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EDUCATION ETHICS



ETHICS IN HIGHER EDUCATION

RELIGIONS AND TRADITIONS IN NIGERIA

3

OBIORA F. IKE / CHIDIEBERE ONYIA (Editors)

Globethics.net

Ethics in Higher Education

Religions and Traditions in Nigeria

Editors: Obiora Ike / Chidiebere Onyia

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TABLE OF CONTENTS

0 Preface 7

Obiora Ike & Chidiebere Onyia

1 Muhammad the Prophet of Peace: a Replica for the Attainment of Peace and Security in Nigeria 11

Abdulmumin Muhammad

2 Interreligious Dialogue for Community Peace Building: a Perspective on Youth Development in Africa 29

Michael Danladi

3 Between Knowledge and Spiritual Beliefs — An Examination of the Art of Bewitchment 47

Simeon C. Dimonye

4 Faith-Based Community Education Strategy for Good Governance and Sustainable Peace Building Process in Nigeria..... 85

Adamu Isah

5 Religion and Moral Education in Nigeria: Towards a Critical Ethical Intelligence..... 105

Ejikemeuwa J. O. Ndubisi

6 Critique of Realist Diplomacy as a Deterrorization Apparatus: Ideological and Ethical Dimensions 121

Bartholomew Nnaemedo

7 Students' Achievements Shaped by Students' Participation in Test Constructions..... 149

Nkechi Egenti, Jonas Ejike Uroko

8 Leadership and Higher Education in Nigeria: The Philosophical Nexus..... 167

Gregory Emeka Chinweuba , Ikechukwu Kingsley Onah

List of Contributors 189

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PREFACE

Obiora Ike[1] *& Chidiebere Onyia*[2]

The book you have in your hands is the result of an international conference organised by Globethics.net with the leadership of the University of Nigeria Nsukka, from 23-25 November 2016, on managing and teaching ethics within higher education institutions. The focus on traditions, religions and cultures as vehicles for collaboration and co-existence in plural societies gained great attention for the participants as this is a topic of vast significance in the global context.

This second volume[3] of the two book production published by Globethics.net contains essays, papers and researched articles by colleagues and teachers towards deepening the use of traditional reasoning as instruments for education for students and teachers. This is what this volume transmits to the readers, namely the power of traditions.

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[3] Cf. Obiora Ike / Chidiebere Onyia (Eds.), *Ethics in Higher Education Foundation for Sustainable Developmen*t, Globethics.net Education Ethics Series No. 2, Geneva: Globethics.net, 2018. ISBN 978-2-88931-216-0; read online: http://www.globethics.net/education-ethics

Indeed, the potentials of religious and cultural traditions to transmit values, ethics, history, character, educational principles, wisdom and knowledge was one of the outcomes of that great conference.

In African traditions stories are told with wise sayings, proverbs, songs and poetry to mention but a few. In March 2018 *The New York Times* published a well-known African tale[4] entitled 'Find My Turkey', albeit from the Bedouin worldview it bears repetition in this context. The story goes:

> 'Many years ago, a Bedouin chief discovered one day that his favourite turkey had been stolen. He called his sons together and told them: "Boys, we are in great danger now. My turkey has been stolen — find my turkey." His boys just laughed and said, "Father, what do you need that turkey for?" And they ignored him.
>
> A few weeks later the Bedouin chief's camel was stolen. His sons went to him and said: "Father, our camel has been stolen. What should we do?" And the chief answered: "Find me my turkey".
>
> A few weeks later the chief's horse was stolen, and again his sons asked what they should do. "Find my turkey" the chief said.
>
> Finally, a few weeks later his daughter was abducted, at which point he gathered his sons and told them: "It's all because of the turkey! When they saw that they could take my turkey, we lost everything."'

This story clearly demonstrates the current situation humankind face everywhere. We wonder about how we got to the present global crisis in terms of the various horrendous gaps which harm people in public

[4] 'What Trump and Putin Have in Common' by Thomas L. Friedman. Available at: www.nytimes.com/2018/03/20/opinion/donald-trump-vladimir-putin-turkey.html.

and private conduct. Experts say that 'the quality of global democracy is in rapid decline'; that fraud and economics related crimes grow unabated and that the rise in abuse of humans by fellow humans despite all the laws, conventions, treaties, constitutions continue at this time and age.

