Imosemi & Ademola Taiwo**
5. Lobun Chieftaincy Institution: A Historical Explanation of Gender Balance in the Ondo Yoruba Traditional Political System  
**Ajishola Omojeje**, *University of Ibadan*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr I Akinbobola. Redeemers University

1. THEN AND NOW: A REFLEXIVE DEBATE OF GENDER RELATIONS IN GLOBALISING NIGERIA-  
**ADEJARE Gbenga & Dr. OLAYINKA, Akanle** *University of Ibadan*
2. FEMINISM, DEVELOPMENT AND RELIGION: AN ADVENTURE INTO AFRICAN WOMEN'S PLIGHTS  
**Dr. Lere Amusan & Ishegofatso Hazel Tomodi**
3. THE GENDER SENSITIVITY OF SOME TRADITIONAL INDUSTRIES IN EBONYI STATE: REFLECTIONS ON OKPOSIWOMEN AND THE SALT INDUSTRY-IHEDIWA  
**Nkemjika Chimee & Ogudu Charles,** *University of Nigeria, Nsukka.*
4. SEXUALITY, GENDER ROLES AND THE PENALTY FOR ADULTERY AMONG OTUKPA WOMEN IN NIGERIA.  
**Moses Ugbobi Saleh** *University of Ibadan*
5. CHILD WITCHCRAFT" PHENOMENON: INTERROGATING A CULTURE OF ABUSE AND THE DILEMMA OF CONTRADICTORY SOLUTIONS  
**Okpara, Ndid** *Department of History and International Studies Redeemer's University, Ede, Osun State*





**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Chinyere Ukpokolo. University of Ibadan

1. CONTEMPORARY WORLDVIEW PERSPECTIVES OF ADOLESCENT PREGNANCY AMONG THE NGIE COMMUNITY OF THE NORTH WEST REGION OF CAMEROON  
**Dr. Fonjong Lucy Udikoh** *University of Yaounde I*
2. EXPLORING THE FOUNDATIONS OF HETEROSEXUALITY AS THE BASIS FOR AFRICANS STAND AGAINST HOMOSEXUALITY  
**Dr. Stephen a. Oguji**, *Imo State University, Owerri*
3. FEMINIST CONSCIOUSNESS AND CHALLENGES IN AIDOO'S *THE DILEMMA OF A GHOST* **Olanrewaju, Felecia Titilayo** *Federal College Of Education, Abeokuta*
4. MEANINGFUL MANHOOD: DECOLONIZING AFRIKAN MASCULINITIES-BABA AMANI  
**Olubanjo Buntu** *UNISA, Tshwane, South Africa*
5. GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN AND GIRLS IN NIGERIA: THE WAY FORWARD TO NATIONAL SECURITY  
**ADAMS O KEMI** *National Defence College, Abuja*
6. FEMINISM, DEVELOPMENT AND RELIGION: AN ADVENTURE INTO AFRICAN WOMEN'S PLIGHTS  
**AMUSAN, Lere & TOMODI, Tshgofatso Hazel**



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Prof S. A. Ajayi. University of Ibadan

1. AFRICAN PERSONALITY AS A DRIVING FORCE TOWARDS LABOR STRIKE ACTIONS IN COLONIAL AFRICA, 1945-1975 –  
**Dr. Bernard Steiner Ifekwe** . *University of Uyo, Nigeria.*
2. THE POLITICAL STRUCTURE, JUSTICE ADMINISTRATION AND LAW ENFORCEMENT IN TRADITIONAL JUKUN SOCIETY **Dada Adebunso O.** *Federal University Wukari, Taraba State, Nigeria*
3. GOVERNANCE, PUBLIC SECURITY AND POLICING TECHNOLOGY IN NIGERIA: ISSUES, CONSTRAINTS AND POSSIBILITIES **Prof. A. Sat Obiyan, Temitayo i. Odeyemi. Obafemi Awolowo** *University, Ile-Ife, Osun State.*
4. LOCAL GOVERNMENT AND CITIZENS PARTICIPATION IN POLITICS: A TOOL FOR DEMOCRATIC CONSOLIDATION **Dr. Irhue Young Kenneth** *Osun State University, Osun State, nigeria*
5. ODUDUWA-OBATALA POLITICAL TOLERANCE IN ILE-IFE. A PRE-COLONIAL PROTOTYPE FOR ELITE GOVERNANCE’ **Johnson Sesan Michael.** *Obafemi Awolowo University, Ile-Ife, Nigeria*
6. JUDICIAL AND ADMINISTRATIVE SYSTEMS IN IGEDE PRE-COLONIAL SOCIETY **Prof. M.O. Odey.** *Department of History, Benue State University, Makurdi, Nigeria*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Lawrence Alo Redeemers University

1. INDIGENOUS GOVERNANCE IN AFRICA: REDEFINING ITS RELEVANCE; THE YORUBA EXPERIENCE IN PRE-COLONIAL NIGERIA  
**Adewale Adepoju.** *Tai Solarin University of Education. Ijagun, Ogun State, Nigeria.*
2. CHIEFTAINCY AND TRADITIONAL JUDICIAL SYSTEM IN YORUBALAND  
**Dr. Alo, Lawrence Kolawole.** *Redeemer's University, Ede, Osun State, Nigeria.*
3. FISCAL RESPONSIBILITY AND THE DEVELOPMENT OF NIGERIA FEDERATION -  
**SAHEED O. BURAIMO.** *Obafemi Awolowo University, Ile-Ife, Nigeria & Abiodun. A. Oyekanmi University of Lagos, Akoka, Lagos State, Nigeria.*
4. *WHY ARE WE STILL UNDERDEVELOPED?* NIGERIA'S IMPACT IN HER UNDERDEVELOPMENT AND AN EMPIRICAL INQUIRY INTO THE NATURE OF HER AFRICANITY **Segun Ogunnaike.** *Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria.*
5. *AJERE: AN ALTERNATIVE PERSPECTIVE OF NIGERIA'S UNITY IN DIVERSITY* –  
**Shina Alimi.** *OAU, Ile-Ife, Osun State, Nigeria*
6. BETWEEN GOVERNMENT POLICIES AND FUNDAMENTAL HUMAN RIGHTS: AN EXAMINATION OF GOVERNMENT'S DISPOSITION TOWARDS THE INTERNALLY DISPLACED PERSONS IN ABUJA .  
**Stephen Adewale** *Africa Dialogue Mission, Abuja, Nigeria.*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr Bukola Oyeniya. *Missouri State University*

1. BETWEEN THE OLD AND THE NEW: COMPARING LEGISLATIVE INSTITUTION IN THE PRE AND POST-COLONIAL NIGERIA  
**Dr. Omololu Fagbadebo**, University of Kwazulu-Natal, Pietermaritzburg Campus  
Scottville, Pietermaritzburg, South Africa
2. INSTITUTIONALISING DEMOCRATIC CULTURE IN NIGERIA: THE ROLE OF INDEPENDENT NATIONAL ELECTORAL COMMISSION (INEC)  
**Simon Ajirbee Kerga**. *Kogi State University, Anyigba, Nigeria*
3. NIGERIA POLITICAL INSTITUTION IN PERSPECTIVE; THE PAINS AND THE GAINS -  
**Olajumoke, Samuel Oloyede**. *University of Ibadan, Ibadan, Nigeria*.
4. COMMUNAL TRACKING AS AN APPROACH TO TACKLING THE CHALLENGES OF INSECURITY AND UNDERDEVELOPMENT IN CONTEMPORARY NIGERIA: INSIGHTS FROM TRADITIONAL EKITI COMMUNITY  
**Dr. Elijah Babasola Afolabi AGBAJE** *Osun State University, Osogbo*



**TIME:** 04.00 PM      06.00 PM

**PANEL CHAIR:** Prof Segun Ogungbemi. Adekunle Ajasin University

1. THE POSSIBILITY OF SITUATION JUSTICE  
**Sunday Layi Oladipupo**, *Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria*
  
2. APPROPRIATING YORUBA CONCEPT OF 'OMOLUABI' FOR TRANSFORMATIVE LEADERSHIP AND SUSTAINABLE DEVELOPMENT IN AFRICA  
**Dr. OMOSULU Rotimi**, *Department of Philosophy College of Humanities, Redeemer's University*
  
3. AFRI-RACIOGENESIS, NEGATIVE DISCOURSES, WESTERN RACIALIZATION AND AFRI-ZEALOTISM: A REVIEW OF GEORGE EKWURU'S PHILOSOPHY OF AFRICANITY  
**Rev. Fr. Innocent Emeam Alvan Ikoku** *Federal College of Education Owerri*
  
4. THE EFFECT OF MODERNISM ON THE VALUE OF OTHER-CENTEREDNESS IN AFRICA-  
**Dr. Joseph Omokafe Fashola** *University of Ibadan, Nigeria*
  
5. PHILOSOPHY OF HISTORY AND DOCUMENTING A HISTORY OF 'SEGMENTARY' SOCIETIES- **Baba Isaac Ibrahim** *Federal University Lokoja*
  
6. OVERCOMING LEADERSHIP DEFICIT IN NIGERIA: LESSONS FROM "AFRICANITY" CONCEPT OF *OMOLUABI* IN YORUBA SOUTH-WEST, NIGERIA. **Dr. Bolaji Omitola** *Osun State University, Osogbo, Nigeria.*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Rotimi Omosulu. Redeemer's University

1. ARISTOTLE'S HUMAN VIRTUE AND YORUBA WORLDVIEW OF OMOLUABI: AN ETHICAL – CULTURAL INTERPRETATION- **Dr. Bosede Adefiola Adebowale**  
*University of Ibadan, Ibadan, Nigeria*
2. KNOWLEDGE-FLOW ON AFRICA AS CULTURAL EXPROPRIATION: A FANONIAN EVALUATION  
**Dr. Anthony Okeregbe**, *Department of Philosophy, University of Lagos, Nigeria.*
3. A RE-READING OF FANON'S PEOPLE-CENTRISM: TOWARDS SOCIAL CHANGE AND DEVELOPMENT. **Adeleye Adesina** *Redeemer's Department of Philosophy and Development Studies University Mowe, Osun State*
4. AFRICA IN THE THIRD MILLENNIUM – MAPPING THE FUTURE FROM THE PAST-  
**Dr. Kehinde Olumuyiwa Olabimtan** *Bowen University Iwo, Osun State Nigeria*
5. ETHNOGRAPHIC ANALYSIS OF CHILDHOOD CONSTRUCTION IN YORUBA SOCIAL THOUGHTS AND J.F. ODUNJO'S *ALAWIYE* TEXTS: TOWARDS DECOLONIZING COLONIAL HERITAGE  
**Olayinka Akanle & Adejare Gbenga. S.** *University Of Ibadan*
6. AN EXISTENTIALIST CRITIQUE OF GILES BOLTON'S "AFRICA DOESN'T MATTER"  
**ADEATE**, Tosin Blessing *University of Ibadan.*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** Dr E.L Adebayo. Redeemer's University

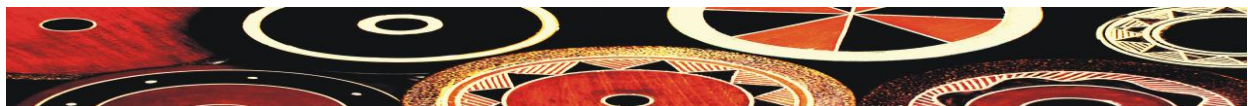
1. AN EXPOSE- OF THE AXIOLOGICAL VALUES EMBEDDED IN IGBO-AFRICAN WISDOM **Tes Uduagwu, Chukwueloka.** *University of Calabar.*
2. THE AFRICAN CONVENTIONAL LIBRARY  
**A.A Owojuyigbe** *Yaba College of Technology, Yaba, Lagos*
3. RETHINKING AFRICA DEVELOPMENT: GLOBALIZATION OF INNOVATION AND THE TRAVAILS OF AFRICAN INDIGENOUS KNOWLEDGE SYSTEM  
**Dr Adeoye o. Akinola, & Prof. Henry Wissink,** *University of Kwazulu-Natal, Pietermaritzburg, South Africa*
4. INDIGENOUS KNOWLEDGE SYSTEM AND AFRICAN MUSICAL ART EDUCATION: TOWARD A RESPONSIBLE PEDAGOGY  
**Odujobi Kayode** *Nigeria International School Cotonou.*
5. MODERNITY AND THE RECYCLING OF INDIGENOUS KNOWLEDGE IN IFA LITERARY CORPUS  
**Dr. Coker, Oluwole** *Department of English, Obafemi Awolowo University, Ile-Ife, Nigeria*



**TIME:** 04.00 PM      06.00 PM TUESDAY 5<sup>th</sup> JULY

**PANEL CHAIR:** *Dr. OLAREWAJU, Cecilia Abiodun , Adeyemi College of Education, Ondo.*

1. POST-COLONIAL AFRICA AND GLOBALIZED SCHOLARSHIP: HOW AFRICAN SCHOLARS UNDERDEVELOPED AFRICA?  
**Dr. ADESINA, Oluwakemi Abiodun** *Department of History and International Studies Redeemer's University, Ede, Osun State, Nigeria.*
2. FISH SMOKING PROCESS AMONG THE IJEBU OF YORUBALAND: A SYMBOL OF INDIGENOUS TECHNOLOGY  
**OSIYALE, Babatunde Olabiyi and 'Niyi OGUNKOYA** *Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun, Ogun State*
3. RE-CONSTRUCTING AND RE-INVENTING NATIONAL IDENTITY IN AFRICA THROUGH CIVIC EDUCATION: A FOCUS ON NIGERIA  
**Arogundade Afolabi** *Martins School of Communication & Liberal Studies Department of General Studies Lagos State Polytechnic.*
4. ASSESSMENT OF TEACHERS' MASTERY OF CONTENT KNOWLEDGE IN MATHEMATICS  
**Dr. Lawani Abisola O.** *Dept of Mathematics, Tai Solarin University of Education, Ijagun, Ogun State.*
5. THE EDUCATION AND POLITICAL SCENERY IN NIGERIA: DECOLONIZING THE MIND.  
**Kikelomo Sheila OMONOJ.** *Department of English, Faculty of Arts, University of Ibadan, Ibadan, Nigeria*
6. HISTORICAL RENAISSANCE AND DEVELOPMENT: THE IMPERATIVE OF CURRICULUM AND METHODOLOGICAL ADJUSTMENTS IN MODERN NIGERIA  
**Dr. Dauda Ishola Jimoh.** *Al Hikmah University, Ilorin, Kwara state*





**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Prof Siyan Oyeweso. Osun State University

1. *SŌPHROSYNĒ* IN TITUS 2 AND YORUBA IDEOLOGY OF *OMOLUWABI*: A REQUIRED ATTITUDE FOR CURBING INSECURITY IN THE SOCIETY.  
**Abodunrin, M. O.** *UMCA Theological College, Ilorin, Nigeria*
2. NOLLYWOOD AND THE CHALLENGE OF *OMOLUWABI*  
**Daniel IBRAHIM** *University of Ibadan, Ibadan, Nigeria*
3. THE NATURE OF NIGERIA'S POLITICS AND THE NEED FOR IDEOLOGICAL REAPPRAISAL  
**Etebom, John Monday & Adiat Abiodun** *Obafemi Awolowo University*
4. TRADITIONAL AFRICAN PHILOSOPHIES OF WELLBEING AND PROGRESS: A LESSON IN DEVELOPMENT FROM OUR FOREBEARS- **Idahosa Osagie Ojo** *Benson Idahosa University*
5. IS THE IDEA OF AFRICANITY PASSÉ? FROM ORIGINAL TO RESISTANT IDENTITY IN AFRICA ?  
**Dr. Adeshina Afolayan**, *University of Ibadan, Nigeria*
6. THE MORALITY OF ABORTION IN NIGERIA: A PHILOSOPHICAL TRADITIONAL APPRAISAL  
**Dr. T. O. Ebhomielen & Micheal Wilson Okili** *Department of Religious Management and Cultural Studies, Ambrose Alli University, Ekpoma, Edo State, Nigeria*



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Peter Oni .University of Lagos

1. IN THE WHIRLWIND OF MULTIFACETED CONSCIOUSNESS: REFLECTIONS ON THE FALLING AFRICAN POSTERITY AND REDEMPTION THROUGH HUMANITIES-  
**Ibrahim A. Odugbemi** *University of Ibadan, Nigeria*
2. ETHICAL LIVING AND THE URHOB0 CONCEPT OF “ERIVWIN:” A PHILOSOPHICAL INVESTIGATION **Mark Omorovie Ikeke**, *Delta State University*
3. THE ONTI-ONTOLOGICAL STATUS OF ‘*THE LIVING DEAD*’ IN POST-MODERN AFRICA: A DISCOURSE IN EXISTENTIAL METAPHYSICS- **Dr. Nelson Udoka Ukwamedua** *Asaba Delta State, Nigeria*
7. THE ‘AFRICANISATION’ OF AN AFRICAN DIASPORA HOUSEHOLD: THE TOYIN FALOLA EXPERIENCE  
**Dr. JAIYE0BA Babatunde & AFOLAYAN Adeshina**, *Department of Philosophy University of Lagos.*
4. OGBOO-CHECHE: THE CONCEPT OF A GOOD PERSON IN OSOSO LAND- **Gabriel Oyevesho Akinlade-Daniel** *University of Lagos*
5. *YORÙBÁ* RELIGIOUS CONCEPT OF *OMOLÚÀBÍ* AND ITS ESSENTIALS AS VEHICLE FOR MORAL FORMATION IN NIGERIA- **Ogunajo, Busayo Olaniyi** *University of Ilorin*



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr Bernard B. Fyanka. Redeemers University

1. COMMUNAL TRACKING AS AN APPROACH TO TACKLING THE CHALLENGES OF INSECURITY AND UNDERDEVELOPMENT IN CONTEMPORARY NIGERIA: INSIGHTS FROM TRADITIONAL EKITI COMMUNITY  
**Dr. Elijah Babasola Afolabi AGBAJE**, *Osun State University, Osogbo*
2. BETWEEN BAGA AND CHARLIE HEBDO: HOW NOT TO FIGHT TERROR  
**Dr. Bukola Oyeniya**. *Department of History, Missouri State University*
3. THE ROLE OF WESTERN DEMOCRATIC SYSTEM OF GOVERNANCE IN EXACERBATING ETHNIC CONFLICTS IN AFRICA: THE CASE OF GHANA'S DEMOCRATIC DISPENSATION, 1992-2012  
**David Kwasi Bansah** *College of Humanities and Social Sciences Kennesaw State University. USA*
4. RELIGION, INEQUALITY AND ARMED RESISTANCE MOVEMENT IN NIGER DELTA: A CASE STUDY OF THE EGBESU CULT  
**Odiri Dafetta**, *University of Benin*
5. SUSTAINING NATIONAL DEVELOPMENT THROUGH INTER-ETHNIC COOPERATION  
**Dr. Nurudeen Alliyu & Adewunmi David Adekoya** *Department of Sociology and Psychology Olabisi Onabanjo University, Ogun State, Ago-Iwoye, Nigeria*
6. GOVERNMENT RESPONSES TO ELECTORAL VIOLENCE IN NIGERIA'S FOURTH REPUBLIC  
**OYEKUNLE A. B.** *Faculty of social sciences Department of Political Science Obafemi Awolowo University Ile-Ife Nigeria*
7. RELIGIOUS FANATISM AND GOVERNMENT OVER-REACTIONS IN NIGERIA: A COMPARATIVE STUDY OF RADICALISATION OF BOKO HARAM AND SHIITISM  
**USAMOTU Basheer Olalere** *University of Ilorin, Ilorin.*



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Prof Christian Happi *Redeemer's University*

1. INTERGOVERNMENTAL COOPERATION AND HEALTHCARE MANAGEMENT IN NIGERIA: A REVISITATIONAL ASSESSMENT OF THE *EBOLA* AND *LASSA* EPIDEMICS. **Saheed O. Buraimo and Afeez K. Shittu** *Obafemi Awolowo University*
  
2. LATENT CONCEPTIONAL INSIGHT ON WEST AFRICAN EBOLA VIRUS EPIDEMIC- **Olatunde, S. K., Elegbede, J.A., and Adegbola, G.M.** *Ladoke Akintola University of Technology*
  
3. EMERGENCE OF ZIKA VIRUS FROM EQUATORIAL BELT OF AFRICA TO SOUTH AMERICA: A SERIOUS PANDEMIC PUBLIC HEALTH CONCERN. **Olatunde, Simeon Kayowa. Adegbola, Grace Mosunmola, Josehp Adetunji Elegbede and Adeola Taiwo** *Ladoke Akintola University of Technology*
  
4. RETHINKING THE PRIMITIVISM IN YORUBA ETHNOMEDICINE FOR CONTEMPORARY RELEVANCE  
**Aanuoluwapo Fifebo ALAFE** *Adekunle Ajasin University*
  
1. UNDERSTANDING THE CONCEPT OF COMPASSION AS A MOTIVATOR OF CHURCH-BASED ORGANISATIONS' INVOLVEMENT IN HEALTHCARE DELIVERY IN NIGERIA: A CASE STUDY OF YORUBALAND- **O.M. Adepoju** *Adeyemi College of Education, Ondo*



**TIME:** 09.30 PM – 01.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr Adebola Adebileje Redeemer's University.

1. VERBAL INFLECTION IN ENGLISH AND EBIRA  
**Esther Avosuahi Onmoke** *University of Ibadan, Oyo State.*
2. ENHANCING ENGLISH PHONETICS COMPETENCE THROUGH AUDIO BOOKS PUBLICATIONS –  
**Nsairun, Theodore Shey.** *Federal University Lokoja, Kogi State, Nigeria.*
3. AFRICAN KNOWLEDGE SYSTEMS AND THE 'IMPACT FACTOR' PHENOMENON: SYMBIOSIS OR PARASITISM? **Alex Amaechi Ugwuja** *Paul University, Awka, Anambra State, Nigeria*
4. MENSTRUATION EUPHEMISMS AMONG FEMALE STUDENTS IN THE UNIVERSITY.  
**Teniola Kupolati** *Department of English Redeemer's University. Ede.*



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr. Dauda Ishola Jimoh. Al Hikmah University.

1. PROSPECTS AND PROBLEMS OF ELEMENTARY SCHOOL FEEDING PROGRAMME IN MODAKEKE, OSUN STATE  
*Dr. OLAREWAJU, Cecilia Abiodun* Department of Home Economics, Adeyemi College of Education, Ondo.
2. INTRODUCING ETHIOPIA'S INDIGENOUS INNOVATIONS SYSTEMS USING MATHEMATICAL IMAGINATION & CREATIVITY AT PREPARATORY SECONDARY SCHOOL LEVEL.  
**Yenealem Ayalew, Solomon Areaya & Peter Sullivan**
3. VOCATIONAL EDUCATION FOR ECONOMIC DEVELOPMENT IN NIGERIA.  
*Oseji akpors Sunday, Okusanya Adedoyin Opeyemi Gabriel & Adewale Soyebi* Tai Solarin University of Education, Ijagun, Ogun State.
4. ENTREPRENEURSHIP EDUCATION AS PIVOT FOR YOUTH EMPOWERMENT AND POVERTY ALLEVIATION  
*Okusanya Adedoyin, Opeyemi Oseji, Akpors Sunday and Gabriel Adewale Soyobeti.* Tai Solarin University of Education, Ijagun, Ogun State.
5. AFRICANISM: REVITALIZATION OF YORUBA FOLKLORE FOR SUSTAINABLE DEVELOPMENT OF CULTURAL VALUES AND TOURISM IN EDE METROPOLIS.  
*Ikusemiju Toluwalase .M* Department of Hospitality, Leisure and Tourism Management, The Federal Polytechnic Ede, Osun State, Nigeria.
6. ANALYSIS OF BARRIERS TO ESTABLISHMENT AND MANAGEMENT OF PRIVATE SECONDARY SCHOOLS IN BAYELSA STATE  
*Ikati Lawrence* Dept: Vocational/Technology Education, Faculty of Education, Niger Delta University, Wilberforce Island, Amossoma, Bayelsa State



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr Rasheed Olaniyi. University of Ibadan

1. HISTORICAL RENAISSANCE AND DEVELOPMENT: THE IMPERATIVE OF CURRICULUM AND METHODOLOGICAL ADJUSTMENTS IN MODERN NIGERIA  
**Dr. Dauda Ishola Jimoh.** *Al Hikmah University, Ilorin, Kwara state*
2. AFRICAN INTELLECTUALS AND DECOLONIZATION: THE CASE OF MBONU OJIKE  
**Prof. Gloria Chuku.** *University of Maryland, Baltimore County, Maryland, USA*
3. ONLINE PROPAGANDA AND SOCIAL MEDIA: A STUDY OF KONY 2012 **Alade, Moyosore** *Redeemer's University*
4. CITIZENSHIP IN NIGERIA: RE-CONSTRUCTING THE NIGERIAN IDENTITY THROUGH CIVIC EDUCATION **Arogundade A. Martins.** *Lagos State Polytechnic, Ikorodu, Lagos State.*
5. DIGITAL BILLBOARD ADVERTISING IN IBADAN, NIGERIA AND ITS SIGNIFICANCE ON THE BUILT ENVIRONMENT  
**Feyisara Sunday Omolola** *Olabisi Onabanjo University, Ago-Iwoye*
6. MANUFACTURING AND TRADE IN THE IGBO TRADITIONAL SOCIETY.  
**Dr. Evarestus Elechi Emeghara,** *Department of history and strategic studies federal university, Ndufu-Alike Ikwo Abakaliki, Ebonyi State*



**TIME:** 09.30 PM 011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Prof Adepoju Adeleke. *Redeemer's University*

1. THE DEVELOPMENT OF INDIGENOUS MARKET CENTERS AMONG IGEDE PEOPLE IN THE 19TH CENTURY  
*Prof. M.O. Odey, Department of History, Benue State University, Makurdi,*
2. INNOVATION IN AFRICAN AGRICULTURE: A CASE STUDY OF THE PEASANT FARMERS IN PLATEAU STATE OF NIGERIA.  
*Suleiman Abdulmalik, Department of History and International Studies, Federal University Lokoja*
3. EMPIRICAL REVIEW ON CAPITAL STRUCTURE AND FIRM PERFORMANCE AMONG AFRICAN COUNTRIES.  
**Dr. Olaniyan Samson Olajide.**
4. DIGITAL BILLBOARD ADVERTISING IN IBADAN, NIGERIA AND ITS SIGNIFICANCE ON THE BUILT ENVIRONMENT  
*Feyisara Sunday Omolola Department of Fine and Applied Arts Faculty of Environmental Studies Olabisi Onabanjo University, Ago-Iwoye*
5. FROM A RITUAL SPACE TO A REGIONAL HUB: THE EVOLUTIONARY DYNAMICS OF AUTO SPARE PARTS FLEA MARKET IN NIGERIA: LADIPO, LAGOS  
*Dr. Ekanade Olumide, Department of History Redeemer's University*





**TIME:** 09.30 PM      011.30 PM WEDNESDAY 6<sup>th</sup> JULY

**PANEL CHAIR:** Dr Rasaki Dauda. Redeemer's University

1. LOCAL PEOPLE'S BURDEN OF MOVEMENT OF GOODS AND NON-MOTORIZED TRANSPORT IN AFRICA – NIGERIA  
*Asiyanbola, R.A., Adebayo, O.H. and Demurin, A.D* Department of Geography and Regional Planning Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria,
2. SOUTH AFRICAN STATE CAPTURE: A SYMBIOTIC AFFAIR BETWEEN BUSINESS AND STATE GOING BAD(?)  
*Kgothatso B. Shai.* Department of Cultural & Political Studies, School of Social Sciences University of Limpopo, South Africa
3. LIVELIHOOD STRATEGIES IN AN AFRICAN CITY: SCAVENGERS AND URBAN RENEWAL IN OSOGBO METROPOLIS  
*Dr. Monsuru Muritala.* Department of History, University of Ibadan, Ibadan Nigeria.
4. AFRICAN STATES IN THE QUEST FOR REGIONAL ECONOMIC INTEGRATION: THE MISSING LINKS – A CASE FOR THE AFRICAN PEER REVIEW MECHANISM  
*Peace A. Jiboku* Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria
5. AFRICA AND THE CONUNDRUMS OF TRANSITING COLONIAL WAREHOUSES INTO MODERN WEBERIAN STATES  
*Odeyemi Oluwole J.* Department of History and International Studies Ajayi Crowther University, Oyo



## INNOVATION IN AFRICAN AGRICULTURE: A CASE STUDY OF THE PEASANT FARMERS IN PLATEAU STATE OF NIGERIA

**ABDULMALIK**, Suleiman  
Department of History and International Studies,  
Federal University Lokoja  
[malik.malik28@yahoo.com](mailto:malik.malik28@yahoo.com)

### **Abstract**

One of the major problems Africa is facing today is that of serious food security. This problem which started since the early 1970s has continued to worsen. This is seen from the per capita food production which has stagnated at 1.5 percent while the population is growing at the rate of 2.7 percent. Hence, it has been estimated that the number of hungry Africans increased from 100 million in the 1980s to about 200 million in 2004. The gap between food demand and food supply increased from 10 million metric tons in 1990 to 25 million metric tons in 2000. However, with supportive conditions such as active and effective research, sustained community participation, state support and progressive policies, adequate investment and multi-stakeholder partnerships across scales and between sectors in African agriculture, agriculture-led growth will generate substantial improvements to human well-being and helps meet a number of human development goals, including gender empowerment, poverty alleviation and food crises.



## RESUSCITATING THE NIGERIAN FOLK OPERA

**ABE Adeolu**

Department of Music

Adeyemi College of Education, Ondo

Nigeria.

[deoluabe@yahoo.com](mailto:deoluabe@yahoo.com)

### **Abstract**

One of the forms of art and a genre in music that developed in Nigeria with unique identity is the folk opera. This art form combines the verbal, visual as well as the musical elements that reflect the African essence and in particular the Nigerian worldview. However, a decline of this art form leaves it redundant and going into extinction. Through ethnomusicological method, this study looks into musical analysis of one of the Nigerian folk opera and considers the aesthetics of its Africanness. It, however, suggests ways to reviving this distinctive art form for the sustainability on Africanity and the development of modern Africa.



# ***SŌPHROSYNĒ* IN TITUS 2 AND YORUBA IDEOLOGY OF *OMOLUWABI*: A REQUIRED ATTITUDE FOR CURBING INSECURITY IN THE SOCIETY**

**ABODUNRIN, M. O.**

*UMCA Theological College, Ilorin, Nigeria.*

[mikebodunrin@yahoo.com](mailto:mikebodunrin@yahoo.com)

## **Abstract**

Insecurity has been a general malady that virtually all countries in the world are managing at different levels. Nigeria as a country had had diverse experiences in the past and currently going through a terrific encounter with Boko Haram that had claimed lives and destroyed properties in the North Eastern part of the country and Kidnappers in the south-south and south-west. The government and other security agencies have been making attempts to tackle and combat the exhibitors of these evils in the society through different strategic means, such as, security policies, recruiting more security agents, establishment of private security agencies/security operatives, securing more advanced weapons to fight those who cause insecurity, seminars organized to suggest to government the way to curb insecurity and to educate individual citizens to be security conscious. But can professional processes of ensuring security really secure peaceful co-existence among people? Do they actually enhance mutual relationship and not suspicion? Through comparative analysis and exegetical study, this research seeks to recommend a measure of inculcating Yoruba ideology of “Omoluwabi” and Greek’s “sōphrosynē” (as used Titus 2) in order to curb insecurity in Nigerian society.

**Keywords:** Insecurity, Omoluwabi, Sōphrosynē, Titus 2, Yoruba Ideology.



# CONFLICTS OF AUTHORITY AND SOCIAL CONTROL: A STUDY OF MIGRATION AND CONFLICT AMONG THE NWEH CHIEFTAINS OF CAMEROON

ACHANKENG, Fonkem  
University of Wisconsin Oshkosh,  
USA

## Abstract

Historically, there have always been conflicts of authority and power among Nweh Chiefs in the name of privilege and social control. The presentation from this study addresses a particular phenomenon of such social control as is experienced by chiefs and the chieftaincy institution in the Nweh area of Cameroon. The theme is explored by analysing the stories of six chiefs, all internal migrants to the Nweh area. The narratives of internal migrant chiefs reveal how social control has operated in Nweh history in the context of traditional power, authority and privilege through controlling processes, internalization of authority and subordinate expectations, and a domineering discourse. The main conclusion of the study is that the different families that migrated to the Nweh area for the purpose of prosperity in wealth, family and social rank did not always result in the desired goals because of internecine conflicts with other internal migrant families.



## FEMININE PALAVER: ISSUES OF INTRA-GENDER CONFLICT AMONG WOMEN IN SELECTED CONTEMPORARY AFRICAN NOVELS

ADAM, Ezinwanyi E.

Department of Languages and Literary Studies,  
Babcock University, Ilishan-Remo, Ogun State,  
[ezinwanyimark@yahoo.com](mailto:ezinwanyimark@yahoo.com)

### Abstract

This paper is an appraisal of Chimamanda Adichie's *Half of a Yellow Sun* and Marilyn Heward Mill's *Cloth Girl* with a view to classifying areas of discord among African women. The study is set to expand the frontiers of existing studies on gender by engaging in a more comprehensive study of female subjugation, not by male, but by their fellow female in Africa. The methods of interpretative, descriptive, comparative and detailed analytical study of the selected texts are found relevant. The novels are purposely selected because they portray, to a large extent, the issues that form the focus of this paper. The theories of conflict, Feminism, and New Literary Historicism are adopted as the framework for textual analysis. The study identifies and classifies different forms of women's violence against fellow women, intra-gender bias and conflicts as often influenced by individual achievements, socio-cultural and economic divide, religious and political disparities, among others. It also reveals events of jealousy, hatred, betrayal, violence and loss of lives as products of intra-gender conflict among African women. The paper concludes by highlighting the implications of identified areas of dissonance and conflict on women's movement for liberation, their relationships with others in society and the entire African nation.



# **GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN AND GIRLS IN NIGERIA: THE WAY FORWARD TO NATIONAL SECURITY**

**ADAMS O. Kemi**  
National Defence College, Abuja

## **Abstract**

More essentially, women have been subjected to social control been dominated by men. This is as a result of persisting cultural stereotype, misuse of religious and traditional practises in which educational, political and social power are dominated by men, and women have always been followers of men in the society and the men predominantly see themselves as leaders of women. Gender Equality has been a great issue of concern in Nigeria most especially among the women, equality between men and women is just fair and right. The attainment of gender equality is not only seen as an end itself and human right issues, but as a prerequisite for the achievement of sustainable development and national security in Nigeria. To respond to the challenges of gender inequalities there is need to recognise the main issues leading to inequality among gender. The research methodology is termed qualitative research and with the use of primary data gotten through administered questionnaire and secondary data gathered from the news print and journals. The aim of the study was to basically know the major causes of gender inequality in Nigeria. We also suggested strategies to ensure gender equality in all sectors in Nigeria.

**Keywords:** Gender equality, Women and girls, National Security



## **AN EXISTENTIALIST CRITIQUE OF GILES BOLTON'S "AFRICA DOESN'T MATTER"**

**ADEATE, Tosin Blessing**  
University of Ibadan, Ibadan, Nigeria  
**tosinadeate@gmail.com**

### **Abstract**

This paper addressed one of the problems facing the Africa continent which is poverty. Giles Bolton an America aid Diplomat to Africa shared his experience on the predicament of the Africa states. Bolton in his book titled "Africa doesn't matter. How the West has failed the Poorest Continent and what we can do about it" highlighted how the West has been unfair to Africa through their unfavorable trade rules, inefficient supply of aids, globalization agenda etc. He claimed that the predicament of Africa is by all standard the cause of the West. The view was also shared by Walter Rodney, Stanley Igwe and many other Scholars that had written on the problem of Africa. This research took a shift from this above mentioned ideas of Giles Bolton and argued that African poverty is caused by African themselves. The uniqueness of this research is that it referred to the "people" as both the few elites and the common man on the street of Africa as against what has always been the argument of Scholars. Most scholars had either blamed the West or the African Leaders as the cause of our current predicament. The view of existentialism was applied to drive this argument. The notion of choice, freedom and responsibility was used as a parameter to see African problems as the architectural work of Africans themselves. The paper also posit further to raise relevant suggestions on how the problem of poverty can be solved by Africans.





## AFRICAN CULTURE AND THE GAINS OF CULTURAL LIQUEFACTION

**ADEBAYO**, Abidemi Olufemi  
Redeemer's University,  
Nigeria  
[femishakespeare@yahoo.com](mailto:femishakespeare@yahoo.com)

### **Abstract**

Culture is a significant aspect of the African social system. It is the platform for asserting Africanness in the continent's worldview. African culture has undergone different stages of modification since the earliest period. As a result, what constituted African culture in the 19<sup>th</sup> century is not what constitutes it in the present day. The paper, therefore, examines the current state of African culture with particular focus on the social impact of its Occidental contact, and how this is capable of making the continent of Africa affirm its Africanness and as such, relevance, on the global stage. In actualizing this objective, a diachronic periodisation of the Culture's evolution is undertaken, resulting in the emergence of such categories as The Primitive African Culture, the Traditional African Culture and the Contemporary African Culture. Also, the paper asserts the inherent contradiction in the present-day African cultural practices, and an attempt is made at eliminating such prevailing contradiction. Following this, it is proposed that African culture should liberalize and permit indispensable visiting worldview to coexist with it, citing the Chinese permissiveness of Western technological culture. African spiritualism, arts and ethics are identified as the most enduring of all the elements of African culture. The paper recommends that these be promoted as African spiritualism will be needed for Africa's technology when it emerges; the arts, for continent's iconic identity, and ethics, for rectitude.



## THE POSTCOLONIAL PSYCHE IN AFRICAN FICTION

ADEBAYO Sakiru Damilare  
Department of English  
University of Ibadan  
[Adebayosakiru8@gmail.com](mailto:Adebayosakiru8@gmail.com)

### Abstract

Recently, postcolonialism has garnered a lot of intellectual interest all over the world. This accounts for the plethora of studies that have been carried out on the postcolonial temper in African literary scholarship. However, such studies tend to concentrate more on the socio-political, economic and cultural implications of postcolonialism. Only a relatively few studies have focused on the effects of colonialism and post-colonialism on the mind of the people. This paper employs a psychological approach to the discourse of postcolonialism by investigating the effects of colonialism and post-colonialism on the psyche of the African people. It also examines the postcolonial psyche in relation to the discourse of identity in the selected African literary texts. The selected texts critically depict the psychological conflicts, nervous conditions and the double consciousness inherent in cultural assimilation among Africans. It also explores the demonstration of defence mechanisms, violence and melancholia as postcolonial issues exemplified in the lives of the subalterns in post-colonial Africa. The paper establishes a constitutive relationship between the Freudian psychoanalytic framing and the postcolonial theory with a view to examining the critical psychology of the postcolonial. This paper therefore x-rays the causes and effects of postcolonial disillusionment on the mental and physical well-being of Africans.

**Keywords:** Colonialism, Postcolonialism, Psyche, Subaltern



# AFRICANITY AND THE NIGERIAN LINGUISTIC LANDSCAPE

by

**ADEBILEJE** Adebola

English Department, Redeemer's University

E-mail address: [adebileje@run.edu.ng](mailto:adebileje@run.edu.ng)

Tel no: +2348034904203

## **Abstract**

This study is an attempt to assess how much of Africanism is still ingrained in the linguistic landscape of Nigeria which as a multilingual nation has been affected by linguistic occurrences such as language contact, language expansion, language shift, and language death. 'Africanism' in this study connotes "an indispensable tool for a redemptive epistemological rebellion, resistance and negation". In other words, the term Africanism signifies a reminiscence of the era of 'black is beautiful'. Our languages are pure, original and beautiful. Therefore, the linguistic landscape in Nigeria within the scope of this study focuses on languages used in public and commercial signs to indicate what languages are locally relevant, or have the evidence of becoming locally relevant in Nigerian major cities. It also investigates whether or not indigenous languages can be accorded the same status as English as far as public and commercial signs are concerned. The current level of influence English as the official language has on our original African culture in Nigeria is also examined. To achieve these, major cities across the geographical zones of Nigeria viz: Lagos, Kaduna, Port-Harcourt and Abuja are randomly selected for the study. The study intends to be qualitative and to this end, it is primarily going to be explorative. Since, the study investigates the written language of public and commercial signs. Hence, it will make use of semiotic resources. Also, both historical and linguistic instruments will be employed.

**Keywords:** Linguistic landscape, Africinity, African languages



## ARISTOTLE'S HUMAN VIRTUE AND YORUBA WORLDVIEW OF OMOLUABI: AN ETHICAL – CULTURAL INTERPRETATION

ADEBOWALE Bosede Adefiola  
Department of Classics  
University of Ibadan, Ibadan, Nigeria  
[olusegunbosede@gmail.com](mailto:olusegunbosede@gmail.com) / [bosere52@yahoo.com](mailto:bosere52@yahoo.com)

### Abstract

This paper gives an interpretative ethical-cultural analysis of the Aristotelian concepts of virtue in ancient Greece and *Omoluabi* in Yoruba worldview through the four cardinal virtues of moderation, justice, courage and wisdom. Generally, virtue and vices are common terminologies in ethical theories. They constitute significant principles or rules for moral actions. Virtues are ways of describing the habit of following those principle and rules. However, Aristotle, rather than explaining right or wrong in terms of rules, appraises the human characteristics through actions that make a person virtuous, enabling him to act ethically or acceptably under different circumstances that cannot be covered by rules or principle. Aristotle developed a significant description of human virtue in two of his texts, the *Nicomachean Ethics* and the *Eudemian Ethics* and reached several conclusions on what it means for a person to be virtuous. In the *Nicomachean Ethics*, Aristotle describes virtue as qualities needed to live morally and to achieve the overall purpose in life - happiness. He maintains that striking a balance between a deficiency and an excess of a trait is important. He considers virtue as a state of being which abets a person to live according to reason. Aristotle's virtue relates to the Yoruba ideology of *Omoluabi* the philosophical and cultural concept used to describe someone of good and virtuous nature. An *omoluabi* is expected to display and exhibit great virtues and values translating the core moral conduct in Yoruba culture such as: humility, good-naturedness bravery, good will, diligence among others.



## SEXUALIZED LANGUAGE IN JÙJÙ MUSIC: AN APPRAISAL OF SAINT JANET'S MUSIC

**ADÉBÒWÁLÉ** Olúyémisí

**OLÚMÚYÌWÁ** Tèmítópé

Department of Linguistics & Languages,  
Adekunle Ajasin University,  
Akungba-Akoko, Nigeria.

### Abstract

It is considered uncultured for someone to discuss sex in the open in traditional Yorùbá society. But with the changes in the value system in contemporary times, the subject has found its way into Yorùbá music, particularly Jùjù music. Jùjù music is male dominated and the male musicians discussed sex from the patriarchal point of view in ways that demean the female gender and sexuality. The emergence of Saint Janet's erotic lyrics into Jùjù music adds a new dimension to the music industry. It is against this backdrop that this paper examines sexualized language and themes in her music. The paper shows that Saint Janet's music is a reaction to the stance of the nuances of the male musicians and how she juxtaposes the position of the female against the presentation of the male musicians to achieve a balance between both genders. The paper also reveals that Saint Janet's obscene descriptions of sexuality in contemporary time is to enchant listeners towards understanding a satirical perspective of the male claim of dominance, to educate both genders about the danger of illicit and randy sexual behaviour, to caution against sexual immorality and to provide an unbiased view of sexuality.

**Keywords:** Jùjù Musicians, Sexuality, Language, Sex, Lyrics, Yorùbá



# AFRICANITY AND NEW WAVE POPULAR MUSIC STYLE IN NIGERIA: “AFRO” HIP-HOP REVISITED

**ADEDEJI** Wale  
Elizade University  
Ilara-Mokin,  
Ondo State, Nigeria  
[walemanblackbeat@yahoo.com](mailto:walemanblackbeat@yahoo.com)

## **Abstract**

The concept of Africanity transverses many decades, being a socio-political ethos or cogitation perceived as manifest reaction against slavery and colonization. As a resistance mode, imbuelement of the philosophy has shaped people of the African descent in the Diaspora and many post-slavery generations all over the world in maintaining their African roots identity. This paper examines the concept of Africanity in the 21<sup>st</sup> Century Africa, using the Nigerian popular music scene as a paradigm. Against the backdrop of the present mainstream Hip hop music style referred to as ‘Afro hip hop’, the study will use music and video analytical procedures with the objective of identifying the various media through which hip hop artistes project their Africanity. It is quite evident that music artistes still strive to maintain their African identity despite subscribing to a western originated music style. The manifestation is visibly perceived through language use, nomenclature, message, visual projection, and sonic arrangement among other parameters.

**Keywords:** Africanity, Popular music, Hip hop, Music and identity, Nigeria



**TAMP IS TABOO: KNOWLEDGE OF MENSTRUATION AND TAMPON USE AMONG  
ADOLESCENT FEMALES IN A SELECTED PRIVATE UNIVERSITY IN NIGERIA**

**ADEGBAYI Adenike**  
Redeemer's University  
Gbogan-Osogbo Experessway, Akoda,  
Ede, Osun State.  
[adenikeadegbayi@gmail.com](mailto:adenikeadegbayi@gmail.com)

**Abstract**

The aim of the study is to add to the body of knowledge on less researched aspects of female adolescent health in Nigeria. It specifically explored knowledge on the biology of menstruation and attitudes to tampon use. Using a descriptive survey design, the sample consisted of 136 postmenarcheal undergraduate females in the Redeemer's University, Nigeria. Participants were asked in writing to narrate in writing their experience of menstruation particularly highlighting their choice of product in managing the menstrual flow, what informed their choice, and why they think women menstruate. Data obtained was analyzed using thematic analysis. Majority of the respondents (79%) received their first hygiene lesson on menstrual management from mothers their mothers and female relatives. All the respondents reported using sanitary towels only during their menstrual period. Two salient themes emerged from the data on the non-usage of tampons; danger and the loss of virginity. A sign of womanhood, an ability to conceive and the ejection of 'cracked eggs' from the reproductive system were major themes on the biology underlining menstruation. Overall, the data suggest that cultural scripts may affect understanding and knowledge of the biology of menstruation and choice of menstrual product among young female adolescents in Nigeria. Data from the present study suggests that only certain aspects of the menstruation discourse have evolved. It is envisaged that findings from the study will be useful in health education curriculum development, future health interventions and research on female adolescent health in Nigeria and elsewhere.



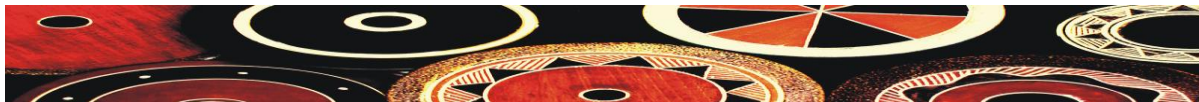
**PAUL'S TEACHING IN COLOSSIANS 3:12-15 AS A MODEL FOR THE IDEAL CHARACTER  
OF AN AFRICAN CHRISTIAN IN A CONTEMPORARY SOCIETY**

**ADEGBOLA**, Olubunmi Aderiyike  
Department of Religious Studies,  
University of Ibadan,  
Ibadan, Nigeria  
[olamiposi.bunmi@gmail.com](mailto:olamiposi.bunmi@gmail.com)

**Abstract**

The yearn for a total positive change in the nation's development based on solid moral consciousness, where the populace is aware of their communal responsibilities seems to be a dream long forgotten. The level of moral decay in every major sector of the society is demeaning, to say the least. The crises and the challenges perceived in every sector is a direct result of how low good character now ranks among many people, especially the leaders who are expected to teach by example. This paper examines the teaching Paul as a model for a change and redirection towards upholding the development of a society, founded on strong moral principles.

**Keywords:** Africa, Character, Christianity, Ideology, Pauline Epistles.



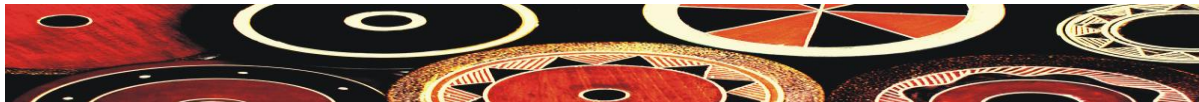


# ELEVATION OF PAN AFRICANISM: EFFORTS OF THE PAST, CHALLENGES OF THE PRESENT, PROSPECTS FOR THE FUTURE

**ADEGBOYE** Damola Ibukun  
Department of Political Science, Osun State University, Osogbo  
Okuku Campus, Osun State Nigeria.  
[damola.adegboye@yahoo.com](mailto:damola.adegboye@yahoo.com)

## **Abstract**

Due to the belief in the potentials of the black race and the burning desire to deliver the same from the shackles of imperialism, cultural irredentism, economic disarticulation and racism, the need for a framework to ensure the sustenance of the black people and culture gave birth to Pan Africanism. Those at the fore of struggle tried to fault the notion of the supremacy of Eurocentrism over Afrocentrism with the plight that development can be achieved without colonial intimidation. The objective of the research to appraise and appreciate the efforts of the early Pan Africanists towards ensuring African political, and economic freedom from imperialism, to study how globalization has posed a challenge contemporary Pan Africanism, to suggest ways by which the charge for Pan Africanism can be rekindled so as to consolidate the efforts of the past heroes of Afrocentrism and to suggest ways by which Africa can be self-sufficient through the efficient utilization of its human and natural resources.



## PAN-AFRICANISM AT THE CORE OF INDIGENOUS AFRICAN DEVELOPMENT

**ADEGOKE** Abidemi Taofeq  
Department of Political Science,  
University of Ibadan, Nigeria.  
[adegoketaofeq@gmail](mailto:adegoketaofeq@gmail)

### **Abstract**

This paper attempts to look at the incessant discourse which span almost six decades on the development of frameworks aimed at catapulting Africa to political, economic and socio cultural advancement. It is rather alarming that these discourses and their application ended up being recycled on the table of policy framers with little or no end product. Africa to a very large extent is trapped in the international social system controlled by the so-called developed nations thus, making her developmental policies dictated from outside. This, also coupled with the fact that most African decision makers lack the requisite will towards actualizing the goal of development. While years of colonialism and imperialism, have left a huge imprint of the colonization of minds of Africans which brings up the quest for the true identity of Africans. This identity is summed up in Pan Africanism which is an ideology and movement that stresses the need for a 'collective self-reliance' intrinsically enshrined on the belief that unity is vital to economic, social and political progress of African people. The central argument of this paper therefore is that Africa in her present stage of development must situate Pan-Africanism at the centre of her progression towards the attainment of good life for all which will be rooted in the development of an 'home-grown' panacea for the pathogens of progress on the one hand, and also using Pan-Africanism as the vehicle that will be used in reclaiming African history and rediscovering African personality on another hand.

**Keywords:** Pan Africanism, Indigenous Development, Colonialism, Imperialism, Social System.



## THEN AND NOW: A REFLEXIVE DEBATE OF GENDER RELATIONS IN GLOBALISING NIGERIA

ADEJARE, Gbenga S. and AKANLE, Olayinka  
Department of Sociology, University of Ibadan  
[jare2k@yahoo.co.uk](mailto:jare2k@yahoo.co.uk), [yk.akanle@ui.edu.ng](mailto:yk.akanle@ui.edu.ng)

### Abstract

Way back then, the family was archetypical of the prevailing power structure which entrenched male dominance in many African cultural settings, with the exemption of few matrilineal societies. This relationship was not without certain contestations as women of valour moved against the social forces that relegated to margins. With the agency of powerful organisations in the world, democracy, globalisation and higher literacy level and professionalism among women, things ceased to followed the status quo. This in turn implicates various structures in the society. In this paper, the agency of social change as replete in social change was engaged to explain the pattern of gender relations in the past and contemporary Nigeria. The first section of the paper is devoted to conceptualising gender and gender relations in the past and contemporary Nigeria. The succeeding section is devoted to theoretical explanation of gender relations. Under this section, feminist theories were examined alongside post-modernism with respect to social change and gender issues, particularly as subsumed in globalisation and modern democracy practiced in the country. Next to this is the section that x-rays five critical dimensions of gender relations in Nigerian. Major issues raised in this paper bother on how the juggernaut of social change has impacted on gender schema, value system and gender relations in the Nigeria. It is against this background that valid conclusion was reached with insights into trajectories of national development through engendered and mutual cohesions in the country.

**Keywords:** Democracy, Gender Relations, Globalisation, Social Change and Reflexivity



# **SOCIOECONOMIC REALITIES OF BURGEONING PENTECOSTALISM IN NIGERIA: A STUDY OF PENTECOSTAL GATHERINGS IN SOUTH-WEST NIGERIA**

**ADEJARE**, Gbenga S. and **AKANLE**, Olayinka  
Department of Sociology, University of Ibadan  
[jare2k@yahoo.co.uk](mailto:jare2k@yahoo.co.uk), [yk.akanle@ui.edu.ng](mailto:yk.akanle@ui.edu.ng)

## **Abstract**

Current realities in most developing countries of the Global South reveal the viability of missionary expansions in enhancing developmental projectiles. Nigeria is a country that is outstanding in this regard. The country is fast becoming an epicentre of religious activities, inventions, theological arcade and Pentecostal gatherings such as conventions, congresses, retreats or camp meetings resonating high level of interconnectedness of Christianity and economy. This assertion is evident and resonant when the searchlight is beamed on how Pentecostalism has actively played a vital role in the construction of ideologies that drive involvement of individuals either in political or economic engagements in the country. The trend of Christian involvement in shaping Nigerian society is not only recognisable but also deserves intelligent analysis and annexation, especially in the area of policy formulation. This paper presents empirical findings of a research conducted in South-Western part of Nigeria of the dynamic social and economic issues woven around Pentecostalism. The study focused on three (3) frontline denominations – Redeemed Christian Church of God (RCCG), Deeper Life Bible Church (DLBC) and Living Faith Church (aka Winners Chapel) – whose special programmes attract mammoth crowd from within and outside the country. Twelve (12) participants were selected from each of the selected churches for in-depth interviews; visual images were captured to fitfully represent the outlook of the gatherings coupled with non-participant observation made by the researcher. The study offers a number of projectiles for social and economic development of Nigeria in relation to the burgeoning Pentecostalism in the country.

**Keywords:** Church, Development, Nigeria, Pentecostal gathering and Socioeconomics.



# THE ORIGIN OF LAGOS AND ITS STRATEGIC IMPORTANCE IN THE DEVELOPMENT OF THE TRANS- ATLANTIC SLAVE TRADE

**ADEKOYA, Preye**  
Benson Idahosa University,  
Benin City, Edo State.  
[preyeadekoya@gmail.com](mailto:preyeadekoya@gmail.com)

## Abstract

Much of the earlier settlements resulting in the founding of Lagos revolved around the migration of hunters and fishermen. There exist various sources explaining this occurrence; howbeit, varied as these sources, they draw a line of symmetry on certain standpoints. That the aforementioned lies within the convenience of many explanations seem un-doubtful, however, that Benin influence over Lagos Island and the surroundings was due to military invasion resulting in conquest as propounded by the Benin tradition has been a subject of controversy. Nonetheless, that the intermittent interaction of the Europeans along the West coast in the fifteenth century blossomed to unbridled interaction in the seventeenth century by reason of the trade in slaves across the Atlantic, which made the Island of Lagos a notable slave port, is undisputable. That trade between the Europeans and Benin began to drift after the sixteenth century in favour of the Island only begins to tell of the interest of the Europeans in the Island trade especially by the beginning of the eighteenth century as they began to explore the possibility of using the lagoon channel to approach the interior. To this end, issues surrounding the origin of Lagos and the European influence would generate major discussions in this study.