'Find My Turkey' is wise invitation to start early in our ethics teaching and practice. This is why the focus by Globethics.net on ethics in higher education needs the support of all - policy makers, administrators and teachers, society, businesses, students, and the entire stakeholders in higher education.

The implied thesis is correct, namely that ethics is critical for our world and provides the answers to many of our problems.

Teachers need to teach the young that there is truth and ethically accepted codes of conduct, not just subjective opinions. For when truth and ethical conduct are denied, what do we make of the human reason that has ability to think and process the notion that one 'ought' to do something — knowing the right thing and doing it?

'Find My Turkey' is an invitation to turn the tide of unethical practices spreading like a cancer in virtually all countries, systems and cultures. When we allow the first and smaller vices to proceed, the larger ones follow. And sometimes, it might be too late to stop it.

Today humanity is ashamed of its inability to respect and defend human life, protect human dignity and promote the welfare of all. The lack of responsibility and values-driven leadership in local, national and international contexts bear the clear evidence of failure. It is not however the systems that first failed. What failed first is the character and ethical principles of the human agents. Managing and teaching ethics at all levels assumes therefore the dimensions of the search for the Turkey that first got lost. 'Find My Turkey' is a metaphor for our common challenge and opportunity to insist on ethics being integrated in higher Education disciplines, in governance and policies and in the

classroom. The outcome for a better society of values- driven leaders for tomorrow is predicted.

1

MUHAMMAD THE PROPHET OF PEACE: A REPLICA FOR THE ATTAINMENT OF PEACE AND SECURITY IN NIGERIA

Abdulmumin Muhammad[5]

Abstract

Human soul today has lost its sacredness. Peace and security breaches seem to be on the rise in our contemporary societies. The issues of peace and security, which represent the fundamental principles that guarantees the progress and development in a nation, is one that should motivate serious concern from all and sundry. The personality of the Prophet Muhammad (S. A. W.) can be perceived from multi-various perspectives. Today there is the need for writers to pay attention to what will bring peace not only within one's country but the world in general. It is against this backdrop that, the paper examines the attitude of the Prophet of Islam, Muhammad, to the issue of peace and security. It detects that, the moral philosophy of the Qur'an as exemplified by Prophet Muhammad's easy-going disposition and temperament, are essential elements required in establishing a peaceful and democratic

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society as it plays a vital role in the general well-being and development of heterogeneous community of Madinah. It highlights that the Nigerian nation, can borrow a leaf from the splendid character of Muhammad against all odds, to combat and get through the current insecurity challenges, and also provides some useful recommendations. Both primary and secondary data collections in Islam were used to conduct the research.

Keywords: Security, Peace, Qur'anic Worldview, Replica.

1.1 Introduction

Human life today has lost its purity. All sophisticated societies including Nigeria accepted the responsibility of providing security for its citizens through the establishment of various security outfits. The Armed Forces, the Police, Department of State Services, the Intelligence Community, the Fire Service to mention but a few, are all security agencies saddled with the legitimate tasks to guaranteeing security of lives and property within the territorial boundaries of Nigeria and possibly to prevent internal and external aggressions. The use of suicide attacks on civilian population presents a pattern that is typical of international terrorists that is alien to Nigeria.

Nigeria is a multi-religious country in which an individual is free to embrace and practice whatever religion he/she wishes without interference of the Government, as long as that religion does not involve any illegal practice or mischief which can disrupt national peace and security.

It is evident that, security threat prevalent in the modern sophisticated world could be attributed to misapplication and misrepresentation of religious teachings which is an indispensable institution for the preservation of ethical ideals and social interaction. Islam by its very nature and experience is a very strong force, which controls the minds of uncountable individuals in a community and motivates them into action. Hence, the attitude of Muhammad (S. A. W.) when understood and practiced properly has the potentials of contributing meaningfully to the growth and development of the community. Islam and peace are synonymous because Islam as a concept is translated as peace. One of Allah's names is '*As-Salam*' peace, the concluding word of the five daily prayers is peace and the literal meaning of the adjective 'Muslim' in a sense is peaceful.