## AFRICALITY: THE LITURGY WE SING

ADELEKE, Abel

Department of Music Technology,

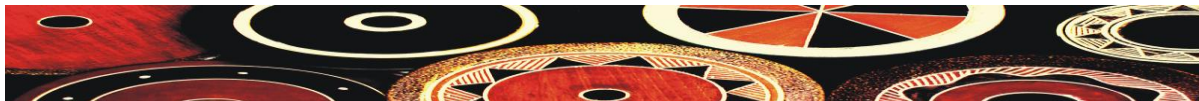
The Polytechnic, Ibadan

[abeladeleke@yahoo.com](mailto:abeladeleke@yahoo.com)

### Abstract

This paper avers that mythology, proverbs, religiosity, taboos and sacrileges are the liturgies that are expressed in songs and other African musicality. More specifically, such songs are meant to define and made sacred such concepts as *Omolúàbí*, *Ìwàpèlé* and *Fèsòjayé*, to mention a few. The paper argues that if truly there is the concept of God in Africality, there must be some liturgical principles in his worship. Typical to Africans and beyond atheistic perspective, there is the aural of humanistic belief in the relevance of God to human existence. African liturgy emphasizes that it is a wicked thing to deny God, and a denial of God can stimulate wicked lifestyle of tyranny, corruption, moral bankruptcy and cruelty. The contention here is how to domesticate African hymnody, chants, songs, folktale, canticles and their instrumental counterpart to reminiscent on African liturgical principle. Data are sourced through unstructured interview and book review. Structuralism is adopted as the theoretical framework to examine the connotative meaning of the liturgical texts in songs, chants and their instrumentals, beyond their lexical settings of the lyrics. It is concluded that African mythology, proverbs, religiosity, taboos, etc. are strong ties, binding the society together against estrangement. Any infractions on the doctrine of *Ìwàpèlé*, *Omolúàbí* and *Fèsòjayé* can affect the tower of strength that hold the society together as one indivisible family.

**Keywords:** African Mythology, African musicality, African liturgical principle, Concepts of *Omolúàbí*, *Ìwàpèlé* and *Fèsòjayé*, humanistic belief and Structuralism.



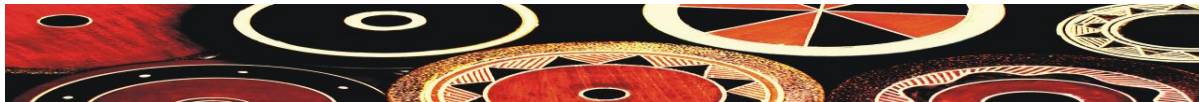
**AFRICAN POETRY AS A SATIRE OF AFRICAN DEMOCRACY: A POETIC READING OF  
JACK MAPANJE'S 'WHEN THIS CARNIVAL FINALLY CLOSES' AND NIYI OSUNDARE'S  
'THEY TOO ARE THE EARTH'**

**ADENUGA**, Opeoluwa Olufemi  
Directorate of General Studies  
Abraham Adesanya Polytechnic, Ijebu-Igbo  
[adenugaope@gmail.com](mailto:adenugaope@gmail.com)

**Abstract**

Democracy in Africa has been characterized with sycophancy and vanity in political leadership especially in this post-colonial era. Jack Mapanje's when this carnival finally closes and Niyi Osundare's they too are the earth employ imagery, rhythm, figurative language, sound devices and irony to satirize the vanity in African democracy. The poems make use of humour, irony, keen wit and sarcasm in calling for a change in African political leadership.

**Keywords:** Democracy, African poetry, satire



**Dictatorial Regime in Africa: A Figurative Reading of Christopher Okigbo's *Hurrah Forthunder* and Oswald Mtshali's *Nightfall in Soweto***

**ADENUGA**, Opeoluwa Olufemi  
Directorate of General Studies  
Abraham Adesanya Polytechnic, Ijebu-Igbo  
08062444692/08056134419  
[adenugaope@gmail.com](mailto:adenugaope@gmail.com)

**Abstract**

This paper examines the figurative expression in Remi Raji's harvest of laughter and Oswald Mtshali's nightfall in Soweto and how the poems capture the dictatorship regime in some African countries. The African masses have been victims of war, famine, earthquake, oppression as a result of dictatorial and bad leadership. These poems make a good satiric judgement of this through figurative language creating symbols of pain, death and suffering.

**Keywords:** Dictatorial Rule, Africa, Bad Leadership, Masses.





**UNDERSTANDING THE CONCEPT OF COMPASSION AS A MOTIVATOR OF CHURCH-BASED ORGANISATIONS' INVOLVEMENT IN HEALTHCARE DELIVERY IN NIGERIA: A CASE STUDY OF YORUBALAND**

**ADEPOJU, O.M.**

Department of History  
Adeyemi College of Education, Ondo  
[olugbenga.adepoju@yahoo.com](mailto:olugbenga.adepoju@yahoo.com)

**Abstract**

From the fourth decade of the nineteenth century, Christian missionaries from Europe and America poured into Yoruba land not just to preach the gospel of Christ and get the locals converted to the Christian faith but to also engage in healthcare delivery. They established comprehensive healthcare facilities in different parts of Yoruba land where all manners of health challenges were tackled. Treatment of patients was not restricted to converts but was extended to non-Christians alike. This paper argues that even though healthcare delivery by Christian missions in Yoruba land proved to be a useful tool for evangelism, the motive behind the establishment of healthcare facilities was not to lure the Yoruba into accepting the Christian faith but rather must be understood from the standpoint of the concept of compassion. This paper traces the history of the involvement of Christendom in healthcare delivery and attempts to establish that the driving force behind the special attention which the church has given to healthcare delivery in Yoruba land for almost two centuries is the desire to obey a specific biblical command to have compassion for the sick, the suffering and the needy in the society regardless of whether such people are strangers, friends or foes.



# **A RE-READING OF FANON'S PEOPLE-CENTRISM: TOWARDS SOCIAL CHANGE AND DEVELOPMENT**

**By**

**ADESINA Adeleye O.**  
Redeemer's University Ede.

## **Abstract**

This work identifies bad social structure above all other problems as the bane of positive social change in less developed societies particularly, the African societies and until these challenges are tackled headlong, development will continue to be a pursued mirage. In this regard and taken into consideration the plethora of unyielding challenges facing the African societies, it would not be amiss to think outside the box for a radical solution because anything short of this may just be cosmetic. As such, this research argues that Fanon's notion of violence, if well appropriated could be viable in addressing the challenges of bad social structure. The work advocates Fanon's theory of violence as a legitimate expression of revolutionary social change which can instigate genuine development. However, the paper admits that in as much as the appropriation of Fanon's theory for political action may accompany with it unwanted risks and sacrifices, it does not take anything away from its theoretical potency and the possibility of reconstructing the society on a more egalitarian lines.



**THE PRAGMATICS OF EMOTION-BASED ACTS IN NGUGI WA THIONG'O AND MICERE  
MUGO'S *THE TRIAL OF DEDAN KIMATHI***

**By**

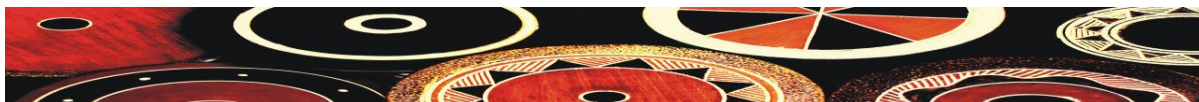
**ADESINA B. Sunday**  
Department of English  
University of Ibadan. Ibadan, Nigeria  
[sinadaybuk@gmail.com](mailto:sinadaybuk@gmail.com)

and

**AKINRINLOLA Temidayo**  
Department of English Studies,  
Mcperson University,  
Abeokuta, Ogun State.  
[akinrinlolatemidayo@yahoo.com](mailto:akinrinlolatemidayo@yahoo.com)

**Abstract**

This paper is a pragmatic study of emotion-based acts in Ngugi wa Thiong'o and Micere Mugo's *The Trial of Dedan Kimathi*. The intention is to describe how these emotional acts reveal contextual issues in the play. Jacob Mey's theory of pragmeme serves as the theoretical framework. The emotions expressed in the text are identified and described with reference to their contextual use. Within the socio-economic and political contexts of the play, the playwrights deploy shared situation knowledge (SSK) and share cultural knowledge (SCK) to pract aggression, fear, depression and hope. Image-evoking verbs, phrases and clauses are used to pract explanation, information, challenge, encouragement, and persuasion. These emotions and their contextual functions reveal the themes of racial abuse, economic exploitation and loss of identity that characterize the existence of the blacks in the wake of colonization, and the readiness of the Kenyans to resist colonial domination, through aggressive revolutionary campaign, unity, loyalty and dedication to social struggle. The emotions are largely dependent on context for their expressions. The emotions of aggression, fear, depression and hope condition the thoughts and perceptions of the characters, and consequently influence the way they respond to the socio-economic and political realities around them.



## POST-COLONIAL AFRICA AND GLOBALIZED SCHOLARSHIP: HOW AFRICAN SCHOLARS UNDERDEVELOPED AFRICA?

ADESINA, Oluwakemi Abiodun

Department of History and International Studies

College of Humanities,

Redeemer's University, Ede,

Osun State, Nigeria.

[adesinak@run.edu.ng](mailto:adesinak@run.edu.ng), [oluwakemiadesina@gmail.com](mailto:oluwakemiadesina@gmail.com)

### Abstract

Universities in Africa are in constant competition for status and ranking in world scholarship. In the words of Rodney (1976:376), "Education is crucial in any type of society for the preservation of the lives of its members and the maintenance of the social structure." However, the search by African scholars for acceptance and the validation of their scholarly works by the Western world appears to be a departure from both Rodney's definition of education and the Ibadan School of history's desire for the promotion of African epistemology. What is African in this quest for recognition in Post-colonial Africa? While the African scholar and indeed the Nigerian academic is expected to be a "global scholar" in a global age, the pursuit of global scholarship is defined in a narrow sense as the adoption of the pedagogy and the epistemologies of the oppressors. In view of the underdeveloped nature of Africa, what does Africa stand to gain from meeting the demands of global scholarship in terms of publishing only, and the absence of all other global requirements? It is the position of this paper that the changing dynamics of the academia in the face of globalization poses a threat to university education in Nigeria. While all structures in the Nigerian society remains underdeveloped, academics are expected to compete favourably with their peers in the developed world by publishing in peer reviewed journals, High Impact Factored journals, have high H-Index, I-index etc. The major question raised by this article is: while this is rewarding to the academic, what effect(s) does it have on the students, the academia, nation-building, and indeed on the development of Africa and Nigeria? This work concludes that the search for knowledge through the prism of global scholarship can only under-develop Nigeria, and indeed the whole of Africa.

**Keywords:** Academic, African, Publishing, Nation-building, Development, Impact Factor



## AFRICAN IMMIGRANTS AND THE ECONOMY OF JAPAN SINCE THE 1980S

**ADESOTE** Samson Adesola

Department of History & International Studies  
McPherson University, Seriki-Sotayo, Ogun State  
[solaade2007@ymail.com](mailto:solaade2007@ymail.com)

&

**OSIYALE** Babatunde Olabiyi

Department of History & Diplomatic Studies  
Tai Solarin University of Education, Ijagun, Ogun State  
[osiyalebabatundeolabiyi1@yahoo.com](mailto:osiyalebabatundeolabiyi1@yahoo.com)

### Abstract

This paper analyses the historical trajectory of African immigrants and their contributions to the economy of Japan since 1980s when the economy of the country started booming. Japan, which is one of the major advanced economies and industrialised nations, has continued to record sharp increase in the inflow of international labour migrants from African, Asian and Latin American countries. Since the 1980s, Japan has been one of the main destinations for African migrants. The paper discusses the effect of the Japanese growing economy on labour shortage; as well as demographic challenge resulting from low birth rates and ageing Japanese, as some of the major factors that forced the government of Japan to embark on massive reforms of its former restrictive immigration law/policy in the late 1980s to admit overseas migrant workforce. Japan's immigrations reforms and programs to attract high-skilled migrants and international students also scaled up the inflow of African migrants into the country. It concludes that the manner, in which the African migrants have been able to position themselves in Japanese society, occupying different positions in critical occupations and sectors of the country's economy in major cities like Tokyo, Osaka, Yokohama and Nagoya, has enhanced their economic integration. The methodology adopted in this paper is historical and analytical, utilising materials from the secondary sources.

**Keywords:** African Immigrants, Japan, Economy, Labour migration and Immigration policy



## **ỌMỌLÚÀBÍ: CLAIMING WHAT IS NON-EXISTENT**

**ADÉŞUYÌ**, Olúkáyòdé R.  
Department of Philosophy,  
Adekunle Ajasin University,  
Akungba-Akoko, Ondo State, Nigeria.  
[olukayode.adesuyi@aaua.edu.ng](mailto:olukayode.adesuyi@aaua.edu.ng), [omoluka@gmail.com](mailto:omoluka@gmail.com)

### **Abstract**

The peak of morality is the status of *ọmọlúàbí* (virtuous being). This is taken to be the ideal of morality, which connotes moral uprightness. This paper expounds the concept of *ọmọlúàbí* as conceived in Yorùbá socio-cultural and ethical discourses. It finds out that, although, the bedrock of *ọmọlúàbí* is *ìwà* (character), despite the agitation for this moral status, it is still lacking in the society. It argues that, given the present crop of people, hardly can anybody be found to be morally upright in the sense in which *ọmọlúàbí* is conceived. It, therefore, concludes that because of lack of this moral status, Yorùbá nation that used to be proud of its citizen now suffers in the hands of the citizens.

**Keywords:** Honesty, *ìtjú*, *ìwà*, Morality, *ọmọlúàbí*, Rationality



# INDIGENOUS GOVERNANCE IN AFRICA: REDEFINING ITS RELEVANCE: THE YORUBA EXPERIENCE IN PRE-COLONIAL NIGERIA

**ADEWALE** Adepoju

Department of History and Diplomatic Studies

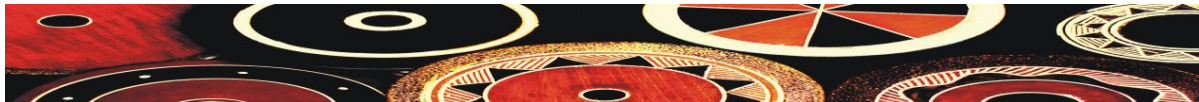
Tai Solarin University of Education

Ijagun, Ogun State

[adepojuadewale@gmail.com](mailto:adepojuadewale@gmail.com)

## **Abstract**

Against the background of years of misrule, and the resultant hardship in Africa, this paper examines the 'Africanity' in political institution before the advent of colonial rule and to debunk the notion that Africa were bereft of any form of political structure before the coming of imperialist. The focus is on the indigenous political structure of governance in Yoruba land, despite its acceptance through 'Lugardism', by indirect rule, the presence modern political structure had jettisoned the indigenous structure. The paper posits that the Yoruba Indigenous political structure can be used to provide an important example of an African state where indigenous political governance has shaped the process of state formation in the 20<sup>th</sup> Century. The paper then concludes that beyond the "fumbling and wobbling" of Nigerian politician in modern democratic dispensation, Yoruba pre-colonial political architecture remains a logical structure to develop Nigeria, a panacea to curb god-fatherism, ballot box/ paper snatching, corruption, electoral conflicts and the most plausible background to attain national Unity.



## CROSS-BORDER MIGRATION AND THE SPREAD OF TERRORISM IN AFRICA

**ADEWOLE M. T. A. And OLUDARE O. Mosunmola**  
Department of Political Science,  
Obafemi Awolowo  
University, Ile-Ife, Osun State, Nigeria

### **Abstract**

Beside its state of underdevelopment, criminal acts, particularly terrorism, remain a great challenge in Africa. While incidents of terrorism are experienced world-over, the spread of the act in Africa may be connected to the movements across her national boundaries. Hence, this paper studies the nexus between border porosity, border security, cross-border migrations and the spread of terrorism in Africa. It examines the observable lapses in boundary management and cross-border movements in Africa; assesses how such lapses enhances the spread of terrorism within Africa with cases of terrorism spill-over on the continent; identifies the terrorist group formations through cross-border migration within Africa; and evaluates the effect of the spread of terrorism on specific African states and the continent at large. To do these, the study utilized data from secondary sources including institutional communiqués, reports, releases and other publication; and uses descriptive statistics and content discussion as methods of analysis. The paper establishes that the recurring acts of terrorism may have been curtailed if African transnational boundaries are adequately managed and protected. Therefore, the observable lapses and inadequacies in the management and security of the transnational boundaries have undoubtedly aided the spread of terrorism across Africa. Thus, the paper suggests that there should be adequate policy actions and efficient joint cross-border security apparatuses as means to blocking the lapses in cross-border migration which enhances the spread of terrorism in Africa.

**Keyword:** Cross-Border Migration, Terrorism, Border Porosity, Border Security





# **PARTICIPATORY COMMUNICATION AND THE INTRICACIES OF ROLE PLAY IN PSYCHO-HEALING: THE EXAMPLE OF NEUROPSYCHIATRIC HOSPITAL, ABEOKUTA**

**ADEYEMI, Olusola Smith**  
Department of Creative Arts  
University of Lagos

## **Abstract**

This paper is designed to interrogate the significant place of role play (theatre) in the practice of Participatory Communication (PC). This is an area that has been less explored by practitioners who engage in this form of communication practice. Although some Theatre and Communication scholars have commented on the effectiveness of role play in curative art, not much scholarship has been devoted in that regard, especially in the area of psycho social. This paper therefore investigates the intricacies of role play in psycho healing through participatory communication. The study was carried out through the experimentation with the patients of Neuropsychiatric hospital, Aro, Abeokuta. The study then reveals that role play in psycho social is an important aspect in PC that helps patients in overcoming psychiatric illness.

**Keywords:** Curative Art, Participatory Communication, Role play, Psychodrama, Psycho-Healing.



# PRESERVING ENDANGERED AFRICAN INDIGENOUS KNOWLEDGE THROUGH DIGITAL TECHNOLOGY: THE CASE OF TRADITIONAL FOLKLORE AND SONGS

**AFOLABI-ADEOLU**Mary A.

Veritas University (The Catholic University of Nigeria)  
Abuja, Nigeria  
[ronke2726@gmail.com](mailto:ronke2726@gmail.com)

&

**TOR, Ayemga, PhD**

Veritas University (The Catholic University of Nigeria)  
Abuja, Nigeria  
[ayemgator@yahoo.com](mailto:ayemgator@yahoo.com)

## Abstract

It is well-known that in Africa, there exists an abundance of rich body of indigenous knowledge culturally and ecologically, so much so that African people have exploited and tapped this knowledge for centuries to solve specific problems and also to preserve their individual cultures. Unfortunately, though, this body of knowledge has faced the major threat of gradual disappearance as over the years, there has been a demarcation between the older generation who are the custodians of this knowledge and the younger generation who should seek for it for obvious reasons. This poses great danger for historical scholarship and humanity at the wider context; for as the older generation passes away, the various indigenous information are likely to go into oblivion. Folklores and songs are two aspects of African Indigenous knowledge through which the people of the continent, like their counterparts in other parts of the world have allowed them to give meaning to their lives and surroundings. But with their fast disappearance, there is growing concern within African scholarship to salvage them before their memory is totally wiped out. In today's world, the most appropriate solution to this challenge is the application of digital technology to preserve our indigenous knowledge. By digitising them, there is no doubt that African folklores and songs would have been saved from extinction, thus giving them timeless meaning. The way and manner these will be actualized, is what this paper attempts to explore, not forgetting that digitising knowledge through the aid of technology is still at the infant stage in Africa.

**Keywords:** African Indigenous Knowledge, Folklores, Songs, Digital technology.

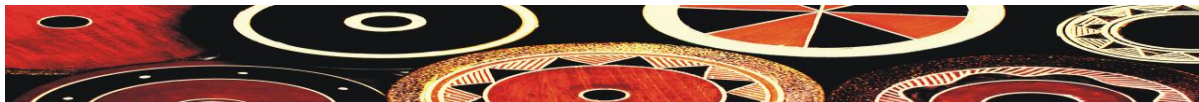


# IS THE IDEA OF AFRICANITY PASSÉ? FROM ORIGINALITY TO RESISTANT IDENTITY IN AFRICA

AFOLAYAN, Adeshina  
Department of Philosophy  
University of Ibadan,  
Nigeria  
[shina73\\_1999@yahoo.com](mailto:shina73_1999@yahoo.com)

## Abstract

The perceived failure of Pan-Africanism as well as the increasing influence of postmodern cosmopolitanism has led to an increasing call for the rejection of Africanity, or the need for a unique African identity in a rapidly deterritorializing global world. African philosophers and postmodern African social scientists argue that it is an unproductive species of nativism to keep insisting that Africa be treated differently in theory and practice, even given the epochal nature of colonialism on the continent. Anthony Appiah sums up this cosmopolitan postmodernism aptly: “We will only solve our problems if we see them as human problems arising out of a special situation, and we shall not solve them if we see them as African problems, generated by our being somehow unlike others.” And Mbembe caps the argument by insisting that “Africa” ought to be seen more as *text* than as *context* if we are to get out of the ghetto of nativism and make any commendable progress as a continent. I will be arguing in this essay that those arguing against Africanity miss several points—(a) that cosmopolitanism itself is lame without some forms of rootedness; (b) that postmodernism furnishes some revolutionary rhetoric that assists Africa in rethinking its status and place in a constricting neoliberal global world; and (c) that the idea of Africanity appeals more to a *resistant*, rather than an *originary*, identity that is built around the need for a myth of oneness that builds up a sense of continental pride reduced by years of colonial denigration and postcolonial underdevelopment, and saves Africa from being diffused into a global space colonized by others with concrete identity of their own.



# COMMUNAL TRACKING AS AN APPROACH TO TACKLING THE CHALLENGES OF INSECURITY AND UNDERDEVELOPMENT IN CONTEMPORARY NIGERIA: INSIGHTS FROM TRADITIONAL EKITI COMMUNITY

**AGBAJE**, Elijah Babasola Afolabi  
Department of Political Sciences,  
Faculty of The Social Sciences, CMSS,  
Osun State University, Osogbo.  
[ebagbaje@yahoo.com](mailto:ebagbaje@yahoo.com), [elijah.agbaje@uniosun.edu.ng](mailto:elijah.agbaje@uniosun.edu.ng)

## **Abstract**

Africa is currently ridden with diverse socioeconomic problems that appear not so pronounced in the traditional society. Hitherto, social welfare, social security, individual piety, productive living or hard work and communal integrity are common denominators of communal life. These are values well-internalized and taken for granted in almost every traditional African setting. In their place now, Africa is embattled with challenges of indecent living, individual greed, corruption, social insecurity and mass poverty and underdevelopment caused by perverse cosmopolitan citizens and self-acclaimed members of emergent African social communities. Arising from undue perversion of some valuable traditional norms, no nation in Africa is spared of evils of the prevalent social ambiguities. As it is for Africa generally, so it is for Nigeria. Drawing insights from the experiences of the sixties and seventies of an indigenous Ekiti community, this paper attempts a histo-descriptive re-examination of African past, with a view to identifying some of the salient features that defaults the commendable level of social peace, communal harmony and progress that prevailed in the traditional community, which have become scarce indices in the current era. It noted that the emergence of cosmopolitan society and ‘unknown citizens’ which are hallmarks of urbanization and ungoverned migration are some of the defining elements of the failure of the contemporary Nigerian society. It concludes that unless Africa retraces some of its traditional social norms conceived in a system of communal tracking of social life, there will be no end to the challenges of insecurity and underdevelopment.

**Keywords:** Traditional African society, Contemporary African challenges, Urbanization, Migration, Unknown citizens, Social insecurity and Underdevelopment



## **WALKING THE TALK: EXAMINING THE PROSPECTS OF AFFIRMATIVE ACTION FOR GENDER EQUALITY IN AFRICAN POLITICS**

**AGBALAJOBI** Damilola Taiye  
Department of Political Science  
Obafemi Awolowo University  
Ile-Ife  
[dtagbalajobi@gmail.com](mailto:dtagbalajobi@gmail.com)

and

**OYEKANMI** Babatunde O.  
Department of Political Science  
University of Ibadan  
[tundeoyekanmi@yahoo.co.uk](mailto:tundeoyekanmi@yahoo.co.uk)

### **Abstract**

Gender disparity is embedded in most fundamental aspects of our society. The need to address this disparity requires a systematic and deliberate approach with a view to redressing the fundamental causes and effects of the inequalities. However, the extent to which affirmative action translates into gender equality in African politics remains sparsely studied and discussed. Given that national and regional level political representations begins with political parties, this paper examines the affirmative action policies of selected political parties in Africa who have been in power within the last 10 years vis-à-vis their commitments in supporting elections of women and appointment of women into political offices. The paper also examines national level policies and programmes on affirmative action and conducts a systematic review of theoretical and policy literature on affirmative action within the African context. In all, six (6) political parties in three (3) countries in Africa were selected for this study. The paper demonstrates that affirmative action largely remains rhetoric without any tangible commitment at both state level and political party levels. Given that a lot can be gained when both men and women have equal access to the decision-making structures, processes and institutions that affect their lives, this paper recommends a more pragmatic approach to affirmative action at all levels. In particular, the paper recommends for sustained policy campaign for affirmative action on grounds of necessity, legal justification and its value for the attainment of broad national developmental goals.

**Keywords:** Affirmative Action, Gender Equality, Gender Disparity, Political Representation and African Politics.



## PAN-AFRICANISM: BEYOND IDEALISM

**AGBOOLA C.O.O.**

Department of History and International Studies,  
Ajayi Crowther University, Oyo, Nigeria.  
[drmrscatherineajiun@gmail.com](mailto:drmrscatherineajiun@gmail.com)

### **Abstract**

This paper examines, from a historical perspective, Pan-Africanism and some salient related issues from its embryonic phase till fairly-recent times within the limits feasible in one conference paper. This has been done through a critical analysis of its gradual evolution from its inception, its founding ideals, nature and spatial scope. Next is examined the transformation of Pan-Africanist ideals, goals, dramatis personae and geographical hub from about the post-World War II era to the early 1960s. Finally, the continued evolution of the major goals and aspirations and of the very essence of Pan-African (beyond the dream of the founding-fathers) in the light of recent African continental and global developments, realities, contradictions and challenges are analyzed.



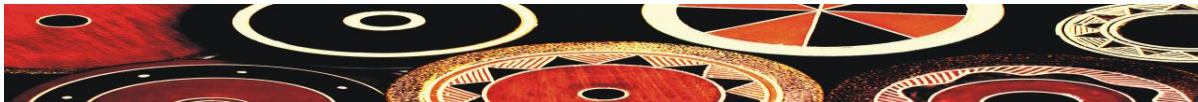
# WOMEN'S POLITICAL PARTICIPATION IN STATE LEGISLATURES, SOUTHWEST, NIGERIA

**AGUNBIADE**, Ayodeji Temitope  
Department of Political Science  
Faculty of Social Sciences  
Obafemi Awolowo University, Ile-Ife, Osun State  
[agunbiadeayotope@gmail.com](mailto:agunbiadeayotope@gmail.com)

## Abstract

This paper appraised the participation of women legislators in law-making process at the Houses of Assembly, Southwest Nigeria. It highlighted women legislators' challenges, experiences and contributions with a view to providing information on the representativeness and participatory level of women in law-making functions in Nigeria. Structured interviews were conducted with key respondents consisting of purposively selected women legislators, women leaders of political parties and members of Houses of Assembly in Lagos, Ekiti and Oyo States. A total number of 24 respondents were interviewed in the three states. Data collected were analysed using content analysis. Results showed that women legislators have been highly participatory in legislative debates by sponsoring diverse motions despite their low representation in the selected State Houses of Assemblies. Also, results affirmed that, factors such as shunning of ideas and motions, lack of equal knowledge of partisan politics, lack of adequate education, discrimination, marriage, late night meetings and sittings remain some of the challenges that women legislators in Southwest Nigeria face. To overcome these problems, the study recommended, the development of electoral reforms that promote equitable representation of women.

**Keywords:** Nigeria, Women, Legislature, Political participation, Equitable representation



## PERILS OF 'UNBELONGING': HOME AND EXILE IN DARKO'S BEYOND THE HORIZON ANDEVANS' 26A

AITO, Ofure O. M.

Department of English and Literary Studies  
Faculty of Arts and Social Sciences  
Federal University, Lokoja

### Abstract

In the discourse of citizenship in African, women, especially in marriage, seem to be excluded from such issues like space, identity, freedom, migration, exile and the quest for belonging within a given locale. Debates are focused on patriarchal freedom and identity albeit ethnicity or nationality at home or in exile without recourse to women. The sense of 'unbelonging' is created by various conditions: some personal and others political. These conditions also create platforms for exclusion in "exile" or at "home" and the desire for 'belonging'. My interest in this paper is focused on the perils of 'unbelonging' at home as an outcast and in exile and the consequences of these conditions of exclusion, particularly for women in marriage system. Importantly, I examine the efforts of women in making sense of their identity and freedom at home and in exile. The narratives of Amma Darko's *Beyond the Horizon* and Diana Evans' *26A* are subjected to certain interrogation in order to argue that the sense of 'unbelonging' is perilous in the process of defining female identity or freedom that enables social integration. These two narratives are centered on the dangers of 'unbelonging' within the framework of 'Afropolitanism', especially, for women in marriages and the consequences of being transported from familiar environment to new social structures. In identifying the factors or metaphors of female exclusion as 'second class citizens' in the 21st century, an understanding of the perils of exclusion from the mainstream discourse of citizenship will be highlighted. Within these narratives is the focus on the struggle to survive various displacements arising from 'unbelonging' within Afropolitan framework. Thus, through the narratives of 'unbelonging', the writers interrogate the consequences of boundaries of exclusion and inclusion in human relations. The thesis of this essay is how the problems of location or dislocation implicate the sense 'belonging' or 'unbelonging' at home or in exile, thus creating metaphors of identities for the woman. In order to undertake this objective, my argument is situated within the migrant narratives of 'unbelonging' at home or 'un/belonging' in exile through the theoretic argument of post-contact of Françoise Lionnet.

**Keywords:** Citizenship, Exile, Home, Identity, Freedom, Belonging, Unbelonging, Post-contact, Amma Darko, Diana Evans, Afropolitan.





## MARCUS GARVEY AND THE IDEAL AFRICAN SOCIETY

AJAO, Israel B.

Department of History & International Studies

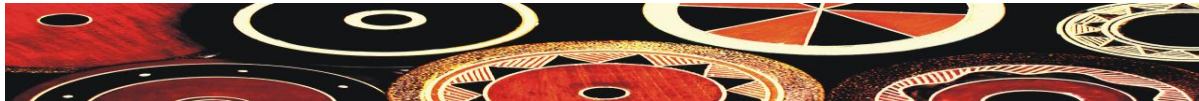
Redeemer's University, Nigeria

israelajao@yahoo.com

### Abstract

This paper looks into the reasons behind the persistent underdevelopment in African states following their independence from colonial domination. It beams its searchlight particularly on the leadership problem in African countries which is yet to produce the expected development for the continent. It identifies the dearth of leadership as the major bane of underdevelopment in Africa. Perhaps, this is why Marcus Garvey enthused 'Leadership means everything: pain, blood and death'. Thus, we shall bring to light the failures and the lack of vision of African leaders since independence as a major factor undermining Africa's development. Beyond that, Garvey's leadership qualities shall be recommended as a template for Africa's leadership expectations which should chart a way forward for Africa and its people.

**Keywords:** Leadership problem, Garvey, Africa & Underdevelopment



# ***ETITE ALE: AN INDIGENOUS WRITTEN CULTURE AMONG THE YORUBA PEOPLE OF WESTERN NIGERIA***

**AJAYI** Abiodun  
Department of History  
Adeyemi College of Education, Ondo  
[biodunajayi1@gmail.com](mailto:biodunajayi1@gmail.com)

## **Abstract**

The importance of written culture cannot be overemphasized. Hence it constitutes one of the yardsticks for measuring development or advancement of civilization. Its paucity or total non-availability of any that could be compared with what obtained in Europe before the advent of the extraneous written culture often made Europeans to brand African culture as backward, primitive and unintelligible. This study examines Etite-ale, a derivative of Ifa geomantic system as a written culture that is likable to Egyptian Hieratic and Demotic writing systems. The study discusses the features of Etite-ale and compares it with the two Egyptian writing systems since they were peculiar to the priestly class as the Etite-ale of the Yoruba people. It is hoped that the study will no doubt shed some lights on the meaning of Etite-ale and add more value to the culture and civilization of the Yoruba people of Western Nigeria.



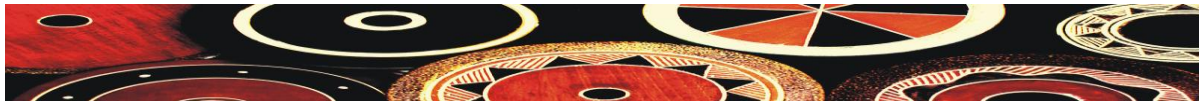
# INDIGENOUS FORMS OF COMMUNICATION USED IN THE AWARENESS OF FAMILY PLANNING IN ONDO STATE, NIGERIA.

AJAYI Busayo R.  
FEDERAL UNIVERSITY OF TECHNOLOGY, AKURE  
[bushine2004@gmail.com](mailto:bushine2004@gmail.com)

## Abstract

Communication is an integral part of any community or society whether traditional or modern. Every traditional community had its means of exchanging information and experiences before the modern methods of communication came into being. Some of these traditional means of communication included story-telling, songs, proverbs, religious rituals, dance and so on. Even now that a lot of people seem to be at home with watching television, listening to radio and browsing the internet, there are still many people that remain unreached by exogenous information or knowledge that could make the lives of these traditional people better or comfortable. One of these contemporary issues is family planning that is being made popular by the federal government. One argument against what used to be the norm in child bearing and child rearing is that it is not healthy for a family to raise more than they can afford. This paper seeks to know the indigenous methods used by the government in disseminating the information on the methods of family planning in Ondo State, Nigeria.

**Keywords:** Indigenous, Forms, Communication, Awareness, Family planning



## AGE GRADE ASSOCIATION AND RIGHTS IN CULTURAL NIGERIA

**AJAYI** Oluwatomi A.

Block C12 Law Office, Fajol Shopping Plaza, Meiran, Lagos State, Nigeria  
[palaceproject50@yahoo.co.uk](mailto:palaceproject50@yahoo.co.uk)

### **Abstract**

The multi-ethnic nature of cultural life in Nigeria does not only consist of traditional beliefs and customs, it also includes the right to form groups which protect and pursue cultural, socio-political, economic and religious objectives. This grouping exists mainly as age grade association which is quite prevalent in rural communities where each group is structured according to age bracket or age set. This means that every age grade performs specific role that is usually accompanied with ascribed rights, duties and sanctions with a view to achieving a smooth customary administration of the community. However, while acting under the guise of enforcing and safeguarding cultural or communal interests, age grade associations have in some instances trampled on the rights of their community members. The Nigerian courts even though realising the need to uphold the constitutional directive to preserve and promote Nigerian culture in accordance with human dignity, has also often recognise that legal interference and caution are justified to defend the principles of secularism and respect for human rights to freedom of expression, religion and association. Clearly, the purpose of the research paper therefore is to identify the issues that border on the past and present role including the limitations of age grade associations in multi-cultural Nigeria. It will further examine the rights of the age grade to maintain a cultural identity without constituting a threat to cultural rights of people in a democratic society.

**Keywords:** Age Grade Association, Cultural Nigeria, Law, Religion, Rights.

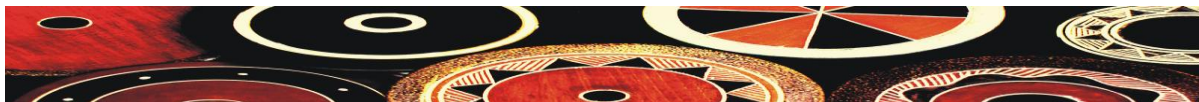


# GLOBALIZATION, CULTURAL SUSTAINABILITY AND THE AFRICAN PROGENY: A POLITICAL ECONOMY APPROACH

AJE, Oluwatobi, O. & VAL-OGU, Sopuruchi  
Department of Political Science and International Relations,  
Covenant University, Ota, Ogun State, Nigeria  
[ajeoluwatobi@gmail.com](mailto:ajeoluwatobi@gmail.com), [adavalogu@yahoo.com](mailto:adavalogu@yahoo.com)

## Abstract

The imperative of culture in any society cannot be repudiated, as culture sets the tone of beauty that carefully distinguishes societies from one another. It is a set of attitudes, beliefs and sentiments that give order and meaning to a people. The present system in Africa is laden with foreign traits that are inimical to the African indigenous cultures and values. Using the political economy approach to understanding globalization and its impacts on the indigenous African culture, the paper adopts explanatory method, and textual analysis of both primary and secondary data, to interrogate the role of the African progeny in resuscitating and sustaining the fading indigenous African cultural values and morals with special reference to Nigeria. Preliminary studies reveal that globalization is sucking up the indigenous culture of the Nation with increase decline in the cultural precepts among the forthcoming generation. It therefore suggests that, if indigenous African culture is to be sustained, in view of the global currents, the African progeny are decisive in protecting the indigenous culture from disintegration.



## AFRICA'S ENCOUNTER WITH ARAB AND THE WEST: A RETROSPECTION

**AJE, Oluwatobi, O. & ADEOYE-PHILLIPS, Tomilola**  
Department of Political Science and International Relations,  
Covenant University, Ota, Ogun State, Nigeria  
[ajeoluwatobi@gmail.com](mailto:ajeoluwatobi@gmail.com), [tomilola150@yahoo.com](mailto:tomilola150@yahoo.com)

### **Abstract**

In the international system, states have come in contact with each other for several reasons both regionally and globally, notwithstanding their locations. African experience with both the Arab and the West can be traced to the slave trade era, most especially the encounter with the West, which was followed by the scramble for African countries during the colonial period. In course of their relationship, Africa has met with both challenges and positive impact. Using library research method, the paper presents its argument in a historical and explanatory perspective as it seeks to provide a critical analogy of these encounters and how it has brought about development or under-development for the continent, with a view of identifying adequate measures that can be adopted by the continent to maximize relationship with the outside world using the realist approach to international relations and these inform the recommendations and conclusion that follows.



# ETHNOGRAPHIC ANALYSIS OF CHILDHOOD CONSTRUCTION IN YORUBA SOCIAL THOUGHTS AND J.F. ODUNJO'S *ALAWIYE* TEXTS: TOWARDS DECOLONIZING COLONIAL HERITAGE

AKANLE Olayinka and ADEJARE Gbenga. S.  
SARChI Chair in Social Policy,  
College of Graduate Studies,  
University of South Africa (UNISA), South Africa/  
Department of Sociology,  
University of Ibadan, Nigeria.

[yakanle@yahoo.com](mailto:yakanle@yahoo.com), [yk.akanle@ui.edu.ng](mailto:yk.akanle@ui.edu.ng), [akanlo@unisa.ac.za](mailto:akanlo@unisa.ac.za).

## Abstract

Childhood is a critical stage among the Yoruba of South-western Nigeria. Whatever happens at childhood determines nature of later life social interactions and societal outcomes. With the importance of childhood however, it is not a natural process or state but socially constructed over time. This *over time* social construction interconnects the pre-colonial, colonial and post-colonial among the Yoruba people. The colonial construction, as often institutionalized in language, education, laws and social relations, is however often over engaged and elevated among Sociologists, Gender scholars, Historians, Educationists and African Studies Scholars generally to the extent that it becomes nearly self-fulfilling. Attempts at decolonizing such colonial constructions and *heritage* are unfortunately quite few. The ways childhood is constructed, interpreted and meanings attached are important and must be sufficiently understood and documented particularly by adopting trans-epochal approach beginning from the pre-colonial because they affect children's rights, duties, obligations, expectations and ultimate societal development. Forces of childhood constructions and consequences are codified and reflected in social thoughts and important texts that have endured colonial and post-colonial confrontations. This paper therefore utilizes ethnographic analysis as a discursive strategy to examine, interpret, document and explain social, cultural, ideological and contextual meanings of childhood among the Yoruba in order to challenge and re-interpret colonial heritage in childhood constructions through the intersectionalities of the Pre-colonial, colonial and post-colonial existentialities of the Yoruba people. This paper adopts Yoruba social thoughts and Odunjo's *Alawiye* texts as important data sources and analytical frameworks.

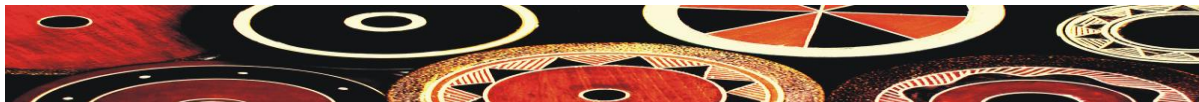


## IDENTITY AND MIGRATION: REVISITING THE ESSENCE OF *EQUIANO'S TRAVELS*

AKANO Reuben Kehinde,  
English Department,  
Kwara State University, Malete  
[omotwins@gmail.com](mailto:omotwins@gmail.com)

### Abstract

Trans-Atlantic slavery or slave trade exudes traumatic memories of trans-border migration ever in the history of mankind. It chronicles a level of heinous crime against humanity especially the African descents. It came with its strange methodology with the attendant incalculable economic interest and psychology of pain. African descents were forced into exile and foreign climes as far as the Caribbean and the West Indies, America and Europe. But the woes, throes and memory of slave trade have the pristine, eye-witness account in *Equiano's Travels or The Interesting Narrative of the Life of Olaudah Equiano*. The work remains a pristine and earliest authoritative literature on the Trans-Atlantic Slave Trade. This paper examines issues of migration, identity and underdevelopment as contained in Gustavo Olaudah's *Equiano's Travelas* an autobiographical account of slave trade. It is submitted that the text is imbued with an aesthetic which impinges on vision and interpretation as a polemic and revolt.





# LOBUN CHIEFTAINCY INSTITUTION: A HISTORICAL EXPLANATION OF GENDER BALANCE IN THE ONDO YORUBA TRADITIONAL POLITICAL SYSTEM

**AJISHOLA** Omojeje  
Department of History  
University of Ibadan  
Ibadan Nigeria  
[ajilbioje@gmail.com](mailto:ajilbioje@gmail.com)

## Abstract

Ondo is a community in Yoruba land where woman first ruled as a traditional monarch known as Osemawe. After some time, the tradition changed and the politic set up was premised on an intricate system based on a network of chieftaincy titles. These titles were not the exclusive right of the males only; there are titles which are peculiar to women and which carries a lot of traditional political and judicial functions. For instance, the Osemawe and the Lobun ruled simultaneously as king and queen but they must not see each other in their lifetime. Also, while the Lobun installs the Osemawe, she also has the power to confer chieftaincy titles on other women but she is not permitted by law to be the regent when an Osemawe dies. This paper explores the traditional political system of Ondo, an ancient community in Yoruba land while highlighting the aesthetic value of gender consciousness among the people long before their contact with the western world. The work adopts the historical approach with the use of oral interview, books, journal articles [etc. .to](#) collect information. It concludes that this system of political gender balance has fosters unity and heightens continuity and change in the Ondo political system up till today.

**Keywords:** Lobun chieftaincy institution, Gender, Political system, Ondo community, Continuity and change.



# BEHAVIOURAL INTENTION AND PERCEPTION OF ETHNIC GROUPS AMONG NATIONAL YOUTH SERVICE CORP MEMBERS IN NIGERIA

**AKINBOBOLA, I. Olusola**  
Department of Behavioural Studies,  
Redeemer's University,  
Ede,  
Osun State  
Nigeria  
[solaakinbobola@yahoo.co.uk](mailto:solaakinbobola@yahoo.co.uk)

## **Abstract**

This study purports to measure if stereotype is used in the ethnic perception of self and of other ethnic groups. It also wants to know the behavioural intention towards self and towards other ethnic groups. 78 (50%) male and 78 (50%) female members of National Youth Service Corps (NYSC) from Hausa, Igbo and Yoruba ethnic groups were purposively selected as participants in this study. The participants are all educated graduates with age range of 22-30 years. Standardised ethnic perception rating scale and social distance scale were utilized and data collected were analysed using t-test for independent groups. The findings show that the participants did not use stereotype in the ethnic perception of self and other ethnic groups. There is significant difference on social distance between self and other ethnic groups; each ethnic group has higher social distance for the other ethnic groups than for self. Implication for behavioural intention and willingness to interact with other ethnic groups in different social relations is discussed in line with intergroup contact.

**Keywords:** Ethnic perception, behavioural intention, intergroup contact



# HUMAN RIGHTS AND WOMEN'S RIGHTS: THE WAY FORWARD IN THE POST 26<sup>TH</sup> AU SUMMIT

**AKINJOBI-BABATUNDE** Tosin

Department of History and International Relations

Elizade University

IlaraMokin, Ondo State, Nigeria

[kristosin@yahoo.com](mailto:kristosin@yahoo.com)

and

**ADEWALE** Stephen

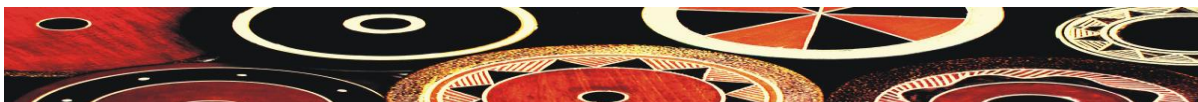
Senior Research Fellow

Africa Dialogue Mission (ADM)

[adewalestephenadeniyi@gmail.com](mailto:adewalestephenadeniyi@gmail.com)

## Abstract

Notwithstanding the colossal challenges assailing Africa at the moment, the political and diplomatic leaders of its over 1 billion citizens resolved to beam flashlight on the issue of Human Rights with a precise focus on the Rights of Women in their 26<sup>th</sup> summit held in Addis Ababa between 21<sup>st</sup>–31<sup>st</sup> January 2016. In spite the recognition and guarantee of women's rights in international and regional human right instruments, and even in the aftermath of the just concluded summit, rights of women are yet to witness the required progress as they continued to be constrained by cultural and religious believes. The fundamental inquiry remains unchanged: what are necessary to be done to make good the promises regarding women's rights? This paper offers a critical examination and assessment of the various existing protocols and policies in place to protect the rights of women and details some practical recommendations on how women's rights and empowerment at various levels can be pursued. The paper maintains that in the light of the essential roles of women in peace, security and development, 2016 should be remarkably remembered as a year the African leaders and decision-makers go beyond paying the lip service to women's rights. It concludes that not only do women's rights make good human rights sense, it would also perpetuate sustainable peace and development in Africa.



## **OGBOO-CHECHE: THE CONCEPT OF A GOOD PERSON IN OSOSO LAND**

**AKINLADE-DANIEL**, Gabriel Oyevesho  
Department of Philosophy,  
University of Lagos  
[oyeveshodaniel@gmail.com](mailto:oyeveshodaniel@gmail.com)

### **Abstract**

This paper examines the concept of Ososo term for a good person (*Ogboo-cheche*) and why it has become a standard measurement of character, behaviour or attitude of an Ososo person. Ogboocheche is a description of good character and moral conduct of a person or group of persons. Among the Ososo people, a person is called *Ogboo-cheche* because of his possession of good conduct, character or moral fibre, i.e. qualities that are worthy of emulation by others or his peers. *Ogboo-cheche* in Ososo language is not just a description of a person's character or conduct but an expression of a person who is not flippant, evil minded, wicked but upright, level headed and flawless in character or behaviour. *Ogboocheche* has its opposite as *Ogboobhie-bhie* meaning a wicked or bad person. With particular focus on *Ogboo-cheche*, Ososo identify some high qualities such a person must possess before he/she can be so described. In the primordial times, an *Ogboocheche* is one who respects the customs, keeps laws of the land, and believes in equity and justice and forces that rule the cosmic order. However, in this paper, we identify reasons for this devaluation of the once venerated concept in Ososo and the challenges of modernity, civilization and social environment on the latter day Ososo man. We also proffer remedies to this social stigma in our community today. The discussion will follow in this format- Introduction; explanation of key concepts, Ogboocheche vs Ogbobhie-bhie, meaning of "Good", Agbo-cheche vs Agbobhie-bhie, redressing the situation and concluding remarks.

**Keywords:** Ogbo-ocheche; Ogbo-obhiebhie; Agbo-ocheche; Agbo-bhiebhie; Concept of "Good"; Primordial Ososo.



**RETHINKING AFRICA DEVELOPMENT: *GLOBALIZATION OF INNOVATION AND THE TRAVAILS OF AFRICAN INDIGENOUS KNOWLEDGE SYSTEM***

**AKINOLA, Adeoye O. & WISSINK, Henry**  
School of Management, IT and Governance,  
University of KwaZulu-Natal, Pietermaritzburg, South Africa  
[Akinola@ukzn.ac.za](mailto:Akinola@ukzn.ac.za)

**Abstract**

The waves of globalization that engulfed Africa and the coercive Westernization of creativity has created an impediment to the resurgence of African indigenous knowledge system. Before colonialism in Africa, there was an evolving pattern of innovations through socialization that would have instigated a different mode of development to the 'Western' developmental paradigm. The study engages with African history of innovations and creativities and explores how globalization of knowledge has impacted on Africa's quest to retain its IKS and instigate sustainable development. The study relies on unstructured interview to aggregate the perceptions of stakeholders in the African Indigenous Knowledge system (IKS) about the need to integrate African IKS into the continent's invention and development discourse. It was found that globalization has impeded African quest to consolidate its existing traditional knowledge, indigenous innovations and practises. The study concludes by reiterating the need for Africa to invest in the promotion and retention of its IKS towards realizing genuine 'African Solution to Africa Problem'.

**Keywords:** Development, Globalization, Indigenous Knowledge System, Innovation.



## AFRICANITY AND AFRICAN XENOPHOBIA: THE PARADOX OF A FAILED VISION

**AKINRINDE** Olawale,  
Department of Political Science,  
University of Ibadan  
[walephobia2007@yahoo.com](mailto:walephobia2007@yahoo.com)

### **Abstract**

The search for sustainable home-made solutions to both internal and external challenges especially the colonialist and neocolonialist epistemologies as well as the Eurocentric construction of African history that Africa is faced with has, in part, led to the call and coining of the concept of Africanity. While this call has, on several occasions, been racially discredited by the West, it has now assumed a pivotal space in Africa's developmental agenda. Again, while efforts geared towards the re-awakening of the consciousness and belief in the African Indigenous system and its capacity to spearhead the much desired goal of Africa's development continue to be intensified, the recent manifestations of the xenophobic attitudes in Africa now negates the spirit of Africanity and the goal of a united Africa, consequently posing a major hindrance to Africa's development. Findings, have however, shown that the concept and propagation of Africanity in the wake of the xenophobic experience in African is largely paradoxical. It has been observed that Africans are equally neck-deep in what this concept is set out to achieve. As a corrective response to the racist and sexist ontology of the West, it has paradoxically failed to illuminate the true Africanness of Africans in contemporary racist, sexist and xenophobic Africa. Consequently, this paper concludes that the whole concept of Africanity in contemporary Xenophobic Africa is paradoxical. It can however turn out to be a reality only when the continent is eventually cleansed from the pathologies the concept is set out to achieve.

**Keywords:** Africa, African Xenophobia, Pathologies, a Paradox



# THE EUROCENTRIC WORLD HISTORY: DECONSTRUCTING THE CONSTRUCTED AFRICAN HISTORY

**AKINRINDE** Olawale  
Department of Political Science,  
University of Ibadan  
[walephobia2007@yahoo.com](mailto:walephobia2007@yahoo.com)

## Abstract

Poverty, corruption, bad leadership and violence among others have been identified as threats to the existence of the African race but none of these internal pathologies is more threatening than the Eurocentric construction of African history. While history gives a sense of belongingness, identity, belief and the historical processes needed to facilitate the productive capacity in a society as postulated by Karl Marx, African history has been maligned, denied, downplayed and to say the least, barbarically constructed through the machinations and neo-imperialistic grip of the world systems by the West, thereby weakening Africa's indigenous knowledge and productive systems capable of facilitating its developmental aspirations. With little or no appreciable results recorded in Africa's quest to deconstruct the western construction of its history, the deliberate denial of, and the barbaric construction of the African history by the West has negatively resulted in loss of faith in the historical uniqueness and productive capacity of Africa by the African people. This paper however concludes that the constant denigration and downplaying of African history by the West poses a greater threat to the continued existence of the African race than Africa's domestic issues, and that unless conscious efforts are made to deconstruct the constructed African history by the West amongst its people, Africa's development agenda may never see the light of the day.

**Keywords:** Africa, African History, Constructed African History, Deconstructing the Eurocentric Construction of African History, Africa's Development



## MODERN AFRICAN CHILD AND TROPE OF IDENTITY RECONSTRUCTION IN *THE BOTTLED LEOPARD*

AKINSETE, Charles Tolulope  
Department of English,  
University of Ibadan  
[tolu304@gmail.com](mailto:tolu304@gmail.com)

### Abstract

The paper extends beyond the portrayal of Chukwuemeka Ike's *The Bottle Leopard* as the postcolonial text which describes the colonialized African society. It interrogates the disillusionment that characterizes the Modern African child in the quest for self-assertion and search for identity. Due to the colonial encounter, the indigenous identity of the African Child has suffered disapproving retrogression, resulting into lack of confidence in African values. This assertion remains the thrust in this novel, as the protagonist, Ugochukwu Amobi, struggles to discern, comprehend and control himself in a complex world that keeps him perpetually confused about truth and reality. The novel in a way pontificates at the overbearing influence of Western empiricism over sacrosanct phases of African philosophy. This paper therefore argues that the Modern African child today is still much of a victim of colonialism and remains at a crossroad in the unending search for self-discovery. It further portends, through the central character of the novel, that many African children are not only mentally tabula rasa as regards their native culture, but lack enough capacity to understand their roots, given the complexities and instabilities that characterize contemporary African societies in the face of modernity. This paper submits that the African child has been neglected in terms of self-discovery, and foregrounds Chukwuemeka Ike's stance that Western education, though part of the development of Modern African Child, cannot provided all answers to African ways of life.

**Keywords:** Modern African Child, Identity Reconstruction, Self-Assertion, Decolonization, Postcolonialism





# REPRESENTATION OF CHANGING FAMILY STRUCTURE IN SELECTED NIGERIAN PROSE FICTION

**AKINYELE, Akinbimpe Akintayo**  
**Department of English,**  
**University of Ibadan, Ibadan, Nigeria.**  
[teley88@yahoo.com](mailto:teley88@yahoo.com)

## **Abstract**

This paper explicates the institution called family, its implication in the society, the gradual eroding values as a result of excesses and failure of the ruling classes. It reiterates the fear that the degeneration of family may be a continuous process, unless there is a positive value shift in national polity. Using postcolonial and psychoanalytical theory, this paper critically examines the extent to which the selected Nigerian Prose fiction has successfully linked family disintegration to the present socio-political entanglement in Nigeria, as representation of African nations and the various family psychological issues explored in the novels.



**RELIGIOUS CONVIVIALITY AND THE ECLIPSE OF THE TRADITIONAL:  
REFLECTIONS ON *ORISAKIRE***

**AKOBI**, Benjamin O.

Department of History and International Studies,  
College of Humanities and Culture (Ikire Campus),  
Osun State University, Osogbo, Nigeria

[benjamin.akobi@uniosun.edu.ng](mailto:benjamin.akobi@uniosun.edu.ng), [joyson2020@yahoo.com](mailto:joyson2020@yahoo.com)

**Abstract**

One of the fundamental impacts of European incursion into Africa was the religious reconfiguration of her societies including those of the Yoruba ethnic group in Nigeria. The pre-colonial contact and colonial domination of Africa has left indelible footprints in various spheres, especially in the religious terra firma. An overwhelming religious transformation of African societies exemplifies the radical but gradual uprooting of African traditional religion. The causative factors are often traced to the introduction of Islam, Christianity, and colonialism with its attendant westernization of African societies. This study highlights the factors responsible for the crippling and descent into obscurity of *Orisakire*, which had been the chief deity of Ikire - a Yoruba community in Southwestern Nigeria. In Ikire, the two prominent religions of Islam and Christianity, while competing for space and dominance, have been able to exploit shared religious ethos and other contingent factors to achieve the displacement of traditional religion in socio-cultural reckoning and development.