The personality of the Prophet Muhammad can be perceived from multi-various perspectives depending on the angle from which one is

viewing him and, of course, the area which one prefers to emphasize especially at a given circumstance. Today there is the need for writers to pay attention to what will bring peace not only within one's country but in the world generally. It is, therefore, appropriate for us to examine the attitude of the Prophet of Islam, Muhammad, in relation to the concept of peace. This paper is structured into six segments: the first part provides an introduction to the paper; the second part presents a brief overview of security threats in Nigeria; the third part illustrates the definition of terms: security and peace; the forth part focuses on the moral and ethical worldview of the Qur'an on peace and security; the fifth part highlights the role of Muhammad in peace building and the sixth finally concludes the paper with some recommendations.

1.2 Security Threats in Nigeria: Boko Haram in Focus

Nigeria is a country in West Africa. It evolved as an independent nation state from the British colonial rule on October 1, 1960 following its amalgamation of three independent protectorates in 1914. Achebe (2012) writes that 'on amalgamation, Christians—Muslims and animists alike were held together by a delicate, with a population slightly above 170 million people. Nigeria is the biggest black nation in the world. Nigeria is endowed with huge human and natural resources with potentials to emerge as one of the developed nations in the world. Commenting on natural resources in Nigeria, Fatubarin (2010) lists some of those resources to include; petroleum—the black gold, natural gas, arable and, extensive hydro power and different types of solid minerals such as iron ore, gold, tin, columbite, coal, limestone, lead and zinc. Nigeria is also rich in diverse agricultural products, in form of cash crops, food crops, livestock species, fishes and forestry resources. The paradoxical and negative indices in Nigeria indicates troubling scenario when compared with other nations of the world.

Boko Haram (BH) is a dangerous and complex organization which views itself as fighting a holy war against the Nigerian state. BH has been a persistent threat to the Nigerian environment, having pursued escalating campaigns of violence since 2010. BH is by its nature a secretive group, and accurate reporting on its activities is lacking. Some reports suggest that the group was first formed in the 1990s under various names (Aghedo & Osumah, 2012). In 2003 and 2004, a herald to BH attacked police and government targets in northern Nigeria (Onuoha, 2012). In late 2004, the leftovers of the group began to consolidate under the leadership of Ustaz Mohammed Yusuf into what is now recognized as BH (Cook, 2011). Yusuf was a long-term Islamic activist, who promoted strict adherence to Islam and fostered a rejectionist group ideology (Onuoha, 2012). In July 2009, the group engaged in violent rioting that spread across northeast Nigeria and left 800 people dead, including Yusuf (Adesoji, 2010; Onapajo & Uzodike, 2012). After a year-long period of inactivity the group became active again (Cook, 2011), and since late 2010 has been engaged in more frequent and destructive violence. The Hausa name Boko Haram has become popularized, but the group calls itself by the Arabic name Jama'atu Ahlis Sunnah Lidda'awati wal-Jihad (people committed to the propagation of the Sunnah and Jihad; Onuoha, 2012). The Boko Haram nickname, broadly conveying 'Western civilisation is forbidden', was evidently conferred by outside observers in an attempt to capture the group's anti-Western ideology (Onuoha, 2012; Waldek & Jayasekara, 2011). Modern Nigeria is overwhelmed by prevalent problems of corruption, poverty and political dissatisfaction, which are particularly prevalent in the northern states where the dominant religion is Islam (Lewis, 2011). Onapajo and Uzodike (2012) suggest that this creates a social climate in which displeased young men in the region are open to the radical solutions preached by BH. The group seemingly blames the corrupting influence of Western civilization for Nigeria's problems, and

advocates radical Islam as the panacea. However, (Aghedo & Osumah, 2012) have also suggested that northern politicians have encouraged and exploited BH's Islamist and anti-Christian agenda for political gain. The emergence of BH was driven by this convergence of enabling factors, religious ideology, and underlying socioeconomic and political grievances and in turn hindered developments in North East Nigeria and the North at large.

Hence, the pronounced security challenges which occurred in Nigeria from 1980 are as follows: Maitatsine religious crises in Kano, Yola and Funtua in 1990 and the Zango Kataf and Kafanchan crises. With the coming back of democracy in 1999, there were series of Shari'ah conflicts especially in Kaduna (2001), Kano ethno-religious reaction to US attacks on Afghanistan to mention but a few. These situations have eventually constituted a threat to peace and security in Nigeria.