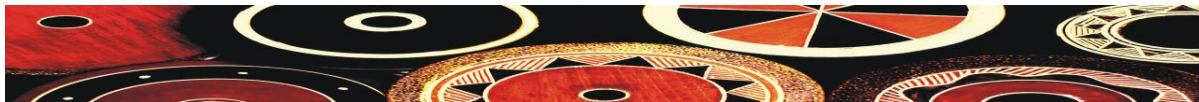
**A DISCOURSE OF EXILE AND CULTURAL MULATTORISM IN CHIMAMANDA NGOZI  
ADICHIE'S *THE THING AROUND YOUR NECK***

**AKUJOBI, Remi**  
Department of English and Literary Studies  
Federal University, Lokoja  
Kogi State, Nigeria  
[remiakujobi@yahoo.com](mailto:remiakujobi@yahoo.com)

**Abstract**

The issue of exile and cultural mulattorism are part of the legacies of colonialism and these issues create the problem of identity and sense of home or belonging among many Africans, especially in contemporary Africa. More than ever also Africans are faced with the problem of dealing with these issues and the effects of exile (as immigrants) and “cultural mulattorism” in terms of managing diversity, pluralism, intolerance, and poverty, as well as the perils of ‘unbelonging’. This paper pays attention to the issue of exile in the context of economic, social political disillusionment and cultural mulattorism in terms of how the exiled handles them. This paper further draws upon the literary representation as the ‘voice’ that brings forth the hues and cries of disconnection and disillusionment in the consequences of the nature of Africa as a former colonial balkanization and poor African leadership. Drawing upon the postcolonial arguments, particular attention is paid to the place of the writer in depicting these issues using chimamanda Ngozi Adichie’s *The Thing Around Your Neck* in order to illustrate the multidimensional significance of the theme of exile and the notion of mulattorism. By so doing, the paper is also concerned with the construction of belonging and mulattorism or dual mentality through the dealings of the exile both at home and in countries of destination in the West.

**Key Words:** Exile, Cultural Mulattorism, Belonging and Post-Colonialism



## DRAWING BLOOD WITH WORDS: WOLE SOYINKA, AFRICANITY, AND AUTOBIOGRAPHY

ALABI, Adetayo  
Associate Professor  
Department of English  
University of Mississippi  
University, MS 38655  
[aalabi@olemiss.edu](mailto:aalabi@olemiss.edu)

### Abstract

In the conclusion to my *Telling Our Stories: Continuities and Divergences in Black Autobiographies*, I suggest that the constructed nature of the autobiographical genre--its contentious attribute and the understanding that the story ends before the narration starts--makes it particularly amenable to volatile and combative exchanges, a kind of ping-pong dialectics or what Richard Terdiman might call a discursive and counter discursive encounter with the ultimate goal of getting justice by each of the parties concerned. This dialectics of combative exchange is the result of the descriptions and counter references of Wole Soyinka, President Olusegun Obasanjo, Governor Olagunsoye Oyinlola, and Governor Gbenga Daniels to one another in their auto/biographical works and statements. In Soyinka's case, by responding to his description by others, he changes the subject of the discourse and he becomes the focus and not the object of other people's imagination. Life writing provides Soyinka the genre to tell his story, to project his Africanity and his sense of self and community, and to counter what others said about him, just like how colonized Africans represented their Africanity in response to stereotypical tales about them by their colonizers in colonial writing. How Soyinka uses non-fiction to show his Africanness and respond to auto/biographical writings about him, following and extending the classic definitions of the genre and "drawing blood," as he promised, and getting justice in the process, will be the focus of this paper. The primary text for analysis is Soyinka's *InterInventions: Between Defective Memory and the Public Lie- A Personal Odyssey in The Republic of Liars* (Ibadan: Bookcraft, 2015, 136pp).



## ONLINE PROPAGANDA AND SOCIAL MEDIA: A STUDY OF KONY 2012

**ALADE, Moyosore**  
Department of Mass Communication  
College of Management & Social Sciences  
Redeemer's University, Ede  
Osun State  
[adenijim@run.edu.ng](mailto:adenijim@run.edu.ng)

### Abstract

The aim of this article is to study the presence or absence of propaganda elements in the Kony 2012 video campaign, a documentary created to make Ugandan war criminal, Joseph Kony e-famous as well as get him arrested. This study evaluates the effectiveness of the social media in disseminating propaganda messages and symbols represented in the Kony 2012 video. The evaluation was carried out using the propaganda techniques created by the Institute of Propaganda Analysis (IPA) as well as the 10-point framework created by Jowett & O'Donnell (2012). More of qualitative content analysis was used as the research method with the Propaganda theory, Uses and Gratifications theory, Resource Mobilization theory and Technological Determinism theory forming the theoretical framework. Data obtained from the study revealed that to a very great extent, elements of propaganda were evident in the Kony 2012 video campaign and the social media was very effective in disseminating propaganda messages.

**Keywords:** Online Propaganda, Social Media, Kony 2012, Joseph Kony



## RETHINKING THE PRIMITIVISM IN YORUBA ETHNOMEDICINE FOR CONTEMPORARY RELEVANCE

**ALAFE**, Aanuoluwapo Fifebo  
Department of Philosophy,  
Adekunle Ajasin University, Akungba-Akoko, Nigeria  
Email: [fifebo@gmail.com](mailto:fifebo@gmail.com)

*Foolish the doctor who despises the knowledge acquired by the ancients.  
-Hippocrates*

### **Abstract**

It has become a recrudescant cancer to blame failures in Africa on the concomitant effect of colonialism. When discussing traditional African medicine, it is not uncommon to find claims like modern medicine have overshadowed traditional medicine and the fact that the government has not given traditional medicine its due recognition. Since independence, one would have expected that alibis as this should not rear their heads. However, as a result of advancement in science and technology, traditional medicine is denigrated as being primitive, unscientific, and orthodox. The problem is that the case of primitivism against Yoruba traditional medicine has made gloomy and dimmed its relevance and effectiveness in contemporary times. Hence, there is need to rethink African traditional medicine towards rejigging and revitalize it for sustainable health care delivery in contemporary society. This work critically examines past practices of Yoruba ethnomedicine and the accusation of primitivism against it. Beyond this, it examines contemporary practice and seeks to advances way forward for its practice in the future in order to contribute to sustainable health care delivery. It employs the qualitative method of writing using the critical, analytic and prescriptive tools.

**Keywords:** Ethnomedicine, Yoruba, Primitivism, Science and Technology.

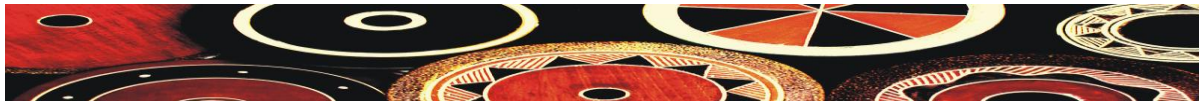


## INDIGENOUS MEANS OF COMMUNICATION IN CONTEMPORARY YORUBA CULTURE

**ALAKA**, Oluyemi Bose  
Dept of Adult Education  
University of Ibadan.  
Nigeria  
[yemiyemiaca@gmail.com](mailto:yemiyemiaca@gmail.com)

### **Abstract**

Despite colonization, modernization and imposition of western culture on all aspects of African identity; the indigenous African culture remain much relevant in some area of life and such as made the concept of africanity thought provoking and encouraging for scholars in literature and related fields. The identified area of concern to this paper is the issues of communication. It has been observed that man being a social animal cannot but communicate. Hence, communication is ingenious to man and every human community since inception has it means of communication in relation to culture and events such as marriage, death and arrival of a new child. Therefore, this paper presents means of communication within indigenous African culture that has not been eroded by modern culture.



## **AJERE: AN ALTERNATIVE PERSPECTIVE OF NIGERIA UNITY IN DIVERSITY**

**ALIMI, Shina**

Department of History, OAU, Ile-Ife, Nigeria

[shinaalimi@gmail.com](mailto:shinaalimi@gmail.com)

and

**JOHNSON, Sesan Michael**

Department of History, OAU, Ile-Ife, Nigeria

[smbafrica@gmail.com](mailto:smbafrica@gmail.com), [info@smbafrica.org](mailto:info@smbafrica.org)

### **Abstract**

This paper proposes the use of an alternative position of analysing Nigeria's unity in diversity amidst its amalgamation, premised on the principle of *Ajere* - the perforated pot. Fundamentally, *Ajere* (the perforated pot) *Perspective* as hypothesised in this paper is a concept conjured on the Yoruba milieu, teleology and cosmology. Exclusively, the concept of *Ajere* is derived from the application and adoption of an ideology constructed on a Yoruba pottery type in our understanding and interrogation of the political configuration and ethnic characterization of Nigeria. Furthermore, this paper interrogates and reconceptualises the three Yoruba concepts of *alajobi* (consanguinity), *ore* (friendship), and *alajogbe* (co-residentship) within the paradigm of *Ajere Perspective* and the *theory of Unity in Diversity*. The paper adopts a historical methodology where historical & ethno-sociological facts are juxtaposed to elicit historical conjectures, trajectories and prognoses. Significantly, this paper posits that, there arises in Nigeria, therefore, the need to create a national ethos, premeditated strategy and orientation that would truss the varied tribes, cultures, peoples, creeds and communities to the core national identity; and instil in them a sense of loyalty, connectedness, nationalism and patriotism to national identity and orchestrate socio-political and economic architectures that would lead to edifying stability, uncontested peace, unprejudiced coherence, upright growth, renewable progress and sustainable development.

**Keywords:** Nigeria, Amalgamation, Unity in diversity, National integration, *Ajere*





**BETWEEN GOVERNMENT POLICIES AND FUNDAMENTAL HUMAN RIGHTS: AN  
EXAMINATION OF GOVERNMENT'S DISPOSITION TOWARDS THE INTERNALLY  
DISPLACED PERSONS IN ABUJA**

**ALIMI, Shina**  
Department of History, OAU, Ile-Ife, Nigeria  
[shinaalimi@gmail.com](mailto:shinaalimi@gmail.com)  
and  
**ADEWALE, Stephen**  
Senior Research Fellow  
Africa Dialogue Mission  
Abuja  
[stephenadewale2@gmail.com](mailto:stephenadewale2@gmail.com)

**Abstract**

As the number of internally displaced persons (IDPs) fleeing conflict, violence and persecution drastically increases in Nigeria, a re-examination of the government's disposition towards the displaced persons has become imperative. Although the government of Nigeria, in line with the Convention for the Protection and Assistance of Internally Displaced Persons in Africa (otherwise known as 'Kampala Convention'), acknowledged the IDPs as one of the country's most vulnerable people, it would appear that the adoption of the Kampala Convention by the Nigerian government remains in principle. Therefore, this study examines the claims of human rights abuses levelled against the Nigerian government and assesses the prospect of an effective, or defective as the case may be, of internal enforcement mechanism. The data for this study were collected through oral interviews with 168 IDPs in Abuja. The first part of the paper suggests that there exists wide gulf between government's proclaimed policies and its actions towards IDPs in Nigeria, while the second part documents the range of strategies adopted by the Nigerian human rights movement, and argues that these tactics have contributed to the improvement in the living conditions of the displaced people. Overall, the paper concludes that human rights movement still remains the last defence for those who are left back and left behind in Africa, as they have the capacity to influence policy at the enforcement stage, even in particularly challenging areas such as the enforcement of human rights instruments like Kampala Convention.



## THE INTELLECTUALITY OF AFRICAN PROVERBS IN LITERARY WORKS : CASE STUDY OF *RERE RUN*

Alade Joyce Redeemers University ede Osun State.

[aladej@run.edu.ng](mailto:aladej@run.edu.ng)

### INTELLECTUALITY OF PROVERBS IN AFRICAN LITERATURE: A CASE STUDY OF OKEDIJI'S "*RERE RUN*"

ALADE Joyce

Department of Foreign Languages  
Redeemer's University Ede, Osun State

#### Abstract

There is need for Nigeria to reject the denigration of her culture; having some of the richest languages in Africa which can be exploited to showcase our heritage. This paper focuses on the importance of proverbs, an aspect of African languages which is the body of spoken and written words, through which the society preserves its treasured cultural heritage thereby maintaining its continuity and pride of existence. The usage of proverbs and sayings in Africa, key elements among others, which are relevant to African literature emphasize the richness of the style of an African author. Proverbs remain a key aspect in daily expressions as they reflect the ideologies of a linguistic community. This paper employs Sternberg's triarchic theory of intelligence (1985) to show the prowess of African culture found in the proverbs presented in the work we have chosen. Proverbs used by Oladejo Okediji in *Rere Run*, (1973) translated into French by Ajiboye (2003) show the special use that can be made of language to express the Yoruba culture; they resemble precious pearls which provide information and allow Francophone readers to taste of the literary flavor of proverbs and better appreciate the stakes of the Yoruba culture. The use of African Proverbs in a literary work (re)written in a foreign language may be considered as the regeneration of the African tradition for that culture and other African values are to be protected from the total domination of foreign influences.

**Key Words:** Proverb, African Literature, Intellectuality.



## SUSTAINING NATIONAL DEVELOPMENT THROUGH INTER-ETHNIC COOPERATION

**ALLIYU, Nurudeen & ADEKOYA, Adewunmi David**  
Department of Sociology and Psychology  
Olabisi Onabanjo University, Ogun State, Ago-Iwoye, Nigeria  
[adekoyadav@gmail.com](mailto:adekoyadav@gmail.com), [octomay07@yahoo.com](mailto:octomay07@yahoo.com)

### Abstract

In nation building, inter-ethnic cooperation is an important element necessary for a country to develop. Nigeria is a country which consists of so many ethnic groups which makes up the composition of the country. A sustainable relationship between these ethnic groups is in an atmosphere of cooperation, cohesion and unity is most vital for the country. The three known ethnic groups in this country (Hausa's, Igbos and Yorubas) have to transcend beyond personal gain and interest to create and possibly sustain any meaningful ethnic and national development. For Nigeria, the three brothers are not brought together by accident. There is a strong bond that binds us all into a woven fabric of community, brotherhood, and ultimately development. Nation building is not the job of an individual. It requires the collective efforts of all concerned to see the light at the end and not only to run away for greener pastures but to make the current pasture greener for everybody concerned and connected with such a productive and virile land as Nigeria. This paper focuses on the three main ethnic groups of the country and ways by which a sustainable cooperation will be between the three ethnic groups. This study aims at finding and recommending suitable ways for achieving inter-ethnic Cooperation for national development. The study made use of secondary data in collecting data for this paper and utilized data from previous studies, journals, articles, papers, reports, newspapers. The chronological and thematic methods were used in gathering previous data.

**Keywords:** Ethnicity, conflicts, cooperation, development



## CHIEFTAINCY AND TRADITIONAL JUDICIAL SYSTEM IN YORUBALAND

ALO, Lawrence Kolawole

Department of History and International Studies  
Redeemer's University, Ede, Osun State.

### Abstract

African States have had a flourishing system of administration far before the advent of colonial rule. The viability of African governance institutions is observable in the thriving history of several states in Africa. The Yoruba of south-western Nigeria is not an exception. Evidences are replete about the effectiveness of its socio-political and judicial institutions. In Yoruba land, the family is the watershed of political structures and administration. A chief's function as a leader in his domain is cumulatively military, religious cum cultural, administrative, economic and judicial. In pre-colonial Yoruba land, there was judicial machinery for hearing and resolving disputes and for dealing with serious offences such as manslaughter, murder, adultery and so on. With a view to examining the effectiveness of the administration of justice in traditional Yoruba society, this study analyzes the chieftaincy and judicial system in pre-colonial Yoruba land with a view to showing that; there was an enduring governance institution and judicial system. This study concludes that the successes recorded by the traditional machinery of adjudication was the sub-structure on which colonial administrative and judicial institutions were built; as manifested in the Indirect System and the metamorphosis from the Native Courts to the Customary Courts.



# FRONTIERS OF INTERACTION IN PRE – COLONIAL AFRICA: A STUDY OF THE SYMBIOTIC RELATIONS OF WEST AFRICA'S ENCOUNTER WITH THE ARABS

ALUEDE Jackson A.  
Department of History and Strategic Studies,  
University of Lagos, Nigeria  
[majesticjack22@gmail.com](mailto:majesticjack22@gmail.com)

## Abstract

Several works have been written on the contributions of the Arabs and Arabic sources to African history. However, some of the works written by Eurocentric writers on the contact between the Arabs and the West Africans in particular in the pre-colonial period, were prejudiced towards Africans south of the Sahara. These works denied the Africanity of the West Africans as a people incapable of any historical consciousness, nor able to evolve genuine institutions, without the support of the Arabs from North Africa. For some, the Sahara was an impenetrable space preventing any intermingling of ethnic groups and peoples or any exchange of goods, beliefs, customs and ideas between the societies that had evolved on either side of the desert. This erroneous conclusion argued on the concept of the Hermetic frontiers, denies the contact between civilisation in North Africa and south of the Sahara. The fallacious account of the contact between North Africa and West Africa have been refuted by Africanist and African history, thanks to the works of African boundary historians which have revealed different phases of the frontiers of interactions in the continent prior to the arrival of the Europeans. This paper argues that the frontiers of interaction between the Arabs and the peoples of West Africa was symbiotic in the various facets, contrary to the deliberate misconceived interpretation of the continent history by some European writers.

**Keywords:** Africanity, Eurocentrism, Frontiers, Islam, Trans-Saharan trade



## **AFRICAN PENTECOSTALISM AND THE ISSUE OF PROPHECY: A CASE STUDY OF GOD'S LOVE TABERNACLE INTERNATIONAL, ILÉ-IFÈ**

**ALUKO**, Oluwasegun Peter  
Department of Religious Studies,  
Obafemi Awolowo University,  
Ile-Ife, Nigeria  
+234(0)805-508-9002  
oluwasegunpeteraluko@yahoo.co.uk  
segmoroc@gmail.com

### **Abstract**

In Nigerian Christianity, three main groups exist namely: Mission churches, Aladura churches and Pentecostal churches. These three groups make use of prophecy but in different degrees. The Aladura churches are perceived to be at the fore-front when it comes to the issue of prophecy. This can be viewed from the various roles the prophets play in ensuring that the people get one prophecy or the other which are peculiar to each individual. This has brought about people tramping into the Aladura churches to know the past, present and the future things about their lives. From the foregoing, Pentecostal churches are not often seen as a place where people can get a personal prophecy. Thus, the study seeks to discuss the phenomenon of prophecy in God's Love Tabernacle as a Pentecostal Church in Ilé-Ifè. It examines the roles being played by the charismatic leader (Pastor 'Segun Obadje) who is also acting as the 'prophet' in this Pentecostal church. It also evaluates the influence of prophecy on this particular church and its congregation in Ilé-Ifè. The study concludes that prophecy in this selected church had positively affected the psyche of the members in knowing that they were the prophets of themselves, having the Scripture (Holy Bible) which is serving as guide in their daily lives. The data collected were analysed using a combination of phenomenological and sociological methods.

**Keywords:** African, God's Love Tabernacle, Ilé-Ifè, Pentecostalism, and Prophecy



# **FEMINISM, DEVELOPMENT AND RELIGION: AN ADVENTURE INTO AFRICAN WOMEN'S PLIGHTS**

**AMUSAN**, Lere  
and  
**TOMODI**, Tshegofatso Hazel

## **Abstract**

Feminism advocates for equal rights, which encourage balance of economic distribution, political inclusivity and social justice. The theory has matured throughout the 21st century contrary to religious belief that relegates women to a second fiddle through patriarchy entrenchment. African women have challenged Christianity, Islamic and Hinduism pro-masculine perspectives in governance and socio-cultural practice. As if this is not enough, colonialists also subscribed to this notion until recently due to their contradictive and hypocritical position. Recently, awareness in the form of equality and gender sensitive have taken a centre stage in development agenda based as forcefully put forward through Millennium Development Goals (MDGs) and contradictory Sustainable Development Goals (SDGs). As much as there are some biological differences in men and women, political space, socio-cultural advancement and economic opportunities should be on equal footing for holistic development. It is worth mentioning that the use of religion to blindfold women era has passed and new era of globalisation brings some positive development on the question of gender equality. It is the intention of this paper to examine development in Africa through feminist perspective.



## **PARTNER OR PREDATOR? AN APPRAISAL OF THE WORLD BANK INVOLVEMENT IN AFRICA'S HEALTH SECTOR**

**ANAEMENE Benjamin Uchenna**

United Nations University International Institute for Global Health Malaysia

[anaemene@unu.edu](mailto:anaemene@unu.edu), [anaemeneb@run.edu.ng](mailto:anaemeneb@run.edu.ng)

### **Abstract**

There is no doubt that by the early 1990s the World Bank has become a dominant force in international health. This development is informed by two factors. First, is the Bank's ability to mobilise large financial resources. The second reason is related to the opportunity created by the crisis that engulfed the World Health Organisation between 1988 and 1998, which paved the way for the Bank to move into the vacuum created by an increasingly ineffective WHO. Some scholars have argued that the Bank's increasingly involvement in the health sector as unproblematic, stating that it is a reflection of the Bank's increased sensitivity to poverty and its growing sophistication. On the converse, this paper argues that missing from this argument are discussions on the Bank's undemocratic governance and decision making and how the neo-liberal policies (pro privatization policies and practices such as structural adjustment programmes SAP) advocated by the Bank and its sister institutions have provoked or worsened economic conditions in Africa and the attendant health effects. The paper also contends that the Bank approach to health sector lending has exacerbated poor health outcomes by reducing access to health services in Africa for those unable to pay for care in newly privatized systems, which focus on cost recovery.





## **TIV METAPHYSICS, AFRICAN KNOWLEDGE AND THE QUEST FOR DEVELOPMENT IN THE 21<sup>ST</sup> CENTURY**

**ANJOV, Terfa Kahaga**  
Department of Philosophy  
Federal University Lafia  
Nasarawa State, Nigeria  
[anjovterfa@gmail.com](mailto:anjovterfa@gmail.com)

### **Abstract**

The task of a philosopher has become questionable with the growth of empirical and pure sciences. There is no need for the study of philosophy due to the fact that the queen of all sciences has been broken down into smaller pieces which are capable of standing on their independent selves. This notion of philosophy is a wily wish imagination. Nevertheless, it has a serious negative impact on traditional sources of knowledge in Africa. However, it has become clear that the understanding of Tiv metaphysics as an African source of knowledge is highly critical to the development of the capacity of human beings to cope with the ever changing world. It is with the aid of metaphysics that we are sure of the chance of stabilizing and transforming the nature of humanity in a way that can truly satisfy the desire of members of any society. The realization of this goal will go a long way in coordinating a cordial relationship between science, culture and development. This paper stimulates an examination of the contributions of Tiv metaphysics towards achieving a greater understanding of the problems of human nature and how such desirable understanding can further contribute to the eradication of the prevailing state of underdevelopment in most parts of Africa. The paper concludes by challenging the western insensitivity to issues of immorality under the guise of conflicts and terrorism in the name of freedom of expression.



# KNOWLEDGE-FLOW ON AFRICA AS CULTURAL EXPROPRIATION: A FANONIAN EVALUATION

Anthony Okeregbe, PhD  
Department of Philosophy,  
University of Lagos, Nigeria.  
[tonyokeregbe@yahoo.co.uk](mailto:tonyokeregbe@yahoo.co.uk), [aokeregbe@unilag.edu.ng](mailto:aokeregbe@unilag.edu.ng)  
Phone: 08033926863

## Abstract

Although globalization with its advance in technology and cross-fertilization of ideas has many benefits, in certain areas of non-tangible contribution it reveals an asymmetry that is harmful and deliberately inimical to the survival of Africa and other Third world nations. One prominent area of this harmful asymmetry is in the global knowledge-flow about Africa and Africans and their effect on intellectual development. What do we disseminate about Africa that the African would cherish as his intellectual heritage? How do we disseminate them? And through which medium do we disseminate them? This paper maintains an Afro-pessimistic position by arguing from the internalist viewpoint that the African researcher wallows in self-condemnation to the intellectual, cultural possession of the West. The reason for this position is threefold. It posits, firstly, that the African scholar is a marginal man in the politics of knowledge; secondly, that the relevance of discourse on Africa is determined by western scholarship; and thirdly, that the linguistic medium of disseminating 'African truths' is foreign. Drawing insight from Fanon's radical decolonization thesis, this paper proposes a conscious, deliberate and revolutionary acculturation of the African mind through a revisionist epistemology of history. Other than this, Africa will continue to be consumers of second-hand recycling of her own ideas and values, through injurious devices of cultural expropriation.

**Key words:** Globalization, African scholar, Fanon, cultural expropriation



# FROM ACCOMMODATION TO EXPULSION AND RESTRICTION: CHANGING PATTERNS OF GHANAIAN REACTION TO WEST AFRICAN MIGRANT WORKERS, 1969 AND BEYOND

**AREMU** Johnson Olaosebikan  
Department of History and International Studies,  
Faculty of Arts, Ekiti State University,  
P. M. B. 5363, Ado – Ekiti, Nigeria.  
[johnsonolaosebikan@gmail.com](mailto:johnsonolaosebikan@gmail.com)

## Abstract

This research discusses the changing patterns of relationship between Ghanaians and migrant workers from West African countries since the pre-colonial era. It identifies three stages of interaction in natives-migrants relations. These are: the era of accommodation which coincided with the pre-colonial era up till independence; the era of expulsion which occurred in the immediate post-independence period and; the era of restrictions which has been on since the post-expulsion period. Interrogating these stages, the paper examines the various factors that instigated the trooping of migrant workers to Ghana during the pre-colonial and colonial periods. It further examines the factors that prompted Ghana to accommodate such a large influx of alien population during the periods. The paper is further committed to an in-depth analysis of the genesis of expulsion of West African migrant workers by the Ghanaian Government in November 1969 and the rationale for restriction policies against alien workers since then till date. The study employs the historical method of research and analysis. Data will be generated through library research, oral interviews and participant observation method. Data obtained will be subjected to critically analysis using qualitative technique.

**Key Words:** Aliens, Expulsion, Ghana, Migrant workers, Migration



UNDERSTANDING SOCIO-POLITICAL ORGANIZATION ON THE NIGER-BENUE  
CONFLUENCE: RECENT EXCAVATIONS AT OKETE-KAKINI PALACE PRECINCT, IDAH,  
NIGERIA

**ARIBIDESI Usman, Ph.D**  
Arizona State University  
Tempe, AZ 85287, USA  
Phone: 480-275-1694  
Email: [Usman@asu.edu](mailto:Usman@asu.edu)

**Abstract**

Scholars have long recognized the Niger-Benue Confluence as one of the extensive contact zones in Nigeria and crucial to understanding issues related to migrations, trade, slave raiding, and interregional cultural connectivity among societies of the region. One of the fascinating developments in the area before the 19th century was the rise of kingdoms and their distinctive features of social complexity. The development of Igala polity and its widespread influence in the region before the 19th century may be related to socio-economic networks with other groups in the region. We believe that a better-defined picture of settlement-level political and economic organization is a necessary first step toward understanding the structure of interaction in the Niger-Benue confluence. This paper is based on our recent ethno-historical and archaeological fieldwork conducted at Idah, the political center of the Igala people. The paper will report the recent excavations at Okete-Kakini site near the king's palace in Idah. Okete-Kakini was the residential area of Attah's eunuchs (amonoji), one of the two major palace officials of Attah. The aim of the investigation is to examine the activities of the palatine elites through an examination of their material culture found in archaeological excavations. It is thought that the members of the palatine groups, like the formal elites, used their settlements and their day-to-day consumption to exhibit their status.



# RELIGIOUS TOLERANCE AS EMBODIED IN AFRICAN COSMOLOGY PRIOR TO CHRISTIANITY AND ISLAMIC CONQUEST: CASE STUDY OF THE YORUBA

**ARIWOOLA Samuel A**  
Department of Sociology,  
University of Ibadan  
Ibadan, Nigeria.  
[ariwoolaakinwale@gmail.com](mailto:ariwoolaakinwale@gmail.com)

## Abstract

This paper explores the spirit of tolerance demonstrated by Indigenous African Inhabitants (IAI) in spite of their diverse religious creeds. It argues that IAI considered all religions as one and regarded religions as man's efforts in making sense of life, universe and world beyond. The paper posits that the religious rivalry, bigotry and wars that African nations are besieged with are alien to their cultures and have resulted from importation of claims of superiority over other religions and rivalry between extremist adherents of Christianity and Islam. The traditional Yoruba society is the case-study in this paper. The paper examines the following themes: convergence among Yoruba Deities as a basis for religious tolerance, notable tolerance beliefs among the traditional Yoruba, Ifa-Corpus as the source of Yoruba tolerance beliefs, incursion of foreign faiths and religious intolerance. This paper concludes that the panacea to terrorism and religious crises pervading African societies today lies not in the use of military force alone but also in a return to the spirit of tolerance as taught and demonstrated by African ancestors through indigenous agencies of socialization.

**Key words:** Religious tolerance, Beliefs, African traditional religions



# RE-CONSTRUCTING AND RE-INVENTING NATIONAL IDENTITY IN AFRICA THROUGH CIVIC EDUCATION: A FOCUS ON NIGERIA

**AROGUNDADE A. Martins**  
School of Communication & Liberal Studies  
Department of General Studies  
Lagos State Polytechnic,  
Ikorodu  
[afolabymartins@yahoo.com](mailto:afolabymartins@yahoo.com)

## Abstract

Identity and citizenship questions remain one of the major challenges facing the survival of most African states. In Nigeria for example, since the first republic, through successive military and democratic regimes that followed, attempts at addressing the challenges of these Siamese questions have become cardinal focus, yet, violence of various kinds has continued to threaten the co-existence of the country. The unabated violent conflicts that heralded the resurgence of democratic rule have further deepened the crisis of identity and citizenship in the country. This paper attempts to historicize the construction of identity and citizenship questions in pre-colonial, colonial and post-colonial Nigeria. In this regard, the paper raises fundamental questions such as, (i) who is a Nigerian citizen and what is the construction of his/her identity? (ii) why do citizens in Nigeria dispense violence (like ethnic, religious, tribal, sectarian amongst others), (iii) what efforts have successive governments made in order to minimize these violent-conflicts so as to promote shared values among citizens in Nigeria? To address these questions, the paper advocates that engaging the tool of civic education which exemplifies one of the core prerequisites for national identity, national integration and development in a multiethnic state like Nigeria.

**Keywords:** Identity, Citizenship, National identity and Civic education



## ORÒ ÀGÓ: AN ANTIDOTE TO PREMATURE DEATH AND FAILURE IN LIFE.

**ARÓWÓŞĚGBĚ**, Deborah Bámidélé  
Department of Linguistics and languages,  
Adékúnlé Ajásin University, Àkùngbá-Àkókó  
[dbamidelearowosegbe@gmail.com](mailto:dbamidelearowosegbe@gmail.com)

### Abstract

Children are important to the parents, to the community and to the nation at large. They are our future; they are the makers of man. Woman is the mother of mankind; what she encounters before her child grows increases her zeal for the child. She does anything she could to see that her children prosper in life. This study therefore, examines orò Àgó; an indigenous method of protecting and blessing children in Ọwò Local Government Area of Oñdó State in order to investigate the role of women therein. Womanism is used for the work. Womanism is the totality of feminine self-expression, self-retrieval and self-assertion in positive cultural ways. It is based on the culture and custom of the people. Findings show that orò Àgó emerged to avert evil like untimely death and failure in life among mothers giving birth to the same sex for three consecutive times and their children. It also reveals that women use power associated with labour pain to save the lives of their children and also to bless them. It is observed that only women are made to suffer for the prosperity of their children while men play no significant role. The womanist theory employed reveals that the confinement given to mothers alone is based on societal notion that has assigned that role to women. In the light of these findings, the paper suggests that it is high time the society changed their perception of women.

**Keywords:** Orò Àgó, Alágòó, Ìyá alágòó, Abàlùfàn, Antidote



# LOCAL PEOPLE'S BURDEN OF MOVEMENT OF GOODS AND NON-MOTORIZED TRANSPORT IN AFRICA - NIGERIA

**ASIYANBOLA, R.A., ADEBAYO, O.H. and DEMURIN, A.D.**  
Department of Geography and Regional Planning  
Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria,  
[rasiyanbola@gmail.com](mailto:rasiyanbola@gmail.com), [adebayooluwasegunhezekiah@gmail.com](mailto:adebayooluwasegunhezekiah@gmail.com)

## Abstract

The study evaluates the role of non – motorized transport in the movement of local people's goods with a focus on Mile 12 Market in Kosofe Local Government Area of Lagos, Nigeria. The research questions which the study addresses include: What are the socio – economic characteristics of the operators and users of non – motorized transport? How are non – motorized transport operated? What are the problems confronting the use of non – motorized transport? How effective are non – motorized transport in the movement of goods? The data for the study was obtained through primary and secondary sources. The primary data was collected through administration of questionnaires, direct observation and interviews conducted in 2015. A total of eighty (80) questionnaires were administered. The data collected was analysed using descriptive statistical methods which includes the use of frequency analysis and percentages. Findings include that majority of the operators are male and they use wheel barrow. Most of the operators indicated that financial and health problems affect their operation. Majority of the operators indicated that government do not provide incentive to them. The study shows that majority of the users are females, married and did not owned vehicle. Majority of the users use it because it is readily available. However, they are poorly organized. In case of loss of freight, it has always been difficult to track down the operators to receive forgotten goods or lost items. Policy implications of the findings towards alleviating local people's travel burdens are discussed in the paper.

**Keywords:** Transport; Non-motorized transport; Local people; Travel burden; Movement of goods; Urban market; Lagos; Nigeria





## **CULTURAL EXPRESSION IN DESIGN: A CASE STUDY OF AFRICAN-AMERICAN AND NIGERIAN DESIGNERS.**

**ASOJO**, Abimbola O.  
University of Minnesota  
and  
**JAIYEoba**, Babatunde E.  
Obafemi Awolowo University

### **Abstract**

In 2010, the United States Census Bureau estimated that ethnic minorities make up 36.3% of US population. The United States is a multicultural society, with more than one in three Americans belonging to a minority group. Although the implications of the increasing cultural diversity of our society have been recognized in the design field, there are still significant challenges. A report titled *Building Community: A New Future for Architecture and Practice* sponsored by the Carnegie Foundation for the Advancement of Teaching, and written by Boyer and Mitgang (1996) notes “the need for inclusiveness is more urgent than ever we were told by practitioners and educators that much of the future of the profession lies beyond U.S. borders, in developing nations and in non-Western cultures” (p. 96). This study employed quantitative and qualitative research methods in obtaining information from fifty black architects and interior designers in the US and Nigeria to see how they integrate black cultural expressions in their designs. The questionnaire was based on a cultural framework which incorporates the following five constructs: social dynamics, juxtaposition of traditional and contemporary culture, elements and principles of design, visual and performance arts, and sustainability. Our findings show that African-American and Nigerian designers derive inspiration and concepts from indigenous African cultures. Our presentation will illustrate and demonstrate how designers incorporate black cultural expressions in their work. Our goal is to contribute to the body of knowledge on culture and design.



# POLITICAL GLASS CEILING, QUEST FOR NIGERIA'S FIRST ELECTED FEMALE GOVERNOR AND THE 2015 GUBERNATORIAL ELECTION IN TARABA STATE

AWOFESO Olu, OGUNNE Kingsley and AKINOLA Akinolu  
Obafemi Awolowo University Ile-Ife, Nigeria  
[ogunne2014@gmail.com](mailto:ogunne2014@gmail.com)

## Abstract

The 2015 elections in Nigeria showcased an unprecedented decline in the number of women that won elections in the country since the return to democratic rule in 1999. The concept of the “glass ceiling” is therefore adopted to describe the marginalization of women in politics. It implies that there exist some sort of invisible barriers, or glass ceiling, that hinders women from advancing to a higher level in politics than they already have. The study argues that in Nigeria, such offices as the Presidency and Governors constitute glass ceiling for women. However, the 2015 election presented an opportunity for the ceiling’ to be broken in Taraba State when Senator Alhassan sought to win the governorship election under the banner of then opposition All Progressive Congress. The optimism that followed the expectation that she will shatter the glass ceiling was quashed by her defeat. The study therefore answers the following questions: What were the factors that influenced voter choice in the state? Can Senator Alhassan’s defeat be attributed to gender? What has been left undone done by women flag-bearers to engender more favourable electoral outcomes? The work adopts a mixed-method approach of primary data collection and data were analyzed using the Statistical Package for Service Solution (SPSS). The study found that the political glass ceiling remains, but not as firm as before, as the 2015 gubernatorial election in Taraba State had helped to reveal its cracks.

**Keywords:** gender, elections, glass ceiling, Taraba state, political representation



## **FAMILIES SUSTAINABILITY MEASURES IN A RECESSIONAL ECONOMY. PERSPECTIVES FROM SELECTED LOCAL GOVERNMENT AREAS (LGA'S) IN ONDO STATE, NIGERIA.**

**AWOSIKA** Bridget Itunu,  
Dept. of Home Economics,  
Adeyemi College of Education, Ondo  
[bridy.4real@gmail.com](mailto:bridy.4real@gmail.com)

### **Abstract**

The family is an institution which has the sole responsibility for the continuity of human race through procreation and as a social institution; it provides lifetime emotional, social, economic, physical and health support for each of its members by providing the basic needs for survival: food, clothing housing and access to health care. In the face of dwindling economy, poor and irregular income, national mass unemployment and inflation, this paper looked at the coping strategies adopted by selected Nigerian families in the bid to achieve and sustain desirable livelihood for their members. Data were collected through a structured questionnaire from 360 families comprising of 180 married fathers and 180 married mothers who are in the 'low income cadre' of the Public Service in Ondo West and Ondo East Local Government Areas of Ondo State, Nigeria. Respondents were selected from Education, Health, Local Government and Administrative divisions of the Public Service using purposive sampling technique. The instrument for data collection contained items on demography, status/cadre at work, family size, type of housing, budgeting technique and the percentages of income allocated to basic needs per month. The data were analyzed using descriptive statistics. The results showed that the conditions of housing, quality of food, clothing and access to quality health care of the samples were much below standards as only 32% lived in houses that were adequately furnished with interior decorations changed in the last 3 years, only 28% ate balanced meals, only 21% acquired adequate and functional clothing quarterly. It also revealed that about 18% earned income that could foot the bills of the basic needs of family members while only 19% planned and used the family budget. Many of the samples engaged in home stead gardening, sachet water and soft drinks businesses, motor bike transportation and involved children in hawking; while herbs were used majorly to cure most of the ailments that befell family members. The paper concluded that inadequate income would lead to reduction in emotional, social and physical support to family members with direct negative effect on personality development of children, their health and care for older persons. The paper recommended that families should embrace available opportunities for skill acquisition and practice same to make additional income instead of the menial jobs they got involved in as revealed in the data collected. Policy-making at the Local, State and National levels should give urgent consideration to family needs at the grass root by capturing the sociological aspects of family life in policy making and adopting a "bottom up" technique of planning instead of the usual "top down" approach.



## WOMEN, EDUCATION AND NATIONAL DEVELOPMENT

**AWOYEMI** Oluwatosin Kemi  
History and International Relations  
Redeemers University  
[arikt010@gmail.com](mailto:arikt010@gmail.com)

### Abstract

National development could be described as a country's ability to advance and enhance the lives of its citizens by providing for their basic needs. Women's role in this cannot be overemphasized as Nigerian women continue to move into different professions, including those traditionally seen as male jobs, such as engineering and architecture. Women can now be found at senior and management levels in various organizations in Nigeria, especially education. They are also taking up various different professions, such as law, medicine, politics and so on. These women may be in the minority now, but Nigeria is getting better towards a gender balanced society. It is pertinent to note that this study focuses on education being an important aspect of national development. Consequently, this paper presents a study of two women namely Prof Grace Alele Williams and Prof Bolanle Awe who have perpetuated notable contributions in the area of education. Furthermore, this paper identifies the challenges posed by gender imbalances in the society and recommends ways to tackle them from insight gained from the lives of the selected women icons. The outcomes found in this study should encourage girls and women, to stimulate their participation in education and other fields to achieve gender equality and to contribute more to national development.



# INTRODUCING ETHIOPIA'S INDIGENOUS INNOVATIONS SYSTEMS USING MATHEMATICAL IMAGINATION & CREATIVITY AT PREPARATORY SECONDARY SCHOOL LEVEL

**AYALEW** Yenealem, **AREAYA** Solomon & **SULLIVAN** Peter  
College of Education & Behavioral Studies,  
Addis Ababa University, Ethiopia

[yenealem2025@yahoo.com](mailto:yenealem2025@yahoo.com)

## Abstract

By looking in to websites of 9 public and 2 private universities of Ethiopia, we realized that the universities are envisioned for entrepreneurship, science, technology and innovation excellences. There are non-formal activities to attract and prepare students for such expectations. Recently, many public universities are serving top-achieving secondary school students short-term “STEM Education” trainings based on the schools’ syllabi. The Ministry of Science and Technology is awarding best achieving/creative students, teachers and researchers in these fields. Grades 11-12 education is structured as Higher Institutions Preparatory Secondary Education. However, studies indicate that majority students are joining universities with below-expectation scores. Theoretically, it is believed that ‘imagination is more important than knowledge’; creativity is the application of imagination; and the pursuit of technological, product innovations and entrepreneurship demand creative strategies scientific questions and ideas. The aim of this research was to analyze how much Grades 11-12 mathematics education is contributing for the above excellences. Documents/Content analysis was implemented. It can be said that learning Mathematics has imagination and creativity components. But, the competencies, teaching-learning, and assessment techniques designed are more of knowledge and to some extent skill. This might be enough to the demand of the national Science, Technology and Innovation (STI) Policy which favors for Technological adaptation. On the other hand, the policy directs innovation systems to lie on the local innovation activities. These might demand indigenous knowledge; accordingly, we suggest that Everyday Mathematics could be supplemented in the syllabi. This research output could be potential input for the formulation of STEM education policy which is underway.

**Keywords:** Imagination, Creativity, Innovation, Everyday Mathematics



## CRISIS-MOTIVATED HUMOUR IN THE 21ST CENTURY NIGERIA: A PRAGMATIC STUDY

**AYO-AKINOLA**, Ayodele James  
Department of English, University of Ibadan  
[james2a2@gmail.com](mailto:james2a2@gmail.com)

### Abstract

Humour, an established means of releasing stress and tension has attracted scholarly attention over the years. In the Nigerian discourse context, studies on Crisis-Motivated Humour (CMH) remain scanty. This paper therefore investigates humour composed during socio-economic/political crisis in Nigeria from the citizens' perspectives, with a view to identifying CMH as a genre of humour. Ethnography of Communication serves as the theoretical framework. Ten anonymous humorous compositions were randomly selected from *WhatsApp* and *Facebook*. CMH is a creative composition of jokes which also serves as a reflection of Nigerians' experiences, imaginations and assumptions. They are purposefully composed by Nigerian, most especially, the middle-class, for Nigerians, in order to down-play the effects of the crisis and bring temporary reliefs to the audience. These jokes elicit amusement, high level wits and satirise the crisis situation(s). Composed mainly in the nation's official language with a blend of pidgin and some Nigerianisms, CMH are mainly circulated through the social media. They are replete with verifiable, but exaggerated facts. Use of the first person singular pronoun 'I' and second person singular/plural 'you' with the use of simple present tense of verb among other grammatical elements, are a norm. All these make some of the jokes believable and also establish CMH as a unique genre of humour with unlimited audience. CMH are often preservable and re-usable over-time and thus serve as a relevant medium through which political leaders can assess the plights of the populace and access first-hand information on the 'real' impacts of the crisis.



# AFROPOLITANISM AND DE(RE)DEFINITION OF HOME AND IDENTITY IN TAIYE SELASI'S *GHANA MUST GO*

AYODELE Oluwatosin Ayomiposi  
University of Ibadan

[tosinsuave@gmail.com](mailto:tosinsuave@gmail.com), [tosinayomiposiyodele@gmail.com](mailto:tosinayomiposiyodele@gmail.com)

## Abstract

Migration is incontrovertibly a primal phenomenon in the global sphere today. Consequently, narratives of migration have taken centre stage in contemporary African literature. The crux of earlier migrant discourse, among other things, is the depiction of the average migrants' pain of estrangement, longing for home, restless search for a stable identity and the struggle to overcome the problematic stigma of "inbetweenness". This study examines the reconstructions, redefinitions and recreations propounded by a new crop of young diasporic writers called the Afropolitans. Afropolitans leverage on modernisation, globalisation and the collapse of borders and boundaries in promoting their ideas and viewpoints. Afropolitans redefine tropes in migrant studies by deconstructing and problematising the "grand narratives" of the earlier migrant writers. The objective of this paper is to appraise the new perspectives introduced by Afropolitans who underplay the quest for identity and longing for home which permeated the earlier migrant writings. This study is undergirded by insights from Postmodernism; particularly Linda Hutcheon's ideas in "Poetics of Postmodernism". Taiye Selasi's *Ghana must go* is selected to make validations on Afropolitans' postulations. A close textual analysis is carried out to interrogate the depiction of the lives and experiences of migrant in Afropolitans' works. This paper discusses the impact of cosmopolitanism, transculturalism, multiculturalism and cultural hybridity on identity formation and perception of home. The "Afropolitanist" agenda is placed under close scrutiny to determine its universality, viability and applicability.

**Keywords:** Afropolitan, Identity, Home, Migrant, Diaspora.



# EXPLAINING THE PARADOXES OF PAN AFRICANISM AND THE IMPLICATIONS FOR AFRICA'S DEVELOPMENT

**AZAIGBA, Kenneth T.**

Department of History & Strategic Studies,  
Federal University Dutsin-Ma, Katsina State

[kennethazaigba@gmail.com](mailto:kennethazaigba@gmail.com)

## **Abstract**

Pan Africanism was couched first as an ideology aimed at uniting black people across the World in order to fight slavery and colonialism. By the late 1950s sequel to the attainment of independence by African States, the scope of the ideology expanded to encapsulate democratic ideals, the quest for good governance and development. In fact, it was this ideology that inspired the formation of the Organisation for African Unity in 1963 and later the African Union in 2002. However, these noble ideals birth by Pan Africanism are often intercepted by intra- African conflicts and xenophobia. The realities of globalisation in the 21<sup>st</sup> century are also throwing up challenges for Africa's quest for development. This paper therefore attempts to reconstruct the paradoxes of Pan Africanism and contribute to the search for solutions that would ignite Africa's development. The paper contends that Africa is beset by paradoxes of poverty in plenty, intra-African conflicts, low technological advancement, etc. it further argues that pan Africanism in the 21<sup>st</sup> century must be envisioned to go beyond mere unity and solidarity; for unity and solidarity means nothing to the empty stomach, the illiterate mind and the scorching heat of poverty and oppression. Africa must reawaken and transmute her current subaltern position in the global community.





## **MEANINGFUL MANHOOD: DECOLONIZING AFRIKAN MASCULINITIES**

**BABA AMANI** Olubanjo Buntu

Philosophy of Education, UNISA, Tshwane, South Africa

South African Research Chair in Development Education (SARChI) Cohort, UNISA

[buntu@ebukhosinisolutions.co.za](mailto:buntu@ebukhosinisolutions.co.za)

### **Abstract**

In a world that often seems to get stuck in dilemmatic questions concerning gender, race and identity, Africans seem particularly challenged to position self-reflective analysis outside of Eurocentric confines and beyond essentialist self-defence. In recent times, many charges have been brought against the modern African man; he is accused of poor leadership, playing a weak(er) role in shaping society, failing to uphold what is expected of him within the family and shaping his sense of manhood in fantasies of Westernized patriarchy. African manhood is over-determined by ambiguities, paradoxes, fragmentation – and the African man’s aspiration for “modernity” seems to drive him further away from his indigenous centre. This paper will seek to examine to what extent African masculinities are meaningful. In what ways has the colonial experience corrupted ideas of African manhood? How can we envision a decolonial process of epistemic disobedience and liberating sanity to craft African masculinities of relevance to contemporary Africa? Is there an “authentic base” to draw indigenous African manhood from, or should the focus be on writing a completely new script? By employing a decolonial approach of deconstructive and critical theory, trans-disciplinarity and Afrikological perspectives, the paper’s objective will be to identify possible responses to these questions and outline some recommendations for implementation. The interrogative process will be inspired by a conscientization drive, with focus on empowering African family- and community structures.



## **THE TRADITIONAL NORMS AND VALUE UNDERPINNING GENDER DISPARITY AMONG THE YORUBA**

**BABALOLA** Olatomide . E.  
Department of History,  
College of Education,  
Ikere- Ekiti.  
[tomide4christ@gmail.com](mailto:tomide4christ@gmail.com)

### **Abstract**

The Yoruba people of southern western Nigeria before the 19<sup>th</sup> century have their own peculiar beliefs, customs and tradition, they believed in existence of a child in the family as a thing of joy and greatest blessing of life. Despite the fact that the sex of a child is beyond the imagination of any man but solely determine by gods. The Yoruba society place high premium on one particular sex than other hence, this brings a kind of disparity among the genders in the Yoruba society. Like other communities in Africa, The Yoruba society is generally recognized for long time as patrilineal. Men dominated in different spheres of life and identification with paternal relations is still very strong. Using the historical analysis as a tool of engagement, this paper seeks to fashion out the areas of gender disparities among the Yoruba society in relation to the traditional norms and value. Further, it seeks to response to the issue of westernization and its changing effects on the Yoruba norms and value as regard gender disparities.



## APPRECIATION OF AFRICAN CONCEPT OF AESTHETICS ON STAGE PERFORMANCE

**BABARINDE, Damilola Mayowa and BELLO, Peter Adeiza**

Department of Theatre Arts,  
College of Humanities, Redeemer's University,  
Ede, Osun State.

[babarinded@run.edu.ng](mailto:babarinded@run.edu.ng), [belloa@run.edu.ng](mailto:belloa@run.edu.ng)

### **Abstract**

As simple as the literary definition of the word “aesthetics” which means the appreciation or philosophy of beauty could be, the concept, expression, experiences, evaluation and other related adjectives used to describe the term tends to vary from one clime to another. This clearly shows that the word aesthetic itself is beautiful and in it lies beauty. The concept of African aesthetics in visual and performance arts which is usually expressed and appreciated in terms of the tangible and intangible values are rooted in the cultures and traditions of the people. Hence, aesthetic evaluation and appreciation of a theatrical performance which include drama, music, dance and even poetry transcend the surface of beauty displayed in form of symbolic postures and imageries. As a matter of fact, the beauty in play performance lies in both the intrinsic and extrinsic satisfaction of the onlooker. It is to this end that this paper explores the concept of African aesthetics as expressed in some selected stage performances cutting across drama, music, and dance performances in Theatre Arts Department, Redeemer's University Ede. Descriptive literary discourse and analysis approach are applied to establish our observation, opinion and facts on the phases or value of aesthetics in African performance culture.

**Keywords:** African, Aesthetics (beauty) and Performance.



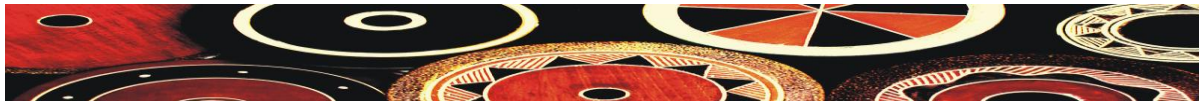
## **SOCIAL INTEGRATION IN YORUBA SOCIO-CULTURAL SETTINGS”**

**BADEJI**, Susan Olubukola  
Department of Theatre Arts,  
Redeemer’s University, Ede,  
Osun State, Nigeria.

### **Abstract**

Broadly speaking, a phenomenon which exemplifies Black Africa is ‘kinship’. From the nucleus of family to the extended, kinship is often celebrated, giving rise to larger celebrations from which African theatre has its roots. Narrowing down, the Yorubas of the South-West, Nigeria, at home and in Diaspora, prodigiously express their cultural sensibilities through the incessant use of ‘Aso-Ebi’, metaphorically translated as ‘Family-Uniform’- a unique fabric chosen and worn for particular celebrations to express their spirit of oneness. Through the years, this matrix has become recurrent; a progressive trend, thereby becoming an insurmountable and indispensable part of Yoruba family and communal celebrations, secular or religious, while the fabrics worn were either modest or extravagant. However, since the new Millennium, class definition, politics, economic status, personal style, expression of aesthetic sensibilities and association pedigree have drenched the uniformity of this phenomenon. It is in this light that this paper sets out to critically explore the concept of Aso-Ebi, its functional, aesthetic, and semiotic roles, its symbolic nature, as well as its socio-political and economic pains and gains to the ‘bandwagon deserters’, wearers, the celebrants and the Nigerian society at large. This shall be done through observation, academic materials, Magazines, Photographs, as well as the Electronic/New media.

**Keywords:** Aso-ebi, Bandwagon, Kinship, Family-Uniform, Semiotic, Aesthetic, Celebrations



**THE ROLE OF WESTERN DEMOCRATIC SYSTEM OF GOVERNANCE IN EXACERBATING  
ETHNIC CONFLICTS IN AFRICA: THE CASE OF GHANA'S DEMOCRATIC DISPENSATION,  
1992-2012**

**BANSAH David Kwasi**  
International Conflict Management  
College of Humanities and Social Sciences  
Kennesaw State University  
Kennesaw, GA 30144, USA.  
[dbansah@kennesaw.edu](mailto:dbansah@kennesaw.edu) or [dokbansah@yahoo.com](mailto:dokbansah@yahoo.com)

**Abstract**

This paper interrogates the influence of Western forms of democracy on ethnic conflicts in Africa through a case study of Ghana's adoption of multiparty democracy between 1992 and 2012. It discusses the transition of African traditional systems of government before, during, and after colonization. The paper also shows how democracy, by definition and in terms of governance, cannot solely be a Western idea since many African societies had democratic elements in their systems of government before the arrival of the Europeans. Relying on qualitative secondary data, and the analysis of fierce and acrimonious competition that have characterized multiparty democratic elections in post-independence Ghana as case study, the paper inquires if there is any relationship between ethnic rivalries and conflicts in many African states and the Western-style democratic system.



## ON THE EPISTEMIC THEOLOGY OF AFRICANS IN PRE-COLONIAL ERA

**BABATUYI**, Oluwaseun T.  
Department of Philosophy,  
Federal University Lafia,  
Nasarawa State, Nigeria.

[bseunomoba@yahoo.com](mailto:bseunomoba@yahoo.com), [seun.babatuyi@fulafia.edu.ng](mailto:seun.babatuyi@fulafia.edu.ng)

### **Abstract**

What was the status of Africans concerning the knowledge of God prior to their encounter with the western world? Is it truly the case that traditional African society was bereft of correct epistemic claim of God? Is the knowledge of God a universal or relative concept? These questions and others invent the intent of this paper. The work embarks on an exploration, exposition and examination of the experience, exposure and encounter of African people from the age of antiquity vis-à-vis God, his knowledge and his worship. It slates series of aspersions that have hitherto been cast on Africans including their knowledge and worship of God, thus calling them infidels and barbarians. The paper therefore seeks, through available evidences both written and oral, to debunk such discriminatory description and put the record straight that a typical African man is a deep believer and worshipper of the true God. Central to African cultural worldview is the belief in the existence of a Supreme Being and this has been with them long before their encounter with western world, though he is differently described by names varying from one clime to the other. It is hoped that this paper will rectify the ingrained theological ignorance against and among the Africans and stimulate an appropriate theistic position from African cultural perspective.



# PAN AFRICANISM AND AFRICA'S INTEGRATION: A RETROSPECTIVE REFLECTION AND PROSPECTIVE PROGNOSIS

**BASIRU, Adeniyi S.**  
Department of Political Science,  
University of Lagos, Lagos, Nigeria.  
[asbash72@yahoo.com](mailto:asbash72@yahoo.com)

## Abstract

Western imperialism, in all its epoch of encounter with Africa, did not only dehumanize and depersonalize the people (uncivilized natives) but also forcefully grafted the state system that alienated, marginalized and exploited the people. The imperatives of arresting these twin legacies, spurred the emergence, at the levels of theorisation and praxis, African nationalism. Coined popularly as pan Africanism, its central thrust and tenet, as advanced by its adherents, aside, the development and projection of the African personality, was also to unify and Africanize the balkanized African states, through the establishment of a supra-state political organization. However, after five decades of the continent's experimentation with Pan-African integrative frameworks, starting from the Organization of African Unity (OAU) in 1963 and the most recent attempts, the realities on ground seem to suggest that the pan Africanist ideal of an African state, in which the colonially-created micro states would wound down, still remains an aspiration. This raises one question: why, in spite of numerous efforts by African statesmen since independence to integrate their continent, the Pan-Africanist dream of a supra-state Africa with equal citizenship has remained unrealizable? Answering this question is the major thrust of this paper. The paper, using a content analytical method, seeks to identify the agential and structural factor(s) that has/have historically halted the continent's efforts at the Pan-African unity and integration. It argues that, though many agential and structural factors could have worked and still work to frustrate Africa's attempt at continental unity, the central driver is the continent's continued immersion in the asymmetric global political economy. It concludes that remediation lie not continued rhetoric by the African leadership but in delinking the continent from the lopsided global economic system.

**Keywords:** Imperialism, Nationalism, Integration, Supra-nationality, Asymmetric



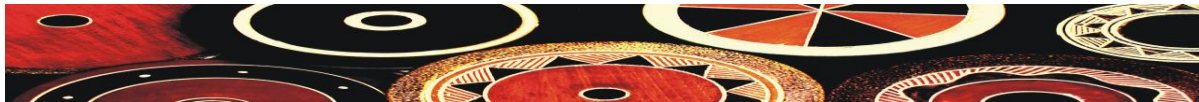
## “THE ENEMY WITHIN”: INTERROGATING WOMEN POLITICS IN AFRICAN FILMS

**BELLO, Saheed**  
Department of Creative Arts,  
University of Lagos, Akoka,  
Nigeria.  
[bellosaheed77@yahoo.com](mailto:bellosaheed77@yahoo.com)

### Abstract

Feminist and/or womanist writings have arguably expunged the politics of self-denial that may have encouraged or resulted to women plights they try to address. Meanwhile, it may be difficult to nurture a common voice without adequately addressing the internal politics of hatred, intolerance and denigration that may be hindering mutual aid, self-help, women empowerment and development that womanist stands for. Perhaps that is the reason why Layli Philips (2006) asserts that “to attack institutions and physical condition is to attack the outer, rather than the inner layer, of the problem and run the risk of reproducing the same oppression with new actors (xxx).” As represented in contemporary African films, the paper therefore argues that African women, (under the guise of upholding traditional cultural values and customs), have persistently dehumanized one another in the contemporary society. In doing that, relevant materials are developed from womanist ideas, African culture and philosophy to provide theoretical background while the paper focuses on women portrayals in Leila Djansi’s *Ties That Bind* and Aquila Njamah’s and Kinsley Ogoro’s *Widow* as paradigm.

**Keywords:** African Film, Development, Gender, Politics, Society and Womanism





## **NAMES AND RENAMING OF SETTLEMENTS IN JOS PLATEAU AND ITS IMPACT ON INTERGROUP RELATIONS: A HISTORICAL PERSPECTIVE**

**BOROK** Andrew Maren Department of History and Diplomatic Studies  
University of Port-Harcourt  
[andrewmarenborok@gmail.com](mailto:andrewmarenborok@gmail.com)  
and  
Rev Fr **TUBI** Paul Kolade  
Department of History and International Studies Federal University Lokoja  
[paulkoladetubi@gmail.com](mailto:paulkoladetubi@gmail.com)

### **Abstract**

The history of Jos Plateau area in the past two decades has been characterised by irresolvable crises and conflicts. Indeed, for the past fifteen years since September 2001, inter group relationship especially between the Hausa and “Indigene” or what others see as Muslims vs Christians has been marred. The result has been the destruction of lives and property, mutual suspicion, outward migrations and reallocation of settlements and a change in settlement pattern. It is in the light of this, this paper looks at one of the manifestations of this conflict. That is counter naming or renaming of some settlements of the Jos Plateau area in order to claim historical ownership of settlements. The submission of this paper is that many historical developments that evolved naturally as different groups co-existed in Jos Plateau area are now given suspicious interpretations which now deepens the crises and thus leads to groups renaming settlements.



## FISCAL RESPONSIBILITY AND THE DEVELOPMENT OF NIGERIA FEDERATION

**BURAIMO, Saheed O.**

Department of Political Science  
Obafemi Awolowo University, Ile-Ife, Nigeria  
[saheedolaiya2012@yahoo.com](mailto:saheedolaiya2012@yahoo.com),

**OYEKANMI, Abiodun. A.**

Department of Political Science  
University of Lagos, Akoka, Lagos State, Nigeria  
[oyakanmiabdullahi655@gmail.com](mailto:oyakanmiabdullahi655@gmail.com)

### Abstract

Development is not a straight-jacketed process in any nation. It is a function of many factors which include national planning, patriotism, good leadership, good governance and most importantly, fiscal responsibility. Nigeria federation has continued to increase in poverty rate, unemployment rate, insecurity, failure of health system, infrastructural decay among others as against the huge accruals of and distribution of national income. This study focus on the fiscal responsibility culture in Nigeria in relation to the huge blessings of the federation against the challenges highlighted above. The study sorts to investigate the reason for Nigeria's continue stay at underdevelopment level at 21<sup>st</sup> century. The study argued that failure of fiscal responsibility institutions such as the National Assembly (who the constitution is saddled with the responsibility of oversight), the judiciary (who prosecutes criminal cases which include corruption), and other established institutions such as EFCC, ICPC and Fiscal Responsibility Commission account for the low level of development in the federation. While several works have been done on resource control, revenue sharing among other, this study's interest is to focus on what has been achieved with the wealth distribution overtime.

**Keywords:** Fiscal Responsibility, Development and Nigerian Federalism



# INTERGOVERNMENTAL COOPERATION AND HEALTHCARE MANAGEMENT IN NIGERIA: A REVISITATIONAL ASSESSMENT OF THE *EBOLA* AND *LASSA* EPIDEMICS

**BURAIMO** Saheed O. and **SHITTU** Afeez K

Department of Political Science

Obafemi Awolowo University, Ile-Ife, Nigeria.

[saheedolaiya2012@gmail.com](mailto:saheedolaiya2012@gmail.com), [shittuafeez85@gmail.com](mailto:shittuafeez85@gmail.com)

## Abstract

A functional healthcare system is a fundamental requisite for development in any nation. Thus, health occupies a strategic position in national constitutions. The 1999 Constitution of Nigeria designates health as a concurrent legislative function of the centre and other levels of government. However, it has been observed that the recent outbreak of deadly diseases such as *Ebola* and *Lassa* epidemics brought to the fore, the level of coordination and unhealthy relations among the levels of government. During largely from the notion that healthy intergovernmental relations could be a means of achieving health for all; the study investigated intergovernmental relations and health care management by interrogating how levels of government responded in containing the *Ebola* and *Lassa* outbreaks in 2015 and 2016 respectively. Data were collected via primary and secondary sources. Primary data were gotten from semi-structured interview with health workers and political actors in Lagos and Rivers, two states that were majorly affected by the outbreak, as well as the FCT Abuja as the seat of the Federal Government. The study found out that the containment of the epidemics was not without challenges in federal-states relations, especially as it affects funding and logistics undermined by political differences among governmental actors. The study concluded by highlighting how intergovernmental relations can be improved upon in ways that enhance societal welfare.

**Keywords:** Intergovernmental Relations, Healthcare, Ebola and Lassa.



## SPIRITUALISM AND DECOLONISATION IN ANGOLAN LITERATURE

CAMMARATA Vincenzo  
King's College London, UK  
[vincenzo.cammarata@kcl.ac.uk](mailto:vincenzo.cammarata@kcl.ac.uk)

### Abstract

This study investigates how spiritualism is represented in Post-colonial Angolan Literature through Critical Discourse Analysis. The aim is to identify how language works in the representation of the spiritualist tradition as part of the process of decolonisation among national Lusophone writers. In detail, this investigation focuses on the analysis of pieces of texts containing words referring to spiritualism in order to understand the societal roles in Angolan context and the linguistic implications affecting the writers' choice of certain specific terminology and concepts behind the practices and rituals described in the works of JoséLuandino Vieira, Arnaldo Santos and Ana Paula Tavares who depict human beliefs and spiritual practices by using specific culture-bond terms from Bantu languages, especially Kimbundu. The extract describing the friendship pact of blood sealed by the four children of Vieira's *Nós, os do Makulusu* is a good example to demonstrate the importance of the spiritual dimension in Angolan culture as a part of a bigger picture in terms of identity and self-recognition as an independent country. The scene selected contains a big amount of religion-related words that evoke the ancestral rituals of communication with spirits and the importance of such strong bond between humans and the spiritual world. The words analysed are *catandu*, *maquixe*, *mupinheira* and *quinzare* and the reasons behind their selection are the following: (1) they have not been widely recognised in contemporary Portuguese. (2) These are words used in specific contexts and not widely known; (3) in this text they take on a specific semantic and ideological value, which is the focus of my analysis (the ominous connotation of religious symbols in local practices of Angola). In other words, these words do not simply refer to the traditional religious practices but they fit into a bigger picture within the story for the deadly message they bring across the book, inside and outside the scenes where these words are found.



# NEVER MARRY A WOMAN WITH BIG FEET: THE PROVERBIAL OPPRESSION OF WOMEN IN IGBO AFRICAN CULTURE. A CONTENT ANALYSIS OF THE SEMANTICS OF FEMALE DEVALUATION IN IGBO PROVERBS

CHIKWELU Emmanuel  
School of Social Science  
University of KwaZulu-Natal, South Africa.  
[emmanuelchikwelu@yahoo.com](mailto:emmanuelchikwelu@yahoo.com)

## Abstract

The Igbo society is a patriarchal society. To a larger degree, Igbo men were and still are the custodians of culture and tradition while women play the traditional roles of wives and childbearing. This system whereby women are completely powerless presents a picture of “man-made social system that is characterised by domination and oppression” (Bibi 2003:10). Proverbs as linguistic maxims have created an avenue for this women subjugation in Igbo land. They are short well known phrases that are taken to be a reflection of life. Like in many other African cultures, proverbs help in defining moral consciousness, thought and belief. The implication of this stance is that proverbs represent the reality and worldview of Igbo people in Eastern Nigeria. This understanding on Proverbs points to the reality that proverbs do not just play important role in the Igbo thought process, but also an important tool for their communication process. This notwithstanding, little or no attention has been paid to proverbs and how it oppresses women, particularly how proverbs, as a discourse create an avenue through which females are portrayed based on stereotypical gender roles and perceptions, which has continued to frustrate the current efforts towards gender sensitization and the attendant empowerment of women in the continent. Proverbs have served and have continued to serve as a platform for the propagation of gender discrimination in the Igbo culture of Nigeria. Using liberal feminist theoretical framework, this study shows that most Igbo proverbs are sexually derogatory and have been used in Igbo patriarchal society by men to invigorate and sustain themselves as superiors over women.



## AFRICAN INTELLECTUALS AND DECOLONIZATION: THE CASE OF MBONU OJIKE

**CHUKU Gloria**

University of Maryland,  
Baltimore County, Maryland, USA  
[chuku@umbc.edu](mailto:chuku@umbc.edu)

### **Abstract**

Decolonization of Africa as a process and a movement embodies Africans' struggle for their humanity and agency across a range of fronts, including political emancipation, economic freedom, cultural revival, and intellectual and epistemological contestations. The proposed paper focuses on the struggle by African intellectuals to decolonize the African mind and the production of knowledge of Africa and its representation, which has been an ongoing process spanning many generations of historical experiences. African intellectuals of the twentieth century have straddled two worlds of thought and action, articulating more balanced and nuanced ideas and visions about Africa while challenging dominant power and European imperial epistemologies and representation of the continent and its people. Mbonu Ojike belonged to this group of African intellectuals who embedded their intellectual activism within African systems of thought and cultural sensibilities. Ojike contributed immensely to Nigerian and African people's search for self-discovery, self-understanding, economic self-determination, and political emancipation. Drawing from his publications, speeches, campaigns and lifestyle, and from other sources, efforts will be made to examine the processes and strategies through which Mbonu Ojike as a fearless African intellectual and nationalist demonstrated his leadership in reclaiming African agency in knowledge and cultural production and in the recovery and nurturing of indigenous institutions, values and systems.



## MODERNITY AND THE RECYCLING OF INDIGENOUS KNOWLEDGE IN IFA LITERARY CORPUS

Coker, Oluwole Ph.D  
Department of English,  
Obafemi Awolowo University,  
Ile-Ife, Nigeria  
wole4u@gmail.com, ocoker@oauife.edu.ng  
234-802 306 5224

### Abstract

Ifa literary corpus is the associated aesthetic and cultural poetry chanted by the priests of the deity. Ifa is therefore the central god in Yoruba religious pantheon and the warehouse of indigenous philosophy among the Yoruba. The process of knowledge production in most societies derives largely from the cultural foundations. Actually, the generation, circulation and diffusion of knowledge rely on the constitution of knowledge production cycles, which most often than not, encompasses the worldviews of each society. In preliterate societies, such as that of the Yoruba of south-western Nigeria, there is an informal non-logocentric mechanism which produces the Yoruba episteme. At the centre of this is the Ifa literary corpus, which has attracted robust body of scholarship from philosophical, religious and literary perspectives. However, the centrality of the form of cultural production speaks volumes as to how the Yoruba generate and diffuse knowledge. There is therefore a dynamic connection between cultural and philosophical provocations in evolving a culturally-bound epistemology. Compounding this given is the imperative of modernity which paradoxically seem to operate among the Yoruba at an intersection, rather than as a parallel. Against this backdrop, this study seeks to examine how the process of knowledge production among the Yoruba, emanating from Ifa religious lore, is activated in contemporary times. Using relevant portions of the Ifa corpus, the paper suggests that the continued relevance of the tenets of Ifa corpus attests to the enduring brilliance of indigenous templates. The paper becomes a strategic exploration especially when the spread of Ifa religious practice transcend Yoruba land and is actively practiced in the Diaspora. The paper will explicate the significance of Ifa religious poetry and corpus in generating the Yoruba episteme in the global knowledge economy.



# THE POLITICAL STRUCTURE, JUSTICE ADMINISTRATION AND LAW ENFORCEMENT IN TRADITIONAL JUKUN SOCIETY

**DADA** Adebusola O.

Department of History and Diplomatic Studies,  
Federal University Wukari, Taraba State  
[bchrisdada@gmail.com](mailto:bchrisdada@gmail.com)

## **Abstract**

Prior to the period of contact and relations with the Europeans, African societies had already evolved a peculiar system of governance, administration and justice. Although, the African system of political and social formation was different from the European perception, which might have brought about the inferiority complex imposed by the European by erroneously categorizing some African societies as stateless and the perceived need to save them from their barbarism, these traditional machineries of government were functional and created the platform for an ideal society as far as the Africans were concerned. Before the advent of colonialism, the Jukun of the Benue valley had developed a working machinery of government, social order and law enforcement. There existed a court at the palace of the Aku who was revered as the supreme head and representative of the gods for all strands of Jukun speaking people including some of their neighbours, where all cases are heard and tried and the judgment binding. The Aku was the judge of final arbiter. The youth also played a prominent role in the enforcement of laws interpreted by the council of chiefs. Other administrative duties were distributed in tandem with hierarchy which culminated to the overall smooth running of the Jukun society. Based on this premise, this research shall espouse the existing political structure, justice administration and law enforcement parameters in the pre-colonial African society using the Jukun society as a focal point, stressing the role of the King, his chiefs (male and female, the youth and individuals in the society.





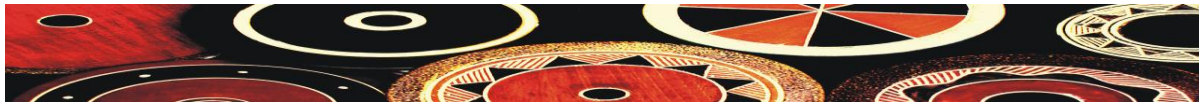
## **AFRICAN VALUES AND THE IDENTITY QUESTION AMONG THE AFRICAN DIASPORA**

**DAIRO**, Afolorunso Olalekan PhD  
Department of Christian Religious Studies,  
Redeemer's University,  
Ede, Osun State  
[dairoa@run.edu.ng](mailto:dairoa@run.edu.ng)

### **Abstract**

African values are generally believed to offer Africans the psychosocial and ultimate sense of security as well as identity. Indigenous Africans are communalistic, that is a social system that is community-based, and which defines their Africanness. It aims at presenting the individual as a community-based culture bearer. Individual identity is not emphasized at the expense of the community identity. The attitude of traditional Africans to work, to marriage and the home is worthy of note. Also, African life is characterized by empathy and consideration and compassion for fellow human beings. The study which deployed both historical and sociological methods reveals that the America-brand of modernity is largely detrimental to many things Africans cherish as values. The study argued that African Diaspora is first and foremost African before becoming citizen of other nation. It further argued that the Africanness in them should consciously challenge other values that are capable of subjecting African values to any form of disrespect, or even deny them from identifying with the uniqueness of the African race.

**Key Words:** African, Diaspora, Identity, Values.



## DOUBLE CONSCIOUSNESS AND CULTURAL IDENTITY IN SELECTED POEMS OF GWENDOLYN BROOKS AND DEREK WALCOTT

DAIRO, Flora Oluseyi  
Department of English,  
University of Ibadan,  
Ibadan, Oyo state, Nigeria.  
[floraoluseyi@yahoo.com](mailto:floraoluseyi@yahoo.com), [floraoluseyi@gmail.com](mailto:floraoluseyi@gmail.com)

### Abstract

Double consciousness is concerned with the African American literary traditions and expresses a variant of identity definition in an individual. Cultural identity, however, is a postcolonial concept in the Caribbean literary tradition that illuminates African culture from a personal or communal perspective. There have been quite a lot of scholarly studies on Africa, Afrika, and Afrikans. Their findings have suggested the identity crisis affecting Africans in the Diaspora. Literary works from the African Diaspora are replete with the issues of identity, journey motif, naming, and self-definition. In this paper, an attempt is made to explore the thematic preoccupations, motifs, tropes, representations of identity, and language use in Gwendolyn Brooks' and Derek Walcott's poems. Some of Brooks' poems strive to reinvigorate the American civil rights movement during the Reagan years. The term "Afrika" is also replete in her poems. "Afrikan" is an appellation for all Blacks that got involved in fighting racism and imperialism. "Afrika" therefore designates the mass of the Diaspora, thus, signifying the size and breadth of their numbers and power as they become a continent. Derek Walcott also relays the Caribbean history through his imaginative flow of thoughts and certain mythological facts. This paper seeks to investigate the themes of oppression, struggle, racial enclosure, self-definition, and societal influences as panaceas for double consciousness and cultural identity. These themes will be used to project the African American and Caribbean literary traditions.

**Keywords:** Double consciousness, Cultural identity, African American poetry, Caribbean poetry, Afrika



**NEOCLASSICISM AND SOCIAL REALITY IN SELECTED POEMS OF AHMAD SHAWQI AND  
TONY MARINHO**

**DAIRO**, Flora Oluseyi  
Department of English,  
University of Ibadan,  
Ibadan, Oyo state, Nigeria.  
[floraoluseyi@yahoo.com](mailto:floraoluseyi@yahoo.com), [floraoluseyi@gmail.com](mailto:floraoluseyi@gmail.com)

**Abstract**

Neoclassicism, in the broad-spectrum literature, refers to any movement that revitalises the forms of the classical Greek and Roman writings. Social reality, however, is defined by the environment, the people's psyche, and tradition. Several scholars have engaged both the thematic and linguistic employments of African poetry. Their findings have revealed, in varied degrees, how the preoccupations of African poems can hardly be separated from their sustenance of cultural values in the face of a decadent socio-political environment. African Poetry has succeeded in breeding different themes to accumulate a landmark for African literary tradition. African poets do not disregard their oral traditional root; they remain at par with their ancient talisman. In this paper, an attempt is made to rejuvenate African socio-cultural values through the literary stethoscope of Ahmad Shawqi and Tony Marinho. Neoclassicism and social reality are subjects that naturally attract the Arab literary world and contemporary West African writings respectively. In the view of most Arab literary critics, Neoclassicism is connected to Arab ancestry. The Arab origin is the bedrock of their writings. From the history of culture and religions to the history of the world's tragedies and calamities, Shawqi's poems project the Northern historical background through his literary creativity. The study among other things takes a critical look at Shawqi's cultural and historical documentation in his poetry. Marinho's poetry explores aspects of history, culture, psychology, politics, and religion and they help to create an impressive mental picture of Africa and its literary world of scholarship.

**Keywords:** Neoclassicism, Ahmad Shawqi, African culture, Tony Marinho, African poetry



# **GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN AND GIRLS IN NIGERIA: THE WAY FORWARD TO NATIONAL SECURITY**

**DAMILOLA** Elizabeth Oluwakemi

## **Abstract**

More essentially, women have been subjected to social control been dominated by men. This is as a result of persisting cultural stereotype, misuse of religious and traditional practises in which educational, political and social power are dominated by men, and women have always been followers of men in the society and the men predominantly see themselves as leaders of women. Gender Equality has been a great issue of concern in Nigeria most especially among the women, equality between men and women is just fair and right. The attainment of gender equality is not only seen as an end itself and human right issues, but as a prerequisite for the achievement of sustainable development and national security in Nigeria. To respond to the challenges of gender inequalities there is need to recognise the main issues leading to inequality among gender. The research methodology is termed qualitative research and with the use of primary data gotten through administered questionnaire and secondary data gathered from the news print and journals. The aim of the study was to basically know the major causes of gender inequality in Nigeria. We also suggested strategies to ensure gender equality in all sectors in Nigeria.

**Keyword:** Gender equality, Women and girls, National Security



# THE METAPHYSICAL AND PSYCHOLOGICAL IMPLICATIONS OF *ORIKI* AMONG THE INHABITANTS OF IKIRE IN SOUTH-WESTERN NIGERIA

**DECKER, Tunde** and **OSUNLAKIN, Damilola**  
Department of History and International Studies  
College of Humanities and Culture  
Osun State University, Osogbo, Nigeria  
[tundedecker@gmail.com](mailto:tundedecker@gmail.com)

## Abstract

The *Oriki*, among the Yoruba of western Nigeria, has been an interesting as well as an understudied aspect of the culture and customs of the people. Its place as a useful tool in the identity discourse of this ethnic group is founded in its capacity to represent the metaphorical, metaphysical, spatial and physical existence of the individual as well as the society within which the individual retains his membership and activity. This paper uses the *Oriki* as an analytical tool to interrogate the identity of the individual in Ikire, a medium size town forty kilometres away from the ancient city of Ibadan. It interrogates the timelessness of the character of *Oriki* and the psychological and metaphysical implications of its messages in the traditional belief system of the inhabitants. It concludes that the identity of the inhabitants is significantly understood from a deeper understanding of the often hidden 'psycho-metaphysical' affirmations on the future and the past contained in their *Oriki*.



## **FESTAC '77: REVISITING AND HARNESSING GAINS FOR GROWTH AND DEVELOPMENT**

**DOSUMU** Jubril Adesegun  
Centre for Black and African Arts and Civilization (CBAAC)  
[jubadosu@yahoo.com](mailto:jubadosu@yahoo.com)

### **Abstract**

The epochal Second World Black and African Arts and Culture widely known as FESTAC '77 took place between January 12 and February 13, 1977 in Nigerian cities of Lagos and Kaduna. By February 13 2017, it would be forty (40) years the cultural fantasia and convergence was held and hosted by Nigeria. When FESTAC '77 took place, it was in an atmosphere of the need to fast track national and continental growth using the instrument of culture. The hosting of this festival was also made realizable by the economic prosperity Nigeria enjoyed from the price and sale of black gold (i.e. petroleum). It may be safe to write that FESTAC '77 was bankrolled and financed from the comparative economic advantage of petro-naira over petro-dollar. However, in the aftermath of the festival, the economic prosperity Nigeria experienced disappeared. Nigerians then and now are experiencing severe economic hardship. This had made conclusions to be drawn and made that the festival was a needless waste of economic resources and a serious religious and spiritual setback. Against these conclusions, this effort attempts to correct these negative attributions by recalling and exhuming the benefits the hosting of the festival conferred on Nigeria and the continent. It advocates tapping into the advantages of hosting such festival.



## **A POLEMICAL EXEGESIS OF AFRICAN STRANGULATION BY RELIGIOUS VIOLATION: ISLAMIC FUNDAMENTALISM AND PENTECOSTALISM UNDER CHRISTIANITY**

**DZEKA, Terwase T.**  
History Department  
Benue State University  
Makurdi – Nigeria  
[iorkyase@gmail.com](mailto:iorkyase@gmail.com)

### **Abstract**

African cosmological space has been invaded by two principal variants of religion, which are Islam and Christianity. These two foreign religious ideologies straddle the continent with each holding sway in the north and sub Saharan parts of the landmass of Africa respectively. Indigenous African religion has been carefully suppressed and the way has been opened for these two to express themselves in whatever form suitable to them. While Islam through the instrumentality of fundamentalism has continued to wreak havoc on the continent as witnessed in the activities of bodies like al'shabab, Islamic state of the Maghreb, Boko haram and others, Christianity had degenerated to a peripheral capitalist engagement that preys on the psychology of the vulnerable and gullible by economically exploiting them to the enrichment of the leaders of these houses of business. The overall impact of this development lies in the fact that, while the former visits stupendous violence and violation on the physical existence of the people via killings, destruction of properties as well as psychological trauma, the latter surreptitiously uses the economic angle to dispossess and pauperize. This paper will carry out a critical analysis of the interface of this experience with the core values and ethos of African indigenous religious heritage. The narrative will delve into the rudiments of how this development has stunted African development. The paper will come up with suggestions that will give leeway to a possible direction that will ensure African development.



# THE MORALITY OF ABORTION IN NIGERIA: A PHILOSOPHICAL TRADITIONAL APPRAISAL

EBHOMIENLEN, T. O. and OKILI, Micheal Wilson

Department of Religious Management and Cultural Studies,  
Faculty of Arts,  
Ambrose Alli University,  
Ekpoma, Edo State, Nigeria.

## Abstract

This article looked at abortion which is the termination of pregnancy associated with the death and expulsion of a foetus from a uterus before it reaches the state of viability in Nigeria. The issue of abortion has attracted substantial attention in recent times in Nigeria and everywhere in the world. Abortion has therefore become a global issue. The major concern in most of the issues and related situation draws heavily from the fact that abortion constitutes severe danger to a woman's health, but at the same time when performed by medical specialist (abortion specialists) abortions are safe for the woman and relatively simple. However, going by both philosophical and traditional perspective, drawing strengths from the various religious institutions, abortion is a process of committing murder and murder is seen as taboo. Furthermore the society frowns at it, because of the inherent fact that if the phenomenon is not regulated it would impact negatively on the population growth and also on the welfare of women. In the traditional view abortion is therefore forbidden, and in Nigeria it is a heinous crime, a crime against humanity. In view of this descriptive, evaluative and analytical research methodology were adopted to appraise the concept of the phenomenon in Nigerian experience.





# INDIGENOUS KNOWLEDGE, THE ADMINISTRATION AND DEVELOPMENT OF TRADITIONAL MEDICINE AMONG THE ESAN PEOPLE OF NIGERIA

**EBHOMIELEN, T. O.**

Religious Management and Cultural Studies,  
Ambrose Alli University, Ekpoma,  
Edo State, Nigeria  
[ebhomienlenthomas@yahoo.com](mailto:ebhomienlenthomas@yahoo.com)

## **Abstract**

Prior to the introduction of modern western medicine, traditional medicine used to be the prevalence medical method available to the African people both rural and urban communities. The administration and development of the traditional medicine hinged on the indigenous knowledge. Indigenous knowledge is locally based and related to a more or less set of common values, beliefs, experiences and practices held by a particular tribal group, kinship or indigenous community. Hence the task of this paper is to examine the impact of indigenous knowledge on the administration and development of traditional medicine among the Esan people of Nigeria. The paper gives a brief history of the Esan people and discusses Esan traditional medicine with a view to show how the indigenous knowledge affects the practice negatively and positively. The paper employs the historical, analytical and phenomenological methodology to achieve its objective. Furthermore, the paper discovers that no community can excel in the development of traditional medicine without the application of ethno – science, since there are ailments which are relative to a given ethnic group. Such ailments are approached within the psychosomatic and esoteric phenomena. The paper concludes with the recommendation that if holistic wellbeing must be attained in the arena of medicine indigenous and western knowledge should complement each other.



**RACIAL PREJUDICE, INJUSTICE AND THE SEARCH FOR SELF IN CHIMAMANDA  
ADICHIE'S *AMERICANAH***

**EGBUNG Itang Ede**  
Department of English and Literary Studies  
University of Calabar  
Calabar  
Nigeria  
[itangede@yahoo.com](mailto:itangede@yahoo.com)

**Abstract**

The notion of racial superiority gives rise to racial prejudice. Racial prejudice arises from race-based stereotypes. The prejudice of one race against another has resulted in injustices meted out to members of the opposite race. Racism is an ideology that has bedevilled contemporary societies; and it has eaten deeply into the fabrics of such societies. In Chimamanda Adichie's *Americanah*, non-Americans who sought freedom and opportunity in the American society face all kinds of racial prejudice which is an act of injustice against their humanities. The continent that faces the highest form of racial prejudice is the African continent. Africans in the Diaspora are discriminated against because they are considered inferior. Using the post-colonial theoretical approach which undermines and make less effective Western values and ideas, this paper argues that Adichie recreates African (Nigerian) characters who revolt and resist racial prejudice by embarking on the search for selfhood to regain their lost African identity, integrity and personality.

**Keywords:** Racism, Prejudice, Injustice, Selfhood



## FROM A RITUAL SPACE TO A REGIONAL HUB: THE EVOLUTIONARY DYNAMICS OF AUTO SPARE PARTS FLEA MARKET IN NIGERIA: LADIPO (LAGOS)

EKANADE Olumide PhD

Department of History and International Studies,  
Redeemer's University.  
Nigeria.

[ekanadeo@run.edu.ng](mailto:ekanadeo@run.edu.ng)

### Abstract

So much has been written about municipal polities, economy and society in Nigeria with emphasis on Lagos. However little attention has been given to the peculiar features and dynamics of a particular constituency within Lagos whose constitutive nature and activities have had enormous implications for organization of social existence, politics, trade, and inter-ethnic relations in Nigeria, and for (in)formal economies in Africa. One enduring economic space which has popularized the enterprise of low-end globalization in the informal economy arena is the Ladipo Auto spare parts market, Lagos, which transmuted from an inconspicuous ritual space to a mega flea market of the 21<sup>st</sup> century. The work tracks the developmental trajectory of Ladipo and its streets' spare parts trade in Metropolitan Lagos. It interrogates the spread and organization of the trade, the regulatory institutions and associations and how Ladipo has become a vote bank and platform for sub-regional economic interaction. It examines the interface between trade, politics and religion. It analyzes the changes and adaptation in ethnic composition of Mushin, factors responsible and the impact of these dynamics. It concludes that without structural adjustment there may not have been Ladipo flea market. Without the market it would not have become a regional hub for spare parts' trade and skill specialization which would also have diminished Igbo influence in contemporary Lagos politics. It has also helped to create a dynamic trade culture that has helped to improve lives, blur ethnic and economic boundaries among the different ethnics that constitute the market space, thus fostering peace among the different ethnics in Nigeria.

**Keywords:** Lagos, Ladipo, flea market, Regional hub, trade culture, Associations.



## RELIGION AND SOCIAL ENGINEERING

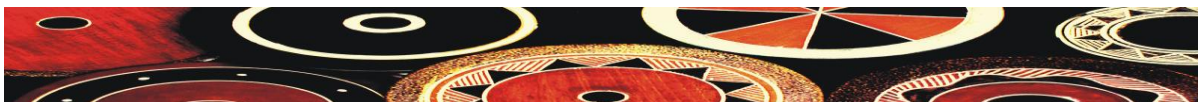
**EKERE**, Okpowhoavotu Dan  
Department of Philosophy,  
Faculty of Arts,  
University of Lagos

[oekere@unilag.edu.ng](mailto:oekere@unilag.edu.ng), [danodaekere@gmail.com](mailto:danodaekere@gmail.com)

### Abstract

This paper argues that religion is a very potent instrument for social engineering and organization when properly understood and harnessed, but at the same time the most dangerous instrument of mass destruction that man has ever invented when mishandled; it is a double-edged sword. We can hardly contemplate a religion without morality. Every religion has embedded in it a sense values that are morally rooted. Interestingly too, religion has within itself and nature a system of promoting, communicating, enforcing the internalization of its values and morality which in turn facilitates the organization of a people. Whereas some religions openly coerce or compel their adherents to identify and align themselves with their tenets, some are subtle in their approach to both the way they win converts and profess the faith. A visionary leader only need to read between the lines and harness to the advantage of society the opportunities that religion offers. Religion could be used to checkmate people's excesses such as corruption, non-compliance to rules, among others just as it could promote division, violence and mediocrity when mishandled. To argue this point more convincingly, we intend to examine the concept of religion as understood from different perspectives with a view to situating the inherent possibilities and at the same time the challenges if not threat it poses to contemporary human society and the place of morality in religion and social engineering. We intend to employ the philosophical tools of analysis in the course of this work. Our aim is to show the importance of religion and morality to societal development and our goal is to advocate a reorientation toward positive utilization of religion in social engineering.

**Key words:** Social engineering, Mass destruction, Double-edged sword and Values



## GLOBALIZATION AS A PROSPECT OF MODERNISM: EFFECTS ON OKPECHE NAMES FROM A SOCIOLINGUISTIC VIEW

**EKPANG**, Juliet Nkane  
Department of English and Literary Studies,  
University of Calabar, Calabar  
[julietekpang@yahoo.com](mailto:julietekpang@yahoo.com)

### Abstract

Globalization as a phenomenon of international integration of individuals and communities arising from the diffusion of world views, ideas, and products is a modern-day reality. This reflects worldwide homogeneity in such a way that events in one part of the world suddenly become significant for people elsewhere. The rise of wireless communication and the internet are major factors in globalization, which precipitates further interdependence of cultural activities. This is a process driven by modernity. All aspects of cultures spread and mix as countries exchange products and ideas. This paper therefore, seeks to explore the effects of globalization as it precipitates interdependence of cultural activities on Okpeche names. The research provides empirical evidence of a transformation of the connotation of Okpeche names that were derived from the names of admired progenitors and human events to more insightful and meaningful representations. This paper is basically a sociolinguistic overview because language encompasses culture and both cannot be studied in isolation from the society to which they belong.

**Keywords:** globalisation, modernism, names, sociolinguistics.



# LOOKING BACK TO SAVE ALL LIVES: AFRICAN VALUES AS PANACEAS TO MAJOR GLOBAL CHALLENGES

EKUP-NSE, Daniel Clement  
UNIVERSITY OF CALABAR, NIGERIA  
[ekupnsedanielclement@gmail.com](mailto:ekupnsedanielclement@gmail.com)

## Abstract

Over the years, Pristine African values have been relegated as a result of Western (and gradually Asian) imperial activities on the continent. It is historically evident that the Atlantic slave trade as well as the European Colonial occupation in Africa had blur most Africans from appreciating certain vital African values that are human and nature preserving. Ironically, these Western rejected African ideals are indisputably the most needed in this villagized world that is plagued by highly consequential climate change, incessant terrorist attacks, civil wars, invention of man and nature damageable weapons, exodus, same sex marriage etc. This paper seeks to examine these situations above, and calls for a systematic African cultural rejuvenation and projection into the global terrain as a shield to the 21<sup>st</sup> century world.

**Keywords:** Africa, Values, Panacea, Global.



## NEO-BIAFRANISM IN GUANGZHOU: IMPLICATIONS FOR CHINA'S SOCIAL STABILITY AND CHINA-NIGERIA RELATIONSHIP

**ELOCHUKWU** Anas  
Department of Political Science  
Xiamen University, China  
[elochukwuanas@yahoo.com](mailto:elochukwuanas@yahoo.com)

### **Abstract**

Guangzhou, capital of Guangdong province of China, has the largest African immigrant population in Asia. About 60% of the population is Nigerian; and about 80% of the Nigerian population is Igbo. Many Igbo immigrants in that city openly support the agitation by neo-Biafra groups such as the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) and the Indigenous People of Biafra (IPOB) for an independent homeland for the Igbo ethnic group. Neo-Biafranism in Guangzhou can have two major negative implications. It can impinge upon China's stability by triggering xenophobic violence and stoking separatist agitation by China's two most restive ethnic minorities, namely the Uighurs and Tibetans. It can also strain China's relationship with Nigeria if Nigeria should accuse China of condoning transnationalized separatism. The presenter shall use transnationalism to framework the problem.

**Keywords:** Guangzhou, Igbo immigrants, Xenophobic Violence, Transnationalized separatism, Transnationalism.



**AFRI-RACIOGENESIS, NEGATIVE DISCOURSES, WESTERN  
RACIALIZATION AND AFRI-ZEALOTISM: A REVIEW OF  
GEORGE EKWURU'S PHILOSOPHY OF AFRICANITY**

**EMEAM, Innocent Rev. Fr.**

Department of Educational Foundations and Administration  
AlvanIkoku Federal College of Education Owerri.

[centiz@yahoo.com](mailto:centiz@yahoo.com)

**Abstract**

The givens of human existence are the same for all human beings in the world. The realities of birth, terminal sickness and death are immutable package which are part and parcel of human existence. The realities of birth: choice of parents, choice of place of birth, choice of date of birth, choice of nationality, genotype (personality make-up) and phenotype (physical characteristics of personality) are givens that no human being was given any option of choice. The type of sickness which will lead a person to death is part of the package of each personality. Medical expertise can sustain life by prolonging death but not to change the reality. From the inception of civilization, the West took up aggressive position of ascribing negativity to the givens of birth and sickness to Africa. The given of death which is for all mortals has analogically been also ascribed to be African. The conception of death as black, as night, as evil, and attribution of death-dealing events as African are symbolic analogies to make death an African creation. The angel of death is painted in many Western literatures as black and even in science fictions. The stigmatization of Africa via the givens of human existence is at the root of Afri-raciogenesis. The reaction of Africans is like the myth of Sisyphus. Can the stone ever be rolled over the hill? At most, the efforts of Africans at overcoming the negative labels of the West put Africans always thinking in terms of validating the past and not projective thinking in the present in order to reconstruct the future. Thus, Africa is like Prometheus in chains. Prometheus can be unbound through Afri-zealotism. In this paper, the key concepts are Afri-raciogenesis, negative discourses, racialization and Afri-zealotism.





## MANUFACTURING AND TRADE IN THE IGBO TRADITIONAL SOCIETY.

**EMEGHARA**, Evarestus Elechi  
Department of History and Strategic Studies  
Federal University, Ndufu-Alike Ikwo (Funai)  
Abakaliki, Ebonyi State  
[emegharaevarestus@yahoo.com](mailto:emegharaevarestus@yahoo.com)

### **Abstract**

The study of the indigenous economic and social history of the Igbo prior to the colonial era appears to be gaining currency amongst Igbo scholars and writers. This study is part of the efforts in this regard. It was conducted with the broad objective to examine the place of manufacturing and trade in Igbo pre-colonial economy before colonial intrusion in Nigeria. The central argument of the paper is that Igbo traditional society operated a closely integrated economy in which three principal areas of economic activities, namely, agriculture, manufacturing and trade played mutually supportive roles. This assertion makes nonsense of the erroneous notion by European observers and scholars at the turn of the 20<sup>th</sup> centuries to the effect that peoples of Africa, south of the Sahara, including pre-colonial Igboland were largely static, backward and unorganized due to their non-receptivity and unresponsiveness to changes and innovations

**Keywords:** Tradition, industries, crafts and trade.



# CULTURAL PRACTICES AND REPRODUCTIVE HEALTH RIGHTS OF WOMEN IN NIGERIA

**ENIOLA, Bolanle**

School of Law, University of KwaZulu-Natal,  
Pietermaritzburg, South Africa

[bolanleeniola@ymail.com](mailto:bolanleeniola@ymail.com)

## **Abstract**

Nigeria is one of the largest countries in Africa with diverse cultures and more than 250 ethnic groups. Each ethnic group has its cultural practices and values. Most of these cultural practices inhibit women's reproductive health rights. Nigeria acceded to the various reproductive health rights of women that are recognized by the international community, even though the issue of reproductive health rights is alien to most of the prevailing cultural practices. The paper argues that despite Nigeria's accession to the international and regional instruments promoting reproductive autonomy of women, the accession has not made much difference to reproductive autonomy of women in Nigeria. It adopts the doctrinal method of research by reviewing the various cultural practices that infringe on the reproductive health rights of women in Nigeria, and the constitutional and legislative frameworks that are put in place for the protection of the reproductive health rights of women. It also reviews the level of influence of the cultural practices on the domestication of the various international instruments on the reproductive health rights of women in Nigeria. It concludes that for women to fully enjoy reproductive autonomy, the international instruments on reproductive health rights of women to which Nigeria have acceded must be domesticated in Nigeria.

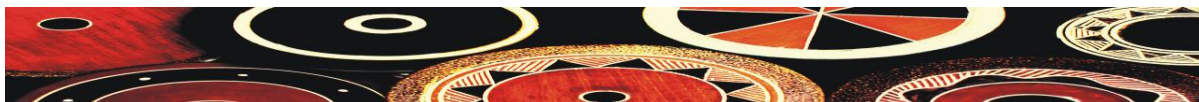


**NIGERIAN DRAMA AND PERFORMANCE: THE AESTHETICS OF REVOLT IN TUNDE  
FATUNDE'S *OGA NA TIEF MAN***

**ERESON** Sarki, Philip  
Department of English and Drama,  
Kaduna State University, Kaduna  
[philipsarki82@gmail.com](mailto:philipsarki82@gmail.com)

**Abstract**

Nigerian drama, like its prose and poetry, attracts intellectual endeavour and robust scholarship. The lens of scholarship on the field spans across its nature, scope and ideological commitment. Thus, whereas some scholars on the genre settle for its beauty, others settle for the role it plays in society. This is in line with the dialectics between Plato and Aristotle. Meanwhile, the focus of this study is not to dabble strictly into this dialectics, but to simply take Nigerian drama as a committed art, a situation where the artist focuses the attention of his or her art on an aspect of reality and thus, invariably pass judgment. Therefore, the paper focuses randomly on some of the basic aesthetics of revolt in Fatunde's *Oga Na Tief Man*. This is to show how Fatunde, through drama, advocates for a revolution of the masses against the ruling elites with the aim of bringing capitalism to an end and thereby establish a classless society. Further, a detailed analysis of those selected aesthetics will be necessary to ascertain their viability in achieving the general tenor as used in a text. The result of the study shows that drama will continue to play an integral role in the daily struggle of an average Nigerian. Hence the conclusion that drama in Nigeria should eschew from luxury and be totally committed to the plight of citizens in their attempt to develop the nation further.



## **INTERNAL MIGRATION AS INTEGRATIVE FACTOR IN CONTEMPORARY NIGERIA: FOCUS ON ZARIA IN KADUNA STATE**

**ESEW** Ntim Gyakari  
Department of Political Science  
Kaduna State University  
Tafawa Balewa Way  
Kaduna, Nigeria  
[ngesew@yahoo.com](mailto:ngesew@yahoo.com)

and

**YUSUF**, Hauwau Evelyn  
Department of Sociology  
Kaduna State University  
Tafawa Balewa Way  
Kaduna, Nigeria  
[eveadex@gmail.com](mailto:eveadex@gmail.com)

### **Abstract**

The movement of people from the land of their birth to other lands either far away from or nearer home is an old phenomenon. The motives for such action are many and varied such as love of adventure, desire for freedom knowledge and job opportunities. This paper examines critically the influx of other Nigerians to Zaria, one of the most ancient cities in Nigeria. Utilizing primary data like interviews and observation and secondary sources from published and unpublished works, the study further explores the relationship between migrants and their host community. Does internal migration facilitate integration in the country? Have internal migrants contributed to the socio-economic and political development of Zaria? These questions will provide a guide for further discourse.



## ON PAN AFRICANISM: WHITHER KWAME NKRUMAH'S DREAM?

**ESEW, Ntim Gyakari**  
Department of Political Science  
Kaduna State University  
Tafawa Balewa Way  
Kaduna, Nigeria  
[ngesew@yahoo.com](mailto:ngesew@yahoo.com)

### **Abstract**

Even though Kwame Nkrumah, the first Prime Minister and first President of Ghana was not the originator of Pan Africanism, he became one of its strongest advocates in the 20th Century. Realizing the overall importance of unity among Africans and people of African descent, he canvassed for a United State of Africa. The question then is what has happened to his dream after his demise? The paper explores Kwame Nkrumah's contributions to pan Africanism. It goes further to elucidate the challenges and prospects of Pan Africanism. The presentation utilizes both primary sources and secondary data. The former will be obtained from interviews while the latter will be got from text books, Journals, dailies, weeklies, magazines and the internet. This exposition argues strongly that all Africans and people of African descent must collaborate to take the continent out of its present morass.



## MIGRATION AND CULTURE CHANGE IN AFRICA

**ESUGA, Folusho Toyin,**

Diaspora and Transnational Studies,  
Institute of African Studies, University of Ibadan.  
[folu0esuga@yahoo.com](mailto:folu0esuga@yahoo.com), [fasekami@yahoo.com](mailto:fasekami@yahoo.com)

### **Abstract**

While mobility or movement across national boundaries for reasons of exchanges in trade, formal diplomatic interactions, cosmopolitan engagements, pastoral/ nomadic purposes among others have long been a central feature of the African culture. It is only during the last three decades that culture has been thought of as, a tool making mobility enticing (a factor that does not only encourage migration but motivate and necessitate same). In essence, one may query the sharp change as situations of near compulsory movement out of Africa by Africans, being the antithesis of nationalism was really an exception rather than the rule in Africa. Thus, this paper interrogates the ambiances of the African society that so opportune this culture change with the objective of generating astute opinions for remediation.

**Key Words:** Culture, Migration, Culture change, Pull factors, Push factors.



# THE NATURE OF NIGERIA'S POLITICS AND THE NEED FOR IDEOLOGICAL REAPPRAISAL

**ETEBOM, John Monday**

Department of Local Government Studies,

Obafemi Awolowo University

[etebomjohn@gmail.com](mailto:etebomjohn@gmail.com)

&

**ADIAT Abiodun**

Centre for Distance Learning,

Obafemi Awolowo University

[Adiatbdn7@gmail.com](mailto:Adiatbdn7@gmail.com)

## Abstract

Since the attainment of Independence on the 1<sup>st</sup> October, 1960, the Nigerian political system has been characterized by political violence, bad governance and ideological laxity in responding to political issues. This is evident in the events that led to the collapse of the first second and third republic as well as the subsequent military coup de tat that has plagued the country's political landscape. Regrettably, the fourth republic did not provide a departure from these old practices as these features continue to determine political realities in the country. On the other hand, political parties in the country only present manifestoes without any significant political ideology. Hence this has introduced a dangerous dimension into the country's political system, as ethnicity and religion has become additional dangerous features of politics in the country. The consequence of this has been over politicization of social life and its consequent effects of political and economic under-development. Using secondary data with content analysis, this paper examines the need for a shift from politics of ideological paucity which is characterized by ethnicity, religion and party affiliations to a system of politics whereby the activities of political parties will be determined by pertinent political ideologies. The paper concludes that, it is only under this kind of political atmosphere that politics in the country can bring about political and economic development.

**Keywords:** Political Violence; Ideological Laxity; Fourth Republic; Politicization; Political Ideology.



# BETWEEN THE OLD AND THE NEW: COMPARING LEGISLATIVE INSTITUTION IN THE PRE AND POST-COLONIAL NIGERIA

**FAGBADEBO, Omololu**  
University of KwaZulu-Natal,  
Pietermaritzburg Campus  
Scottville, Pietermaritzburg  
South Africa  
[otomololu@yahoo.com](mailto:otomololu@yahoo.com)

## Abstract

The primacy of the legislature in modern government is to control the exercise of governmental powers through law-making for effective policy process. This idea is not alien to the pre-colonial political process in some societies in Nigeria. Essentially, the existence of a co-equal institutional political structure is to avert the danger of tyranny and personalised rule. In effect, the legislature serves as the lever on the exercise of executive power for the good of the society. Historically, modern presidential system that exhibits the concept of separated but shared powers is a derivative of monarchical political system common in Africa. This paper interrogated the place of the legislature in these political periods in Nigeria. It discovered that the legislative culture in the pre-colonial Nigeria, though with its own peculiar characteristics, is more purposeful and focused for the promotion of public good. Post-colonial legislative culture in Nigeria in both parliamentary and presidential governing systems promoted personalisation of politics. Rather than harnessing extant constitutional legislative powers to police execution of public policy, lawmakers exploit their requisite oversight powers to negotiate for pecks and other pecuniary gains for personal benefits. The paper concluded that the Nigerian state requires a purpose driven legislative institution to curb the excessive use of executive power to promote impunity.

**Keywords:** Accountability, Oversight, Corruption, Rubber stamp, Impeachment





# AFRICANS AND AFRICA: CULTURAL NATIONALISM AND THE REBIRTH OF PAN- AFRICANISM

**FAGUNWA**, Temitope Christopher  
Department of History  
University of Ibadan,  
Ibadan, Nigeria.  
[christopherlambiko@gmail.com](mailto:christopherlambiko@gmail.com)

## **Abstract**

Some eminent black scholars often ignore in their bourgeois recommendations on the advancement of Africa the recipe of cultural consciousness. These scholars in black skin and white masks will emasculate the need for the masses of Africans people to retrieve their lost identity with their numerous Western theories and concepts; these which are not only alien to the already dispossessed Africans, but are also unfeasible for their national development. Fanon was neither a strategic planner nor an angry prophet, but his insights on cultural consciousness remain relevant to this day. Unfortunately, while these bourgeois educated Africans continue to romanticize their Western ideologies, Pan-Africanist ideologies are being relegated to the background as a plausible way for our intellectual, economic and socio-political advancement as a people. Fanon, for all his hypotheses on national liberation, never for once underestimates the relationship between cultural consciousness and national development. In fact, for Fanon, there is no other way out for the ex-colonized people of Africans but cultural consciousness. For him, the repression of cultural existence is only a part of the biological and economic process of enslavement of the Africans. This study is therefore destined to be a wake-up call for global Africans to become more receptive to the ideals of cultural nationalism vis-à-vis Pan-Africanism; as the only lasting solution to our current woes. The urgency in this cannot be farfetched against the background that as it stands now, it has become problematic and almost impossible to become an African even in Africa.

**Keywords:** National consciousness, National liberation, Enslavement, Pan-Africanism, and Cultural nationalism.



## UBUNTU: REVISITING A DYING AFRICAN PHILOSOPHY IN THE QUEST FOR AN AFRICAN RENAISSANCE

FAGUNWA, Temitope Christopher  
Department of History  
University of Ibadan,  
Ibadan, Nigeria.  
[christopherlambiko@gmail.com](mailto:christopherlambiko@gmail.com)

### Abstract

We currently live in a preposterous society, a society where you have to practically struggle for everything you have to use. You have to struggle to grow up, and not surprising, until recently, you still have to struggle when you are aged because affection is almost vanished. For Africans, this is an alien reality they have to face. Following the infiltration of Western values and beliefs, Africans were made to abandon their ancestral communal way of life for the Western individualistic tendencies. Ubuntu as a communalistic based concept is perceivable in all nooks and crannies of the traditional African societies before the incursion of the Europeans. The fundamental notion behind Ubuntu is the core belief that we exist because of others and not just for ourselves. As such we must live communally. It is a concept that illuminates the strong belief in “all for one, one for all”. Unfortunately, the permeation of individualism into African societies witnessed the triumph of the eccentric concept of “God for all, all for God” as against the African norm of human togetherness. This paper, tracing the existence of Ubuntu in most African traditional societies is therefore of the view that until the masses of African people go back to their ancestral communal way of life, that is fully embedded in the culture of unity, peace, and equality, we might never advance as a people.

**Keywords:** Renaissance, Ubuntu, Communalism, Individualism, African philosophy.



## COLONIALISM AND TRANSFORMATIONS IN TRADITIONAL ATTIRES: THE LAGOS EXPERIENCE

FAKUNLE, Oluwadara Abiodun  
Department of History,  
University of Ibadan, Ibadan, Nigeria  
[darasimigurl@gmail.com](mailto:darasimigurl@gmail.com)

### Abstract

The study will focus on Lagos traditional attires and then the transformation made on them which was brought as a result of colonialism. The place of dress in the society has been an aspect that has aroused the interest of scholars and researcher as a social issue. Though some scholars have written on traditional attires and other social aspect of the Lagos people, little have been done on the effect of colonialism on traditional attires. This study is then situated to focus on this area that has been overlooked in the studied past of the Nigerian people, as regard the Lagosians. The study tends to adopt a historical narrative, and multidisciplinary approach. Traditional attires in such context refers to a blend of preferences of beads coiffure and wrappers inherited from antiquity, with styles received from outside. This will include both male and female traditional attires. With the emergence of colonialism, it must be noted that colonialism in Lagos has started as far back as the 19<sup>th</sup> century, as a result of the British occupation of Lagos since c. 1860s. Their coming influenced the society to a significant degree, bringing alongwith it a large number of repatriates from Sierra Leone, Brazil, and Cuba. So the colonial era in Lagos witnessed the flirtation of many cultures. The colonial transformation actually served as a threat to traditional dress through the introduction of western dress parse- garments, hats, makeup, shoes and other accessories. Also the impact of these transformations would be considered as Lagosians mostly youth became very fond of cloth for the purpose of display than for covering. In all, the study tends to bring a revisit to the traditional attires and its distinctions before the colonial transformation almost wiped it off.

**Keywords:** Attires, Colonialism, Transformation, Lagos, Identity, Traditional.

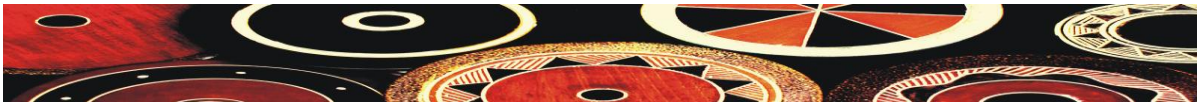


# **CHRISTIAN FUNDAMENTALISM IN NIGERIA: A DANGEROUS CATALYST FOR FUTURE TERRORISM**

**FASEKE** Babajimi Oladipo  
Redeemer's University, Ede, Osun State  
faseke@run.edu.ng

## **Abstract**

Global terrorism in more recent years has shifted from the political sphere to the religious. In the annals of such discourse there has been a preponderance of literature that focus on Islamic fundamentalism and its consequent terrorism. This gives a misleading impression that fundamentalism and terrorism are exclusive to Muslims. History reveals, however, that every religion (including Christianity) has at one point or the other influenced acts of terrorism. Since the introduction and spread of Christianity in Nigeria, particularly Pentecostalism, there has been evidence of religious fundamentalism perpetuated by Christians. Some of these acts were occasioned by the fanaticism of adherents, while the presence of a religion that equally has a large followership (Islam) in the polity has exacerbated the trend. Making use of both secondary and primary sources, the paper documents some of the fundamentalist features Christians exhibit, which are capable of outright snowballing into terrorism. The paper argues that since there is an inextricable link between fundamentalism and terrorism, as evinced by global events, if Christian fundamentalism goes unchecked there is a tendency that it would ultimately lead to terrorism: a scenario that will be too costly for the Nigerian government given their current battle against Boko Haram in the north-eastern part of the country.