1.3 Definition of the Terms: Peace and Security

For proper understanding of the subject matter in this paper, definitions of some terms are required. These are: peace and security. The Merriam Webster Dictionary states that peace means 'a situation where there is no war or fighting: an arrangement to end a war: situation in which you are not annoyed by noise or other people, a state when you are calm and have no worries (Michael R, 2006). Peace and security are inseparable due to the fact that, one cannot have peace where there is no security and vice versa. Subsequently, the question also arises: what is security? The same Dictionary partly describes security as 'a state of tranquillity or quiet: freedom from civil disturbance and state of security or order within a community provided by law or custom. It is also defined as a state of freedom from apprehension with confidence of society, freedom from all forms of danger and threats in life, freedom to practice a religion; freedom to earn a living without a risk; a guarantee

of family safety with the ability to acquire knowledge and discharge duties and obligations (Keffi Journal of Religion, Vol. 3, 2013, p. 3). Peace/security however is a state of lack of threat to, and in the society (Oloyede, 2006). Another way of understanding this definition is to consider security as a complete situation of peace. The central word in this definition is peace. This peace is the message of Muhammad, the Prophet of Islam.

1.4 The Moral and Ethical Worldview of the Qur'an on Peace and Security

To make man appreciate the value of peace, and to inculcate its spirit, the Qur'an first mentions that one of the ninety nine names of Allah is Al-Salam i.e. 'peace' (Qur'an 59: 23). Allah's abode is peace and He invites men to the abode of peace (Qur'an 10: 25). Abode of peace is the reward for those who take Allah's way (Qur'an 6: 127), Greeting in paradise is of course, Salam, that is peace. Muslims have been taught to cultivate the habit of greeting each other on the earth using the word, Salam. The prophet said:

> 'None of you will enter paradise till you accept faith and your faith will not be completed till you have good feelings for one another. Should I not tell you something which may promote brotherly feelings amongst you? They said, Yes Oh Messenger of Allah! Spread Salam (peace) amongst you, that is greetings and salutations.' (Sahih al-Muslim Hadith no. 203)

The teaching of Muhammad on security is centred on the Qur'ãn concept of peace. Islam teaches that man should maintain peace with Allah, his Creator and sustainer. He should also maintain peace with fellow men as well as other creatures that he may come in contact with. This is in essence, is part of his responsibility as 'Khalifat Allah' (Vicegerent of Allah) on earth (Qur'ãn 2: 30). The Qur'an teaches

freedom of religious worship and tolerance. Thus, he who forces or intimidates anybody to become a Muslim is guilty of a great sin because this action is against the express teaching of Qur'an which says: There should be no compulsion in religion. (Qur'an 2: 256)

Islam does not sanction forcing people to convert to it because of its recognition of the tolerance free-will bestowed on us to choose what to do and how to do it. The Qur'an affirms in at least four verses that there is no power on earth that can make us see things the same way (Qur'an 6: 108). It is in the light of this fact that Muslims are enjoined to be well-mannered, patient and open-minded when inviting others to their religion (Qur'ãn10: 100).The Qur'an enjoins on Muslims to be fair, just and sympathetic with people of other faiths. They should extend hands of friendliness and cordiality to people of other religion. Under no circumstances should they begin hostilities against them either for spiritual or mundane motives. They should appreciate their point of view and reason them out of their un-Islamic views with convincing argument not foul language so as not to arouse anger and attack (Qur'an 6: 108). It is only when they rise against Muslims that the latter are allowed to protect and defend themselves. (Qur'an 2: 190). Even in such a situation, it should be upper-most in the Muslims' mind to find ways of bringing about peace as soon as possible. Those who do not practically take part in the hostility should not be made to suffer at all (Qur'an 60: 8– 9)

(Qur'an 5: 6) states that, the food of the people of the book (Christian and Jews) is lawful for the Muslim to eat. Likewise is the food of the Muslims lawful for them too. This Qur'an provision encourages mutual trust, understanding, peace and love between the Muslims and other people of the book. The Qur'an also enjoins on the Muslims to invite people of the book for discussion whereby they will jointly consider issues that are common to both of them and emphasize

on such so that peace and cordiality will reign in the world. (Qur'an 3: 64)

> 'In fact, throughout the Qur'an peace could be said to be one of the themes that occupy centrality of the message. It has been mentioned so often in various verses. For example Qur'an 6: 54,24: 61, 59: 23, 10: 25, 39: 73, 25: 63, and 28: 56. According to Qur'anic scientist and exegetist, constant mentioning of a thing is an indication of its importance. Islamic faith strives to strengthen the links connecting the non-Muslims with Muslims by encouraging the latter to pay visits to the former and even eat their food which is the custom of close relationship.' (Q 60: 8)

This act of kindness towards non-Muslims was practically exercised by the Prophet Muhammad.