## THE EFFECT OF MODERNISM ON THE VALUE OF OTHER-CENTEREDNESS IN AFRICA

**FASHOLA** Joseph Omokafe  
Department of Philosophy,  
Faculty of Arts,  
University of Ibadan, Nigeria.  
[kafe\\_shola@yahoo.com](mailto:kafe_shola@yahoo.com)

### Abstract

The belief that man is necessarily a being with others is deeply rooted in African ontology. It is believed that humans need other humans to be truly human and an individual can only be a person with the aid of other persons in the community. This implies that the source of an individual's humanness or personness is tied to others, and the African realizes this fact with internal assurance, that in the absence of others, no grounds exist for a claim regarding his own standing as a person. Individualism which is a major trait of modernism is for this reason alien to African culture and the influx of individualistic tendencies from foreign cultures into Africa has strained communal or inter-subjective life which exists among the people. Other-centeredness and effective individual and community relationships have served as strong means of defense, economic growth, cultural, moral, and religious advancements in societies. These along with relativism are to a good extent tenets of post-modernism. This work intends to conceive of a means of cultivating an effective relationship between the individual and the community in a post-modern world. It is of the opinion that modernism has changed the face of community life negatively than positively with reference to the influence of advancements in science and technology. And will show that the tenets of post-modernism can initiate a reversal of the negative trends with reference to the restoration of some of the lost values in African social life such as togetherness, care, and concern for others, which are germane to healthy relationships among people. This will be done with the view that restoring these values will help to promote security of life, religious tolerance, and advance cultural and economic growth.

**Keywords:** Africa, Other-centeredness, Individual, Community, Cyber-community, Modernism, post-modernism.



## THE PLACE OF AFRICAN TRADITIONAL MEDICINE IN THE PROMOTION OF HEALTH

**FATOBA**, Mercy Titilayo and **FATOBA**, John Oluwabusuyi  
Department of Physical and Health Education,  
Adeyemi College of Education, Ondo.  
[Fatobamercy@yahoo.com](mailto:Fatobamercy@yahoo.com)

### Abstract

Majority of people in Africa use plant based traditional medicines for treating illnesses and ailments. In many parts of rural Africa, traditional healers prescribing medicinal plants are the most easily accessible and affordable health resource available to the local community and at times, the only therapy that subsists. Twenty-five per cent of modern medicines are derived from plants which have been used by traditional medical practitioners. This paper points out the various roles which African traditional medicine serves in the promotion of health of Africans as some plants have been known to provide remedies for various ailments ranging from mild to severe through the use of their parts, e.g. leaves, root, bark etc.

**Keywords:** Africa, traditional medicine, medicinal plants, roles, health promotion.



## A MORAL JUSTIFICATION OF THE CALLS FOR DIASPORAS VOTES IN AFRICAN ELECTIONS

**FRANCIS**, Diana-Abasi Ibanga  
Department of Philosophy,  
University of Calabar,  
Cross River State,  
Nigeria.  
[ibanga.letters@gmail.com](mailto:ibanga.letters@gmail.com)

### Abstract

The calls that Africans in the Diasporas should be allowed to vote in African elections have continued to gain prominence as each national election cycle pass in the continent. However, this call has been rebuffed or even rejected by most political elites in the continent. Partly, the call has been resisted on the ground that the Diasporas Africans were more or less foreigners at the time the elections were taking place. The objective of this paper is to examine that argument, marshal out a number of reasoning which morally justify possible Diasporas votes in African national elections. The paper is predicated on the argument that: if Africans in the diasporas have contributed to the economy of the various States in the continent then they have the moral right to also determine who preside over the management of those resources. Despite this, the paper outlines a number of factors that may undermine the involvement of the Diasporas people in national elections. Besides, the paper argues that African elections are largely inconclusive if the electoral interests of Africans in the Diasporas are not integrated into the mainframe of the national elections in the continent.



**BREAKING BARRIERS: PIONEER WOMEN ELITE AT UNIVERSITY COLLEGE, IBADAN,  
1948 - 1960**

By  
**FINLEY Mackenzie**

**Abstract:**

Class and gender dictated access to tertiary education in colonial Nigeria, thereby impacting women's experiences in the Nigerian school system. Between 1948 and 1960, only 68 women attended the country's first degree-granting university, then called University College, Ibadan. Conversely, the women's access to an elite education impacted conceptions of class and gender. In terms of class formation, the university setting reinforced the distinction between elite and average women in Nigeria. With regards to gender ideology, the colonial university became a site of epistemological confluence where women mediated multiple and shifting expectations of womanhood. This paper highlights the lives and work of five women pioneers at University College, Ibadan, the nature of the spaces in which the women operated, and the people with whom they may have come into contact. Those experiences will be located within the genealogy of mission, colonial, and indigenous forms of education in Nigeria, as well as in relation to multiple gender ideologies lived and expressed by both educators and students in the country. Ultimately, women's experiences at University College, Ibadan, facilitated a changing relationship between elite womanhood and knowledge production on the eve of Nigerian independence.





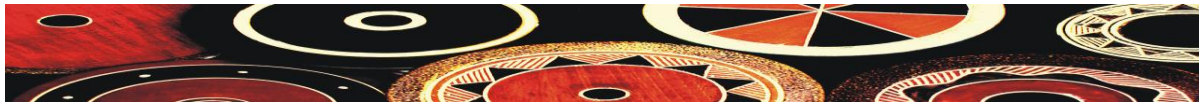
## PENTECOSTALISM AND THE AFRICANIZATION OF CHRISTIANITY

FYANKA, Bernard B. PhD  
Department of History and International Studies  
Redeemers University, Ede, Osun State  
[fyankab@run.edu.ng](mailto:fyankab@run.edu.ng)

### Abstract

Western cultural influences have for centuries dominated Christian religious expression. The 19<sup>th</sup>, 20<sup>th</sup> and 21<sup>st</sup> centuries has however seen the growth and spread of African cultural influences in within the Christian faith. Pentecostalism may have originated from the United States of America, However the unique circumstances of its birthing, growth and development in the Azuza street revival, placed it within the social milieu of African cultural and religious influences. These influences have shaped its theology, susceptibility to postmodernism and general appeal to other Christian denominations. The contextual theology, spirituality, flexibility and spontaneity of African Pentecostal worship has progressively impacted on other church movements in Africa and the Diaspora resulting into rapid growth of the movement. This has sparked a Pentecostal syncretism of sorts giving birth to new movements within older and more established “orthodox” groups. This is an African phenomenon which the paper intends to explore. A historical methodology is employed to trace the African antecedents in the origins of the movement and a critical assessment of its Africanizing influence on the Christian faith is at large is also presented.

**Keywords:** Pentecostalism, Africanization, Diaspora



## THE FAULTLINES OF AFRICANITY

**GARGATI, Musa Umaru**  
School of General Studies,  
Kaduna State College of Education, Gidan-Waya,  
Kaduna State,  
[musaumarugargati@yahoo.com](mailto:musaumarugargati@yahoo.com)

### Abstract

This paper is borne out of the awareness that Africans, in their various attempts to express their sense of Africanness and the essence of being African have, unknowingly and unwittingly entered the same conceptual web with which Europe/America have systematically assaulted and maligned the African continent. This attempt at *decentering* Western epistemological order or, this Euro-American world order which African scholars in all spheres of life have decried or tried to reverse in order to redeem Africa's image also needs serious scrutiny. While others have responded overtly to this clarion call of supplanting Western hegemony, Soyinka does so covertly. This paper therefore exposes the *pitfalls*, the *blindspots* and the *aporias* that characterize Soyinka's ***Death and the King's Horseman*** and, by extension, most African literary texts. To foreground these *slips* and *spills* that characterize African writing and makes it guilty of its avowed intentions the paper applies the Derridean method of close reading of a text to portray the biased presentation of the Western world in all its fauna and flora as portrayed through the binoculars of *Deconstruction*.



**AFRICANITY AND THE RECOLONIZATION OF THE POSTCOLONIAL MAN:  
A RE-PRESENTATION OF THE MALE STEREOTYPE IN  
OKOT p'BITEK'S SONG OF LAWINO**

**GIWA, Audee Tanimu**  
Department of English and Drama  
Kaduna State University  
Kaduna, Nigeria  
[audee436@gmail.com](mailto:audee436@gmail.com)

**Abstract**

The criticisms that trailed the publication of arguably the most popular satirical poem in Africa, Song of Lawino since 1966 were so great and far reaching. And the poem has not ceased to attract more critical acclaim up to the present moment. This article provides yet another platform on which the poem can be evaluated in the twenty-first century. The article interrogates the concept of acculturation and cultural reorientation especially of the African elite as a necessary condition for societal development. The article also argues that the unapologetic recourse to rich African images and sordid humour in the text is necessarily a backlash, or, if one wills, a repudiation of the colonial misrepresentation of the Africa situation in earlier narratives of the colonialists. It appears that the first generation of the African elite swallowed this colonial fallacy hook, line and sinker. There is therefore the need for cultural, ideological and Africanist reorientation, a form cultural re-colonization, to have a better Africa for Africans. This is the thrust of this paper.



## BEYOND SIGNIFICATION: AFRICANITY AND AFRICANNESS IN E. E. SULE'S DREAM AND SHAME

**GIWA, Audee Tanimu**  
Department of English and Drama  
Kaduna State University  
Kaduna, Nigeria  
[audee436@gmail.com](mailto:audee436@gmail.com)

### Abstract

More than mere representation of reality, E.E. Sule's collection of short stories *Dream and Shame* encapsulates a world all its own. By going beyond the referent in the text, indeed, by deliberately jettisoning the authorial intention, this article aims at discussing the satirical signification of a nation in transition. The collection is unapologetically bland and in some instance culturally shocking yet it is in this that artistic success of the text lies. This article thus discusses the text as one of the most outstanding depictions of life and living in contemporary African society. The charm and humour in Sule's style make the text more appealing and its social message more incisive. The marriage of style and content makes for a successful artistic product. It is this deliberate delineation of the African state in the twenty-first century in this particular text that this article intends to explore.



## AN AESTHETIC INTERSECTION OF YORUBA DIVINATION (IFA) AND ARABIC DIVINATION (GEOMANCY): A CRITICAL EXAMINATION

**HASHIMI A.O.**

Department of Religious Studies  
Olabisi Onabanjo University, Ago-Iwoye,  
Ogun State, Nigeria.

[Hashimiabdganiy62@gmail.com](mailto:Hashimiabdganiy62@gmail.com)

### **Abstract**

There is no doubt that literature is replete with various research works on divination. Human beings have always looked for the answers to different mysteries of life. It is universal human traits and phenomenon found in all races throughout the world. Divination has been used since the earliest times to find solution to human problems. The impact of divination on people has been enormous. It occupies prominent place in the political, social and cultural life of the Yoruba. Despite the fact that Qur'an and Bible declared war on the art of divination, an average Yoruba person finds it extremely difficult to divest from it. When the religious clerics realized that divination is one of the African ideas that lingers on the people, they introduced methods of divination parallel to indigenous methods. For instance, Muslims instead of consulting Ifa priest prefer to consult Muslim clerics who divine by fingers on the clean white sand. Hence, the motif of divination therefore remains a discipline worthy of scholarly attention. This paper discusses Ifa divination and Arabic geomancy. It examines the intersection and central themes of the two means of divination. It identifies the symbolic representation and nomenclature of the corpuses and mentions the social impacts of divinations on the society. The paper concludes that Ifa divination and Arabic geomancy are similar in forms and practices, but only differ in term of languages employed to operate.



## PHILOSOPHY OF HISTORY AND DOCUMENTING A HISTORY OF 'SEGMENTARY' SOCIETIES

**IBRAHIM**, Baba Isaac  
Department of History and International Studies  
Federal University Lokoja  
[babaisaacibrahim@yahoo.com](mailto:babaisaacibrahim@yahoo.com)

### Abstract

Several discourse on the history of the Nigerian peoples have been mostly that of the history of the major ethnic groups; their socio- cultural, political and economic organizations. These neglected and sometimes, less populated ones who over the years in their own right have established socio-cultural, economic and political institutions before the colonial incursion that sought alteration of these existing institutions in the process of time, needed to be studied. If history is the totality of human experience in the past, and philosophy of history seeks to understand the entire historical process and not just the historical facts that have been presented, then, no history of any people whether in parts or whole should be neglected as a sense of duty. This paper, examines philosophy of history and the writing of the history of 'segmentary' people and making a case for a conscientious study and writing of the history of 'segmentary' people as part of our efforts towards building a strong, peaceful and united Nigeria, and mainstreaming the history of African people into the world history. The researcher adopts descriptive and analytical methodology in the discourse using a multidisciplinary approach in the presentation.



## NOLLYWOOD AND THE CHALLENGE OF *OMOLUWABI*

**IBRAHIM Daniel**  
University of Ibadan,  
Ibadan, Nigeria.  
[danieltswalya@gmail.com](mailto:danieltswalya@gmail.com)  
Phone: 07084839881

### Abstract

Nollywood represents the creative and entrepreneur skills of the contemporary Nigerian film maker. It has become the most visible artistic representation of Nigeria both in and outside Africa. As an industry, Nollywood has created gainful employment for many people. It has also become an important sector of the Nigerian Economy. However, Nollywood is facing one crucial challenge. It lacks a coherent industry vision. Its present focus is mainly on money and entertainment. Nollywood should impact more positively on society by emphasising some altruistic values. Using the Yoruba concept of *Omoluwabi*, this paper explores the possibility of using Nollywood to promote the ethical and moral rejuvenation of Nigeria/Africa. *Omoluwabi*, is the Yoruba cultural concept of the well behaved individual whose actions /deeds could lead to the emergence of a just, humane and egalitarian society. An *Omoluwabi* is a truthful, honest, righteous, sincere, and industrious person. He or she possesses a personality that is ideal, attractive and enduring. Exploring the concept of *Omoluwabi*, Nollywood could promote an alter/*native* model of development based on Africa's core social and ethical values; values that are indigenous to Africa and represent the African world view. This is the challenge of *Omoluwabi* to Nollywood. Dripping water hollows out stone, not through force, but through persistence. It is better to light the candle than to cause the darkness.

**Keywords:** Nigeria, Nollywood, Vision, *Omoluwabi*, change, Africa.



**FROM REVITALIZATION TO BASTARDIZATION TOWARDS ATTRITION: A MORPHO-PRAGMATIC STUDY OF SELECTED ANGLICIZED YORUBA AFRICAN NAMES ON FACEBOOK**

Idowu Odebode PhD  
Department of English,  
Redeemer's University, Nigeria  
[odebodei@run.edu.ng](mailto:odebodei@run.edu.ng)

**Abstract**

This study attempted a morpho-pragmatic analysis of selected anglicized Yoruba names as used by the Yoruba/English bilinguals on *facebook* and, proved, from the onomastic point of view, that the Yoruba language is gradually undergoing extinction. Several anglicized names, which were purposively selected from the internet *facebook*, served as our case study. The names were dissected based on three linguistic principles: Austin's (1962) Speech Act Theory, Grice's (1975) Conversational Maxims and Yule's (1986) Morphological Taxonomy. The study established that rather than bringing the expected revitalization to the Yoruba language through Anglicization of its anthroponyms, the iconoclastic cum norm deviation posture of the 21<sup>st</sup> century African Yoruba/English bilinguals on *facebook*, is an indication of linguistic attrition. This, therefore, attests to the fact that the language, with its onomastic resources, may definitely be on the edge.





## CONSTRUCTIONS OF AFRICANITY ON NIGERIAN CHURCH WEBSITES: AN EXPLORATION

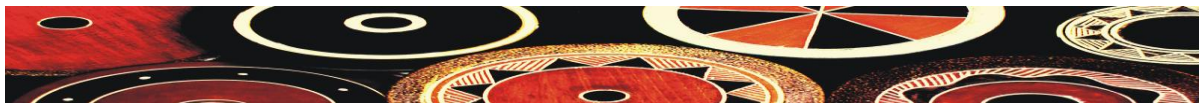
**IFEDUBA Emmanuel**

Communication and Language Arts Department,  
University of Ibadan, Oyo State, Nigeria  
[emmaifeduba@gmail.com](mailto:emmaifeduba@gmail.com)

### **Abstract**

The biblical command to “go into all the world and preach the gospel to every creature” appears to have received a boost since the advent of the Internet and the World Wide Web. This is because more and more churches in Nigeria launch corporate websites, maintain active online presence and reach out to global audiences. But the extent to which their activities construct, project, sustain or deconstruct the concept of Africanity is hardly mentioned in African Studies literature. The aim of this paper, therefore, is to explore the extent to which manifest communication contents on such websites construct or deconstruct Africanity by attempting to answer the questions: To what extent are Nigerian churches present online? What religious themes are communicated on the home pages of Nigerian church websites? To what extent do the identifiable religious themes on the church websites construct Africanity? To get a clear picture of the constructions communicated by the online presence and practices of the churches, seven indicators of Africanity will be observed from the website contents. These are: Africanness, mental decolonisation, colonial mentality, African identity, indigenous knowledge and renaissance. These themes will be searched out from the homepages and adjoining pages of over seventy websites, already identified in a preliminary survey. It is expected that the findings will reveal common themes from which inferences about their constructions or deconstructions of Africanity could be made.

**Keywords:** Mental decolonisation, Colonial mentality, African identity, Indigenous knowledge and Renaissance



## AFRICAN PERSONALITY AS A DRIVING FORCE TOWARDS LABOR STRIKE ACTIONS IN COLONIAL AFRICA, 1945-1975

IFEKWE, Bernard Steiner  
Department of History/International Studies  
University of Uyo  
Uyo  
Akwa Ibom State  
Nigeria  
[bstainer20@yahoo.com](mailto:bstainer20@yahoo.com)

### Abstract

To restore the dignity of being African, destroyed by colonial rule, was partly the driving force towards labour strikes in colonial Africa between 1945 and 1975. Whether in Nigeria, Ghana, Senegal, Namibia and Angola, the attempt to assert their African identity by the striking workers, in the colonial mines, Railways, civil service, agricultural sectors, among others, directly challenged the imposition of one social formation quite alien to them. The crux of African Personality, this essay argues, popularized by Edward Blyden, and sustained by radical political leaders and activists such as Kwame Nkrumah, Ahmed Sekou Toure and Alioun Diop, was brought to the fore by Robert W. July's book, *The Origins of Modern African Thought* (1968). This author stresses "that the African valued his freedom to work out his destiny in his own way, not in ways imposed upon him by either malign or well-meaning outsiders." That freedom sought under the labor platform canvassed for better working conditions, pension reforms, better housing in urban areas and reduction in taxation, among others, so that they would have enough earnings to enable them sustain their traditional obligations back home. With time, these economic demands turned political because the emerging political elites teamed up with them towards African decolonization. From this perspective, their desire to assert their African identity, that traditional warlike approach to issues called African Personality in this essay, was at the core of their demands. Consequently, it is hoped that this essay will deepen our understanding of this concept to certain areas of African studies, particularly African labour history.



# AFRICAN AND PENTECOSTALISM: DEEPER CHRISTIAN LIFE MINISTRY, AS A CASE STUDY

IGBOGBO V.F.S.

Department of History and International Studies  
Joseph Ayo Babalola University,  
Osun State, Nigeria.  
Igbogbovictor@yahoo.com

## Abstract

This study analyzes Africa and Pentecostalism, using Deeper Christian Life Ministry as an analytical tool. The conceptual clarification of Pentecostalism, the phenomenal growth of the church within a very short time when the ministry started in 1973 in Pastor Kumuyi's flat, at the University of Lagos. 'The Interdenominational Bible Study Group,' which began with fifteen adult. This paper examines the characteristics of Pentecostal Evangelism and its historical overview of Pentecostalism in Nigeria and Africa. Pentecostalism is a reviewed drive within Protestant Christianity that places special importance on a direct experience of God through the baptism with the Holy Spirit. Pentecostalism arose in the early 20<sup>th</sup> century among radical adherents of the Holiness movement who were energized by revivalism and expectation for the impending Second Coming of Christ.

**Key Words:** Africa, Pentecostalism, Evangelism, Protestant, Deeper Life.



## **THE GENDER SENSITIVITY OF SOME TRADITIONAL INDUSTRIES IN EBONYI STATE: REFLECTIONS ON OKPOSI WOMEN AND THE SALT INDUSTRY**

**IHEDIWA** Nkemjika Chimee

Department of History and International Studies

University of Nigeria, Nsukka

[chimee2002ng@yahoo.com](mailto:chimee2002ng@yahoo.com)

and

**OGUDU** Charles

Department of History & International Studies

University of Nigeria, Nsukka

### **Abstract**

Certainly in Igbo tradition, there are some occupational areas in the traditional economy that were/are strictly regarded as women's own and a male who ventures into such an area was usually seen to be weak or at best an intruder. This cut across farm work, traditional crafts and local industries. This gender-specific distribution across occupational fields made it naturally an exclusive preserve of the women for those species found naturally to be fitted for them, and over time, that continued notwithstanding the transitions imposed by European contact and colonization of the Igbo. Though the normative order over time and in consonance with change, witnessed gender flexibility, but that did not affect the dominance of women in those sectors. One of the areas that remained firmly gender sensitive among the Okposi people appears to be salt making. This age-long industry has had women in control of it, notwithstanding that the control of the spiritual source of salt water supply for salt making, resided in the hands of men. The fetching and cooking of the salt water remained in the hands of women from time past till today, and this has made it a woman's industry as arguably every woman in every hamlet indulged in salt production. The paper will discuss the dimensions of gender sensitivity in traditional cottage industry in Ebonyi state, using the salt industry in Okposi Okwu Ohaozara as an analytical platform.



# THE CONSEQUENCES OF THE MIGRATION OF IGBO WOMEN TO THE DEVELOPMENT OF MAKURDI TOWN: 1967-2000

**IHUGH**, Elizabeth Yecho  
Department of History and Strategic Studies  
Faculty of Arts  
Federal University, Dutsi-Ma  
Katsina State, Nigeria.

[eyecho@fudutsinma.edu.ng](mailto:eyecho@fudutsinma.edu.ng)

[lizzyyecho@yahoo.com](mailto:lizzyyecho@yahoo.com)

## Abstract

This paper interrogates the consequences of the migration of Igbo women to the development of Makurdi town. It made use of secondary data as well as oral interviews to articulate and analyze the phenomenon in question. This paper defines the concepts; migration and development for a clearer understanding of the phenomenon under discussion. The study also gives a brief analysis on the origin of the Makurdi town. The paper further discusses the causes of the migration of Igbo women from their places of abode to Makurdi town within our period of study. The causes are grouped under push and pulled factors. Some of them are: search for employment, education, and to utilize urban services. The consequences of the Igbo women's migration on Makurdi town are also examined. Some of the consequences are mostly discussed under economic factor. The paper also discusses some challenges the Igbo women are faced with in Makurdi town. They include: shortage of housing, unemployment, increasing cost of living and lack of access to social amenities. The study recommends that: the state government should impose laws to reduce the migration of Igbo women into Makurdi town, house rents should be subsidized, there should be adequate power supply to enhance the economic activities of the people and the state government should embark on job/employment creation. The paper concludes by asserting that the positive consequences of Igbo women migrants are enormous in the development of Makurdi town, thus the state government should look into their challenges critically.

**Keywords:** Women, Migration, Migrants, Development,



## AFRICANNESS IN THE NEW PENTECOSTALISM OF TRANSATLANTIC RELIGIOUS MOVEMENT: A CRITICAL APPRAISAL

**IJAOLA**, Samson Oluwatope  
Samuel Adegboyega University, Ogwa, Edo State  
[topeijaola@yahoo.com](mailto:topeijaola@yahoo.com), [sijaola@sau.edu.ng](mailto:sijaola@sau.edu.ng)

### Abstract

Pentecostalism in Africa describes a paradigm shift from colonial missionary Christianity to African Christianity. It marks essentially, a departure from the negative inclination of “blackness” associated with Africanness. It further presents an epoch of African ingenuity, creativity and positivity; pugnaciously and poignantly pursued to propel a deconstruction of western missionary Christianity, hence, the reconstruction of Christianity with the ontology and imagery from African epistemology. However, a careful analysis of the formative ideologies of African Pentecostalism; indicates series of philosophical and theological re-engineering, of purely African homogenous epistemological context of the classic African Pentecostals. The result is diverse formation of integrated epistemic system comprising African, Western and other philosophies as observed in the New African Pentecostal Movements (NPCs). Thus, African Pentecostalism as it participates in the transatlantic religious movements challenges both the western epistemological acclaimed superiority and the perceived inferiority of African epistemic system. Hence, the paper argues that Africanness in Pentecostalism participate as one of the elements of the whole of the various philosophies that is growing a global Pentecostalism. The aim of the paper therefore is to appraise the Africanness in terms of its constituents and performance in Pentecostalism viz-a-viz the transatlantic religious movement. Employing a histo-analytic approach with case studies of some acclaimed African initiated Pentecostal churches in Europe and North America, the paper avows that both in terms of epistemological constituents and performance, African Pentecostalism has contributed immensely to the world-wide growth of Pentecostalism.

**Keywords:** Africanness, Blackness, Pentecostalism, Transatlantic Religious Movement.



## **ANALYSIS OF BARRIERS TO ESTABLISHMENT AND MANAGEMENT OF PRIVATE SECONDARY SCHOOLS IN BAYELSA STATE**

**IKATI Lawrence**

Vocational/Technology Education,  
Faculty of Education,  
Niger Delta University, Wilberforce Island,  
Amossoma, Bayelsa State, Nigeria.

[juwar1970@gmail.com](mailto:juwar1970@gmail.com)

### **Abstract**

Nigeria, has a population of 178,516,904 people, equivalent to 2.46% of the world population and ranks 7<sup>th</sup> position in the list of countries and a density of 193 people per Km square, while 51% of the population is urban(source: Population of Nigeria(2015)-world-do meters). Bayelsa is a state among the 36 states in the Federation has a population of 1,703,358 people with ---- total number of government owned secondary schools which cannot accommodate the ever increasing population and demand for education. The statistics therefore, shows the need for partnership in education to meet the UNESCO standard of providing education for all. The paper examined the need for the establishment and ownership of privately owned secondary schools to compliment the effort of government as well challenges encountered in the cause of management of private secondary schools in Bayelsa state. Recommendations are proffered to both government and private owners of secondary schools on the best practices and sustenance of quality delivery of education goals

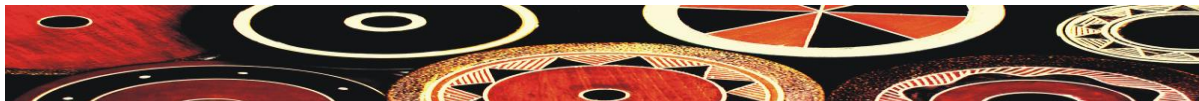


# ETHICAL LIVING AND THE URHOBO CONCEPT OF “ERIVWIN:” A PHILOSOPHICAL INVESTIGATION

IKEKE, Mark Omorovie  
Department of Religious Studies and Philosophy,  
Delta State University,  
Abraka, Delta State

## Abstract

*Erivwin* is the world of the dead that includes the divinities, gods, spirits, and the ancestors. The Urhobo like many other African peoples firmly believes and upholds upright and humane living. The Urhobo believe that the laws of morality and standard of behaviour have been prescribed and sanctioned by the Supreme Being. The ancestors in particular are the custodians of morality on behalf of the Supreme Being and the gods. It is believed that there are some evil behaviours that are very grievous and sacrilegious that humans should not engage in. If you do the ancestors will punish you with sickness or other life disabilities. Until you confess or make amendments you will continue to suffer. This paper will use critical analytic and hermeneutics methods to examine the reality of *erivwin*, the purpose of *erivwin* and other related issues and how they contribute to ethical living in society. The paper is written from an African Philosophical standpoint. The idea of *erivwin* and its impact on human living could also be present in other cultural philosophies such as those of Hinduism, aboriginals, etc. As it is the wellbeing of humans depends on *erivwin*. The paper finds and concludes that the concept of *erivwin* is vital to a certain degree in preserving morality in human society. And as a concept in African Philosophy it deserves to be studied even on a global scale just as people study the Hindu concept of Karma, etc.





# **AFRICANISM: REVITALIZATION OF YORUBA FOLKLORE FOR SUSTAINABLE DEVELOPMENT OF CULTURAL VALUES AND TOURISM IN EDE METROPOLIS, NIGERIA**

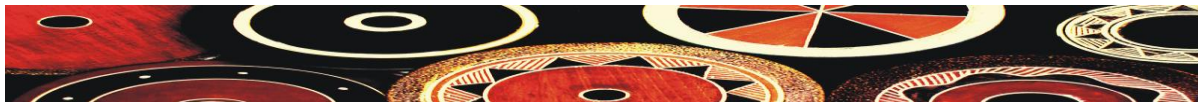
**IKUSEMIJU** Toluwalase .M

Department of Hospitality, Leisure and Tourism Management,  
The Federal Polytechnic Ede, Osun State, Nigeria  
[toluwalase20002000@yahoo.com](mailto:toluwalase20002000@yahoo.com)

## **Abstract**

Folklore is the collective oral tradition and belief of a culture which encompasses proverbs, jokes, songs among others of which Yoruba folk is not an exemption with its oral tradition that include praise, poem, prose and riddles. The research paper focused on the approaches of revitalizing the values of Yoruba folklore through understanding the concept and characteristics folklore, views of Yoruba folklore and its relationship with culture, cultural values and cultural tourism. Meanwhile, the methods adopted include questionnaire administration, oral interview and personal observation. The findings revealed the various levels of effect of western culture on Yoruba culture; functions of folklore and approaches to revitalize the loss folklore and of which validation of data indicated  $F_0; 0.803 < F_T; 3.868$  that the level (intensities) of loss of Yoruba folklore is adversely affecting the sustainable development of cultural values and tourism for economic benefits. That is, Yoruba folklore has only been passive or less active in enhancing economic benefits. The researcher concluded that understanding and appreciating our ethnic folklore exceed individual personality and recognizing its elements and values as part of history and heritage must be preserved as a legacy / heritage for our future and for economic opportunities for cultural tourism. It recommended among others that all of us as Stakeholders should enhance the promotion of Yoruba cultural values to the World at large through our rededication and commitment at various spheres of life.

**Keywords:** Culture, Cultural tourism, Folklore, Revitalizing, Yoruba and Sustainable development.

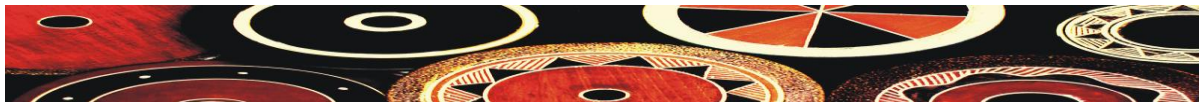


## **CHILD MARRIAGE/ABDUCTION IN AFRICA: EXPLORING THE ESE ORURU SAGA IN NIGERIA AND THE LEGAL REMEDIES.**

**IMOSEMI, Adekunbi & TAIWO Ademola**

### **Abstract**

It is very pathetic that child marriage/abduction is still permissible in a 21st Century Africa. All African countries are faced with the provocation of child marriage/abduction, a damaging traditional practice that deprives girls of their right to education, good health and their future. In Africa, high rates of child marriage combined with a rapidly growing population could have devastating human and development consequences. Child marriage is one of the most deleterious expositions of the dissimilar power relations between females and males. Child marriage/abduction has recently been on the increase in Nigeria. This article will examine the “Ese Oruru Saga”, the case of a 14 years old girl from Bayelsa state in Nigeria that was kidnapped to Kano State by one Yinusa alias “Yellow”, was forced into an early marriage and converted to Islam from Christianity. Ese’s case revealed that several other Nigerian girls have similar experiences and needed to be rescued. This article will further examine the causes and detrimental effects of child brides and abduction in Africa. The legal framework on child marriage in some selected jurisdictions within the African Continent will be reviewed so as to show the legal remedies on this vice that has bedevilled the Continent. This article recommends that Child marriage/abduction must be clearly defined in the law as a form of discrimination and violence against women and children.



# **LOCAL GOVERNMENT AND CITIZENS PARTICIPATION IN POLITICS: A TOOL FOR DEMOCRATIC CONSOLIDATION.**

**IRHUE Young Kenneth**  
Departement of Political Science and International Relations  
Osun State University  
Okuku Campus  
Osun State.  
Nigeria.

## **Abstract**

Local government are political institution in Nigeria designed to achieve specified objectives which are development oriented. Democratically, the concept of local government in Nigeria as a tier of governance, connotes the rights of local communities to take part in the process through which they are governed. Implied here are; citizen's participations in politics through free, fair and regular elections, guaranteed freedom of the press, accountability and political equality. A very important role of citizens at the local government level as a tier of government is their responsibility to assume political office and influencing the activities that gives on the offices through those elected occupy them. This paper examined local government and citizen's participation as a democratic principle in this tier of government with the findings that they are more in default than the achievement of this objective. Consequently, this has affected negatively its essence in terms of service delivery and development and has become a challenge to democratic consolidation. The paper proffers solutions with an emphatic for the recommendations to be implemented.



# DRAMA AND THE NIGERIAN STATE: REPOSITIONING LEADERSHIP AS A REFORMED MODEL OF CLASSICAL ARCHETYPES

By

**Iwuh John PhD & Uwadinma Eunice PhD**  
Department of Theatre and Film Studies  
Redeemer's University  
Ogun State, Nigeria  
Email: johniwuh@yahoo.com

## Abstract

War, invasion, exploitation and domination featured prominently in classical history such that conquered states were either taken slavery or colonized. These are well documented in Classical drama and literature. Africa's unhealthy partitioning was the corollary of its fall to colonialists, which left a legacy of governance seemingly too difficult for the African to practice. The image of the self (leader), xenophobia or religious inclination beclouds the theory of state and unity of a people. Drama has captured recent events in democratic Nigeria, reflecting high level corruption, political machination, and marginalization leading liberationist struggle and call for independent states. This study examines some classical works like Sophocles' *Antigone*, Aeschylus' *Oresteian Trilogy*, and Euripedes' *The Trojan Women* effectively adapted onto the Nigerian environment with emphasis on political and social relevance. It will compare the protagonists of these works with corresponding leaderships, the contexts, interests and threats to nationhood. Content and context are deeply analysed in line with recent scenarios and current national issues. Findings reveal strong attachment to primitive ideals of ethnic and religious bigotry. The study concludes that Nigeria may be sliding into anarchy unless it embraces true federalism

**Key words:** Drama, Archetypes, classical, war, leadership



## THE 'AFRICANISATION' OF AN AFRICAN DIASPORA HOUSEHOLD: THE TOYIN FALOLA EXPERIENCE

JAIYEoba Babatunde & AFOLAYAN Adeshina  
Department of Philosophy  
University of Ibadan.  
[shina73\\_1999@yahoo.com](mailto:shina73_1999@yahoo.com)

### Abstract

The paper examines the features and highlights of African arts and cultural artifacts in the interior decoration of the Falola house in Austin, Texas as a way to understand the migration of African ideas and cultures from Africa to the US. If globalization tends to see exchanges as one-sided, Falola's collections point to a critical reversal. This is in the sense that the argument about the one-sided flow of arts and artefacts to the European museums and private collections is circumvented with the art collections of Toyin Falola which are deployed towards the essential project of Africanisation. This project is crucial because it undermines the homogenizing reach of globalization, even in a typical African home in the Diaspora. The paper argues that the interior decoration of the Falola house is a form of personalization, a peculiar cultural expression to portray 'Africanity' in a foreign land akin to 'the Englishman in New York'. It is also a form of construction of an African social identity with home decoration. The paper concludes by making recommendations about how Africans can further personalize their houses especially in foreign lands. It also recommends how public and private curators can operationalise such houses with distinct 'Africanness' to enhance the cultural image of African countries, the economic status of African artists and increasing the African and African in Diaspora relations. Data for the paper are gathered in Austin March/April 2016, interviews, and additional ethnographic data. The study documents the artworks in the Falola house relative to their location in different spaces. It also presents the motivation of the African born historian, academic and researcher in the interior decoration of the house.



## ISSUES OF DRESS AND NATIONALISM IN NIGERIA, 1880-1980

Jamie DeAngelo.  
University of Texas at Austin

### **Abstract**

Dress expresses identity and self-choice, but also exists at a nexus of political, social, and economic concerns. This paper will address the tangled and constantly shifting relationship between dress and national identity in Nigeria. It will identify instances in which dress and dress culture have become highly politicized, will follow the emergence of a modern fashion market in Nigeria, and will ask what the relationship is, if any, between Nigerian identity, dress style, and nationalism



# THE YORUBA CULTURAL HERITAGE: NEED FOR RENAISSANCE IN AN ERA OF GLOBALISATION

**JIBOKU, Joseph O.**  
Department of Sociology,  
Faculty of Social and Management Sciences,  
Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria.  
[jibokujoe@yahoo.com](mailto:jibokujoe@yahoo.com)

## Abstract

The Yoruba are one of the three major ethnic groups in Nigeria. The Yoruba people are unique and distinct in their material and non-material culture. Their uniqueness manifests in the language they speak, food, drink, greetings, dressing, clothing and other aspects of social life which have been passed from generations through socialisation. This paper explores the material and non-material aspects of the Yoruba people within the Nigerian context. The paper posits that the Yoruba people have a very rich cultural heritage that has been able to survive colonial incursion and domination, and with modernisation, the Yoruba culture still resonates as reflections of different aspects abound in Music, Nollywood, Souvenirs among others. In light of the resilience of the Yoruba people and culture, this paper calls for more research aimed at enhancing the culture of the people. It is imperative to sustain the Yoruba cultural identity within the global community where ICT appears to have 'boxed' the world, particularly the youth population to the cyberspace and relegated their cultural background. This scenario calls for serious concern as the Yoruba people have a saying that: "a river that forgets its source will dry". The present generation owes it a duty to act as a fountain that will provide nourishment to members of the future generation to enable them appreciate their enviable culture for sustainability within the global community.



# AFRICAN STATES IN THE QUEST FOR REGIONAL ECONOMIC INTEGRATION: THE MISSING LINKS – A CASE FOR THE AFRICAN PEER REVIEW MECHANISM

JIBOKU, Peace A.

Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

[jiboku.peace@gmail.com](mailto:jiboku.peace@gmail.com)

## Abstract

Africa presents a very interesting field for research in regional cooperation and integration discourses considering the high concentration of sub-regional economic organisations, multilateral arrangements and institutions promoting the goals of regionalism. Yet, the African continent has remained the least integrated in the world. Although blessed with enormous natural, material and human resources, Africa has remained slow in its development trajectory, harbouring most of the least developed countries of the world. The continent has been plagued by several challenges such as: inadequate food supplies, poor health facilities, cultural and religious crises, intra-state and inter-state conflicts, economic underdevelopment, environmental degradation and resource depletion, and continued marginalisation in world affairs. The obvious reality is that Africa is yet to benefit fully from the gains of integration and that the economic transformation of the African continent, one of the main objectives often declared in establishing regional economic institutions is yet to be realised. In contributing to the discourse therefore, this paper seeks to identify the missing link between the efforts of African states and sub-regional and regional organisations towards realising the key objectives of African economic integration and development. The paper argues that several political and economic challenges inherent in individual African states not only pose obstacles to effective sub-regional and regional integration and cooperation in Africa but also account for the problematic nature of regionalism on the continent. Thus, there is a need to re-examine both the nature and the workings of post-colonial African states in order to move the continent further into deeper integration. This has become imperative considering 'salient' issues in the discourse on African economic integration. While reflecting on the history and practice of regionalism, especially on the renewed momentum for African economic integration as envisioned by the African Union/NEPAD framework, the paper argues for a redefinition of the concept and goals of regional integration and the need for capacity building towards strengthening the African Peer Review Mechanism (APRM) if African countries are to maximise effectively -- individually and collectively -- their potentials within the capitalist world economy.





## **HISTORICAL RENAISSANCE AND DEVELOPMENT: THE IMPERATIVE OF CURRICULUM AND METHODOLOGICAL ADJUSTMENTS IN MODERN NIGERIA**

**JIMOH** Dauda Ishola

Department of History and International Studies,  
College of the Humanities and Social Sciences

Al Hikmah University, Ilorin

[dijimoh@alhikmah.edu.ng](mailto:dijimoh@alhikmah.edu.ng)

### **Abstract**

Since the Ibadan School of History and the nationalistic historiography it championed became moribund in the 1980s, the History discipline has not found the appropriate fit between its content and the new socio-economic realities in Nigeria. The curriculum content is still elitist, while the methodology of delivery emphasizes only the cognitive aspect of learning to the detriment of both affective and psychomotor domains. Therefore, in the face of diminishing interests of university candidates and the negative perception of History as a course of study, with low prospects of generating employment, the need for a review of both its content and methodology has become manifest. The paper, in this light, argues that nationalistic History was in tune with the Pan Africanist ideals, which were of interest to both Nigerian political leaders and intellectuals of the 1960s and the 1970s. After the economic down turn and the attendant austere economic realities which followed, from the 1980s, the need to refocus History scholarship was not met, therefore resulting in its decline. It is also contended that the discipline must capture the essence of the Nigerian peoples' values, norms and socio-cultural evolution in order to be relevant as a vehicle for driving the revolution in the film industry, cultural tourism and industrialization.



## **'ODUDUWA-OBATALA POLITICAL TOLERANCE IN ILE-IFE: A PRE-COLONIAL PROTOTYPE FOR ELITE ACCOMMODATION IN GOVERNANCE'**

**JOHNSON** Sesan Michael  
Department of History,  
Obafemi Awolowo University, Ile-Ife, Nigeria  
[www.smbafrica.org](http://www.smbafrica.org)  
[smbafrica@gmail.com](mailto:smbafrica@gmail.com), [info@smbafrica.org](mailto:info@smbafrica.org)

### **Abstract**

Amidst cacophony of Yoruba myths of origin, it is tenable to say that Obatala as the ruler of the autochthonous groups in Ile-Ife was conquered by Oduduwa. Obatala and Oduduwa were both cut up in the battles of supremacy; nevertheless, for the common good of the people and the society, they gave room for political tolerance and integrated governance. The resulting truce reaffirmed the kingship of Oduduwa and recognized Obatala as the custodian of the spiritual sacredness of the town. This was on a dialectical cum consociational paradigm. This paper interrogates the defeat of Obatala's reign, the consequent power struggles and the integration of Obatala's group into the leadership fabrics of Ile-Ife under the auspices of Oduduwa's headship. Also, this paper posits that good governance begins to emerge when leaders decide to accept the existence of diversity in unity and wage their conflicts peacefully through elite accommodation in governance. It further calls for a rethink on Nigeria's adoption of American style of democracy which amplified the idea of 'the winner takes all, majorities took power, and minorities took shelter'. This paper is rooted in the Yoruba epistemological and ontological paradigms in our interrogation and appropriation of conduct of political gladiators. Premised on a pre-colonial prototype of political tolerance between Oduduwa and Obatala, this paper finally suggests a rationalist approach to solving the pervading political and electoral crises currently characterizing the Nigeria's political space. Political leaders should remember that leadership that is concerned with peace does not die in history.



## A HISTORICAL CONTEXTUALITY OF THE MIGRATION OF IJEBU PEOPLE INTO IBADANLAND, CA 1830-1960

**JOHNSON** Sesan Michael  
Department of History,  
Obafemi Awolowo University, Ile-Ife, Nigeria  
[www.smbafrica.org](http://www.smbafrica.org)  
[smbafrica@gmail.com](mailto:smbafrica@gmail.com), [info@smbafrica.org](mailto:info@smbafrica.org)

### **Abstract**

Fundamentally, the history of human race is that of migration and Ijebu history is not an exception. Primarily, this study historically situates the migration of the Ijebu people into Ibadan land. Calculatedly, this study starts by taking a swift look into historical background of Ibadan and Ijebu. It thereafter does an elucidation as well as interrogation of the factors responsible for the migration of Ijebu indigenes into Ibadan, and it establishes that these factors were social, economic, political and religious. In carrying out this study, a good number of journal articles, essays and extant literatures/books on Ibadan and Ijebu were reviewed. Also, the use of oral sources by interviewing a number of indigenes of Ibadan and Ijebu in Ibadan was employed. In the same manner, internet sources and contemporary essays were made use of. This study submits that the migration (pre-colonial migration trajectories) of Ijebu people into Ibadan land started in the pre-colonial era particularly before the establishment of the city in ca 1830 and it became more accentuated with the imposition of British colonial rule on Nigeria (colonial migration trajectories). It further acquiesces that this migration became forceful with the emergence of Ibadan as the political capital of the Old Western Region (post-colonial migration trajectories).

**Keywords:** Ijebu Migrants, Ibadan, Ijebu, Migration



# APPLIED DRAMA IN MATERNAL AND CHILD MORTALITY: APPRAISAL OF THE 4<sup>th</sup> AND 5<sup>th</sup> MDGs GOALS IN NIGERIA

By

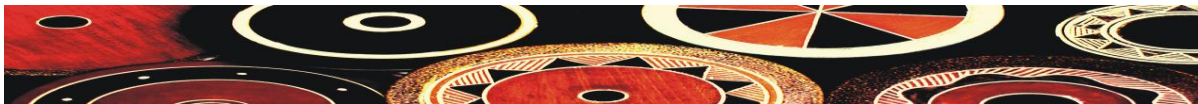
Julius-Adeoye Rantimi J. PhD  
Department of Theatre and Film Studies  
Redeemer's University (RUN)  
PMB 230 Ede, Osun State  
Nigeria. [julius.rantimi@gmail.com](mailto:julius.rantimi@gmail.com)

&

Omoruyi Elizabeth Amarukhor MA  
Department of Literary and Film Studies  
Leiden University Centre for the Arts in Society (LUCAS)  
University of Leiden,  
Netherlands. [elizomoruyi@gmail.com](mailto:elizomoruyi@gmail.com)

## Abstract

The United Nations (UN) millennium summit of world leaders in September 2000 adopted eight goals that the assembly declared in order to ensure global partnership in the reduction of extreme poverty in the different participating countries over the next fifteen years. The 4<sup>th</sup> and 5<sup>th</sup> Millennium Development Goals (MDGs) which were geared toward reductions in the ratio of maternal and child mortality by three-quarter and two-third respectively by the year 2015 were adopted by 'Bunmi Oyeyemi Julius-Adeoye for her applied theatre project in Nigeria between 2004 and 2010. For Bunmi Julius-Adeoye's project titled "Ibidunni", she worked with university undergraduate youths and high school students around selected schools and communities in south-west Nigeria. This paper looks at the role of applied theatre in the creation of knowledge, awareness and sensitization of the Nigerian society about the MDGs. It interrogates the successes and failures of the applied theatre project, the government policies on the goals, and overall success or failure of the 4<sup>th</sup> and 5<sup>th</sup> MDGs in Nigeria.

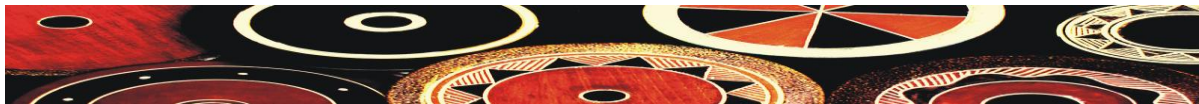


## FICTIONS OF DICTATORSHIP: JEAN-PIERRE BEKOLO'S FILM *LE PRÉSIDENT* (2013)

**KERESZTESI** Rita  
Associate Professor  
Department of English  
University of Oklahoma  
[ritak@ou.edu](mailto:ritak@ou.edu)

### Abstract

"Where is our president?" The disappearance of the President of Cameroon a few days before the elections is a sign that a "specter" haunts the country. Rumor circulates that he had gone to heaven to be with his wife. In response to the mysterious disappearance, Cameroonian citizens lament his poor leadership and his corrupt ways. Jean-Pierre Bekolo's film gestures, unmistakably, towards Cameroon's current president Paul Biya, as well as the Big Man syndrome in Africa. The film's soundtrack features the song "Le Chapeau du Chef," by Burkinabé rapper Smarty from his album *Afrikan Kouleurs* (2012). The ex-president of Burkina Faso, Blaise Compaore, was deposed by a popular movement led by two musicians in 2014. Bekolo's newest film is a "mocumentary" that asks tough questions of his homeland's catastrophic experiments with democracy. "It was through the small screen that he [Biya] punctuated every moment of my life!" said the director, referring to the power of television and news media that had influenced generations of Cameroonians. Banned in Cameroon, Jean-Pierre Bekolo's controversial film *The President* questions the phenomenon of Africa's last remaining dictators for life. The film opens with the 50th anniversary of the country's independence, a celebration that begs questions, such as, why no local hero still has their name on streets and monuments? Why is such a beautiful country in so much despair? Why has the old president never been to Soweto, or to Harlem? Bekolo's film is an attempt to reinvent the medium of film by mixing fiction with reality in order to mobilize for meaningful social change.



**INSTITUTIONALISING DEMOCRATIC CULTURE IN NIGERIA:  
THE ROLE OF INDEPENDENT NATIONAL ELECTORAL  
COMMISSION (INEC)**

**KERGA** Simon Ajirbee  
Kogi State University  
Anyigba.

**Abstract**

The driving purpose and focus of all world democracies is the promotion of a cultural environment that constitutes the bedrock upon which every democracy is situated. However, the institutionalization of this culture requires a body that regulates and legitimizes actions. The paper examines the role of the Independent National Electoral Commission in achieving sustainable democratic culture in Nigeria. From the findings, the paper concludes that since the return of democratic rule in 1999 the Independent National Electoral Commission has performed abysmally low however, developments in the 2015 elections suggest that there are rays of hope in institutionalizing democratic culture in Nigeria.



## SOURCES AND DESTINATIONS OF THE AFRICAN DIASPORIC TRENDS BETWEEN THE 15<sup>TH</sup> AND 18<sup>TH</sup> CENTURIES

**KUMS, PONFA D.**

Department of History and International Studies

University of Jos, Jos

[ponfakums@gmail.com](mailto:ponfakums@gmail.com)

### **Abstract**

This paper examines the sources and destinations of African diasporic trends between the 15<sup>th</sup> and 18<sup>th</sup> centuries. By 1492, Christopher Columbus discovered the West Indies. This led to the balkanization of not only the region but also North and South America by the European nations of Spain, Portugal, Britain, France, Holland, Sweden and Denmark. Each of these nations acquired colonies and established large estates of plantations and underground mines. The indigenous Red Indians were at first experimented on labour requirement but proved incapacitated and incompetent. Thus, they died in thousands due to diseases such as malaria and small pox introduced by their European colonizers. Because of the Indian labour deficiency, the New World plantation owners turned to Black Africa for labour supply, because Africans were believed to be used to working in harsh conditions of the tropics. Subsequently, the continent became the source of labour supply to the European economic activities in the New World. This paper therefore aims at examining the sources and destinations of the forceful dispersion of Africans from Africa to the New World. It also anchors on the experiences of these Africans in a new home quite distinct from their home base. Consequentially, these demographic trends had tremendous impact on Africa in terms of development and in the New World, it led to the emergence of a miscegenated population of mullatoes, mestizos and zambos due to social interactions among the Whites, Indians and Blacks. Methodological approach to this work involves secondary sources such as books, journals and internet.



**MENSTRUATION: A VERBAL TABOO AMONG FEMALE ADOLESCENTS IN A SELECTED PRIVATE UNIVERSITY IN NIGERIA**

**KUPOLATI Oluwateniola**

Department of English

Redeemer's University, Ede, Osun State

Research reveals that the discussion of menstruation is a verbal taboo among females and other cohorts. As a result, adolescent girls, youths and women in various social groups have succeeded in creating euphemisms as a Taboo Avoidance Technique (TAT) when speaking about menstruation among themselves and others. Thus, this study seeks to investigate and discuss menstruation as a taboo among female university students and how the use of euphemisms has made it 'speakable'. It also examines the semantic make-up of these euphemisms and how they portray menstruation positively or negatively.





## MIGRATION AND IDENTITIES IN CHIKA UNIGWE'S NOVELS

**LADELE**, Omolola A.

Department of English,  
Lagos State University, Ojoo, Lagos, Nigeria

[theresaladele@yahoo.co.uk](mailto:theresaladele@yahoo.co.uk)

and

**OMOTAYO**, Adesunmbo E

Department of General Studies,  
Federal Polytechnic Ilaro, Ilaro. Ogun State-Nigeria.

[sunmbo\\_omotayo@yahoo.co.uk](mailto:sunmbo_omotayo@yahoo.co.uk)

### Abstract

Monumental dispersals caused by the phenomenon of migration greatly affect the identities of people. Much like the concept of globalization, migration is highly sexualized and gendered too. Women are therefore central to migration discourses. However, beyond the usual focus on the economics, politics and sociology of migration, this paper considers the fictional representations of migrant women in the two novels of Chika Unigwe: *The Phoenix* (2005) and *On Black Sisters' Street* (2008). Having primarily determined the validity and significance of gender as an analytical premise in contemporary literary debates on migration, this paper critically considers the portrayal of female African migrants in Unigwe's novels. Also, the paper traces the impact of the new environment on the migrants and how these ultimately alter the identities of African women. This study hopes to expand some of the current theorizations on the new directions in the development of female Nigerian fictional representations as well as to contextualize the role of the author in these developments. By focusing on gender-specific migration experiences of female African migrants, the study demonstrates that the process does result in a different outcome for them.

**Keywords:** Women, Migration, Globalization, Female- writers, Environment



## ASSESSMENT OF TEACHERS' MASTERY OF CONTENT KNOWLEDGE IN MATHEMATICS

**LAWANI** Abisola O. PhD  
Dept of Mathematics,  
Tai Solarin University of Education,  
Ijagun, Ogun State  
[aanukk@yahoo.com](mailto:aanukk@yahoo.com)

### Abstract

Assessing teachers' mastery of content knowledge entails evaluating the importance, value, quality of the rate at which a teacher has mastered or is flexible with the content knowledge. The study examined the assessment of teachers' mastery of content knowledge in Mathematics. The study employed a survey research design. Using simple random sampling technique fifty (50) Mathematics teachers were selected from five secondary schools. The instrument used was an observational technique. Data collected were analysed using chi-square. Result of the study indicated that regular assessment programme, teachers' content knowledge, teachers' interest and teachers' qualification had significant effect on teachers' mastery of content knowledge. It was recommended that the government should regularly organise seminars, workshop and training programmes to foster teachers' mastery of content knowledge and that teacher's should make effort to upgrade their certificate.

**Keyword:** Assessment, Content knowledge, Teachers' mastery



**RIVALRY AND RECRIMINATION: EMIR USMAN NAGOGGO VERSUS MAGAJIN GARI  
YUSUF LAMBA AND THE NAME OF *UNGUWAR* (WARD) MADAWAKI IN *BIRNIN*  
KATSINA 1949-1961**

**LAWAN** Abdu'Allah Isa  
Department of History  
Faculty of Arts and Islamic Studies  
Bayero University, Kano  
Kano State  
[lawanisaabduallah@yahoo.com](mailto:lawanisaabduallah@yahoo.com)  
[lawanisaabduallah@gmail.com](mailto:lawanisaabduallah@gmail.com)

**Abstract**

The research has discovered that the reason for changing the name of a ward (*unguwa*), from *Unguwar* Magajin Gari to *Unguwar* Madawaki in Katsina, was the crisis between an incumbent emir, Usma Nagoggo and his brother, Yusuf Lamba, over the office of Magaji Gari (the office of the heir to the throne). In order to confine the emirship to his immediate family the Emir wanted his son to occupy the office; however, it was given to his brother. The Emir attempted to strip his brother, Yusuf Lamba, of the office of Magajin Gari by accusing him of misappropriation of N. A. funds. This led to litigation with accusation and counter accusation. Yusuf Lamba alleged that the Emir accused him of financial misappropriation in order to strip him of the office of Magajin Gari and give it to one of his sons. To disprove his brother's allegation, the Emir gave the office to his cousin Abu Duwan. However, much later the office was removed from Abu Duwan and given to the emir's son (Kabir Usman). As reconciliation Abu Duwan was given a non-portfolio office-Madawaki. Hence, the area Abu Duwan occupied bore the name of his two titles one after the other: *Unguwar* Magaji Gari and later *Unguwar* later Madawaki.



## **THE CAMEL AND THE SAHARAN TRADE: A REFLECTION ON THE PERSPECTIVES ON KANO ARABS RELATIONS FROM EARLIEST TIME TO 1900**

**MADUGU, Yusuf Umar**  
History Department B.U.K  
Phone No: 08036552762  
[madugu27@gmail.com](mailto:madugu27@gmail.com)

### **Abstract**

This study examines the role of camel as a pre-colonial means of transport system and how it facilitated and sustained the growth of economic and commercial activities as well as inter-group relations between Kanawa (people of Kano) and the North African Arabs hitherto before the British conquest of the area in 1903. The use of camel which was often referred to as the Ship of the Desert had facilitated the movement of people, goods and services from North Africa to Kano and vice versa. Apart from the development of international trade, the introduction of Islam also owes its existence to the Saharan trade. Thus, from the 14th and 15th centuries, traveling on land using camel led to development of network of routes across the Sahara. One of the most important routes which advanced Trans-Saharan trade was from Kano to North Africa, the most important of these were as follows: Ghana to Moghador and Fez via Awdaghost; Timbuktu to Moghador and Fez via Taghaza; Timbuktu to Tunis and Tripoli via Wargla, Ghadames and Ghat; Kano to Tunis and Tripoli via Agades, Ghat and Ghadames; and Borno to Tripoli via Bilma and Murzuk. Cloths, leather goods, slaves and kola nut were exported. Weapons, gowns, salt and manufactured goods were imported. By the use of camel therefore, a socio-religious and economic contact were established between North and West Africa, and for a long period the Saharan routes were the only ways that linked West Africa and the outside world. To this end, this paper intends to evaluate and analyze the historical antecedents that led to Kano relations with the Arabs from earliest time to 1900.



# THE AFRICANITY OF MATERNAL HEALTH CARE: THROWING AWAY THE BABY AND THE BATH WATER

**MBADA** Kikelomo Aboyowa  
Department of Political Science,  
Obafemi Awolowo University, Ile-Ife, Nigeria  
[kmbada@cartafrica.org](mailto:kmbada@cartafrica.org)

## Abstract

Historically, Africa has its own maternal health care practices which were mostly founded in cultural and religious antecedents. Still, achieving maternal health goals remain a daunting challenge in Africa, as it has one of the worst statistics on maternal morbidity and mortality. Consequently, there are concerted international interventions to help Africa overcome her maternal health challenges. Most of these interventions hold problem-solving potentials, but in reality they are façade of genuine interventions, underlined by the logic of political control and facilitated by aids offers. Unknowingly, local and indigenous innovations that can transform maternal healthcare delivery in Africa, has been jettisoned by African governments for ‘western’ or ‘orthodox’ practices which holds potentials for solution. The exclusive embrace of orthodox methods while totally abandoning indigenous African maternal health care methods, may spell throwing away the baby and the bath water. This paper provides an overview of indigenous African maternal health care practices; highlights the need to scientifically verify the efficacy of these practices; identifies western political manoeuvrings that appear to impede the possible benefits of these practices; and highlights setbacks in the lack of political priority for these practices in Africa. The rationale being to use scientifically proven existing practices in Africa to develop a new service model that ensures access to affordable yet quality maternal health services in Africa **Keywords:** Maternal mortality, orthodox practice, policy, Africa, Maternal health, access, health services.



**ECLIPSE OF HOPE AND THE MIRAGE OF MARXIST COLLECTIVISM IN FEMI OSOFISAN'S  
*MOROUNTODUN AND ONCE UPON FOUR ROBBERS***

**MBAH, Ferdinand**  
Redeemer's University,  
Ede, Osun State, Nigeria.

**Abstract**

The well-known Marxist mantra associating communism with collectivism nearly always finds its place in the plays of Femi Osofisan. The refrain to this collectivist vision of society always is that it is in the best interest of the people to surrender their will to the centre, from where they can then draw sustenance. The two plays for this study illustrate the programmatic nature of the collectivist ideology against the more natural insistence of the human spirit on individual autonomous expression. In the context of a reality so powerfully persuasive in favour of self-determination, the counter ideology must employ repressive measures to rein in deviancy, thereby undermining individual freedom. This has been the foundering rock of all collectivist ideology, the Soviet Union being a very recent example. In the final analysis, it becomes obvious that in the absence of force, the collectivist vision is a mirage and unattainable, and its emancipatory promises, illusory.

**Keywords:** Eclipse, Hope, Mirage, Marxist, Collectivism, Individualism.



## OPTIONS FOR MANAGING RELIGIOUS CONFLICTS IN NIGERIA

MUHAMMAD, Abdulrasheed Alada  
Department of Political Science  
University of Ilorin, Ilorin, Nigeria  
[rashmann1@yahoo.com](mailto:rashmann1@yahoo.com)

### Abstract

Espouse on religion by scholars have produced different theoretical perspectives on religion. However, a common thread of all the perspectives is that an interaction exists between religion and society. To this extent, activities of religious groups affects the state and vice versa. In Nigeria, several religious groups exist, but Christianity and Islam have been domineering and they both compete for recognition and patronage by the state. The acquiescence of the state in Nigeria to the recognition and patronage of the two religious groups further heightened competition between them. Thus, antagonisms leading to religious conflicts characterised relations between Christianity and Islam producing negative social, economic and political impacts for the state. By examining the dimension and fundamental basis of these religious conflicts, this paper seeks to recommend some policy options for managing religious conflicts in multi religious societies such as Nigeria. It argues that while the state sees an urgent need to propagate Christianity and Islam in order to achieve tolerance and peaceful co-existence among them, the efforts of the state in this regard has been counter-productive.

**Keywords:** Religion, Christianity, Islam, State, Conflict



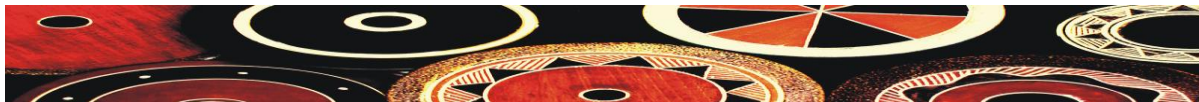
# LIVELIHOOD STRATEGIES IN AN AFRICAN CITY: SCAVENGERS AND URBAN RENEWAL IN OSOGBO METROPOLIS

**MURITALA, Monsuru**  
Department of History,  
University of Ibadan, Ibadan.Nigeria.  
[murimonsour@gmail.com](mailto:murimonsour@gmail.com)

## Abstract

This study assesses the socio-economic livelihood of poor, marginalized and vulnerable people engaged in scavenging on the dump sites of the commercial city of Osogbo, Osun State, Nigeria. Scrap metals and plastics are some of the most attractive income generating activities of scavengers in the state. Their activities over the years thrived not only on the existence of traditional *aatan* (unregulated dumpsites) and the operation of steel and plastic recycling companies in Osogbo and surrounding towns but also due to economic policies that impoverished a large segment of the populace. Anti-Scavengers sentiments have in recent times found expression in the urban renewal programme of Osun State government under whose control Osogbo falls. The state government inaugurated a series of programmes including the O-Clean programme, to promote a cleaner environment and prevent the dumping of refuse in public places. The O-Clean programme has been viewed as a serious threat to the livelihood and sustainability of scavengers, whose means of livelihood had revolved around the dump sites for several years. This paper, using Osogbo as case study investigates the conflict between the state's O-Clean programme and the livelihood strategies of urban scavengers. In conducting the research, purposive interviews of scavengers, sanitation officers and observation of the process of scavenging were conducted as part of field work. Besides, secondary sources are also engaged based on the concept of poverty reduction of the United Nations Millennium Development Goals. The activities of the scavengers, the contest among them, the government's urban renewal programme and the problem of co-existence thus became avenues for complex debates over the issue of poverty, exclusion, and conflict of interest.

**Keywords:** Livelihood, Sustainability, scavengers, Osogbo





# SUSTAINABILITY OF YORUBA FOOD CULTURE IN THE FACE OF CIVILIZATION

**NDASULE Nora**

Department of Hospitality, Leisure and Tourism Management  
Federal Polytechnic Ede,  
Osun State  
[ekkylion@gmail.com](mailto:ekkylion@gmail.com)

## **Abstract**

Culture is essential for human beings since it is the key for people to identify themselves and fit in the groups. Our cuisines comprise an essential part of our cultural profile and the type of food we eat, how we prepare the ingredients to make a certain recipe and ultimately how we consume and share it; tells much of who we are and where we are from. This study was inspired by the researchers' observation on families of some Yoruba elites and talking with youngsters which gives an insight on their attitude or concerns towards local cuisines or menu. Aim of this research is to examine the consequence of some dying cuisines on Nigerians tables {Yoruba's}. Thus, the research paper revealed how we can sustain and fortify food culture for the unborn generation. To achieve the aim of this research work, focus group interview and structured questionnaire were used in obtaining data from 50 elderly people, 70 educated and 64 youngsters among the indigenes of Iwo community in Osun state Data generated were analyzed using the simple percentage method and results were represented in form of horizontal bar diagrams to help understand the problems and need for sustaining Yoruba food culture. The researcher concluded that conscious realization of the importance of cultural preservation is slow among the Yorùbá and recommended among others that cultural food festivals with hand on training should be organized regularly as means of reviving indigenous cuisines.

**Keywords:** Culture, Food, Yorùbá, Civilization and Sustainability



## WESTERN HISTORICISM AND THE REMAKING OF AFRICAN HISTORY

**NEGEDU**, Isaiah A.  
Department of Philosophy,  
Federal University Lafia,  
Nasarawa State.  
and  
**OJOMA**, Solomon O.  
Department of Global Studies,  
VID University, Norway.  
[solojoma@yahoo.com](mailto:solojoma@yahoo.com)

### Abstract

If a people were to write their own history to be solely accepted as an ideal, it would not be abnormal for them to do so in their favour. The history of the African race by the West is most times the exaltation of European culture through various stereotypical labelling. In the same vein, most Africans would be tempted to rewrite African history in favour of the cultures/traditions of the African people. Western historicism gradually denies the African an identity through vindictive colonial presence in Africa, in order to create a cultural superstructure for the West. Through the lens of critical analysis, we submit that the reordering of history in a sane manner is quickened when informed African scholars in their various disciplines take up the task of historiography to create their own peculiar narrative that sets the mind on a journey towards wholesome prosperity.



# CHILD WITCHCRAFT” PHENOMENON: INTERROGATING A CULTURE OF ABUSE AND THE DILEMMA OF CONTRADICTIONARY SOLUTIONS

**OKPARA, Ndid**

Department of History and International Studies  
Redeemer’s University, Ede, Osun State  
[okparan@run.edu.ng](mailto:okparan@run.edu.ng) [ndidi.okpara@gmail.com](mailto:ndidi.okpara@gmail.com)

## **Abstract**

History is replete with those accused of witchcraft that are eventually executed by hanging, drowning and burning at the stake. Despite the advancement in knowledge, science and technology, there is a continued practice of persecuting individuals accused of witchcraft in diverse communities around the globe. The illustration of a demon or evil entity possessing a human being is both titillating and horrifying as movies like Harry Potter, The Exorcist, End of the Wicked amongst numerous others have left its viewers questioning if they were simply taking pleasure in a type of amusement or witnessing an expression of dark forces that have been battling for the souls of mankind since the time of creation. Men and women have been victims of witchcraft accusations, however, overtime, children are increasingly falling victims to such allegations as startling accounts of torture, starvation, neglect and even death have been documented. This paper seeks to examine the nature of child witchcraft allegations in Nigeria, the abuse of those branded as Child Witches, the varied solutions adopted by the accusers and the response of appropriate bodies and government to this phenomenon. The paper also seeks to proffer far-reaching indigenous but contemporary solutions to these evil practices of witch-hunting in Nigeria.



## ENHANCING ENGLISH PHONETICS COMPETENCE THROUGH AUDIOBOOKS PUBLICATIONS

NSAIRUN, Theodore Shey  
Department of English and Literary Studies,  
Federal University Lokoja,  
Kogi State  
[theodoreshy@gmail.com](mailto:theodoreshy@gmail.com)

### Abstract

Audio books constitute alternative means of academic resource but many academic writers in Nigeria do not have audio versions of their publications, thereby limiting students' academic quest. This study seeks to establish the significance of audio software in resolving identified problem areas in the Phonetics of students of the Department of English Literary Studies in Federal University Lokoja. It also seeks to determine the extent to which Nigerian academic authors/publishers have appropriated this platform in book publishing. Questionnaires were administered to both students and academic staff to assess their familiarity/usage of audio materials. The theoretical framework for this study is a combination of B.F. Skinner's behavioural psychology and the auditory enhancement theory by Randy Diehl. These theories posit that all behaviour is learnt through repetition and positive or negative reinforcement, and, that acoustic and auditory properties of vowels and consonants help to ensure high levels of intelligibility. Hence, the data were analysed based on these theories as underlying premises for determining the relevance and impact of audio books on students' phonetic competence. The outcome of the study suggests that audio books are an integral part of Nigeria's educational system which must be made accessible to students.



## **AFRICAN STATES, SOCIAL WELFARE ADMINISTRATION, AND WOMEN'S EMPOWERMENT: EVIDENCE FROM SOUTH-WEST NIGERIA**

**NTIWUNKA Gift, ISOLA Abidemi A. and YACOB-HALISO Olajumoke**

Department of Political Science and Public Administration,

Babcock University,

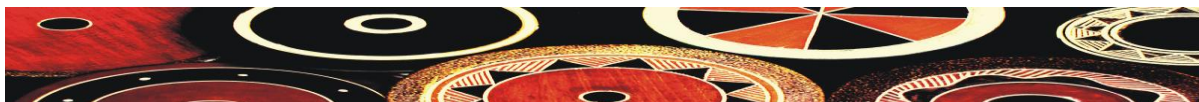
Ilisan-Remo, Ogun State, Nigeria

[giftaloy@yahoo.com](mailto:giftaloy@yahoo.com), [jmineall@yahoo.com](mailto:jmineall@yahoo.com), [yacob-halisoo@babcock.edu.ng](mailto:yacob-halisoo@babcock.edu.ng)

### **Abstract**

Theoretically, one of the core functions of government is the provision of welfare to citizens, a duty that many African states have failed at. Due to poor governance, inept and selfish leadership and societal ethos that perpetuate poor government performance, African states have been variously described as failed, rogue, putrid, predatory, illogical, and so on. Our case study, Nigeria, has a formal mechanism for attending to the needs of disadvantaged members of society through departments and agencies such as the Ministry of Women Affairs and Social Development which works with other line ministries, local Non-Governmental Organizations that include Faith Based and Civil Society Organizations as well as International Organizations, designed to provide social welfare services and goods. However, in light of the well-documented feminine face of poverty, persistent gender inequities and other factors in Nigerian society, many women who need these services do not get them. This study explores the particular case of women in selected states of South-West Nigeria. A survey research design is utilised and the primary method of data collection is the questionnaire, supplemented by secondary sources of data from government and non-government sources. We may conclude tentatively that the challenges of access to social welfare administration negates the goal of effective service delivery by government, and negatively affects women's empowerment and development.

**Keywords:** Social Welfare Administration, Women's Empowerment, Service Delivery,  
African State



# HARNESSING THE POTENTIALS OF CULTURAL TOURISM OF OSUN OSOGBO FESTIVAL FOR SUSTAINABLE DEVELOPMENT IN NIGERIA

**OBAJI** Lydia Nchekwume  
Department of Hospitality, Leisure and Tourism Management,  
Federal Polytechnic,  
Ede, Osun State  
[nchekwumeobaji@yahoo.com](mailto:nchekwumeobaji@yahoo.com)

## Abstract

This study of harnessing the potentials of cultural tourism Osun Osogbo festival in sustainable development was conducted to investigate how cultural tourism Osun Osogbo festival could be harnessed for sustainable development. Nigeria is a country abounds with diverse cultural resources. Thus, it is proper to state that tourism provides the avenue for the potential of the nation's cultural resource to be maximally utilized. In the wake of high level of unemployment, tribal and religious crises, infrastructural decay, cultural tourism can be employed to address these challenges. This study sought to identify the benefits derivable by the country through the promotion and development of the cultural tourism. The objective of this study was to bring to fore the development capacities abound if the country's cultural tourism if maximally put to use. The analysis of data collected was carried out using the simple % method. Findings revealed this 95% of the respondents agreed that the harnessing cultural tourism in Nigeria will be beneficial to all. It is therefore recommended that all indices should be put in place for cultural tourism development.

**Keywords:** Cultural tourism, Potential, Sustainable development



## RE-VISITING AFRICANITY IN EARLY & PATRISTIC CHRISTIANITY

**OBIJOLE, Olubayo. O.**  
Department of Religious Studies  
University of Ibadan  
[olubayoobjole@yahoo.com](mailto:olubayoobjole@yahoo.com)

### Abstract

This Paper examines “Africinity” in Early and Patristic Christianity which has often been described as a foreign Religion in Africa considering its later advent to Africa from the West in the late 14<sup>th</sup> Century as it has much earlier history of interaction with Africa beyond later European expressions. Such statement is not only fallacious, incongruent but ignorant when Africa’s influence on early and medieval Christianity is considered. The thesis of this paper is that Africa played a decisive role in the formation of Christian Culture and Theology which decisive and intellectual achievements were first explored in African soil. African teachers have shaped the formation of world Christianity in profound ways. The paper attempts to re-discover the missing link of the early African written intellectual traditions influenced the cradle life of the church. It examines seven ways in which Africa has shaped the early Christianity. It shows 1.How the Western idea of a University was born in the crucible of Africa; 2.How African Sources shaped early Christian dogma;3.How early Ecumenical decision-making followed African consular patterns;4.It shows how the African Desert gave birth to worldwide Monasticism;5.How Christian Neo-Platonism emerged in Africa;6.How rhetorical and dialectical skills were honed in Africa for Europe’s use and 7.How African cultures of the first Millennium became the testing ground for early Christian dialectical models of the relations of Christianity and culture.



# GOVERNANCE, PUBLIC SECURITY AND POLICING TECHNOLOGY IN NIGERIA: ISSUES, CONSTRAINTS AND POSSIBILITIES

**OBIYAN, A. Sat PhD and ODEYEMI Temitayo I.**

Department of Political Science,  
Obafemi Awolowo University Ile-Ife, Osun State  
[odeyemiisaac11@gmail.com](mailto:odeyemiisaac11@gmail.com), [satobiyan@yahoo.com](mailto:satobiyan@yahoo.com)

## Abstract

Governance encompasses bi-directional relations between the government and the governed. While the government, as a strategic arm in these relations, performs a range of functions, the primacy of its role in securing lives and property defines its *raison d'être*. As Nigeria's largest security organisation, the place of the Nigeria Police Force (NPF), as the primary security organ of the State, puts it at the centre of government-people relations as it affects governance and security. While the NPF has a long and chequered history, its services have been affected by limitations and inadequacies. These include adversarial police-people relations and mutual suspicion, misconduct on the part of personnel and deficiency in the use of technology, thus straining policing and public security. As part of efforts to address these and improve public security, the leadership of the NPF has recently leveraged on technology especially social media platforms to improve its relations with the public and enhance policing. Such initiatives have included the use of a website *stopthebribes.net*; Complaint Response Unit (CRU) featuring dedicated phone numbers for real time calls and sms, and round-the-clock presence on *Twitter*, *Facebook*, *WhatsApp* and *BlackberryMessenger*. While these initiatives often draw attention and commendation, they also give room for doubts about sustenance and utility-value. The study, thus, relies on interviews and web measurement in interrogating how the initiatives enhance police work and help improve public security in the context of governance in Nigeria.

**Keywords:** Governance; Security; Police; Technology; Social Media





## THE DEVELOPMENT OF INDIGENOUS MARKET CENTRES AMONG IGEDE PEOPLE IN THE 19TH CENTURY

ODEY, M.O.

Department of History,  
Benue State University, Makurdi,  
[amgracepositive43@gmail.com](mailto:amgracepositive43@gmail.com)

### Abstract

One significant way by which to explain indigenous economic systems in Africa under the rubric of "Africinity" is the development of market centres prior to the advent of European imperialism. Market centres and trading activities were very conspicuous economic phenomena among Igede people during the pre-colonial period. Such traditional economic networks in the area involved a cluster of productive and exchange systems. However, as important as that economic development was, it has not been systematically studied in any way before now. Indeed, this has left important gaps in Igede development studies. The present analysis is an attempt to bridge that gap. It is largely a preliminary investigation of the earliest indigenous market centres involving the identification of the centres and their origins, patterns of economic activities and characteristics, items of trade in the markets as well as the routes connecting them to border-markets outside the area. Furthermore, the paper examines the extent to which indigenous Igede market centres were linked to other external trade networks in the area by explaining the nature of contacts across neighbouring borders, how similar or unique Igede market-centres were before external contacts and the extent to which external factors facilitated the growth of economic activities in the area during the pre-colonial period. The conclusion of the essay is that, indigenous market places were the earliest important rendezvous which provided a platform for social interactions and cultural activities among the people apart from the traditional economic functions of market places. Finally, the most significant contribution of paper is how Igede traders responded to new opportunities when they came in contact with neighbouring Idoma and Igbo markets before the advent of British colonial rule.



## JUDICIAL AND ADMINISTRATIVE SYSTEMS IN IGEDE PRE-COLONIAL SOCIETY

**ODEY, M.O.**

Department of History,  
Benue State University, Makurdi,  
[amgracepositive43@gmail.com](mailto:amgracepositive43@gmail.com)

### **Abstract**

Before the advent of the British colonial rule in Igede area and the subsequent establishment of Igede/Ito Native Courts in the 1920s, the people had well organized judicial and administrative systems which were generally recognized by everybody. Indeed, Igede people had genuine concern about living in harmony with other fellow human-beings in society according to the dictates of natural law and good conscience. The concept of Igede judicial system was not necessarily in the legal sense, but essentially what generally constitutes a good-show of decorum and standard moral behaviour. Indeed, it was such established judicial and administrative system in Igede indigenous setting that the British incorporated into the Native Courts in the 1920s. The essay examines the core values of Igede system of governance which revolved around control of social behavior and sanctions for criminal cases of murder, adultery, theft, destruction of property, false accusations and slander. The roles of spokesmen (*Adikobias*) and *Igabwos/achukwu* society upon who Igede people vested much authority are also analyzed. The main data used of eliciting information for the analysis were derived from archival and oral sources. The most important emerging conclusion here is that Igede concept of justice, prior to the British Native Courts was driven towards order and reflects a prototype of African judicial system of governing society and deserves to be studied more carefully for its uniqueness and for posterity. Above all, it needs to be underscored that, contemporary Igede society and Nigeria at large has several lessons yet to learn from Igede indigenous judicial system as articulated in this essay.



## **ENUGU TERA NI: MYSOGYNY AND THE YALA WOMEN EXPERIENCE**

**ODEY, Patrick O.**

Department of History and International Studies

University of Calabar, Calabar

+2347030572522; +2348056379482

[patrickodey1@gmail.com](mailto:patrickodey1@gmail.com), [patrickodey@yahoo.com](mailto:patrickodey@yahoo.com)

### **Abstract**

The Yala speaking people of the Northern Senatorial District of Cross River State is a minority nationality group of Cross River State and their women a minority group within a minority. Hence, the Yala women's minority status is double-barrelled. The women have been flagrantly discriminated against by the traditional practices of the people, and sustained by both the colonial and post-colonial structures. The *Enugu tera ni* principle could literally mean a "hen does not crow." This parable mirrors the sexist and misogynous undercurrent among the Yala people, as women are gagged; their importance in the development of society from the family undermined and their person, dehumanized/dewomanized. Summarily, they are perceived by the society as a group not qualified to be heard, known, and seen except through the *Obugu* (cock- men). This paper therefore examines the misogynous practices meted on the Yala women. The study recommends a comprehensive overhaul of the societal perception of women especially the Yala women from the family to the national/international fora; intensified women consciousness on their rights and contributions towards development instead of some vengeful advocacy.

**Key Words:** Minority group, Yala, Misogyny, Advocacy



## **AFRICA, AFRICANITY AND THE QUEST FOR A PERMANENT SEAT IN THE UNITED NATIONS SECURITY COUNCIL**

**ODEYEMI**, Temitayo Isaac and **IGWEBUEZE**, Gideon Uchekukwu  
Department of Political Science,  
Obafemi Awolowo University Ile-Ife, Osun State  
[uigwebueze@gmail.com](mailto:uigwebueze@gmail.com)

### **Abstract**

Africa is the second largest continent, and one of the most resource endowed, in the world. Conversely, it is also the least developed, with poor infrastructure and low human capital development mirroring socio-political and institutional deficiencies in many of her 54 member countries. The state of the continent has resulted in attempts at evolving intellectual ideas in solving her problems. One of such has been in espousing Africanity, an idea that places emphasis on the uniqueness of Africa and Africans and the mental reawakening needed for renaissance and self-assertiveness on the global arena, in Africa's developmental pursuits. In practice, the United Nations offers a platform for the espousal of the African identity. The paper draws on interviews with practitioners, academics and textual analysis of secondary data in analysing Africa's quest to obtain permanent membership of the United Nations Security Council, the world's most powerful committee of nations, where the permanent members hold veto power of decisions as it affects global peace and security. The paper argues from two sides. First, is the utility of Africa seeking a permanent seat in a Council made up of nations purportedly demeaning her identity and importance in global affairs, which Africanity aims at overcoming. Second, is the benefit that a permanent UNSC seat offers Africa to further propagate her strength, value and importance to African and global affairs, and have a say in the biggest decisions affecting the human race. The paper discusses the implications of both.

**Keywords:** Africa, Africanity, Development, Neo-colonisation, United Nations



# AFRICA AND THE CONUNDRUMS OF TRANSITING COLONIAL WAREHOUSES INTO MODERN WEBERIAN STATES

**Odeyemi Oluwole J.**

Department of History and International Studies  
Ajayi Crowther University, Oyo.

## **Abstract**

Economic theories of imperialism hold the profit-driven motive of securing new consumption, against the incongruities of capitalism, responsible for the territorial (colonial) division of the globe among the Western capitalist powers. A corollary of this is the mapping out of Africa into colonial territories as overseas markets, both for finished goods and cheaper commodity gardening, to continually promote Western industrial fortunes and dominance. In effect, Africa became territorial warehouses to different European powers as suggestive of the colonial administrative policies. As the colonies gained political independence to become modern weberian states, most have experienced acute problems at nation-building to become strong virile states. Weberian states are virile, welfarist, prosperous, continuous and stable. More than 50 years into independence, however, the general outlook of Africa has been myriads of negativity. Home to the largest number of failing and beggar states in the world, there is also the endless cycle of big man rule. Economically, most remained Cooper's 'gatekeeper states' amidst failed regional integrations and rampant insurgencies and counter-insurgencies. The aim of this paper is to argue that the problems being encountered by African states resulted from the warehouse effects of colonialism. African states have repeatedly failed because the constituent cultures conducive to growing the weberian state were incongruous to the after-effects of the 'warehouse' experiences of African states.



## RELIGION, INEQUALITY AND ARMED RESISTANCE MOVEMENT IN NIGER DELTA: A CASE STUDY OF THE EGBESU CULT

**ODIRI** Dafetta  
University of Benin  
[dafettaodiri@gmail.com](mailto:dafettaodiri@gmail.com)

### **Abstract**

In the last four decades, there has been an increased incidence across the globe of the emergence and activities of resistance movements as well as armed opposition groups. Admittedly, the magnitude of this violence is staggering and Africa is by far the continent most affected by collective violence. One of the most salient characteristics of resistance movements is the use of religion in the recruitment and initiation of members, as well as a means of sustaining their activities. The Niger Delta area is one region in the Nigerian entity that encapsulates the nexus between religion, inequality and armed resistance movement. The commodification of petrol –violence and the perils of oil extraction are modern “Atlantic tragedies” met with modern weapons and martial prowess, while reviving and invoking ancient spiritual forces. Egbesu is generally considered a masculine deity whose spirit is manifested in war, peace, justice and power in Ijaw cosmology. Thus, while other scholars may perceive the invocation of the deity as representing the normative pattern and religious beliefs of the people, it’s crucial role in emboldening and engendering the struggle is believed to be facilitated by the marginalization of the region. This paper, therefore argues that, the asymmetric power between the federal government/transnational oil corporations and the militias may have privileged the invocation of the supernatural as a critical agency of strength and courage by the youth militias.



## IN THE WHIRLWIND OF MULTIFACETED CONSCIOUSNESS: REFLECTIONS ON THE FALLING AFRICAN POSTERITY AND REDEMPTION THROUGH HUMANITIES

ODUGBEMI Ibrahim A.  
University of Ibadan, Nigeria  
[abiolatopnotch@gmail.com](mailto:abiolatopnotch@gmail.com)

### Abstract

This paper which employs some critical viewpoints and theoretical premises of cultural studies investigates the place of Africa and its racial population in the modern world where efforts and resources are being directed towards global integration through interactions across cultural and national boundaries. It shows that Africa and Africans are inevitably bound to relate with the rest of the world. This relationship has made an average African a bearer of multifaceted consciousness. Therefore, apart from Africanness which essentially defines racial orientation, an average African identifies with other racial backgrounds in aspects like language, literature, religion and government. While acknowledging the significance of this in the modern dispensation for sustainable global integration, this paper however laments the devaluation of the African idiosyncratic, determinant values, ideals and ethics by both primary and secondary social groups in the continent. It argues that instead of reconciling this consciousness, Africans have chosen to give priority to non-African socio-cultural imports. Owing to this, African posterity is already on the verge of fall even before its existence. It is being bred to be blind to the African consciousness. Lastly, without any sense of overemphasised Afrocentrism, this paper calls for the embrace of basic aspects of humanities like language, literature and history. It argues that this will not only help to build and sustain the African consciousness, but also enhance the participation of the continent and its people in the global drive towards sustainable transnational and intercultural transactions.

**Keywords:** Multifaceted consciousness, African posterity, Africanness, Global integration, Humanities



# INDIGENOUS KNOWLEDGE SYSTEM AND AFRICAN MUSICAL ART EDUCATION: TOWARD A RESPONSIBLE PEDAGOGY

**ODUJOBI**, Kayode  
Nigeria International School Cotonou  
Boulevard de la CENSAD Marina,  
B.P. 2019, Cotonou,  
Republic of Benin.  
[kodujobi@gmail.com](mailto:kodujobi@gmail.com)

## Abstract

Education has increasingly become instrument per excellence used by many nations of the world to make their economy showcase the viability of their national policy which started from home and then passed on to the school. It is extremely important then, that this trend of knowledge system is merged with the indigenous knowledge system more especially in our classroom where most items of our policies enshrined in the curriculum are interpreted. The trend over the years in many parts of Africa is to entrench the indigenous knowledge system which had been part of us from time immemorial, into our present system of education; a colonial heritage known as Western education. Within the context of National Policy on Education in Nigeria, one of the highest priorities is to help prospective teachers acquire the attitudes, knowledge, skills and dispositions to work effectively with culturally diverse school community showcased in the classroom. This paper is an attempt to explore indigenous knowledge system and the aspect of content in-built of the musical art education as reflected in the Cultural and Creative Arts curriculum besides, the paper highlights why and how to create a teaching force responsive to the increasing demand of musical art education as required by our culturally diverse classroom.

**Keywords:** Indigenous knowledge system, African Musical Art Education, Teaching force, Responsible pedagogy, Curriculum, Cultural and Creative arts.





## ETHICAL AND ECOLOGICAL DIMENSIONS OF AFRICAN INDIGENOUS FOLKTALES

**OGELENYA** Grace & **IKEKE** Mark Omorovie  
Department of Religious Studies and Philosophy  
Delta State University,  
Abraka  
[Ikeke7@yahoo.com](mailto:Ikeke7@yahoo.com)

### Abstract

African indigenous folktales are oral stories passed on from past generations to present generations. Today many of these stories are now documented. There is a deep moral dimension to African stories. Africans do not tell stories just for the sake of telling stories. Folktales are aimed at building people's character and thus enabling them to build the community, which holds pride of place in Africa. Most African folktales are about animals, plants, and other aspects of nature. Thus they have an ecological dimension. A critical hermeneutic and analytic method is used to examine these dimensions of African folktales. The paper argues that in this era of globalization, African folktales make a great contribution to the world. There are good things in modernity and Africa's encounter with the west has brought some good things. But this encounter has also at times brought about a denigration of African folktales. The paper finds and concludes that there is a place in contemporary times to keep telling African folktales to enrich human civilization. The paper also finds out that African folktales can help in environmental preservation.



# EXPLORING THE FOUNDATIONS OF HETEROSEXUALITY AS THE BASIS FOR AFRICANS STAND AGAINST HOMOSEXUALITY

**OGUJI**, Stephen A.  
Department of Philosophy  
Imo State University, Owerri,  
Imo State, Nigeria  
[Ogujisteve@yahoo.com](mailto:Ogujisteve@yahoo.com)

## **Abstract**

The paper centres on the ambivalent perspectives that usually attend current discourses on Africans insistence on heterosexuality as a natural order and homosexuality as unnatural. Against the parameters of western endorsed episteme of sexuality that accommodates homosexuality as normal, the paper carefully outlines the natural, mythological, psychological, biological and sociological basis for heterosexuality all of which affirm the stand of majority of Africans that heterosexuality is right and homosexuality wrong. This means, as the paper convincingly shows, that such western stereotyped arguments that Africans' rejection of homosexuality is a function of ignorance, primitiveness or under development does not hold water. The work thus reinforces Africans courage against the western intimidation to join the 'gay spring' by accepting and legalizing homosexuality or risk losing the so-called western aids, loans and grants.

**Keywords:** Heterosexuality, Homosexuality, Foundations of Sexuality



# **YORÙBÁ RELIGIOUS CONCEPT OF *OMOLÚÀBÍ* AND ITS ESSENTIALS AS VEHICLE FOR MORAL FORMATION IN NIGERIA**

**OGUNAJO**, Busayo Olaniyi  
University of Ilorin  
[boogunajo@gmail.com](mailto:boogunajo@gmail.com)

## **Abstract**

Nigeria is a clear example of a problematic nation. A careful look at the Nigerian nation shows that she has a moral problem, whose most apparent sign is the frightening level of official corruption in public institutions. A nation with vast human and natural resources and yet remained poor. The country's socio-economic and political environment has not been particularly helpful and favourable to the masses. The effect is that contemporary Nigerian society is no longer at ease. It is not an overstatement to say that our nation's failure to achieve political stability, economic and technological development, peaceful co-existence, peaceful inter-religious relationship and social development, despite our abundant human and material resources results from the moral crisis in every aspect of our national life. Scholars have observed that moral decadence and moral breakdown in Nigeria may be attributed largely to the fact that most Nigerians would seem to have forgotten or are ignorant of the societal beliefs on which morality is based.<sup>1</sup> Chinua Achebe rightly observed that moral decadence in Nigeria has gone beyond the alarming to a fatal stage; and Nigeria will die if we keep pretending that is only slightly indisposed.<sup>2</sup> This is why there has been call for the teaching of moral revival. This work therefore proposes that, if the ideal of *Omolúàbí* in Yorùbá Religion is used as a vehicle of laying a solid moral foundation, a good ground is prepared for Nigeria to be pulled out of her present moral decadence.



# THE AFFLUENCE AND INFLUENCE OF AFRICAN CULTURE IN THE FACE OF MODERN WESTERN VALUES: THE YORUBA EXPERIENCE.

**OGUNBUNMI**, Olufunmilola Adedayo  
Emmanuel Alayande College of Education,  
Oyo.

[olufunmilolaadedayo@gmail.com](mailto:olufunmilolaadedayo@gmail.com)

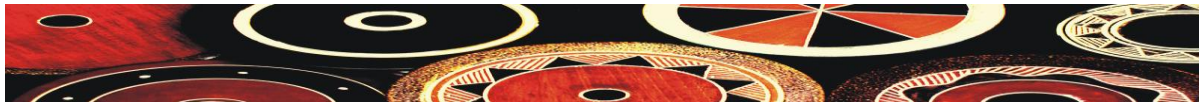
and

**ADEYEMI**, Tunde  
Bowen University, Iwo.

[tundeadeyem@yahoo.com](mailto:tundeadeyem@yahoo.com)

## Abstract

The paper examines and expounds the richness of African values and how the culture had been sustained before the coming of Europeans into Africa soil. The paper explains the unique ways of resolving conflict, the richness of the language which brought life to man's spine, the aesthetic value of proverbial sayings that soften mind, the well dignified and respected marriage institution, as well as social customs which conferred respect and status on those involved in it. The indigenous political institutions were orderly arranged that younger ones respect the voice of the elders. The Western culture has eaten us deep to the extent that whenever the African values or customs are mentioned today in comparison to the foreign ones' (Africans inclusive) either consider it to be non-existent or underrate it. Until quite recently the cultural pattern and the potential of its people had been subjected to distortions and ridicule among the intellectual community especially the western world. This paper therefore expresses the opulence of African culture mirroring the Yoruba aesthetic values and customs, the unique mode of greetings, respect for elders, rich language, mode of communication, moral and character training which had helped in developing and promoting a strong and healthy living among them. It further suggested some ways through which African identity and self-consciousness can be promoted in a cultural competitive world.



***TI OKETE BA D'AGBA TAN, OMU OMO RE LO MA N MU (WHEN A NOCTURNAL RODENT BECOMES OF AGE, IT SLURPS THE BREASTS OF HER OWN CHILDREN): A CONTRADICTION IN CONTEMPORARY AFRICAN SOCIETIES***

**OGUNDAIRO**, Janet Abosede  
Department of Sociology,  
University of Ibadan, Ibadan, Nigeria  
[janetogundairo@gmail.com](mailto:janetogundairo@gmail.com)

**Abstract**

Ageing is looked forward to in traditional African societies because of several advantages attached to it. The elderly people are viewed as reservoirs of knowledge, repertoire of wisdom, possessing in-depth of historical events and happenings needed to understand the present and predict the future. Older people are expected to be taken care of by the younger ones especially their children as the latter have been taken care of by the former when young. However, this filial reciprocal relationship is declining and decaying in contemporary societies. This paper posits that due to modernization which paved way for internal/external migration of younger ones far away from home in search for greener pastures, this reciprocal relationship is on the declining and decaying trend in contemporary African societies. Some elderly ones are left in the care of homes run by government and NGOs. Some are also taken care of by pension and welfare schemes by provided by the government. The larger percentage is left to fend for themselves by engaging in lowly paid employment and begging in public places. There is a need for both government and Non-Governmental Organizations to ensure that the present and the future survival of the elderly ones are comfortable. Government should ensure that both rural and urban areas should be made attractive to reduce both internal and external migration of younger ones. There also should be increase of social service and basic pension schemes for the elderly by the government. Non-Governmental Organizations should donate to the cause of the elderly.

**Keywords:** Ageing, African Societies, Filial Reciprocal Relationship, Migration.



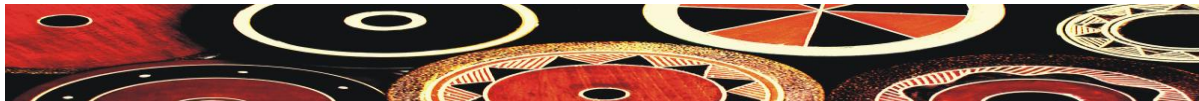
## **CULTURAL PRACTICES AND USE OF ANTENATAL CARE SERVICES BY FULANI WOMEN OF IBARAPA CENTRAL LOCAL GOVERNMENT AREA OF OYO STATE, NIGERIA**

**OGUNDAIRO** Janet Aboosed and **JEGEDE** Ayodele Samuel  
Department of Sociology,  
University of Ibadan, Ibadan, Nigeria  
[janetogundairo@gmail.com](mailto:janetogundairo@gmail.com) , [sayjegede@gmail.com](mailto:sayjegede@gmail.com)

### **Abstract**

Utilization of Antenatal Care (ANC) services is important for pregnant women to have safe delivery and healthy babies. Few studies dwelt on the provision of ANC by health care providers and its acceptability by pregnant women. This study unraveled the role of cultural factors in the provision and acceptability of ANC services among pregnant Fulani women in Ibarapa Central Local Government Area (LGA), Oyo State. Twenty in-depth interviews, two focus group discussions and six key informant interviews were conducted with purposively selected health officials, Fulani women and community leaders. Data collected was analyzed using thematic and content analysis. Utilization of antenatal care package largely depends on both the health care providers and pregnant women. On the part of the providers, there are issues of the availability and service delivery to the consumers. First, it is not all ANC providers that have the ability to provide Focused ANC (FANC) package. Second, not all the providers are culturally competent to deliver FANC. With regards to the consumers, acceptance of FANC is influenced by religious beliefs, cultural norms and values. As parts of the remits of this study, ANC providers should be culturally competent and monitored to ensure that they offer adequate and quality ANC service delivery. The pregnant women need to be sensitized about the benefits of accepting ANC package.

**Keywords:** Antenatal Care Services, Cultural Norms and Values, Utilization.



# **A PIOUS FRAUD: UNRAVELING MYTHS ABOUT THE ORIGIN OF CHRISTIANITY IN PURSUIT OF A DECOLONIZED AFRICAN MIND**

**OGUNDELE, Michael**  
Department of Zoology  
University of Ibadan, Nigeria.  
[ogundelemichael7@gmail.com](mailto:ogundelemichael7@gmail.com)

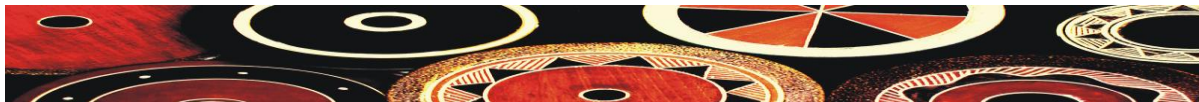
and

**FAGUNWA Temitope Christopher**  
Department of History  
University of Ibadan, Nigeria.  
[christopherlambiko@gmail.com](mailto:christopherlambiko@gmail.com)

## **Abstract**

In the ancient history of religions, as in the ancient history of nations, the first account given of origins is almost always of a myth. Historians and academic theologians have always conceptualized the historical antecedents of Christianity to various credits at the expense of its Africanity. Most advanced professional scholars have made attempts to rewrite the history of Christianity in space and time of an average novel that unapologetically rob off the Africanity upon which the religion was based. By meticulously demythologizing ancient African myths, the theological foundations of the famed Abrahamic religions, Christianity, Islam and Judaism were assembled. This paper therefore revisits the historical offshoot of Christianity for the purpose of illuminating the much debated, yet unaccepted Africa's origin of the religion, despite the copious available evidences. In approaching this topical theme, the methodology adopted is rooted in historical and archaeological evidences. Bringing into critical study the different ignored aspects of the roots of Christianity like; historical birth of Judaism, the historical veracity of Jesus, myth of creation and the roles of ancient Kemet. The rationale behind this study is built on the pedestal of interrogating the wretched effects an Indo-European reinvented, and plagiarized concept Christianity have had on the mentality of the masses of African believers. This study concludes by recommending the need for a decolonized mind through church growth and development, not based on orthodoxy but orthopraxis in order to liberate Africans and their society at large.

**Keywords:** Africanity, Christianity, Myth, Religion, Ancient Kemet, Decolonized mind.



**SEDUCTION IN AS THE EVIDENT INTENT OF *ILEKE* (WAIST BEADS) *OMO ENI KOI SE IDI BEBERE*....**

**OGUNFEYIMI' Leke**

Samuel Adegboyega University, Ogwa, Edo State  
[yinkaleke2000@yahoo.com](mailto:yinkaleke2000@yahoo.com), [ayogunfeyimi@gmail.com](mailto:ayogunfeyimi@gmail.com)

**Abstract**

It is generally believed that the Yoruba have the beauty of language (*ewa ede*) through which they express several ideologies, opinions, facts and truths. Particularly through the vehicle of proverbs, Yoruba have justified the beauty in their language. Proverbs, they say, is the horse on which words ride and word is the horse on which proverbs ride. Thus, when a word misses, proverb serves as compasses to scope its location. One of such proverbs is “*omo eni koi se idi bebere, a fi ileke si idi omo elomiran*”, (literally, one’s daughter buttock has not hipped out and we lace the waist of another man’s daughter with waist-beads), scoping or raising numerous one fundamental question on the purpose of the waist beads, *ileke*. Seeing seduction as power and manipulation as much as about romance, about how to make someone fall under your spell, this paper attempts to look at the fundamental reason the Yoruba cast *ileke* round the waist of their daughters. The purpose of this enquiry is to, **i.** project the involvement of parents in the art of seduction, **ii.** argue that seduction is not a recent civilization but pre-colonial, **iii.** the so-called immoral dressing of the present young girls encouraged by their parents is an age-long tradition, and finally, **iv.** whatever fashion is in vogue presently, irrespective of its pornographic sensitivity, has antecedents in the so-called age of morality. This paper is designed to look at these issues by simply doing a socio-cultural study of *ileke* in time past and its metaphoric signification in time present with seductive beauty as the probed inference.





**WHY ARE WE STILL UNDERDEVELOPED? NIGERIA'S IMPACT IN HER  
UNDERDEVELOPMENT AND AN EMPIRICAL INQUIRY INTO THE NATURE OF HER  
AFRICANITY**

**OGUNNAIKE, Segun**  
Department of religion and African culture,  
Adekunle Ajasin University, Akungba Akoko, Ondo State  
[Shegznaike@yahoo.co.uk](mailto:Shegznaike@yahoo.co.uk)

**Abstract**

For identity and Africanity, we could possibly call them the distinguishing factor between the 'I' and the 'You', the main existential component that separates a race and continent from another. While Africa keeps searching for her identity in the midst of the turmoil, and perplexities she is faced with, there are so many reasons for her inability to understand her identity, herself and her position in the globalised world. However, majority of these problems are not due to the west but Africans oppression upon Africa. Except one speaks the truth, one would just wallow in the ocean of deception. The myriads of oppressions and monetary theft, the political colonization, the indirect denial of citizen's freedom, the spiritualization of hatred in different places, and the deception of leaders are just few cases in explaining the negative effect of the hands of African upon Africa herself. While the West is a burgeoning factor, we cannot deny the pace at which Africa, Nigeria precisely, is affecting herself as the visitor has no power over the owner, therefore, there is no way the visitor could empower the owner if not through a fellow owner. While we keep arguing against the West, are we not the ones still encouraging their lifestyles and their culture while our own cultural heritage is thrown into the dustbins? The quest therefore at hand is that while we keep looking at the impact of the West on Africa, we should also not neglect the impact of Africans on Africa herself. This therefore is the interest of this paper.

**Keywords:** Africa, Nigeria, Cultural Identity, Underdevelopment.



# THE QUEST FOR ORDER IN AFRICA: (RE)THINKING SOUTH AFRICA'S 'HEGEMONIC' POSITION

**OGUNNUBI, Olusola**  
Department of Politics and International Studies  
University of Zululand, South Africa

## **Abstract**

In this paper, I examine the viability of mainstream neo-realist international relations scholarship for understanding regional power dynamics within Africa by offering a critical evaluation of existing categorization of South Africa as a hegemonic power in the continent. From a theoretical projection of hegemonic stability theory, the paper argues that there is a sparse linkage between South Africa's foreign policy character and a hegemonic disposition in Africa. The South African state, which is the driving force for political, economic and foreign policy processes, in itself, functions in a subordinate position in relation to international capital and lacks the influence expected of a regional hegemon. Despite South Africa's development, the paper demonstrates that its dependency status explains the theoretical construct for understanding South Africa's ambiguous hegemonic projection. Clearly, this analytical framework captures the crux of the 'hegemonic debate' as well as other conversations in relation to the adaptation of the concept of hegemony to Africa. Therefore, any application of the hegemonic discourse to South Africa necessarily requires a deeper understanding that takes cognizance of the fact that South African regional hegemony operates within the orbit of a dependent-development paradigm in the global economic order: a neo-liberal order that continues to deepen Africa's dependency syndrome. Dependency and other complexities impede the reality of South Africa's hegemonic ambition in Africa.

**Keywords:** Dependency, Hegemonic stability theory, International capital, Regional hegemon, South Africa



# THE NATIONAL THEATRE: ROLES IN AFRICA'S SOCIO-CULTURAL REENGINEERING

**OHENHEN** Stanley

Department of Performing Arts

Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria

+234 818 267 7808

[stanleyohenhen@gmail.com](mailto:stanleyohenhen@gmail.com), [stanohen@oouagoiwoye.edu.ng](mailto:stanohen@oouagoiwoye.edu.ng)

## Abstract

The present general dismal posture of National Theatre institutions in Africa is an immense disservice and unprecedented set-back to the much needed socio-cultural reengineering of the post-independence African societies. More so, with the half-hearted, flag-independence obtained from the various colonial administration which ultimately culminated in the inherited pseudo-political situation best described as neo-colonialism, ironically perpetuated by the black African puppet leaders and multinationals. Needless to add the consistent degeneration of the once treasured African values, customs and traditions which have gradually eroded the serenity and sanity of the typical pre-colonial African communities in the name of globalisation, ICT and technological revolution and again, the unfortunate imported, pollutant, alien values from the colonial host nations. The theatre and in fact the National Theatre institution is by its inherent components, an a priori custodian of the host people's mores, values, customs and culture and therefore possesses the propensity to forerun, as well as midwife the Africa's socio-cultural re-engineering agenda. This paper however examines the capacities of the National Theatre institution as a critical socio-reengineering and re-acculturation instrument against the background of its potential roles in the rescue agenda of the African continent from the negative consequences of globalisation and post-independence, neo-colonial decadence. One-on-one in-depth interviews, case study analytic method, focus group discussions, and participant observation were key sources of primary data, and data collected were subjected to qualitative analysis. Africa's National Theatre Institution can effectively midwife the socio-cultural re-orientation and re-engineering Agenda for the continent if adequately re-positioned by the African States.

**Keywords:** National Theatre, Re-engineering, Socio-cultural re-engineering, Globalization African nations, Neo-colonialism. Post-independence

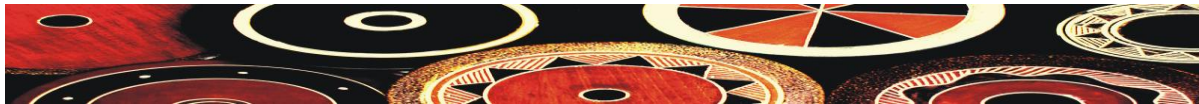


## ONOMASTICITY AND LITERATURE: AN ANALYSIS OF *ALAAFIN'S* COGNOMEN

OJEBODE Ayokunmi  
Redeemer's University, Ede  
Nigeria.  
[calebk\\_2@yahoo.com](mailto:calebk_2@yahoo.com)

### Abstract

The focus of this research is on the cognomen of *Alaafin* of Oyo, a paramount ruler among Yoruba in Africa. The choice of this topic is based on the significance of the monarch among the Yoruba, a South-Western tribe located in Nigeria. The *Alaafin* is a descent of Oduduwa, the progenitor of the Yoruba race, who started off his kingdom in Ile-Ife, the cradle town for the Yoruba. Oranmiyan, the youngest son of Oduduwa founded Oyo Empire, the first kingdom characterized with an organized political structure, where *Alaafin* Sango was installed as the first king. The title *Alaafin* is the brand name for Oyo monarch, and he oversees the administrative affairs of the six other Yoruba kingdoms. For simplicity sake, cognomens (*Oriki*) are sonorous, deep-rooted and densely-metaphoric names which capture and define the existence of a person in the Yoruba community. Due to its structure, they are usually chanted, sang or recited to eulogize an individual. In the case of *Alaafin*, he has different cognomen (*Oriki*) some are chanted to appease, eulogize, wake, joke, celebrate or spur *Alaafin* into action, sometimes by his Queens (*Oloris*), personal servants (*Ilaris*), or royal chanters (*Akewis*). For this research, I will limit my scope to five important names extracted from the body of *Alaafin's* cognomen; hence I will do a literary analysis bringing out the metaphor, symbolism and anecdote embedded in each of the name. The proposed names are: *Atanda*, *Adeyemi*, *Alowolodu*, *Ikeji Oosa* and *Atiba*.

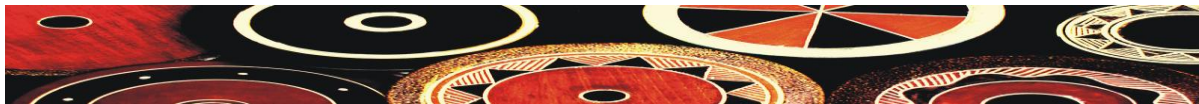


# TRADITIONAL AFRICAN PHILOSOPHIES OF WELLBEING AND PROGRESS: A LESSON IN DEVELOPMENT FROM OUR FOREBEARS

**OJO** Idahosa Osagie  
Department of International Studies and Diplomacy  
Benson Idahosa University  
Benin City.  
[idahosastudies@gmail.com](mailto:idahosastudies@gmail.com)

## **Abstract**

This paper contrasts pre-colonial African philosophical considerations for the attainment of wellbeing and progress with the conceptions of development in contemporary Africa. While the emphasis in pre-colonial Africa was on better peaceful cohabitation and interpersonal relations with focus on greater orderliness and wellbeing for the communal lives of the individuals, the focus in contemporary Africa is increased infrastructures, industrial capacity and material wellbeing with individualistic tendencies. This is in contradistinction to development approach in pre-colonial African societies which was holistic and all-encompassing with emphasis on brotherhood and communal live. A person was considered to be constantly in a social relation with other members of the society and cannot exist outside the society nor can he enjoy peace and affluence in isolation as it happens in the present day Africa. The African man was educated to be conscious of his own being, his own duties, his privileges and responsibilities towards himself and the brothers around him as a way of reaching out to all and sundries in the community. This system of mutual support was so developed that societal progress in form of economic wellbeing or insufficiencies of the basic necessities of life were not borne by few segments of the society as it is in modern Africa.



# COMBATING SYSTEMIC CORRUPTION IN AFRICA: ALTITUDINAL, ATTITUDINAL, CONFRONTATIONAL OR CONSTITUTIONAL?

**OJO**, Oladipupo  
Department of History & International Studies  
Faculty of Arts  
Ekiti State University  
Ado-Ekiti, Ekiti State, NIGERIA  
[emmanuel-oladipo.ojo@eksu.edu.ng](mailto:emmanuel-oladipo.ojo@eksu.edu.ng)  
[eejo2011@yahoo.com](mailto:eejo2011@yahoo.com)

## Abstract

The fact and reality of systemic corruption in Africa is irrefutable. It is therefore not surprising that the subject of corruption has attracted quite a great deal of attention from the academia. Thus, today, to assert that corruption is the greatest impediment to the socio-political and economic development of Africa is a superfluous understatement and a mere reinstatement of the obvious. Across Africa, incredibly huge sums of money sufficient to conduct free, fair and credible elections, revolutionize agriculture, rejuvenate education, resuscitate infrastructures, reinvigorate the economy, revamp the industrial sector and achieve scientific and technological emancipation end up in private pockets and vaults. The consequences of this are impaired economy, immobile technology, fractured infrastructures and unmitigated poverty. This paper does not intend to contribute to the oversubscribed debate on the origins, causes and nature of corruption in Africa; rather, it addresses the question of how to combat systemic corruption in Africa. The paper argues that neither the altitudinal factor nor constitutional provisions could combat corruption in Africa and concludes that only attitudinal change and/or confrontational posture of Africans can liberate the continent from systemic corruption. The descriptive and analytical method would be employed in the analysis of the primary and secondary data that would be obtained for the study.



## KNOWLEDGE-FLOW ON AFRICA AS CULTURAL EXPROPRIATION: A FANONIAN EVALUATION

**OKEREGBE**, Anthony PhD  
Department of Philosophy,  
University of Lagos, Nigeria.  
[tonyokeregbe@yahoo.co.uk](mailto:tonyokeregbe@yahoo.co.uk), [aokeregbe@unilag.edu.ng](mailto:aokeregbe@unilag.edu.ng)

### Abstract

Although globalization with its advance in technology and cross-fertilization of ideas has many benefits, in certain areas of non-tangible contribution it reveals an asymmetry that is harmful and deliberately inimical to the survival of Africa and other Third world nations. One prominent area of this harmful asymmetry is in the global knowledge-flow about Africa and Africans and their effect on intellectual development. What do we disseminate about Africa that the African would cherish as his intellectual heritage? How do we disseminate them? And through which medium do we disseminate them? This paper maintains an Afro-pessimistic position by arguing from the internalist viewpoint that the African researcher wallows in self-condemnation to the intellectual, cultural possession of the West. The reason for this position is threefold. It posits, firstly, that the African scholar is a marginal man in the politics of knowledge; secondly, that the relevance of discourse on Africa is determined by western scholarship; and thirdly, that the linguistic medium of disseminating 'African truths' is foreign. Drawing insight from Fanon's radical decolonization thesis, this paper proposes a conscious, deliberate and revolutionary acculturation of the African mind through a revisionist epistemology of history. Other than this, Africa will continue to be consumers of second-hand recycling of her own ideas and values, through injurious devices of cultural expropriation.

**Key words:** Globalization, African scholar, Fanon, Cultural expropriation



# AFRICAN CONTINENT AND THE QUEST FOR BLACK CULTURAL RENAISSANCE SINCE THE 1960s

OKLA, Emmanuel S.  
Department of History  
Benue State University,  
Makurdi, Nigeria.  
[oklaemmanuel4u@gmail.com](mailto:oklaemmanuel4u@gmail.com)

## Abstract

African continent, especially the people south of the Sahara were at the receiving end of assault by Eurocentric scholars during the colonial era. It was convenient for the likes of Trevor Roper to tag Africa as a “dark world” without history or culture. However, with the emergence of some independent African states in the 1960s, coupled with the birth of the Organization of African Unity in 1963, the continent was at ease to tell her own story. At the vanguard of the Africanist “rejoinders” were scholars, men of means and resources, state institutions and O.A.U. New perspectives in African history and cultural studies were deployed to project the rich African cultural heritage by the aforementioned. However, western scholars, institutions and media did not fold their hands or accept the repudiation of their views about African culture and civilization. The west has continued to give new venom to their onslaught against all vestiges of African heritage. This paper is an attempt to harness various efforts made by Africans and their state institutions to articulate their cultural heritage since the end of colonial era. The study in its conclusion submits that in order to turn the tide of the prevailing cultural imperialism, African scholars, political leaders and institutions must resolve to do away with vestiges of colonial hangover in some sphere of endeavours in the continent and ensure the sustainability of African culture and development.





# URHOBOWOOD HOME VIDEOS AND THE RESUSCITATION OF AFRICAN CULTURE

**OKPADAH, Stephen Ogheneruro**  
Department of The Performing Arts,  
University of Ilorin.  
[okpadahstephen@gmail.com](mailto:okpadahstephen@gmail.com)

## **Abstract**

Western colonization of Africa led to a series of erosion, deconstruction and a reconstruction of traditional African mores, traditions and cultural beliefs. With the advent of modernism cum post modernism, a total extinction of Africanity is envisioned. Though vehicles such as the Negritude and post negritude movements evolved to aid cultural revival and renaissance, it has been a near futile exercise as imported cultures that permeate the culture market, influence the whole gamut of the psyche of the African. In recent times, the quest for cultural rebirth had been a subject of discourse in Urhobo popular culture, nay film culture. This study therefore examines the role of Urhobowood home videos in resuscitating the culture of the Urhobo people. It investigates how well the home videos have been able to portray the culture of the Urhobo nation. Literary sources such as articles in journals, chapters in books, magazine and newspapers serve for our methodology. Among others, it has come to the fore that if the traditional African beliefs and traditions are not properly documented, there is a threat of their being extincted, that the thrust of Urhobowood home videos is to resuscitate the culture and mores of the Urhobo people and Africa in the Diaspora. Due to our findings, we therefore recommend that all other tribes should emulate the pace set by Urhobowood filmmakers.



## AFRICAN CULTURE, CIVILIZATION AND ITS RIPPLE EFFECTS

**OKPOHOWUNWA Aitufe Veronica**

Dept. of Religious Management and Cultural Studies

Ambrose Alli University,

Edo State, Nigeria

[pastoraitufe99@gmail.com](mailto:pastoraitufe99@gmail.com)

### Abstract

It is clear that western civilization has brought great benefits to the African soil. However, a vacuum exists in the conflict of cultural identity of Africans today. Conflicting mores and expectations shrived the native communal fabric, so much so that there is a desire in some quarters today to turn away from “everything” that is considered foreign, exotic, imposed or imported. This paper theoretically and critically examined the issue of western civilization and its multiplier effects particularly on the social lives of Nigerians as well as her developmental goals and visions. This paper observes that in spite of the nation’s vast and enormous natural and human resources endowment base, she is presently rated along with countries that can be referred to as failed States due to the simple fact that she refuses to recognize and appreciate her unique culture. The position of this article, is to closely examine positive and negative effects of civilization, with a view to harmonizing the best in the two cultures, rather than rejecting anything that is foreign. The paper therefore, recommends that to resolve the conflict of identity, there is need for cultural reorientation and imbibe the principle of adapting foreign policy options and alternatives to the unique culture and socio-political backgrounds of the people.

**Keywords:** Africa, Civilization, Culture, Harmonization and Ripple Effects.



# ENTREPRENEURSHIP EDUCATION AS PIVOT FOR YOUTH EMPOWERMENT AND POVERTY ALLEVIATION

**OKUSANYA, Adedoyin Opeyemi**

Department of Vocational and Technical Education (VOTED),  
College of Applied Education and Vocational Technology (COAEVOT),  
Tai Solarin University of Education, Ijagun, Ogun State.

[okusdoyin@gmail.com](mailto:okusdoyin@gmail.com)

and

**OSEJI, Akpors Sunday**

Department of Business Management,  
College of Social and Management Sciences (COSMAS),  
Tai Solarin University of Education, Ijagun, Ogun State.

[akporsej@yahoo.com](mailto:akporsej@yahoo.com)

and

**SOYEBI, Gabriel Adewale**

Department of Vocational and Technical Education (VOTED),  
College of Applied Education and Vocational Technology (COAEVOT),  
Tai Solarin University of Education, Ijagun, Ogun State.

[adewalesoyebi@yahoo.com](mailto:adewalesoyebi@yahoo.com)

## Abstract

Entrepreneurship education has a great emphasis on the commerce and economic viability of a nation; it prepares and builds persons to be creative, innovative, responsible, self-reliant and enterprising individuals capable of deep entrepreneurial thinking that contributes to economic and sustainable development. Entrepreneurship focuses on expertise that is needed and used to conceive and commercialize business opportunities, thereby making graduates to become job “creators” and not job “seekers”. This paper, examines concept of entrepreneurship, entrepreneurship education, concept of youth and youth empowerment, the challenges facing entrepreneurship education, the needs for entrepreneurship education, strategies for youth empowerment and It was recommended among others that the entrepreneurial concept should be integrated into the school curriculum from elementary school to post-secondary education. Pedagogy and facilities must be upgraded to deliver the entrepreneurial educational experience and youths must be ready to imbibe entrepreneurship culture at school and when they are out of school as a possible remedy for unemployment.

**Keywords:** Entrepreneurship, Empowerment, Poverty, Education and Development



## AFRICA IN THE THIRD MILLENNIUM – MAPPING THE FUTURE FROM THE PAST

**OLABIMTAN**, Kehinde Olumuyiwa  
Department of Philosophy and Religious Studies  
Bowen University  
Iwo, Osun State  
Nigeria  
[kehindeolabimtan@hotmail.com](mailto:kehindeolabimtan@hotmail.com)

### **Abstract**

The third millennium of the Common Era opened with an unprecedented acceleration of the worldwide process known as globalization. This internationalization of human culture is as old as human society itself as persons, communities and nations sought survival from the vagaries of the physical environment and the realities of human nature. Human migrations, the rising and the waning of empires, the emergence of regional markets and economies and the consequent borrowing from and jettisoning of cultures and traditions by peoples in these interactions were all evidences of human inherent tendency towards universalizing culture. Africa has been part of this dynamic from time immemorial. However, from the fifteenth century, when its peoples encountered Europe, its experience has been ambivalent. Tales of unmitigated exploitation and rabid domination flow with tides of intended reparation and benevolence. After nearly three hundred years of exploitation, the continent began to produce a new class of intelligentsia in the nineteenth century. This happened as Europe accentuated its interest in Africa in brazen colonization of the continent. This paper aims at drawing from the strategies by which the first generation of modern African intelligentsia appropriated the opportunities that beckoned at them in European presence in Africa without losing their indigenous cultural integrity.



## THE POSSIBILITY OF SITUATION JUSTICE

**OLADIPUPO**, Sunday Layi  
Department of Philosophy,  
AdekunleAjasin University,  
AkungbaAkoko, Ondo State, Nigeria  
[layioladipupo@gmail.com](mailto:layioladipupo@gmail.com), [layi.oladipupo@aaua.edu.ng](mailto:layi.oladipupo@aaua.edu.ng).

### **Abstract**

Justice, though a universal phenomenon, has its particularization. The particularization of justice cuts across human cultures. Thus, the ubiquitous nature of justice makes it a subject of cross-cultural phenomenon. The concept, therefore, from the ancient to contemporary period, remains relevant in philosophical discourse. It has been viewed differently by scholars. These views include; 'given one's due to him as at when due', as 'fairness', as 'helping friends and harming enemies', as 'honesty in word and deed', and as 'interest of the stronger among others.' From all these, justice is typified into distributive, restorative, retributive, corrective and meritorious. Against this background, this paper, using the critical and analytical methods of philosophical inquiry, argues for the possibility of situation justice with reference to Yoruba idea of justice.



## CRISIS-INDUCED MIGRATION AND ITS IMPLICATION ON NIGERIA'S CULTURAL HERITAGE

**OLAGBEMI** Olamide Mobolaji  
Department of Political Science and International Relations,  
Covenant University, Ota, Ogun State  
[Mobolaji.olagbemi@stu.edu.ng](mailto:Mobolaji.olagbemi@stu.edu.ng), [olagbemib@gmail.com](mailto:olagbemib@gmail.com)

### Abstract

Migration is instigated by factors like poverty, political instability, terrorism and the search for better livelihoods. For decades now, Nigeria has experienced incessant conflict ranging from communal clashes, ethno-religious conflicts, insurgencies and political conflicts. The consequence has been increased migration (emigration), which has interfered with the nation's cultural heritage. As people move from such conflict zones to more peaceful areas, they adopt the culture and lifestyle off their new habitual residence at the neglect of their own values and traditions, in a bid to start a new life. This paper investigates the effect of conflict on migrations and its implication on Nigeria's culture. This work tends to analyze the effect of these crises on the destruction of the country's cultural heritage and also suggest methods to control the menace.



## **NIGERIA POLITICAL INSTITUTION IN PERSPECTIVE; THE PAINS AND THE GAINS**

**OLAJUMOKE**, Samuel Oloyede  
Department of Philosophy,  
University of Ibadan,  
Ibadan, Nigeria.

[olajumokesamueloloyede@gmail.com](mailto:olajumokesamueloloyede@gmail.com)

### **Abstract**

Societies of pre-colonial times were organized around the political system of kinship which was made up of families, clans and other types of indigenous titular organizations. The disruption of this political arrangement by the Imperialists of all kinds, and replacement of it with strange structures of administration resulted in the alienation and disconnect of the government from the governed. The discordant rhythm and disharmony generated in the political landscape and administration of the African sub-regions cannot be overstressed. The democratic values surreptitiously claimed to have been occasioned by the European agenda have been less effective, simply because the leadership has failed to imbibe the nitty-gritty of the democratic principles, which in themselves are also not absent in our primordial political arrangement. This paper examines the socio-cultural and political context of pristine Africa model from pre-colonial to post-colonial era with a view to determine the extraneous socio-political attitudes responsible for the bad governance prevalent in Africa, Nigeria in particular. A good government is one whose ruler(s) seek the welfare of the people, whereas a bad or corrupt government is one whose rulers are primarily interested in selfish ends which eventually result in private gain instead of public welfare, the paper suggests the need to demystify our culture, demonetize our politics and demilitarize our system of governance in order for us to see the light out of the tunnel and enhance the political wellbeing and development of Nigeria and the African State.



## NOTES TOWARDS A REVALUATION OF NIGERIAN POETRY

**OLAKANSE, Obakanse**  
English (External System)  
Lagos State University LASU  
[obakanse2015@gmail.com](mailto:obakanse2015@gmail.com)

### **Abstract**

No valuation of any nation's literature is final. There invariably comes a certain period in a nation's evolution in which a call for the revaluation of that country's literature is in order. Revaluation, as AndorGomme (1983:401-428) enlightens us, "enables us to discover how the literature of the past is alive in the present, and the present is always changing". With Nigeria's return to democracy, there has been a kind of renaissance in the public space, most notably in the entertainment industry and in literature, the very contours of the nation are changing, and there appear to be slowly emerging in the country's literature – poetry in the present instance – new directions that the arbiters of our literature have yet had an opportunity to study. This paper, therefore proposes to do three things: One, to raise a number of questions in the light of certain developments in the country about certain critical assumptions that we have inherited from earlier critics of Nigerian literature, concerning the canons of Nigeria poetry; two to negotiate a space for contemporary poets who hitherto have not been given the commensurate critical and scholarly attention they deserve, despite the technical depth, rhetoric and power they bring to bear on their poetry, and lastly, to tentatively hint at the context in which these new poets are to be located and appraised.





## EMPIRICAL REVIEW ON CAPITAL STRUCTURE AND FIRM PERFORMANCE AMONG AFRICAN COUNTRIES

**OLANIYAN** Samson Olajide  
Osun State University, Osogbo  
[samson.olaniyan@uniosun.edu.ng](mailto:samson.olaniyan@uniosun.edu.ng)

### **Abstract**

This paper reviews the empirical literature on capital structure and firm performance among Africa countries. The study further reviewed different methodological approaches used on the effects of capital structure on firm performance in Africa. Using return on assets, returns on equity, price earnings ratio, and Tobin's Q, as measures of firm performance and debt ratio as a measure of capital structure. Our results showed that capital structure has a negative and significant relationship with firm performance across Africa. The study concluded that the agency costs of firms across Africa are very high and these lead to negative performances.

**Keyword:** Capital Structure, Agency theory, Firm Performance.

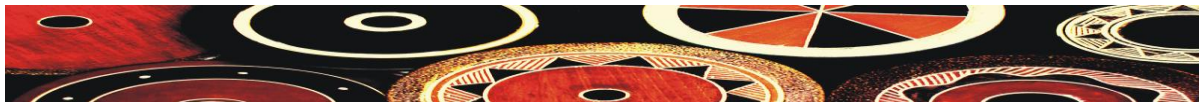


**FEMINIST CONSCIOUSNESS AND CHALLENGES IN AIDOO'S *THE  
DILEMMA OF A GHOST***

**OLANREWAJU, Felecia Titilayo**  
Federal College of Education, Abeokuta  
[Fetiwaju2015@gmail.com](mailto:Fetiwaju2015@gmail.com)

**Abstract**

This study focuses on feminist's consciousness and challenges as shown in the selected literary work of a renowned and one of the foremothers of African female writers, Ama Ata Aidoo in *the Dilemma of a Ghost*. While situating the text within the context of feminist ideology and theorizing, the study critically examines the extent to which challenges are put up by the female protagonist especially against the phallogocentric structures in the setting of the text. As the issues being examined reflect female matters, the study re-examines the various forms of oppression, subjugation and discrimination perpetrated against the female protagonist, her awareness of these and challenging responses. Furthermore, the study examines the themes and issues contained in the selected text as they affect women folk. It also finds out the extent to which female writers in Africa, through literary works, present their fellow females while trying to fight against all the oppressive machineries of male chauvinism. A brief historical survey of feminist's ideology, a critical exposition of the radical challenges which the writer, through her female character, puts up on serious issues relating to the general oppressions and maltreatments meted typically on African women by the society as represented in the play are examined. The protagonist' consciousness and challenges towards these issues are equally discussed by way of thematic analysis.



## PROSPECTS AND PROBLEMS OF ELEMENTARY SCHOOL FEEDING PROGRAMME IN MODAKEKE, OSUN STATE

**OLAREWAJU, Cecilia Abiodun**  
Department of Home Economics,  
Adeyemi College of Education,  
Ondo.  
[cecilia\\_abiodun@yahoo.co.uk](mailto:cecilia_abiodun@yahoo.co.uk)

### Abstract

Malnutrition disorders affect many school children in Nigeria and are responsible for increase in absenteeism of primary school age children. School feeding programme is designed as a social safety net that provide both educational and health benefits to the most vulnerable children thereby increasing attendance rates, reducing absenteeism and improving food security at the household level. This study was designated to analyze the prospects and problems of elementary schools feeding programme in Modakeke, Osun State, Nigeria. The study adopted descriptive survey research design. One (1) food vendor and five (5) teachers were selected from each of the eleven (11) public elementary schools to make a total of eleven (11) food vendors and fifty-five (55) teachers. Two structured research questionnaires (Food Vendors Questionnaires (FVQ) and Teachers Questionnaires (TQ)) were formulated to guide the study. Data collected were analyzed using frequency counts and mean. Results showed that most respondents (mean 3.1) agreed that the meal served to pupils are high in Protein, Iron, Calcium, Vitamin A and Vitamin C. Also respondents (mean 3.9) agreed that the academic performance of pupils has greatly improved as a result of the school feeding programme, and they (mean 3.2) agreed that frequent change in government affects the elementary school feeding programme. Based on these findings, it was recommended that the government should continue with the programme, provide good water for drinking within the school, and build permanent kitchens in schools where the food vendors can cook under supervision of the head teacher.

**Keywords:** Public school, Elementary school, School feeding



# HISTORICAL INSTITUTIONAL CHANGE: A PRAGMATIC APPRAISAL OF OLA ROTIMI'S KURUNMI

**OLASEINDE**, Johnson Adebunmi  
Department of English  
Adeyemi College of Education  
Ondo  
[olaseindeja@yahoo.com](mailto:olaseindeja@yahoo.com)

and

**LANRE-ATOYEBI**, Kehinde Omowumi  
Department of English  
Adeyemi College of Education  
Ondo  
[omowumi.kehinde1972@gmail.com](mailto:omowumi.kehinde1972@gmail.com)

## Abstract

Kurunmi is a tragic exposition of the internecine wars of the Yoruba nation. At the apogee of its power and influence. Old Oyo had its sphere of influence spreading from present day South Western Nigeria to Nupeland and to Dahomey. With the collapse of old Oyo, Alafin Atiba had to move from Katunga to Oyo Ile from where he bounced back to political and economic reckoning. The thrust of this paper is the institutionalization of change in the system of succession to the throne of Alafin as crafted and enshrined spiritually and politically using the goodwill of Ife, Timi of Ede and Oluyole of Ibadan. Kurunmi, the avowed protector of tradition, sees this new arrangement as a violation of the sacred culture of the Yoruba commonwealth and decides not to support the new arrangement. This sets the stage for Kurunmi's tragic fall and by extension, the near extinction of Ijaiye, where he holds sway. Using the instrumentalities of pragmatics, the paper discovers context sensitivity as a plus for societal interaction. A paradigm shift from the old order to a new order is engendered – a pointer to the fact that even in pre-colonial Nigeria, precisely the Yoruba nation, proactive measures were taken to engender cosmic order and balance by replacing traditions which had outlived their relevance with more humane ones.



# LATENT CONCEPTIONAL INSIGHT ON WEST AFRICAN EBOLA VIRUS EPIDEMIC

**OLATUNDE, S. K. ELEGBEDE, J.A. and ADEGBOLA, G.M.**

Department of Pure and Applied Biology,  
Ladoke Akintola University of Technology, Ogbomosho, Oyo State, Nigeria  
[josephadetunji18@gmail.com](mailto:josephadetunji18@gmail.com)

## **Abstract**

Ebola Virus disease was first discovered in 1976 with two simultaneous outbreaks, one in Nzara, Sudan, and other in Yambuku, Democratic of Congo. The latter occurred in a village near the Ebola River from which the viral disease derived its name. Ebola virus is one of at least 30 known viruses capable of causing viral hemorrhagic fever syndrome. All agents that cause viral hemorrhagic fever syndrome are RNA viruses with a lipid envelope, all are considered zoonoses, and damage the microvasculature, resulting in increased vascular permeability. Human infection period are 3-8 days in primary cases and slightly longer in secondary cases. However, cases with incubation periods of 19 and 21 days have been reported. The onset of clinical symptoms is sudden, and is accompanied by severe headache, fever, sore throat, and muscular pain. Then vomiting, diarrhoea and rashes usually follow, along with decreased functioning of the liver and kidney. The virus spreads through direct contact with body fluids, such as blood or sweat of an infected human or other animal. It may also occur indirectly through contact with an item recently contaminated with body fluids. Control and containment of outbreaks require coordinated medical services and preventive measures. As at present time, no specific treatment or vaccine is available for the virus although, a number of potential treatments are being studied. In general, this presentation highlights the causative agent, virulence activities, genomic strains, signs and symptoms for proper diagnosis and preventive measures for all health workers.

**Keywords:** Ebola, Virus, Sudan, and Congo



# EMERGENCE OF ZIKA VIRUS FROM EQUATORIAL BELT OF AFRICA TO SOUTH AMERICA: A SERIOUS PANDEMIC PUBLIC HEALTH CONCERN.

**OLATUNDE**, Simeon Kayowa, **ADEGBOLA**, Grace Mosunmola, **ELEGBEDE** Joseph Adetunji  
and **TAIWO** Adeola

Department of Pure and Applied Biology,

Ladoke Akintola University of Technology, Ogbomosho, Oyo State, Nigeria

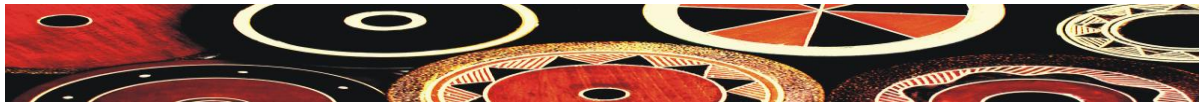
Department of Nursing Science, Faculty of Basic Medical Science, Ladoke Akintola  
University of Technology, Oyo state Nigeria

[olatundesimeon@gmail.com](mailto:olatundesimeon@gmail.com)

## Abstract

The emergence of zika virus is a serious public health concern, Zika virus is a member of the virus family *Flaviviridae* and the genus *Flavivirus*, transmitted by a day time-active *Aedes* mosquitoes, such as *Aedes. aegypti* and *Aedes. albopictus*. “Zika” as a name was derived from the Zika Forest of Uganda, where the virus was first isolated in 1947. Zika virus can be compared with yellow fever, dengue and Japanese encephalitis. The infection, known as Zika fever, often causes no or only mild symptoms, Since the 1950s, it has been known to occur within a narrow equatorial belt from Africa to Asia. The virus spread eastward across the Pacific Ocean between 2013 and 2014 to French Polynesia, New Caledonia, the Cook Islands, and Easter Island , and in 2015 to Mexico, Central America, the Caribbean, and South America, where the Zika outbreak has reached pandemic levels. As of March 2016, evidence reveal that Zika fever in pregnant women is associated with intrauterine growth restriction including abnormal brain development in their fetuses through mother-to-child transmission of the virus, which may result in miscarriage or microcephaly. As at present time, No specific treatment or vaccine is available for the viruses, although a number of potential treatments are being studied. In general, this presentation highlights the causative agent, origin and trends for proper diagnosis and preventive measures for all health workers.

**Keyword:** Zika virus, Africa and South America



## THE AURA OF AFRICANNESS IN OLA ROTIMI'S DRAMA

**OLORUNSOMO** Adeniyi Temitope  
Department of Theatre Arts,  
College of Education, Ikere-Ekiti, Ekiti State  
[olorunsomoadeniyi@gmail.com](mailto:olorunsomoadeniyi@gmail.com)

and

**ZACCHEAUS**,O.J.  
Department of Theatre Arts,  
College of Education, Ikere-Ekiti, Ekiti State  
[Akeredolu05@gmail.com](mailto:Akeredolu05@gmail.com)

### Abstract

The term 'African Drama' connotes a play in performance about African people in social, economic, or political interaction. Beginning with the seminal, *The gods are not to blame*(1975) which many acknowledged was patterned after the Greek prototype-*Oedipus Tyrannous*.Rotimi made a conscious attempt at indigenizing his drama and theatre through the matrix of African culture and philosophy. This paper is a study of the *Africanness* of Ola Rotimi's drama through three of his selected plays: *The gods are not to blame*(1975), *Ovonramwen Nogbaisi* (1974) and *Hopes of the Living Dead* (1987). From the standpoint of theatre as a reflection of societal realities, the study will explicate Rotimi's abiding engagement with Africa and African issues through the themes, languages and character expositions, coming to the logical conclusion the play are African drama in European skin.

**Keywords:** African Drama, Theatre, Culture, Philosophy.



# THE INTEGRATION OF MIGRANT COMMUNITIES: THE OKUN EXPERIENCE IN METROPOLITAN SOKOTO IN THE 20<sup>TH</sup> AND 21<sup>ST</sup> CENTURIES.

OLU, Dele John  
Department of History,  
Usmanu Danfodiyo University, Sokoto  
[delisman2011@yahoo.com](mailto:delisman2011@yahoo.com)

## Abstract

Sokoto city became an important settlement in Western Sudan following the Jihad of 1804. It was the headquarters of the Sokoto Caliphate throughout the 19<sup>th</sup> Century. The British conquest of Sokoto in the 1903 was a significant event in the history of not only Sokoto city but the entire Caliphate. Consequent upon the conquest of Sokoto by the British, it continued to receive waves of immigrants from different parts of Nigeria. This paper aims at examining the integration of Okun migrant community in Sokoto metropolis. However, the paper first and foremost traces the origin of the Okun and their eventual migration into Sokoto metropolis. This study further navigates through the centrifugal and centripetal forces that provided the impetus for interaction between the Okun migrants in Sokoto metropolis and their hosts, and by extension other migrant groups in Sokoto, and how it had equally provided the basis for interaction within the period covered by the study. Finally, the study concludes that the relationship between the Okun migrants with their host community was and it is still symbiotic and complementary and engendered by some factors with no moments of hostility. Indeed, this study represents a model of migration and inter-group cooperation in Sokoto metropolis in particular and Nigeria in general.





## IDENTITY FORMATIONS THROUGH THE AFRICA PEER REVIEW MECHANISM: A TALE OF RENAISSANCE AND RESISTANCE

**OLUSOLA**, Olawale Olasunkanmi  
Department of International Relations,  
Obafemi Awolowo University, OAU, Ile-Ife  
[waleholusola@gmail.com](mailto:waleholusola@gmail.com)

### Abstract

The Africa Peer Review Mechanism have been rightly described as unique, innovative and a bold step by Africa to redefine the art of governance and re-emphasize the centrality of citizenship participation in governance. It is culturally inclined, and also impresses on Africa's resistance to external dictates vis-à-vis a readiness to assume responsibility. The mechanism thus represents both renaissance and resistance in the search for African solution to African problems. This is the more important given that institutions play crucial roles in identity formations and self-actualization and Africa has had its fair share of institutional apparatuses and experimentations. However, as with the many challenges of institution building in Africa, lack of consensus building, disparate ideological leanings, among others have whittled down the much touted promises of this initiative and along with it, the optimism of a genuine process towards self-discovery and sustained self-appraisal. Such decline also tends to underscore the widening generational gap between the leaders and the led. What this has further brought to fore is that the task of conceptualizing 'Africinity' has not involved governance processes, such as the APRM provides, that engages the citizenry at every level. Against this background, the study seeks to interrogate the potential utility and challenge(s) of the APRM in promoting African voices and philosophy in arena of governance vis-à-vis the broader implications for Africinity.



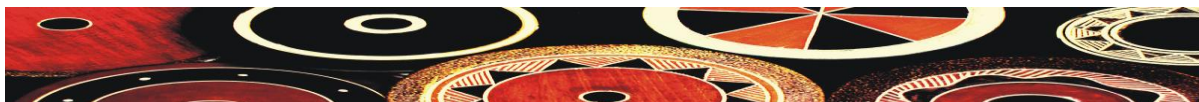
# **SOCIALISATION IN THE NETWORK SOCIETY: CAN AFRICAN CULTURE SURVIVE THE TECHNOLOGY-DRIVEN IDENTITY CONTEST?**

**OLUWAGBOHUNMI Aduralere**  
Department of Sociology,  
University of Ibadan, Oyo State, Nigeria.  
[gbohunmijoseph@yahoo.com](mailto:gbohunmijoseph@yahoo.com)

## **Abstract**

Identity contest is not a new concept. From the time immemorial, migration has always brought about cultural diffusion and cultural assimilation. Aside from the external influence in cultural transition, each society passes its ways of life from one generation to the other through the process of socialisation. In traditional African society, norms and behavioural patterns are learned within the extended family system. The young ones are socialised into the value system through folktales, folklores, idioms, proverbs, songs, poems and panegyrics in a communal setting where the elders connect socially with the young ones. But the quest for technological innovation and the need to embrace technology-driven social life has resulted into a new form of cultural contest and social alienation. Internet and the new media are altering all the existing social configurations and mode of becoming member of a society in a way too visible to ignore. Cultural boundaries are disappearing while the family unit has lost its power and relevance as the agent of socialisation and social control. Consequently, children and youth no longer see their parents, family and the society they live in as the source of socialisation. Instead, they take their value system from their social media friends and culturally confused, distorted, disorganised, disoriented, lose and borderless social world. This paper takes a deeper look at the identity contest in the social media platforms and the changing nature of socialisation and its implications on the survival of African culture.

**Keywords:** African Culture, Identity Contest, Socialisation, Social media and Technology



## INTERNAL DISPLACEMENT IN AFRICA: CAUSES, COURSES AND CONSEQUENCES.

**OLUWATOBILOBA**, Emmanuel John  
History and International Studies,  
Redeemer's University, Ede, Osun State  
[ejvoluwatobiloba@gmail.com](mailto:ejvoluwatobiloba@gmail.com)

### **Abstract**

This paper identifies and explains the link between the Causes, Courses and Consequences of internal displacement in Africa with a major focus on the phenomena in Nigeria's North-East. Internal displacement in Africa today far outweighs Refugee crisis. In fact, the IDMC statistics on internal displacement in Africa between 2010 and 2015 shows that while internal displaced persons (IDPs) are estimated to be (14.3 million) with countries affected such as Chad, Nigeria to mention a few, Refugees are only a fraction of it (3 million). While the causes of internal displacement in Africa are numerous the role of conflict in engendering it cannot be overemphasised. However, the consequences have deleterious impact on Africa's fragile political and socio-economic milieu. It is within this context that it was urgent to undertake a study of this nature that investigates the migration of people from their places of comfort to areas of displacement. However, in interrogating internal displacement in Africa, major focus will be placed on Nigeria's North-East where the level of insurgency has thrown up thousands of residents as displaced persons. This paper concludes that until and except African leaders are politically committed to maintaining peace and development in their states, Africa will continue to experience more situations of internal displacement.



# OVERCOMING LEADERSHIP DEFICIT IN NIGERIA: LESSONS FROM “AFRICANITY” CONCEPT OF *OMOLUABI* IN YORUBA SOUTH-WEST, NIGERIA

OMITOLA, Bolaji

Department of Political Sciences,  
Osun State University, Osogbo, Nigeria.

[bolaji.omitola@uniosun.edu.ng](mailto:bolaji.omitola@uniosun.edu.ng)

## Abstract

Leadership deficit ranks highest among factors responsible for the parlous state of development in Africa including Nigeria. Underneath the deficit is the destructive understanding of politics as a “do or die” affairs where leaders’ contestations for the “authority to allocate” results in “winner takes all syndrome” with little or no consideration for the masses. However, in most of the developed world, politics is appropriately seen as authoritatively allocation of values deployed for the pursuit of public goods and protection of life and property.

This paper contends that the idea and practice of politics run contrary to some African values such as the Yoruba concept of *Omoluabi* which in governance finds expression in virtuous leadership. This style of leadership is not only selfless, responsive and responsible but resonates and emphasizes with the governed. The paper examines the various attributes of *Omoluabi* such as hard work, honesty, goodwill and good character among others and their compatibility with good governance, responsible and responsive leadership.

The Nigeria political trajectory is further examined and findings revealed that only regimes whose leadership appropriated values closed to the *Omoluabi* concept has left a lasting legacy in terms of socio-economic and political development of the country.

The paper therefore concludes that indeed for Africa including Nigeria to break away from cycle of underdevelopment occasioned by leadership failure and work towards the achievement of sustainable development; there will be a need for a change in orientation to *Omoluabi’s* values that promote selfless and people-oriented leadership within the polity.

**Keywords:** Leadership Deficit, *Omoluabi’s* Concept, Nigeria, Africa and Sustainable Development



## UNVEILING THE MECHANISM OF TRADITIONAL MARKET AS PRESERVER OF AFRICAN CULTURE AND CIVILISATION

OMOBOWALE, O.A and POPOOLA, B.D

Department of Sociology,

University of Ibadan, Ibadan Nigeria.

[muyiwaking@yahoo.com](mailto:muyiwaking@yahoo.com), [destined2rule07@yahoo.com](mailto:destined2rule07@yahoo.com).

### Abstract

Market is a global phenomenon which plays a paramount role in the life of a people. They forge links between people of diverse ethnic groups, racial backgrounds and cultural traits and also serve as meeting places for socio-cultural, religious and political activities. Culture is a strong force that defines the values, ideas, norms, beliefs, attitude of a group of people in all human societies. It is no longer news that civilization has its firm grip on human existing culture, so much that it is fast becoming eroded. The study adopts qualitative method of data collection which was done through In-depth interview, Key informant interview, Focus Group Discussion, Case studies and observational survey. Forty (40) interviewees were selected through purposive and snowball sampling methods. Data were subjected to qualitative narratives, content and interpretive analysis the analyses took the form of textual themes and verbatim transcriptions. The findings showed that Oja-Oba market, Ibadan, is a pioneer market in the history of Ibadan and has helped a great deal in meeting the social, cultural and economic needs of the teeming Ibadan population while the various structures in the market, in their hierarchical structures as well as dominant and dependent associational structures, were also uncovered. Further findings revealed the level of interdependence of these structures on each other for survival and ways by which harmonious relationship is promoted and preserved. This paper reveals how Nigerian culture can be preserved within the purview of traditional market rule despite the evolving modernisation tenets.

**Keywords:** African, Market, Cultures, Civilisation



## ANTHROPOMORPHISM AND INTENTIONALITY IN BENIN VIDEO-FILMS IN NOLLYWOOD: A CONTENT ANALYSIS OF *OKPANIYA*

**OMOERA** Osakue Stevenson  
Department of Theatre and Media Arts,  
Ambrose Alli University, Ekpoma, Edo State, Nigeria  
[omoera@yahoo.com](mailto:omoera@yahoo.com), [osakue.omoera@aauekpoma.edu.ng](mailto:osakue.omoera@aauekpoma.edu.ng)

### Abstract

The narrativity of the Benin language video-film as a bustling aspect of Nollywood carries along with it certain folkloric tropes that the Benin people attach importance to as part of their cultural heritage. Regardless of the genre, many Benin video-films employ anthropomorphism to communicate vital socio-cultural messages that reaffirm the cultural ethos and values of the Benin people. This element, among other theatrical/filmic resources is used by popular culture producers in the Benin video culture to provide audience-friendly templates for edutainment, socialization, therapeutic interventions and spiritual rejuvenation in Benin society. It is within this dynamic compass of supernatural or mythical tropes that this study adopts the content analysis methodology to examine the anthropomorphic potentials in Benin video-films. In doing this, the discussion encircles *Okpaniya* (dir Ezekiel 2003) as a means of exteriorizing certain layers of intentionalities as read from the actions and inactions of characters and how these textual referents speak to the making of entertainment and cultural products by some Nigerian filmmakers.

**Keywords:** Anthropomorphism, *Okpaniya*, Benin video-film, Nollywood, Intentionality, Nigerian filmmakers, Myth, Popular culture



# AGEING-IN-PLACE IN A TRADITIONAL AFRICAN DEVELOPING TOWN: A CASE STUDY OF EDUNABON, OSUN STATE, NIGERIA

OMOLOLA, Ayomide A., JAIYEoba, Babatunde. E., AROWOLO, Oyeyemi O. & OROLA Bode A.

## Abstract

One of life's biological realities is ageing which comes with distinctive peculiarities. This stage in life is associated with vulnerability and diminishing motor skills that makes living conditions an important aspect to consider. In Nigeria, the option of having the elderly in old people's home is not well embraced and the luxury of changing accommodation to suit lifestyle is limited. Many elderly who do not live with relatives either live with their spouses or alone in houses they have been living when they were younger. This qualitative study examined the process of ageing-in-place in an African traditional developing town in Nigeria (Edunabon). It is justified by the need to better understand the conditions of living in the same house as the elderly advance in age and exploring adaptability to changes experienced in this stage of life. Using the snowball sampling method, a total of twenty-five (25) elderly ranging from sixty to ninety-five years were interviewed, data were collected and coded to summarize themes of discussions. Findings revealed that factors influencing ageing-in-place in the study area included: fear of inadequate security, loneliness, safety (in relation to vulnerability and diminishing motor skills) and place attachment (cultural ties). The study concluded with factors that could enhance better ageing-in-place and foster community cohesion in this context that may also be applicable to similar contexts in developing communities in Africa.

**Keywords:** Ageing-in-place, Community Cohesion, Coping, Elderly, Traditional town



# DIGITAL BILLBOARD ADVERTISING IN IBADAN, NIGERIA AND ITS SIGNIFICANCE ON THE BUILT ENVIRONMENT

**OMOLOLA, Feyisara Sunday**  
Department of Fine and Applied Arts  
Faculty of Environmental Studies  
Olabisi Onabanjo University, Ago-Iwoye

## **Abstract**

Illuminated billboards remain one of the conventional forms of outdoor advertising in Ibadan, south-west Nigeria. Very little was known before now about digital billboard. In 1995, an attempt was made into the use of lightening of billboards with the aim of making the message more readable in the day and at night. The attempt to solve the problem of space, vandalism and environmental untidiness posed by indiscriminate erection of billboards that often scattered along roads, at junctions and city centres in Nigeria have spurred advertising professionals to introduce billboard as alternative to the erection of low-level single and double-sided ones. This paper examined the increase in the use of digital billboards which are fast replacing the illuminated neon signs/billboards in outdoor advertising in Ibadan. It also examines the forms, designs and the display feature of the billboards. Data were sourced from fieldwork which included oral interviews with the billboard operators and their agents, and also from existing literature. Eight (8) digital billboards were identified and analysed. Photograph of the identified boards were taken to appraise their forms, content, aesthetics imports and its effects on the built environment. Findings revealed that technology has influenced outdoor advertising in Ibadan. The study concluded that digital billboard which has growing acceptability, have attendant positive effects on the built environment.

**Keywords:** digital billboard, outdoor advertising, built environment, advertising practitioner





## THE EDUCATION AND POLITICAL SCENERY IN NIGERIA: DECOLONIZING THE MIND

**OMONOJO** Kikelomo Sheila  
Department of English, Faculty of Arts,  
University of Ibadan, Ibadan, Nigeria  
[kikelomoomonojo@gmail.com](mailto:kikelomoomonojo@gmail.com)

### Abstract

Nigeria by virtue of its colonial past and the vast multitudes of its indigenous languages has made English its official language. Nevertheless, three of the languages spoken in Nigeria have been recognized for the conduct of the House of Assembly, if necessary, and for some other functions stated in the Constitution. It is sad to see, however, that no concrete and lasting modalities have been put in place by the government to ensure that these three languages and others are given their rightful place in Nigeria, especially in the educational and political sector. Since language is closely related to culture, a lackadaisical attitude to the use of Nigerian languages by the government will not portend something positive for the future of our culture and nationhood. This paper aims to look at the current state of Nigerian languages, its implication for the preservation and propagation of the rich and diverse Nigerian culture and to proffer solutions based on what the National Policy on Education and the Constitution of Nigeria say on the usage and usefulness of Nigerian indigenous languages and the realities of language situation in Nigeria.



## MOTHERS AND MOTHERHOOD IN PRE-COLONIAL BENIN: THE CONCEPT OF “IYENOGIE” IN BENIN HISTORIOGRAPHY

OMOREGIE Pat Iziengbe

Department of History and International Studies

University of Benin,

Benin, Nigeria.

IFRA Research Fellow

[izwithchrist@yahoo.co.uk](mailto:izwithchrist@yahoo.co.uk)

### Abstract

The significant roles and place of mothers have continuously evolved in the Africa continent. Mothers have continued to determine the course of the society through their strong influence on their children. In the Benin mythology, a mother is the one that determines the future of her children. A Benin woman's life is built around her children and husband while her children lives are built around her. More so, in pre-colonial Benin, the success and failure of a child was tied around the strength and personality of the mother. Thus, 'your mother determines who or what you become'. That is, the woman, process of marriage, conception, childbirth, raising the child and the rituals involved determines the end product of that child. The process of motherhood had its unique rituals and taboos. A mother who breaks these taboos was regarded as wicked. A typical example of such is an adulterous woman in the pre-colonial Benin society; the end result of adultery was directly connected to her husband and children lives. All these events had a significant place in the future of the child. Thus, a true Benin woman has no desire and ambition of her own, all her desires and ambition are built around children. She quickly tames every action, lust and desire that will destroy her children. She is like a living sacrifice for her children and husband. Her life revolves around them; they are her strength and weakness. These traditional belief systems of Benin women have made several of them become heroines in the society. Their children now call them "Iyenogie" meaning a duke worthy of worship. It is against this background that the paper seeks to examine the role of mothers and the process of motherhood as it relates with the concept of "Iyenogie" a belief that mothers are great women worthy of worship. The paper focuses on pre-colonial Benin mothers but also delves into the evolving changes that have occurred to this belief system over the years.



## APPROPRIATING YORUBA CONCEPT OF '*OMOLUABI*' FOR TRANSFORMATIVE LEADERSHIP AND SUSTAINABLE DEVELOPMENT IN AFRICA

**OMOSULU** Rotimi  
Department of Philosophy  
College of Humanities  
Redeemer's University  
Ede, Osun State  
Nigeria

[omosulur@run.edu.ng](mailto:omosulur@run.edu.ng), [rotesky2001@yahoo.com](mailto:rotesky2001@yahoo.com)

### Abstract

Leadership problem is the bane of most African states; a concomitant of which is the retarded growth and development of the continent. Violence, corruption, ineptitude in governance, personal aggrandizement, insecurity, flagrant disobedience to the rule of law and so on, are common denominators in many African countries. But on the strength of hermeneutic method as a component of qualitative research, this study discovers that the concept of *Omoluabi* is the fulcrum of morality and leadership among the Yoruba people. When a man or woman is addressed as an *Omoluabi*, it means he/she has what it takes to assume leadership position in Yorubaland because *Omoluabi* concept embodies everything good that one may think of in a person. In public and private places, an *Omoluabi* is expected to behave in a manner that exemplifies high level of morality and good leadership dispositions. Every action that is performed in Yorubaland is judged by its adherence to *Omoluabi* attributes. Innovative and pragmatic approaches to everyday issues of life are also parts of the trade in stock of an *Omoluabi*. This explains why both the young and the old often crave to be addressed as an *Omoluabi* for it is such a revered nomenclature in Yorubaland. Therefore, this paper argues that the concept of *Omoluabi* is potent enough to produce many transformative leaders who will bring about sustainable development in Africa if properly appropriated.



## OLDER PERSONS' ROLE IN CONFLICT RESOLUTION AND DEVELOPMENT AN ANALYSIS OF ELECHI AMADI'S *THE GREAT PONDS*

**OMOTAYO**, Olatubosun Tope  
Dept of Adult Education  
Tai Solarin University of Education.  
Ijagun, Ijebu-Ode Ogun State. Nigeria  
[temitemiaca@yahoo.com](mailto:temitemiaca@yahoo.com), [omotayoot@tasued.edu.ng](mailto:omotayoot@tasued.edu.ng)

### **Abstract**

Forage into literature has proved the inevitability of conflict within the human society, unresolved conflict leads to chaos and eventually underdevelopment owing to the fact that no meaningful development can take place in a crisis situation. Hence, the human society since, the last six decades (end of Second World War in 1945) have been finding means of conflict resolution so as to forestall chaos; such is the core reason for the establishment of international organization such as United Nations and African Union; for promoting peace; a necessary constituent for development.

In view of the fact that conflict is unavoidable it becomes imperative to view concept of conflict and development, and their antecedents from the perspective of African culture. Therefore, this paper, using Elechi Amadi's novel, *The Great Ponds* brought to the fore the complexes, dynamic, and consequences of conflict within the society and the role of older persons on issues of conflict resolution, democracy and development within indigenous African society.

The paper highlights cultural roles of older persons in the enhancement of peace and developments within the precinct of African culture that ensconce the fact that concept of peace building have been an integral fulcrum of African society before colonialism.



## CHRISTIANITY AND ITS RESISTANCE IN YORUBALAND, SOUTH-WESTERN NIGERIA IN THE 19<sup>TH</sup> CENTURY

**OMOTOYE**, Rotimi Williams  
Department of Religions  
University of Ilorin, Ilorin  
Kwara State, Nigeria  
[graquarters@gmail.com](mailto:graquarters@gmail.com)

### Abstract

Christianity was first introduced officially to the geographical area presently known as Yorubaland in 1842 by the Methodist Mission and Church Missionary Society (C.M.S.) later known as the Anglican Church. The objective of this paper was to correct the general impression that Christianity was accepted in Yorubaland without opposition and resistance. The methodology adopted in course of the research was historical. The primary and secondary methods of investigation were used as tools of investigation. The findings of the research revealed that in many communities in Yorubaland, they resisted the occupation and evangelization of the aboriginals. In some places, there were collaborators and some strategies were adopted to defeat the resistance by the indigenous people. The areas of conflict included the destruction of traditional deities, polygamous marriage, traditional burial, slavery, medicine, traditional names etc.

The research revealed that some traditional rulers supported the Christian missionaries because of what they could benefit from them; while some traditional rulers and their communities resisted them because of the items listed above. However, the missionaries succeeded in overcoming the traditional people because of some strategies that were introduced, such as, western education, establishment of hospitals and collaboration with the British Government which eventually led to *Pax Britanica*. The British government succeeded in conquering the communities that were regarded as intransigent. The paper therefore concluded that there were some resistances in some communities against the introduction of Christianity in Yorubaland.



# THINKING INITIATION FOR LEADERSHIP ROLES IN AFRICA: BETWEEN TRADITION AND MODERNITY

ONI Peter  
University of Lagos  
Faculty of Arts  
Department of Philosophy  
[onipeter@hotmail.com](mailto:onipeter@hotmail.com)  
[pioni@unilag.edu.ng](mailto:pioni@unilag.edu.ng)

## Abstract

The quality of leadership in Africa is fast becoming dwindling, thereby endangering the fabrics and sovereignty of many states. My concerns are necessitated by the stark reality of leadership problem of the contemporary African society resulting from the paradigm-shift between the traditional and the contemporary African modes of leadership. It is against this background that the paper argues the thesis that owing to the peculiarities and nature of existing realities in African societies, the training of its leaders should involve, in part, initiation into the aspects of the peoples' cultural values and virtues that encourage, among other things, endurance, selflessness, truthfulness, accountability, maturity and responsibility, all ensconced in education. It is reasoned that only when African leaders are trained to imbibe and operate within these values that meaningful development can take place in the continent.

**Keywords:** Education, development, initiation, leadership.



## NEW READINGS IN AFRICAN CINEMAS: NEW NOLLYWOOD'S EMERGENCE, FEATURES AND POETICS

**ONIKOYI Tunde**

Department of Film/Studies  
School of Visual and Performing Arts,  
Kwara State University,  
Malete, Ilorin  
Nigeria.

[tundeonikoyi@gmail.com](mailto:tundeonikoyi@gmail.com), [babatunde.onikoyi@kwasu.edu.ng](mailto:babatunde.onikoyi@kwasu.edu.ng)

### Abstract

Recent endeavours by new Nigerian filmmakers have become exceptional instances of cinematographic expertise and creative fortes, unlikely to be found among typical (conventional) Nollywood cineastes. These filmmakers are gradually registering their presence among some of the finest and serious minded movie directors in Africa. Their experimentations have encouraged a kind of dissimilarities of 'film practices' in order to create some sort of 'strategy' to contend with the excruciating demands of the video markets. With the successful productions of KunleAfolayan's *The Figurine* (2009) *Phone Swap* (2013), Chris Nneji's *Murder at Prime Suite* (2012) and NiyiAkinmolayan's *Out of Luck*,(2015) these films have inscribed and enforced a paradigmatic shift from the norm, gradually transforming the status quo into what Jonathan Haynes has authoritatively theorized as, the "Neo-Nollywood", that is, an emerging movement by Nigerian filmmakers who are determined to involve themselves in producing highly technical and professionally made films, all set to make a mark as emerging filmmakers of lasting substance. Building on the theories of MoradewunmiAdejumo, Connor Ryan, Kenneth Harrow, and Maryellen Higgins, this paper intends to show how New Nollywood films and cinemas, in which they appear appeal directly to audiences' senses by assuring not only an excellent movie, but also a compelling experience that is inextricably linked with universal desires and consumerism. These films exhibit a typical metropolitan lifestyle, the episteme of daily life and everyday high-class life in the city, multiplexes, shopping mall, exquisite buildings, flashy cars, trendy life-style, and citizens parading their white-collar jobs, superb fashion, the telecommunication industry, the banking industry and the various exegesis that resonates as signifying tropes in popular metropolitan life. At the end of the paper, we will conclude that the extent at which differentiation exist between conventional Nollywood, and New Nollywood, only illustrate how this developing trend gradually changes the culture of filmmaking in Nigeria, which also invariably attracts new readings and criticisms into Nigerian cinema and indeed African cinema.



## VERBAL INFLECTION IN ENGLISH AND EBIRA

**ONMOKE** Esther Avosuahi  
Department of English, University of Ibadan.  
[saliuavosuahiesther@yahoo.com](mailto:saliuavosuahiesther@yahoo.com)

### Abstract

Contrastive Analysis (CA) is based on the hypothesis that a possible barrier to second language learning is the different systems in the two languages. Several African languages, including Ebira, have been compared with the English language. Although there have been contrastive studies on Ebira and English, none has examined how verbs are inflected in Ebira in relation to those of English. Therefore, this paper examines the parametric variation of verbal inflection in both languages, with a view to highlighting their convergences and divergences and predicting what learning problems Ebira speakers may encounter in learning English in the L<sub>2</sub> environment.

While anchoring this study on Inflection Hypothesis, it confirms that there is a high parametric variation between English verbal inflections and those of an African language such as Ebira. While English verbs are morphologically inflected for varying tenses and aspects, Ebira exhibits a mono-tense system, which is often present tense in every situation. Invariably, tense in Ebira is null. Unlike the English language where verbs are morphologically inflected for agreement in person and number, Ebira exhibits null agreement feature as there is no overt inflection of verbs to depict singularity or plurality. Aspect in Ebira is either phonologically represented or totally forgotten; depending on the context. The variations between English and Ebira languages usually cause interference that affects learners from both sides.

**Keywords:** Verbal, Inflection, English language, Ebira language





**DARKNESS AT DAWN: THE POLITICS OF MIGRATION IN PHASWANE MPE'S *WELCOME TO OUR HLLBROW***

**ONYIJEN, Kingston O.**

Department of English and Literature, University of Benin, Benin City, Nigeria  
[ko.onyijen@gmail.com](mailto:ko.onyijen@gmail.com)

**Abstract**

Being a temporary or permanent movement of a person or group of persons from, or within a national boundary and beyond national boundary (within a continent) or outside a continent, migration as an issue has attracted critical attention in African literature and among sub-Saharan African writers of the 21<sup>st</sup> century mainly. PhaswaneMpe, a South African writer and novelist, in his *Welcome to Our Hillbrow*(2000), a novel, imaginatively creates the issue of migration in post-apartheid South Africa. His effort reveals characters who move within a national boundary (South Africa) and who also venture out to the West, beyond national boundary (outside the African continent) in search of intellectual enrichment. But critical study of the novel reveals that Mpe illustrates that all is not well with a democratic post-apartheid South African society. This, is observed, is sequel to the fact that the evolving society is riddled with the culture of violence and AIDS, as opposed to the expected relief from these social evils, hence, darkness at dawn. Migrancy theory is adopted for this study. The theory examines literary works characterized with relationships within and outside a geographical location necessitated by temporary or permanent movement. *Welcome to Our Hillbrow*, our focus in this study, will be subjected literary critical analysis with the aim to show that post-apartheid South Africa is in a flux, confounded in violence and AIDS politics.

**Keywords:** migration, post-apartheid, violence, AIDS



## VOCATIONAL EDUCATION FOR ECONOMIC DEVELOPMENT IN NIGERIA

**OSEJI, Akpors Sunday**

Department of Business Management,  
College of Social and Management Sciences (COSMAS),  
Tai Solarin University of Education, Ijagun, Ogun State.  
[akporsej@yahoo.com](mailto:akporsej@yahoo.com)

**OKUSANYA, Adedoyin Opeyemi**

Department of Vocational and Technical Education (VOTED),  
College of Applied Education and Vocational Technology (COAEVOT),  
Tai Solarin University of Education, Ijagun, Ogun State.  
[okusdoyin@gmail.com](mailto:okusdoyin@gmail.com)

and

**SOYEBI, Gabriel Adewale**

Department of Vocational and Technical Education (VOTED),  
College of Applied Education and Vocational Technology (COAEVOT),  
Tai Solarin University of Education, Ijagun, Ogun State.  
[adewalesoyebi@yahoo.com](mailto:adewalesoyebi@yahoo.com)

### Abstract

Vocational Education is the form of education that comprises of the training in skills necessary for gainful employment as well as acquisition of basic educational foundation in both sciences, applied sciences and humanity. This paper discusses the perceived roles of Vocational Education in enhancing employment and economic growth. The paper among others dwelt on current status of Vocational Education in the country; some features of vocational education, roles of Vocational Education in the development of economy. It also examined the benefits of Vocational Education to the nation's economic development. Conclusion and recommendations were also proffered; among the recommendation is that opportunities should be provided in industries for Vocational Education teachers to regularly update their workshop experiences.

**Keywords:** Vocation, Vocational Education, Economic Development



# **BUILDING A SUSTAINABLE FUTURE OF NATURAL HERITAGE SITES FOR TOURISM DEVELOPMENT IN NIGERIA. A STUDY OF OSUN OSOGBO SCARED GROOVE.**

**OSINUBI** Olufemi Bankole  
Department of Hospitality, Leisure and Tourism Management,  
Federal Polytechnic Ede,  
Osun State,  
Nigeria.  
[emaifemi@yahoo.com](mailto:emaifemi@yahoo.com)

## **Abstract**

The level at which our natural heritage site has gone into extinction is alarming due to neglect, non-funding, development, belief, education etc. Thus sustainable tourism meets the needs of present tourist and host communities while protecting and enhancing opportunities for the future. It is envisaged as leading to the management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support system using Osun Osogbo sacred Groove as case study. The data collected were analysed using simple percentage methods and presented using pie chart. The result shows 35 respondents representing 87.5% agreed tourism can help build and sustain the various heritage sites in Nigeria. The study concluded that the tourism industry has important roles to play in the preservation, promotion and sustainability of our heritage sites.

**Keywords:** Heritage, Sustainability, Tourism, Preservation, Extinction.



## FISH SMOKING PROCESS AMONG THE IJEBU OF YORUBALAND: A SYMBOL OF INDIGENOUS TECHNOLOGY

**OSIYALE**, Babatunde Olabiyi and **OGUNKOYA**'Niyi  
Department of History and Diplomatic Studies,  
Tai Solarin University of Education,  
Ijagun, Ogun State  
[niyi\\_ogunkoya@yahoo.com](mailto:niyi_ogunkoya@yahoo.com)

### **Abstract**

The various changes in the African society were caused by a number of factors, chief among these factors were caused by the contact with the Europeans. This contact had had serious effects on the ways of life of Africans, though some of them are positive while the others were negative and these effects continued to hunt the system of life of the African. These effects also led to the 'death' of certain indigenous knowledge and technology of the Africans thereby turning the 'eyes' of Africans from inward looking to outright dependence on the European for survival in virtually all aspects of their endeavours including the cultivation of crops and the eventual preservation of same. The thrust of this presentation is therefore to keep on record, apart from the regular method of food preservation introduced to the people by the Europeans and indeed the conventional methods of indigenous fish (food) preservation, the most popular method of such among the Ijebu of Yorubaland. It also deals with the type of fish used and the species of fish available to the people.

**Keywords:** Indigenous Technology, Food Preservation, Fish Smoking, Ijebuland and Yorubaland



# **AUTO-PARTS BUSINESS IN IGBOLAND: AN EXAMPLE OF AFRICAN ENTREPRENEURSHIP, 1970 - 2010**

**OSUALA, Uzoma S.**

Department of History & International Studies,  
Federal University Lokoja  
osualauzoma@gmail.com

## **Abstract**

Auto-parts business emerged in response to the advent of vehicular transportation and the wear and tear associated with automobiles. Since its emergence, the relevance of the business to the larger economy and road transportation in particular is incontestable. Under colonial rule especially British economic mercantilism and machinations, the business was largely controlled by expatriate firms. Hence, colonial policies and legislations underpinned the growth of the business and limited market economic opportunities for the sector. However, Igbo entrepreneurs who embraced the business under colonialism nurtured and expanded it in post-colonial Igboland creating an array of economic opportunities and growth. The achievement was not without high-risk economic vicissitudes in Nigeria, negative impact of the civil war on Igboland, and the vagaries of inconsistent government policy and exclusion. Therefore, the paper seeks to trace the trajectories of developments and provide some answers to the boggling questions as to what informed the large presence of Igbo in this economic venture. In spite of the high-risk and vicissitudes of Nigerian economic terrain, how have the people managed to ensure the expansion and sustainability of the business? How has the economy of auto-parts survived vis-a-vis policy inconsistency and government neglect? The paper argues that with unrelentingly collective doggedness, tenacity, resilience and discerning entrepreneurship skills, Igbo entrepreneurs have created a market economy recognized in Nigerian national economic enterprises. The approach of the paper is multidisciplinary with the narrative presented in chronology and themes. Primary, secondary and internet materials constituted the sources of the paper.

**Keywords: Auto-Parts, Business, Igboland, Africa, Entrepreneurship**



**DOUBLE CONSCIOUSNESS AND AESTHETIC LIMBO IN CARIBBEAN LITERATURE: A REFLECTION ON V.S. NAIPAUL'S *MIGUEL STREET* AND SAMUEL SELVON'S *THE LONELY LONDONERS***

**OTSE, Sunday Agbaji**  
Dept. of English,  
School of Postgraduate Studies,  
Benue State University, Makurdi,  
Benue State.  
[otseinmaloifere@gmail.com](mailto:otseinmaloifere@gmail.com)

**Abstract**

The literary struggle of the Caribbean writer for a voice to reflect its 'accidental' emergence and undeniable uniqueness continues to swing in endless aesthetic limbo. This is largely due to the reality of the mixed socio-cultural legacies and conflicting value systems that colonialism bequeathed on the different island nations that is today a geo-political entity. The resultant cacophonous voices among leading novelists of Caribbean decent, underscores its state of 'salad of literary ideas' as against a melting-pot where the middle-walls of partition are swallowed by a unified voice and literary sensibility. The near-destruction of its African cultural heritage, and its over-due weaning from the relics of western influence, has made it a backwater, thus, lacking in consensus occasioned by the seamless meddling from her different espoused colonialists' 'breast-milk' and her somewhat inability to fully reconnect with its African roots. The Caribbean, whether at home or in the Diaspora manifests the ambivalence of its state of a socio-cultural limbo, of being neither Africa completely nor India, nor yet the idealised colonialist. Aside the striping metaphor of the Middle Passage, its eventual transplantation from its roots, and the ensuing socio-cultural conflagration of plantation experience, the Caribbean is a mongrel caught between liking self and being self-repulsive at the same time. The novels understudied present the bi-polar literary voices within the larger framework of Caribbean novel; between novelists who see the West as home and others who view it as exile. This is because the Diaspora's perpetual longing for the West is often matched with the illusion of a safer haven. Hence, while V.S. Naipaul celebrates Europe as a home of hope, Samuel Selvon reflects on minutely, daily diasporic experience as clearly adversarial and exilic.



# **WOMEN'S ROLE IN NATIONAL DEVELOPMENT: A FULCRUM FOR THE REALISATION OF MILLENNIUM DEVELOPMENT GOALS (MDGs)**

**OWASANOYE, Oyepeju. I**

Department of Political Science, Osun state University, Osogbo.

[foyepeju@yahoo.com](mailto:foyepeju@yahoo.com)

and

**OMODUNBI, Olumide Olumuyiwa**

Department of Political Science, Osun State University, Osogbo

[olumideomodunbi@gmail.com](mailto:olumideomodunbi@gmail.com)

## **Abstract**

Women's role in national development cannot be side-lined as they continue to play vital roles in the socio- economic, cultural and political sphere of every society. Looking at the Nigeria populace women constitutes a greater percentage of the population and are known to be standing pillar in the day to day affairs of any society. Despite the vital contribution of women to national development, the weights of their socio- economic and political prowess are yet to be fully accessed and often times go unnoticed and uncelebrated. Although notable researchers and activists have clamoured that woman possess the same rights as their male counterpart yet recognizing the role of the women in national development is minimal. Using secondary data, the study unearths those barriers that negate the maximization of the full potentials of women on national development which include traditional impediments, stereotyped norms, lack of adequate educational training, gender inequality, obsolete laws and religion etc. This paper concludes that for the realization of the MDGs, it is important to tap into the potential of the women folk and to allow greater participation in politics or else women will continue to be a sleeping giant.

**Keywords:** Women Empowerment, Feminism, Gender Equality and National Development.



## THE AFRICAN CONVENTIONAL LIBRARY

**OWOJUYIGBE A.A.**

Polytechnic Library

Yaba College of Technology, Yaba, Lagos

[aowojuyigbe@yahoo.com](mailto:aowojuyigbe@yahoo.com)

[aowojuyigbe@gmail.com](mailto:aowojuyigbe@gmail.com)

### **Abstract**

Prior the introduction and adoption of the use of Information and Communication Technology, Library which is a repertoire of knowledge for both academic staff and students have been effectively serving the academia with disregard to epileptic power supply, poor funding, inadequate technological personnel that characterized the use of modern library although faster and provides voluminous number of information to vast number of users at the same time. However, the inadequacies of the modern technology have rendered the effectiveness abortive compared with the western world. In view of these, this work is emphasizing that African leaders need to reposition their priorities in order to be relevant in the use of modern technologies or rather remain in the domain of conventional library systems which are better and more reliable. Critical analytic discuss is hereby adopted for the research work with recommendations that African leaders need to set their priorities right among other recommendations.





## THE WANING OF AFRICAN FOLKLORE IN PRIMARY SCHOOLS: YORUBA EXAMPLE

**OWOJUYIGBE, P.F.**

Department of History  
Adeyemi College of Education, Ondo  
[owololapraise@yahoo.com](mailto:owololapraise@yahoo.com)  
[owoloapraise@gmail.com](mailto:owoloapraise@gmail.com)

&

**BABARINDE, Babatunde John**  
Department of Music  
Adeyemi College of Education, Ondo  
[babatundebabarinde@gmail.com](mailto:babatundebabarinde@gmail.com)

### Abstract

It is observed that African Indigenous folklores and folksongs that transmit cultural values, teach morals, foster self-management among other social values are fading away for western culture and contemporary music that have little or no moral lessons to impact to the upcoming generations. In view of this, this paper will consider the meaning and impacts of folklore in Yoruba primary schools, the factors that necessitated the dwindling use of folklore cum possible remedies shall be considered among others. The major source of information here is majorly through the use of written texts, archival sources and electronic sources.



# INFLUENCE OF FEMALE ARTISTES IN NIGERIAN HIP HOP MUSIC VIDEO ON CULTURAL VALUE OF NIGERIAN YOUTHS

**OWOLABI, Aminat Sheriff**  
Department of Mass Communication  
Faculty of Humanities and Social Sciences  
Al-Hikmah University, Ilorin  
[aminat\\_25@yahoo.com](mailto:aminat_25@yahoo.com)

&

**WONUOLA, Monsurat Madaso**  
Department of Mass Communication  
Faculty of Humanities and Social Sciences  
Al-Hikmah University, Ilorin  
[wonuolamm@gmail.com](mailto:wonuolamm@gmail.com)

## Abstract

The paper examines the influence female artistes in Nigerian Hip Hop music have on Nigerian Youths who constitute the largest audience of Hip Hop music. It does this by exploring Cultural Imperialism and Cultivation theories to examine the relationship between the emergence of Hip Hop music in Nigeria and its effect on cultural value of Nigerian youths. Survey method is used and questionnaire serves as the instruments. The study reveals that female artistes in Nigerian Hip Hop music play a significant role in the present state of Nigerian cultural value as majority of the respondents have cultivated the dressing pattern of the female artistes. Since the media is saddled with the responsibility of promoting and protecting Nigerian culture in order to enhance human dignity, the paper therefore suggests among others that music industry The government as well as film censor boards should work together to make media content decent and modest in order to enhance human dignity.

**Keywords:** National Development, Nigerian Culture, Mass Media Content, Youths, Female artistes



# PAN AFRICANISM AND THE THREAT OF TERRORISM: A PHILOSOPHICAL APPRAISAL

**OWOSHO**, Sirajudeen  
Department of Philosophy  
Faculty of Arts  
University of Lagos, Akoka, Lagos, Nigeria.  
[sowosho@unilag.edu.ng](mailto:sowosho@unilag.edu.ng)

## Abstract

The crusade for a formidable Pan-Africanism has been an age long project in the annals of the struggle for African emancipation. However, the project has witnessed more rhetoric than action. The African continent has been severely plagued by political and economic instability and endemic poverty. The most recent is the menace of terrorism. Terrorism continues to be one of the most serious threats to peace and security in Africa. The continent has and continues to pay a heavy toll for these outrageous and criminal acts, which have resulted in mass casualties, destruction of infrastructure, loss of livelihood and displacements. These among other problems are some of the fundamental obstacles militating against the realization of the desired goal of the project. It is against this background that this paper makes a philosophical appraisal of Pan-Africanism in the new millennium. This paper aims at tackling these challenges and re-orienting Africans, particularly, African leaders on the fundamental objectives of Pan-Africanism. It recognizes terrorism as a global threat, requiring commitment at all levels. It emphasizes the critical importance of cooperation and collaboration with the international partners in other to defeat terrorism. It further suggests leadership training with emphasis on moral education for African leaders. It posits that, only in a community of people with moral rectitude and unflinching collective will can Pan-Africanism attain greater heights that would guarantee enduring socio-economic security and political stability in Africa.

**Keywords:** Pan-Africanism, Political Instability, Economic Insecurity, Terrorism, Leadership Training.



# **LABELLING, DESCRIPTION AND PRESENTATION IN NIGERIAN PACKAGED HERBAL MEDICINES: A PRAGMATIC EVALUATION**

**OYEBADE** Titilade Adefunke  
Department of English,  
University of Ibadan, Oyo State.  
[titiladefunke11@gmail.com](mailto:titiladefunke11@gmail.com)

## **Abstract**

This study aims at evaluating the language used to label, describe and present herbal medicines that have been packaged using the orthodox pharmaceutical method of packaging drugs in Nigeria. To achieve the aim and objectives of the study, we intend to use the theory of pragmatic acts with the systemic functional grammar and appraisal framework for the analysis of data. The data for the study will be sourced using purposive sampling technique. At the end of the study, we intend to see the function language performs in the description and presentation of medicines, especially Nigerian herbal medicines.



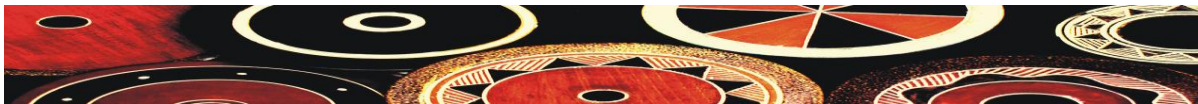
# GOVERNMENT RESPONSES TO ELECTORAL VIOLENCE IN NIGERIA'S FOURTH REPUBLIC

**OYEKUNLE A. B.**

Faculty of social sciences  
Department of Political Science  
Obafemi Awolowo University Ile-Ife Nigeria  
E-mail: [annointedvessel2012@gmail.com](mailto:annointedvessel2012@gmail.com)  
Mobile: +2348160920579

## **Abstract**

The process of conducting elections as simple as it may seem is a source of concern in many African democracies, this is so as the process is marred by a lot of irregularities which culminates into electoral violence of varying magnitudes. These 'hydra headed' irregularities have wide ranging effects and implication for democratic governance and consolidation in Africa. Nigeria as an aspiring bastion of democracy is not exempted from these challenges. This paper therefore analyses electoral violence in Nigeria with emphasis on the various responses of government to the challenges it poses for democratic consolidation in the country. With the use of secondary data, this paper comparatively analyses government responses to electoral violence in the 2011 and 2015 general elections in Nigeria. The paper argues that electoral violence has thrived in Nigerian politics as a result of passive government responses to electoral violence. Moreso the seeming beneficial nature of electoral violence to politicians in obtaining political power which is also made obvious by the lack of strong institutions in enforcing electoral laws as regards electoral violence. Electoral violence is thus an anomaly that threatens democracy and democratic consolidation in Nigeria. The paper makes recommendations for taming the monster called electoral violence.



## BETWEEN BAGA AND CHARLIE HEBDO: HOW NOT TO FIGHT TERROR

OYENIYI Bukola

Department of History, Missouri State University  
[bukolaoyeniyi@missouristate.edu](mailto:bukolaoyeniyi@missouristate.edu)

### Abstract

This paper examines global reactions to incidences of terrorism in Nigeria and France and argues that while terrorism impact on people and society in the same way, global politics involved in the fight against terrorism plays direct role in reaction. While Boko Haram, a terrorist group in Nigeria, killed more than 5000 people and destroyed Baga, a border community in northeastern Nigeria, two brothers, Said and Cherif Kouachi, killing 11 people and injuring 11 others. Although the two events happened the same week, with Baga some four days earlier, global reactions to the two events were however different. Many days after the Baga massacre, media reports of the terrorist acts were limited only to aerial and geophysical images, with the international community silent for more than a week. In Paris however, not only was the massive manhunt, which led to exchange of fire between the suspects and the police, shown by international media, the massive gathering of January 11, where more than two million people, including more than 40 world leaders and leadership of the United Nations, gathered in Paris were also beamed on televisions across the world. As the world gathered in Paris, shouting "Je suis Charlie" (I am Charlie), thousands of people were perishing in Baga. Is this disparity in global attention indicative of global politics and the associated dichotomies between developed (nations of the northern hemisphere) and developing (nations of the southern hemisphere)? How does it feed into what media consider newsworthy? More importantly, is this disparity in global attention indicative of an ingrained bias towards African affairs? Away from questions on the morality of global reaction, how does disparity and double standard in global response-regime to terrorism impact on counter-terrorism? How does it feed into terrorists' capacity, especially to recruit and sourcing supports? These and other questions are answered in the paper using Baga massacre and Charlie Hebdo as case study.

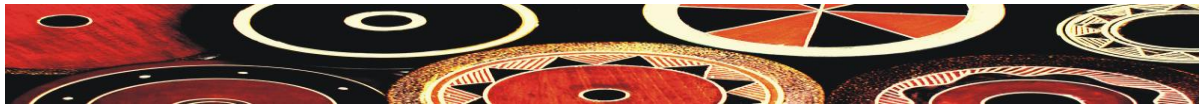


## BODY ARTS, BODY DECORATION, AND IDENTITY IN YORUBALAND

OYENIYI, Bukola Adeyemi,  
History Department,  
Missouri State University, Springfield, MO.  
[bukolaoyeniya@missouristate.edu](mailto:bukolaoyeniya@missouristate.edu)

### Abstract

Dress is generally discussed in the literature as cloth and clothing tradition while body arts and decoration are either treated as appendages to cloth and clothing tradition or submerged in the general discourse. This paper, drawing on the biological and symbolic interaction theories, moves body arts and decoration from the periphery to the center of the discussion on dress, as any addition and supplement to the human body. Body arts and decoration, as conceived in this study, includes facial marks and scarification, tattooing and incisions, use of henna and other forms of permanent or impermanent artistic expressions done to or on the human body as beautification or for identification purposes. Using Yorubaland as example, the paper examines the place of body arts and decoration in the construction of group and individual identity among Yoruba people of Nigeria. Among other things, the study aims at situating these items of dress within the broader understanding of dress as some of the material expressions of a people.



# ETHNOGRAPHIC STUDY OF WOODEN OBJECTS CONSERVATION: FOCUS ON NATIONAL MUSEUMS IN LAGOS AND ORON, NIGERIA

**OYINLOYE** Michael Abiodun  
Department of Design and Architecture  
Olabisi Onabanjo University, Ago-Iwoye, Nigeria  
[abbemyke@yahoo.com](mailto:abbemyke@yahoo.com), [michael.oyinloye@oouagoiwoye.edu.ng](mailto:michael.oyinloye@oouagoiwoye.edu.ng)

## Abstract

Conservation of cultural wooden objects in the national museum is basically to preserve the social, cultural and religious attributes embedded in the collection. The traditional wood-carvers produced various objects for utilitarian purposes in the community. These objects have in the past played one functional role or the other to the society that produced them before they got into the museum for preservation. The crusades for heritage preservation did not make adequate provision of the care and maintenance in various national museums. Collections of wooden objects in the national museums started with a view to protecting cultural objects from theft, vandals and weathering agents as well as present them as testimony of ancient civilisation. This study examined indigenous types of wood commonly used by wood-carvers or sculptor, and methods of preserving them for a long period of time. Data were collected from wood-carvers, sculptors, museum workers, and relevant literature was consulted. Result shows that Nigerian wood carvers understand strong and durable wood types that are good enough to carve different objects. The wood types, strength, and indigenous methods of preservation of wooden objects have contributed greatly to their survival under scientific methods of conservation in the national museums in Nigeria.

**Keywords:** Conservation of wooden objects, Lagos and Oron national museums, Cultural heritage.





**RE-CONSTRUCTING IDENTITIES: HISTORY, TRAUMA AND HEALING IN CHIMAMANDA  
NGOZI ADICHIE'S *HALF OF A YELLOW SUN***

**RHIT Abdelkader Ben**  
Faculty of Language Studies  
Arab Open University- Oman Branch

**Abstract**

This paper, which has the title, **Re-Constructing Identities: History, Trauma and Healing in Chimamanda Ngozi Adichie's *Half of a Yellow Sun***, will closely examine the traumatic after-effects of the period of colonization that are affecting Nigerian society today, and the characters' individual traumatic experiences of the Biafra war as depicted in Adichie's *Half of a Yellow Sun*. The main thesis of this paper is that far from being just another African novelist who denounces the suffering of the people and the injustices of the system, Adichie is a writer who attempts to articulate the traumas perpetuated by the colonial and neo-colonial regimes and to re-write history from the perspective of the oppressed only to show how history and traumatic experiences need to be reconfigured spatially and temporally to allow the writer to have a "prophetic" vision for the reconstruction of African identity and the ideal state. Using the postcolonial theory, theories of History and trauma as its guiding principle the paper explores the relationship between history and story and the narrative strategies that Adichie has devised to counteract the incompleteness of historical representation. The paper argues that history as a mode of rendering the past and a way of representing reality is essentially incomplete. In other words, history is incomplete as a systematic written account comprising a chronological record of past events and facts, and as a story or a narrative of events connected with a real or imaginary object or person. Fiction, however, with its underlying capacity to transform and transfigure reality, imagines as well as repatterns unrecognized or misrepresented aspects of individual and cultural histories. The paper not only underscores the indispensable role of fiction in representing life, rewriting history and re-constructing the African Identity but also highlights the centrality of narration and testimony to overcome the stifling effect of trauma.

**Keywords:** Trauma, History, Identity, Postcolonial, Social reality.



## THE CHALLENGES OF GIRL-CHILD EDUCATION IN NIGERIA

**RINDAP, Manko Rose**  
Political Science Department,  
Plateau State University Bokkos,  
Plateau State  
[roserindap@yahoo.com](mailto:roserindap@yahoo.com)

### Abstract

Girl-child education has been a problem and often given minimal attention in some rural and urban areas of the country. Whether a girl should be educated or not is an unresolved issue in most cultures in Nigeria with disparities between the education that boys and girls receive. The girl-child has been socialized from birth to see her role as a wife, sister and mother to provide support for the man who should be and is in charge of the society politically. Also, the educational backwardness has been traced to societal traditions and myths which relegate women's education to the background vis-a-vis men. This relegation has caused the girl-child to drop out more often from school due to pregnancies, early marriage, heavy demand on girls' time to perform household tasks, and economics reasons. This study will examine the concept of girl-child education and the issues concerning the girl-child education. It will identify the underlying factors like socio-cultural patterns, religious misconceptions, poverty, teenage pregnancy amongst others as militating against the girl-child education. It will suggest recommendations on the enhancement of girl-child education in Nigeria.

**Keywords:** girl-child, education, culture, Nigeria, development



## ARUGBA: SUPERWOMAN, POWER AND AGENCY

**Rotimi Fasan**

Department of Languages and Linguistics

Faculty of Humanities

College of Humanities and Culture

Osun State University

Osogbo

**Email:** [rotimi.fasan@uniosun.edu.ng](mailto:rotimi.fasan@uniosun.edu.ng)

### Abstract

Based on field studies conducted during two attendances at the Osun Osogbo festival, on 24 August 2012 and 21 August 2015, and a close reading of *Arugba* (2008), a Yoruba video-film celebrating Osun and her votive supplicant Arugba, I demonstrate how Nigerian filmmaker, Tunde Kelani represents Arugba as a direct medium of the spirits, communicant of the spiritual world and, therefore, possessor of Osun's magical powers. Arugba, in this video-film, is not only conceived as a warrior-defender of the weak and vulnerable, an accomplished artist, a passionate and faithful lover, but she also represents a vision of a Nigeria, even Africa, in transition from a corrupt male-dominated past to futures of transparency in public and private endeavours. She is thus a weaponized symbol of female power, independence and leadership in a society in dire need of physical and spiritual revival, cleansing and renewal.

**Keywords:** Arugba; Osun Osogbo festival; Tunde Kelani; Female superhero



# THE IMPACT AND CHALLENGES OF USING FACIAL RECOGNITION SYSTEMS (FRS) TO IMPROVE SECURITY IN AFRICA FOR SUSTAINABLE DEVELOPMENT

**SAIDURilwanu**

Department of Computer Science,  
Federal College of Education Katsina,  
Katsina State, Nigeria  
[rswasagu@gmail.com](mailto:rswasagu@gmail.com)

## **Abstract**

After the 9/11 United State of America terrorist attacks, facial recognition systems become one of the areas attracting and gaining various researchers' inputs. The main target of face recognition is for feature representation, classification and recognition of human faces. The process comprises of four phases; face detection, normalization, feature extraction and face recognition. The recognition phase further divided into three different classes in terms of recognitions approaches, these are holistic approach, feature based approach and hybrid. Variability happens when appearance change as a result of illumination, pose, age, expression, makeup, plastic surgery and so on. Research was conducted by different authors in which different novel approaches to face recognition are proposed, despite the fact that in 2D still image, automatic face recognition faces a serious challenge. In this paper, the general methods of facial recognition system's work were discussed, thereby highlighting and identifying the impact and the role played by the facial recognition technology for security improvement in both governmental, private or commercial organizations, as well as the challenges faced by the Facial Recognition Technology (FRT) especially during matching of a probe images with the images in the reference database (also known as a gallery).

**Keywords:** Facial recognition, FRT, Facial Recognition System (FRS), Challenges and security, FRS task.



## **SEXUALITY, GENDER ROLES AND THE PENALTY FOR ADULTERY AMONG OTUKPA WOMEN IN NIGERIA**

**SALEH, Moses Ugbobi**  
University of Ibadan, Ibadan Nigeria  
[Mosessaleh05@yahoo.com](mailto:Mosessaleh05@yahoo.com)

### **Abstract**

An extra marital sexual affair, which is popularly known as adultery, is abhorred by religions such as Christianity, with the claim that God had instructed humanity to avoid it (Exo 20:14 and 1Cor 5:1-13). However, from a secular viewpoint, countries such as South Africa and Japan by way of judicial pronouncements by their constitutional courts have made adultery a non-crime issue. Beyond religion and secularity, adultery is considered a serious crime in other parts of the world, including Otukpa, Benue state, Nigeria. Otukpa is a large community occupying an area of 598 km<sup>2</sup> with a population of over 128,707 (Census, 2006). Otukpa is also the headquarter of Ogbadibo Local Government Area of Benue State. Adultery is a serious crime with severe moral, cultural and political consequences in Otukpa. Any Otukpa woman accused or caught in the act of adultery is reported and compelled by the chief priestess to go through a ritual process before the community's deity known as "Aleikwu Otukpa". The penalty for this crime by the Otukpa community on their women is that it excludes any woman who had gone through this process from representing the community at any level in their life time. The system portrays its victims as very cheap and not worthy of any form of recognition in the community. The ritual practise is obviously gender biased and unjust because it does not compel any man that is involved in adultery to go through the same ritual process or penalty. The methodology for the study is qualitative which explores both primary and secondary data sources. Key Informant Interviews (KII) will be conducted on selected victims, chief priestess and some members of Otukpa community. Secondary data will be sourced from books, journal articles, newspapers reports etc. It concludes that the penalty should be gender balanced and reformed to protect and preserve the dignity of the female gender.

**Keywords:** Sexuality, Gender, Women, Ritual, Otukpa



## ANTINOMIES OF AFRICAN AESTHETICS AND THE IMPULSE OF AESTHETIC RELATIVISM: READING OKOT P'BITEK, KOFI AGAWU AND RAWLAND ABIODUN

SANGA Imani  
Department of Fine and Performing Arts  
University of Dar es Salaam  
Dar es Salaam  
Tanzania.  
[imanisanga@yahoo.com](mailto:imanisanga@yahoo.com)

### Abstract

There have been attempts amongst African scholars of art to highlight unique or distinctive features of various art forms and practices in Africa. In most cases these scholars use the concept of “African Aesthetics” to underscore the difference in focus between their theories relative to western aesthetic theories (e.g. formalism, disinterestedness, expressivism, etc.). Their arguments are grounded on what can be termed aesthetic relativism, a belief that each cultural community develops its own aesthetic principles or norms on which artistic productions of that specific community are (and should be) judged, evaluated and/or enjoyed. In so doing, they critique an aesthetic Universalist view according to which there are universal principles resulting from shared (that is universal) human natural aesthetic dispositions. With these shared dispositions it is possible for people from different socio-cultural backgrounds, geographic locations, and historical context to identify, appreciate, and evaluate any art disregard its origin. This paper examines three articles on African Aesthetics authored by Okot p’Bitek, Kofi Agawu, and Rawland Abiodun and it specifically identifies and discusses various antinomies between the concept of African Aesthetics and impulse of aesthetic relativistic expressed in the articles. It argues that the notion of African Aesthetics needs to be critically rethought in the face of aesthetics relativistic arguments to be able to appreciate a rich diversity of the arts and artistic practices in Africa.



## **SOUTH AFRICAN STATE CAPTURE: A SYMBIOTIC AFFAIR BETWEEN BUSINESS AND STATE GOING BAD(?)**

**SHAIK, Gothatso B.**  
Department of Cultural & Political Studies,  
School of Social Sciences  
University of Limpopo, South Africa  
Private Bag X1106  
Sovenga 0727  
[Kgothatso.Shai@ul.ac.za](mailto:Kgothatso.Shai@ul.ac.za), [SKgothatso@yahoo.com](mailto:SKgothatso@yahoo.com)

### **Abstract**

Since March 2016 the subject of South African state capture has received much attention from the political, business and scholarly community in the country and beyond. The vibrancy of this public and scholarly discourse was reignited by the claims by some politicians from the ruling party; the African National Congress (ANC); that in the recent past, they were approached by the Gupta family (business *moguls*) for consideration in ministerial appointments. These revelations have since produced a dominant perception that the Gupta family wields an undue influence over the President and the state. This extends to the family and friends as well. Whereas the Gupta “captures” the state, ministers and premiers are not directly accountable to them by protocol, but only the President has a constitutional prerogative do so. The view on state capture is not uniformly accepted. One notes the discourse is dominated by Euro-American perspectives; purporting to create a misunderstanding of the current trajectory of business-state relations in South Africa. Using critical discourse approach and conversations in their broadest form, this Afrocentric paper seeks to answer the following two central questions: (1) Is it a myth or reality that the Gupta family has captured the South African state? (2) At which point should corporate influence in state affairs be considered as illegal?



## MIGRATION, POST-COLONIAL DIASPORA AND THE FRONTIERS OF NIGERIA LITERATURE IN ENGLISH

**SHITTU**, Ayodeji Isaac  
Department of English, College of Humanities  
Redeemer's University Ede, State of Osun  
[omoayiye@gmail.com](mailto:omoayiye@gmail.com), [shittua@run.edu.ng](mailto:shittua@run.edu.ng)

### Abstract

Africans have been described as the world most trans-cultural and trans-national group of people anywhere in the world (Richard K. Priebe, 2005:57) and Nigerians represent one of the largest groups in the African Diaspora. According to the *New York Times* of February 21, 2005, immigration figures indicate that since 1990, more Africans have voluntarily travelled to the United States than the total number of those who were forcefully carried to the country through the outlawed international slave trafficking in 1807. This group of Africans is described as "Post-colonial African Diaspora". According to Howard F. Jeter, a former U.S.A ambassador to Nigeria, in 2003, there are between 650,000 to 1 million Nigerians residing in the U.S. Also, a UNDP study compiled in the last decades notes that over 2,100 Nigerian doctors were practicing in the United States in the mid-1990s. Therefore, Nigerians have become intricate part of the modern worldwide migration and globalisation with all its attendant implications which include physical, socio-cultural, psyche, and other forms of dislocation and adaptation, which are evident in the creative writings produced under these conditions. These conditions have impacted the cultural identity, aesthetics, content, and form of literature produced under them. This literature is described in this paper as the "Frontiers of Nigerian Literature"; literatures by Nigerians living in Europe, America, and Canada and other cities outside Nigeria. This paper attempts a survey of this literature and examines how the cultural contexts of exile and Diaspora define it thematically, and stylistically.

**Keywords:** Migration, Post-colonial Diaspora, Nigerian literature, Frontiers and Identity





# THE MADNESS OF THE 21<sup>ST</sup> CENTURY: XENOPHOBIA A CHALLENGES TO PAN AFRICANISM

**SIMBARASHE Moyo**  
Midlands State University,  
Gweru, Zimbabwe.  
[simbarashemoyo1@gmail.com](mailto:simbarashemoyo1@gmail.com)

## **Abstract**

Xenophobia has become the forefront of modern society due to the rapid rhythm of population mobility across countries and communities. People seem to be faced with scepticism or even react to the incoming populations and as a result prejudices, stereotypes or racist behaviour tend to appear. This paper interrogates the high levels of violence that are currently directed at foreigners, particularly African foreigners, in South Africa. It explores the term 'xenophobia' and various hypotheses about its causes. It also explores the ways in which xenophobia itself is depicted in the country. Portrayed as negative, abnormal and the antithesis of a healthy, normally functioning individual or society.

**Keywords:** Foreigner, Xenophobia, Apartheid, Violence, Migrant, Immigrant



# ASSESSING THE IMPACTS OF THE CULTURAL RESOURCES OF IJEBU PEOPLE ON THEIR TOURISM DEVELOPMENT

**SONUBI, O. K.**

Department Hospitality, Leisure and Tourism Management,  
Federal Polytechnic, Ede, Osun State, Nigeria.

[kennysonubi@yahoo.com](mailto:kennysonubi@yahoo.com)

## **Abstract**

This study looked at the cultural resources of Ijebu people of the Southwest, Nigeria and how they had used such resources for their tourism development. The Ijebu people are generally located in Ogun and Lagos states of Nigeria. The cultural resources include festivals, masquerades, deities, ancestral worship, music and dances and many others. Group focused discussion method was used to collect primary data while books, journals were used to collect secondary data. SPSS version 20 was used to analyse data. There were four groups comprising of between five and seven members for effective interaction. There was strong correlation between cultural activities and economic well-being of many people in Ijebu. Visiting Family and Friends (VFR) is the most significant type of tourism when cultural activities are not taking place. The study identified the economic use of cultural resources to foster tourism development. The yearly Ojude-Oba festival is an example of cultural resource that has contributed to events and tourism development in Ijebu-Ode which was the capital of the former Ijebu Kingdom. This study is important in identifying resources for semi-urban and rural areas sustainable development for the country to change from the present extractive mono-economic based development to a poly economic sustainable one.

**Keywords:** Cultural resources, Ijebu People, tourism, Ojude-Oba festival and sustainable development.



# THE ROLE OF THE AFRICAN WRITER IN CULTURAL TRANSMISSION: A STUDY OF SOYINKA'S THE LION AND THE JEWEL

**TAIWO, Matthew**  
Department of English,  
Federal College of Education, Zaria.  
[taiwomat12@gmail.com](mailto:taiwomat12@gmail.com)

## Abstract

Colonialism as most people believe, has helped the African continent in several ways; it brought us western education, changed our perspective of the world and made us eligible to compete with people from other regions. As pleasurable as this may sound, colonialism has done more harm than good to the Africans. For instance, most Africans who have gone through the four walls of the classroom are cut between their traditional custom and western ideas. The role of the African writer in this situation becomes much more prominent since the primary role of a writer is to mirror his society. The African writer is therefore saddled with the responsibility of educating his fellow Africans on the fauna and flora of their indigenous culture and the need to hold it to the high heavens. It is against this backdrop that this paper defines the personality and role of the African writer and his significance in cultural transmission using Soyinka's *The Lion and the Jewel* as a case study. The paper also gives an overview of Soyinka's dramaturgy



## THE US AFRICAN COMMAND (AFRICOM): HARD OR SOFT POWER INITIATIVE?

**TELLA**, Oluwaseun  
University of South Africa  
[tella@unisa.ac.za](mailto:tella@unisa.ac.za)

### Abstract

The US Africa Command (AFRICOM) was launched in 2007, ostensibly to foster African security. Rather than focusing on traditional military operations, AFRICOM also embraces non-military activities such as humanitarian aid, good governance and African development. This begs the question as to what type of power (hard or soft) the US intends to wield by means of AFRICOM. Several US official statements have emphasized the soft power attributes of this military project. To this end, this article seeks to respond to two fundamental questions. First, is AFRICOM a soft power project? Second, how, if at all, has AFRICOM enhanced perceptions of the US in Africa? The article concludes that skeptical and negative perceptions of AFRICOM inhibit the Command's soft side objective to win the hearts and minds of Africans.

**Keywords:** AFRICOM, Soft power, Hard power, Africa, US



## **CULTURE AND INTERACTIONS NORMS RELATED TO GENDER IN A SITUATION OF CHIVALROUS FIRST ENCOUNTER: THE CASE OF MUSLIMS AND CHRISTIANS**

**TSOGO A BEBOURAKA MONIQUE PELAGIE**  
University of Yaounde I/Cameroon  
[tmonique520@yahoo.fr](mailto:tmonique520@yahoo.fr)

### **Abstract**

In the perspective of Agnolletti and Defferard's (2004) theoretical framework, the current research focuses on the cultural factors that govern romantic relationships between men and women especially in chivalrous first encounter initiated by a female person. These authors advocate that in chivalrous first encounter, the conversation's issue depends essentially on the illocutionary strength of the initiator, not on sexual stereotypes. Emulating their methodological plan, this study postulates that the conversation's outcome initiated by a female person, whatever the nature of the leverage that characterized her words, is determined by the concordance between interaction norms and the cultural standards. The data have been collected among a sample constituted of Muslims and Christians living in Dschang, a famous student town in the West Cameroon. We expect that by reason of the stronger conservatism of Muslims in regard of romantic relationships compared to Christians, the categorical belongingness of the participants not only determines their accession to sex role stereotypes but also influences the conversation's outcome initiated by a female person, in chivalrous first encounter. Collected data reveal that both cultural groups are favourable to sexual stereotypes and unfavourable to a conversation initiated by a female person in a situation of chivalrous first encounter.

**Keywords:** culture, interaction norms, chivalrous first encounter, illocutionary strength, Christians, Muslims, gender role, sexual stereotypes



## MODERN NIGERIAN VISUAL ART IN INTERNATIONAL CONTEXT: A RETROSPECT

UBANI Kenneth  
Department Of Fine Art and Design  
University Of Port Harcourt  
[kenuba2002@yahoo.com](mailto:kenuba2002@yahoo.com)

### Abstract

We have seen how Nigerian traditional visual art have impacted or received by Western cultures. Most of these foreign cultures have not been able to look beyond African traditional art even in the face of modern art in Nigeria. Nigerian visual art has over the years transformed into new forms which have also been influenced by global forms. The bases of this study is to see how the new forms have interacted and interpreted by the West. We have Nigerian artists practicing abroad. How has the West received it and what is the difference between artists at home and artists abroad? Are they doing the same thing? Generally, we look at modern Nigerian art in an international context and how it is affecting artists both at home and abroad.



# CONTEMPORARY WORLDVIEW PERSPECTIVES OF ADOLESCENT PREGNANCY AMONG THE NGIE COMMUNITY OF THE NORTH WEST REGION OF CAMEROON

**UDIKOH, Fonjong Lucy**  
Department of Anthropology  
Faculty of Arts, letters and Social Sciences  
University of Yaounde I  
[ludikoh@yahoo.co.uk](mailto:ludikoh@yahoo.co.uk)

## **Abstract**

This is an ethnographic study that examines reasons for the increasing rate of adolescent pregnancies and births in the Ngie Sub Division of the North West region of Cameroon. This is also the main objective of our presentation. Although teenagers constitute the most active sexual population, there is insufficient knowledge on family planning and reproductive health due to poor infrastructures like health, communication networks, etc. For that reason, our main hypothesis tested is the fact that activities of present day worldview are responsible for the influenced that has resulted to risky sexual activities among the youths. To facilitate the collection of data and analysis, we used in-depth interviews, focus group, participant observations, questionnaires and documentation. On the field, we realized that socio-cultural as well as economic factors contribute to sexual vulnerability among adolescents. Consequently, many negative implications like setbacks associated with school disruption, economic constrain, limited job prospects, emotional stress and even social stigma are evident to this. Some suggestions brought forth to curb down this social ill include: In-depth information on reproductive health, related knowledge, attitudes and practices among unmarried adolescents needs to be collected. As well as other mentioned suggestions in our presentation.

**Key words:** Contemporary, Worldview, Perspectives, Adolescent Pregnancy.



# **AWAKENING THE CONCEPT OF NEGRITUDE AND AFRICANITY: A DISCOURSE ON AFRICAN CONTRIBUTION TO WORLD CIVILIZATION AND DEVELOPMENT**

**UDO, Emem Michael**  
**USORO, Uwemedimo Eno**  
Department of History/International studies.  
Faculty of Arts.  
University of Uyo, Uyo.  
Akwa Ibom state.

[sweatshirt85@yahoo.com](mailto:sweatshirt85@yahoo.com)

## **Abstract**

The continent of Africa is generally accepted as the birthplace of ancient civilization and development known to mankind. In spite of this, it remains a land of unsung heroes and untold histories that has recurrently been debased by Eurocentrism, often propelled by Eurocentric scholars whom have denigrated black ontology through the ages. The concept of negritude which was propounded by intellectuals from French African and Caribbean colonies in the 1930s, sparked a new era of black consciousness and awareness while challenging and dispelling previously held theories of racial hierarchy which had gained currency especially since the trans-Atlantic slave trade. This cultural movement was aimed at renewing the black man's estimation of himself and to reaffirm his self-worth, thereby celebrating his achievements. This paper seeks to discuss the contributions of Africa to world civilization and development both in antiquity and modernity. It will also highlight the contributions of Africans in the diaspora to the advancement of the New World. However, the crux of this paper is to celebrate the greatness of the African minds, awaken black pride and identity in a world whose conscious and bias views is perceived through colour lines.

**Keywords:** Africa, civilization, negritude, development and Africanity





## **AN EXPOSE- OF THE AXIOLOGICAL VALUES EMBEDDED IN IGBO-AFRICAN WISDOM-BYTES**

**Uduagwu, Chukwueloka. S.**  
Department of Philosophy  
University of Calabar, Calabar  
Nigeria  
[elokauduagwu@gmail.com](mailto:elokauduagwu@gmail.com)

### **Abstract**

In the Igbo-African society oral literature are “wisdom-bytes”, they contain bytes of wisdom concerning different aspects of human life. The focus of this paper is on Igbo oral literature such as proverbs, myths and folklores that contain axiological values that are still very relevant in the contemporary world. Using the analytic, evaluative and prescriptive tools of philosophy, I shall attempt to analyze certain Igbo-African wisdom-bytes, evaluate their moral content and as well as their feasibility in the contemporary world. In all, the paper demonstrates that the axiological values embedded in Igbo-African “wisdom-bytes” are still very relevant in the contemporary world and as such a critical study and systematic articulation of such values is necessary to show how it forms the basis of morality from the traditional African society to contemporary world. The paper concludes why it is essential to uphold these moral values in the contemporary society



# AFRICAN KNOWLEDGE SYSTEMS AND THE 'IMPACT FACTOR' PHENOMENON: SYMBIOSIS OR PARASITISM?

**UGWUJA** Alex Amaechi  
Department of History and International Relations  
Paul University, Awka, Anambra State.  
ugwujalex@yahoo.com

## **Abstract**

Africa's development trajectory, unarguably, has had a chequered history. In any event, it is evident that what Africa requires for breaking the shackles of her developmental leukemia is qualitative ideas and knowledge and hence, a solid knowledge system. It was in recognition of this fact that African nationalistic/political and strategic thinkers established universities and other knowledge systems and institutions to help steer the continent out of the doldrums of social, political and economic impasse. How far the African knowledge institutions and universities have fared in the achievement of the above lofty objective is, of course, the subject of a vexed and yet interesting academic debate. However, since the era of the global telecommunication revolution, the academia in Africa has witnessed a recrudescence of neo - imperialist tendencies; African scholars and writers have been tele-guided to write and publish intellectual works about Africa and its values in Western - controlled outlets which benignly projects Africa as globalizing but critically considered, these extra - African research corridors continue to perpetuate neo - imperialist proclivities in Africa. What is more worrisome is that Africa's intellectual administrators of the Ivory Towers appear to have uncritically predicated the rewards for intellectual achievements of African scholars on their works being published in these extra - African outlets. This study examines the pros and cons of the 'Impact Factor' phenomenon for African knowledge systems. The paper voices the imperatives of handling the so - called 'Impact Factor' (IF) question with utmost care as it could constitute a veritable vent for academic/ neo economic imperialism in Africa. The work adopted the thematic and analytical methods of History research. Information the study came largely through secondary sources and a few primary sources in the form of oral interviews with experts on Development Studies, and Confidential reports.



**THE ONTI-ONTOLOGICAL STATUS OF 'THE LIVING DEAD' IN POST MODERN AFRICAN:  
A DISCOURSE IN EXISTENTIAL METAPHYSICS**

**UKWAMEDUANELSON UDOKA**  
P. O. BOX 1437, ASABA  
DELTA STATE, NIGERIA  
[nelsonmedua@yahoo.co.uk](mailto:nelsonmedua@yahoo.co.uk)

**Abstract**

This paper re-examines the place of the ancestors in post-modern Africa societies. It critically analyses the ontological status of the 'living-dead' in pre-colonial Africa society. This is predicated on the incursions/advent of proselytizing religions, nay Christianity and Islam and the force and pace of globalization. It is the contention of this paper that since these religions *cum* globalization have a lot of converts in Africa, little or no regard is now being paid to the ancestors. This is because most of the converts prefer their new relationships (religion and globalization) instead of venerating their departed, which they now see as belittling and fetish. On the other hand, the civilizing tendencies of Asia and the West, particularly the globalizing forces, like the media and ICT, fostered this high disregard for the ancestors. This paper concludes that since the priceless moral sanctity that Africans were once known for has been eroded as a result of avarice, consumerism, materialism plus the alluring strings of globalization, the so-called 'moral paragon' should be allowed to really rest in peace.

**Keywords:** African religion, ancestors, worship, globalization, post-colonial, morality.



# AFRICAN HISTORY AND AFRICAN UNDERDEVELOPMENT A REVISIT OF THE RODNEY THESIS

**UNDIYAUNDEYE, Udida A.**  
Department of History and International Studies  
University of Uyo, Uyo  
Uyo 520001  
Akwa Ibom State  
Nigeria  
[udidalibi@yahoo.com](mailto:udidalibi@yahoo.com)

## Abstract

African and Africanist scholars formed the intellectual wing of African nationalism; which triumphed in the attainment of political independence of the former colonial possessions in the 1960s. In the course of the nationalist struggle it was held out that African underdevelopment was caused by the unequal economic relations between the colonies and the metropolitan countries. Walter Rodney in a brilliant analysis of the low economic situation of the continent held out the prospects of rapid economic advancement of the continent once this colonial hegemony- which came at the heels of the abolition of the over four hundred years of the trans-Atlantic slave trade – was laid to rest. Other scholars pointed out paths to political stability which, it is generally accepted, is a *sine qua non* of economic development. Regrettably, almost sixty years on, the African continent is still enmeshed in the back waters of the world economic progress. The Rodney thesis no longer suffices as explanation of African economic underdevelopment. More so when juxtaposed with some Asian countries which gained political independence contemporaneously with African states. This paper attempts to answer the questions where and why did African political elite get it wrong? By so doing deepen our understanding of African economic crisis and proffer ways of meeting the challenges so posed.



# RELIGIOUS FANATISM AND GOVERNMENT OVER-REACTIONS IN NIGERIA: A COMPARATIVE STUDY OF RADICALISATION OF BOKO HARAM AND SHIITISM

**USAMOTU** Basheer Olalere  
Department of Political Science,  
Faculty of Business and Social Sciences,  
University of Ilorin, Ilorin.  
[address-amobiolalere@gmail.com](mailto:address-amobiolalere@gmail.com).

## Abstract

For quite a long of time, Nigeria has been wallowing in ethno-religious crisis. It seems as if the end of one is the beginning of another. Historically, Maitatsine's mayhem in 1980s is still fresh in the memory of both scholars and the concerned people of Nigeria. Prior to the end of 1990s, MEND crisis erupted like a molten magma. These unscrupulous elements shook the very existence of Nigerian state until amnesty was granted to them. As Nigeria was about to have a sigh of relief, the deadly group, Boko Haram equally surfaced. The present government of Buhari seems truly being on top of situation unlike previous government's self-acclaimed victory on the insurgent. The recent clash between military men and Shiite group in Kaduna gives a lot of concern to all patriotic citizens so as to whether or not this will again not be the beginning of another insurgence in Nigeria. Based on this backdrop, this paper uses context analysis to elucidate the trend of religious fanaticism in Nigeria since independence till date. It does not only expatiate the comparative study of radicalization of Boko Haram and recent crackdown on Shiite sects but also argues that crisis would continue to pervade the country unless the rule of law is assured and security agencies and men act according to the law.

**Keywords:** religious fanaticism, government over-reactions, Boko Haram and shiitism



## IS ISLAM IN DECLINE AMONGST THE BENIN AND ESAN OF EDO STATE, NIGERIA? A HISTORICAL PERSPECTIVE

**USUANLELE**, Uyilawa  
Department of History  
State University of New York,  
Oswego,  
NY 13126  
[uyilawa.usuanlele@oswego.edu](mailto:uyilawa.usuanlele@oswego.edu)

### Abstract

Recent personal research among Muslim leaders in Benin revealed that the community is facing a problem of a decline of Islam not only among the Benins but also among the Esan people of 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. 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 though not widespread. Government and Muslims 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, access to mass media as well as availability of a conducive atmosphere for the propagation of the faith. Such factors and developments in the history of Islam in Africa tended to lead to increased conversions as experienced during the colonial period. This paper examines this notion of a decline and attempts to account for this development among the Benin and Esan people since colonial times.



**BEYOND THE ANCESTRAL TROPES: SELF-DEFINITION AND HERITAGE IN PAULE  
MARSHALL'S *PRAISESONG FOR THE WIDOW* AND EDWIDGE DANTICAT'S *BREATH,  
EYES, MEMORY***

**UWAKWEH** Pauline Ada  
English Department  
North Carolina A & T State University  
Greensboro, North Carolina, U.S.A  
[pauwakwe@ncat.edu](mailto:pauwakwe@ncat.edu)

**Abstract**

Self-definition and heritage are two paramount and recurring themes in literature of the African Diaspora. The paper explores the import of these themes through the literary tropes in Paule Marshall's *Praisesong for the Widow* (1983) and Edwidge Danticat's, *Breath, Eyes, Memory* (1994). Both female writers draw from a similar Caribbean oral tradition and landscape and use tropes with evident African root in their discourse on identity and heritage. However, Marshall and Danticat differ in their use of tropes for mapping the protagonists' quest for self-definition and heritage. In this study, ancestral tropes are conceived as artefacts or elements of African cultural continuity in Diaspora oral tradition, such as myth, folklore, storytelling, and ancestral presences, like elders, sages, grandmothers, that serve as seers or moral guides for the protagonists. As a concept for articulating themes in the two novels, ancestral tropes provide critical value as crucial sites for mediating and interrogating identity, gender, and contemporary socio-political issues. The paper argues that the prevalence of these tropes in Marshall's and Danticat's narratives demonstrates the importance of African cultural artefacts in defining the dynamics of identity and heritage in the African diaspora. Relevant theoretical perspectives on African Diaspora culture and literature will foreground the discussions on heritage in these important novels.

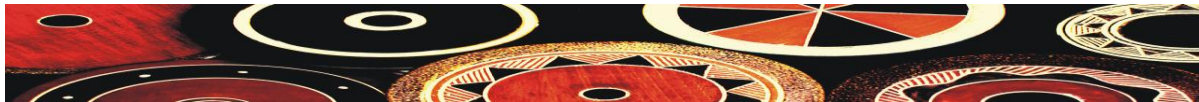


## TIMELESS VOCATION: THE PRACTICE OF INDIGENOUS AFRICAN MEDICINE IN KANO

WADA, Muhammad  
Department of History,  
Bayero University Kano,  
Kano  
[muuwada@gmail.com](mailto:muuwada@gmail.com)

### Abstract

The practice of indigenous African medicine has been of great antiquity in Kano. In fact Traditional or Indigenous African Medicine was firstly used by the people of this part of the world in tackling the problems of diseases and illnesses before their contact with Islamic world in the 14<sup>th</sup> century and the Europeans at the beginning of the 20<sup>th</sup> century. Rooted in environment and cosmology of the people, it remained for centuries the only medicine patronized by patients. People relied heavily on the services provided by the practitioners of Indigenous African Medicine because of their ability to cure and heal numerous organic and inorganic illnesses. Indigenous African Medicine continued to hold sway despite Kano's long contact with Islam and the success recorded in establishing an Emirate government in the area after the Sokoto Jihad of the 19<sup>th</sup> century. The influence of Indigenous African Medicine in the health sector of Kano remained significant, in fact, it continued to co-exist and compete with other forms of medicine. The age long Indigenous African Medicine was therefore an important force to be reckoned with, because of the important role it played in satisfying the health needs of teeming patients of Kano notwithstanding the competition it faced from other forms of medicine. By using historical methodology which requires interaction with extant literature and oral sources, this paper gives an account of the history of indigenous African medicine in Kano and the resilient of its practitioners to preserve it despite many challenges.





## IN SEARCH OF HOME: AFRICA AND THE EUROPEAN “MIGRANT CRISIS”

**YACOB-HALISO**, Olajumoke and **IYANDAIYANDA**, Rachael O.

Department of Political Science and Public Administration,

Babcock University

Ilisan-Remo, Ogun State, Nigeria

[yacob-halisoo@babcock.edu.ng](mailto:yacob-halisoo@babcock.edu.ng), [jumoyin@yahoo.co.uk](mailto:jumoyin@yahoo.co.uk), [roiyaanda@gmail.com](mailto:roiyaanda@gmail.com)

### Abstract

How do shifting perceptions of “home” in Africa account for the rising outflow of migrants to Europe, and in what ways do the responses of African governments either exacerbate or abate the problem? Recently, world media headlines have been fixated on African migrants making “desperate journeys” to enter Europe seeking better opportunities. This reality persists even as the headlines have shifted, now focusing on the crisis provoked by the large efflux of mainly Syrian refugees fleeing war in their home country and entering European border countries that are reluctant at best to accept them and provide them solutions. Whereas home was defined traditionally by many Africans as the place of birth or of kinship ties, or of continuous residence, and which holds emotional attachments of memory, nostalgia and rootedness, these ideals are shifting as “home” is being re-defined in more pragmatic, even instrumental terms, primarily in relation to the capacity of individuals to achieve their full potentials. This paper explores the variegated aspects of this dynamic in relation to the factors that determine the out-migration of Africans to Europe, and in relation to the responses of Africans and African governments to the challenge. Drawing on secondary sources of information, while utilising a constructivist perspective, this paper explores how the construction of new notions of home by Africans can attenuate the so-called migrant crisis and provoke new solutions to the problem.

**Keywords:** Home, Migrant, Refugees, Africa, Europe



## ASSESSMENT OF RELEVANCE OF TRADITIONAL MEDICINE AMONG NIGERIANS IN NORTH CENTRAL

**YUSUF** Hauwa'u Evelyn  
Department of Sociology  
Kaduna State University  
[eveadex@gmail.com](mailto:eveadex@gmail.com)

and

**YUSUF** Usman  
Department of Sociology  
Kaduna State University  
[usmanyusuf126@yahoo.com](mailto:usmanyusuf126@yahoo.com)

### **Abstract**

The importance or relevance of traditional medicine among many Nigerians cannot be over emphasized, especially those that value their ethnic and cultural affiliation than any other. There are available evidences that many Nigerians value the patronage of traditional (unorthodox) medicine than the orthodox medicine. This fact can partly be a reason why traditional medicine men/women are always roaming Nigerian streets on daily basis. The study assessed the level or relevance of traditional medicine among Nigerians in the north central geo-political zone. Using simple random sampling, twenty (20) adult respondents were selected from state capitals of the states that make up north central which are Niger (Minna), Kwara (Ilorin), Benue (Makurdi), Kogi (Lokoja), Nasarawa (Lafia) and Abuja (Amac). A total number of one hundred and twenty (120) questionnaires were distributed and all were fully recovered. The findings revealed a high rate of preference for traditional medicine over orthodox. Majority patronize traditional medicine largely due to finance as it is considered cheaper than the orthodox medicine and they also believed that the traditional medicine is more effective. The implication of the findings is that a typical Nigerian in north central value traditional medicine more than any other means of seeking medication therefore, there is need to educate or enlighten Nigerians on some dangers associated with patronage of unorthodox medicine since such medicines are not subject to scientific or laboratory scrutiny.

**Keywords:** RELEVANCE, TRADITIONAL AND MEDICINE



## THE ROLE OF FAMILY IN THE CONTINUATION OF HUMANITY

YUSUF Usman and YUSUF, Hauwa'u Evelyn

Department of Sociology

Kaduna State University

Telephone:08033208445

[usmanyusuf126@yahoo.com](mailto:usmanyusuf126@yahoo.com), [eveadex@gmail.com](mailto:eveadex@gmail.com)

### Abstract

Many studies have been conducted on issues relating to family due to its importance in human societies. Without the family, there can never be continuation of human race. The family is a social institution which is present in every part of the globe and the engine room that sustain humanity. The major concern of this paper is to highlight some of the importance and changing structures of families in Nigeria using the functionalist perspective. In conclusion, this work stipulates that for humanity to continue there is need for family stability. Therefore, all hands must be no deck to ensure the stability of family wherever one finds him/herself.





**FOR INQUIRIES CONTACT:**

08053824965 Conference Chair  
08021199054 Conference Administrator  
08032226424 Program and Panels & Publication  
08178515492 Travels and Protocol  
07058564815 Accommodation and facilities  
08057736084 Health  
08050744580 Feeding





DESIGN AND GRAPHICS

**FYANKA** Graphics  
Elbonexx@gmail.com 2348032226424