1.5 Muhammad the Prophet of Peace: A Model to Nigerian Nation

For Muslims, Prophet Muhammad is the last in the series of 124,000 Prophets who were sent by Allah for guidance to humanity. At the age of forty, he received revelation from Allah as a Prophet and a Messenger to the last generations of mankind. People associated with him, believed in him because he was known to be truthful and trustworthy; hence they nicknamed him Al-amin (the trustworthy). Despite this, many people disbelieved him especially when he called the Makkans to abandon the 360 idols worshipped in Ka'aba and worship Allah alone. This led to several persecutions against him and his associates by the Makkan authority. M.C Ali (1977) elucidates on this as follows:

> 'Not only were the early Muslims persecuted for renouncing the pagan religion and obtaining converts to the monotheistic religion of Muhammad, but they were also tortured and otherwise ill-treated to induce them to return to the religion which they

> have forsaken. The persecution seems to have been so great that Muhammad was compelled to recognize those of his followers, who by force and cruelty were inwardly steadfast in their belief of the one true God, as true Muslims.'

As a result of the too much maltreatment, the Prophet sought refuge with Abyssinia leader against oppression, trials, and suffering, so as to allow peace to reign. The Makkans were determined to uproot Islam and compel Muslims to return to the worship of idols. Hence they adopted another tactics of excommunicating the Muslims. A social and civil ban was placed on them whereby they would neither inter-marry with the proscribed, nor sell to or buy from them anything as such life in Makkah became unbearable. Muhammad sought refuge in a nearby town, Ta'if. This was turned down while he was chased out of the place with stones. He returned to Makkah rejected and dejected. Thereafter, he turned to Yathrib, later known as Madinah, for protection which was granted. As he was planning to migrate there, the Makkans knew of this and plotted against him. (Ali S.A 1979, p132)

Muslims are divinely commanded not to be aggressive and yet should not condone terrorism (Abdulati, 1997). Islamic ideal of dialogue was demonstrated by the Prophet Muhammad's leadership in the pluralistic community in Madinah. The Prophet faced intense, complex and disintegrated community as described by Shehu (2009). The distinctive groups were the idolaters, the people of the Book and Muslims which had sub-component division of the believers and hypocrites. These groups were brought together with defined rights and freedom under the constitution of Madinah to enhance national security and constitutionalism (Baderin 2000).

Freedom of religion and lawful association were entrenched in the constitution of Madinah. It embraced all citizenry on the basis of equality regardless of their religious affinity or disparity (Bidmos, 2006) Thus, the Jews and Christians were involved in the process of peaceful

dialogue and recognized as good neighbours in the medieval community of Madinah. The Holy Qur'an provides methodological guidelines for dialogue:

> 'Say O people of the Book! Come to common terms as between us and you; that we worship none but Allah; that we associate no partners with Him: that we erect not, from, among ourselves, lords and patrons other than Allah' (Qur'an 3: 64).

The Bible also clearly supports peaceful co-existence with non-Christian members of their society in the following verses; Matt 5: 17, Matt 22: 40 and John 14: 16. He performed a noble role when he reached Madinah by bringing the quarrelling Khazraj and the Aws tribes together. While defending himself, he did not focus his mind on destroying his enemy without giving peace a chance. In 628CE, the Prophet left Madinah with about 1,400 unarmed men for Makkah for the purpose of performing lesser Hajj (Umrah) but was deprived entry. Suhay Amr was delegated by Makkans to discuss with him, which ended in a treaty. The pact concluded between the Muslim and the Quraish provided that:

> 'Both the parties would observe a ten year truce so that—men might live in peace and that no party would lift its hand against the other during the period, and that if anyone from the Quraish came over to the Apostle without obtaining the permission of his guardian he would be returned to them, but if anyone of those with the Apostle escaped, to the Quraish, they would be bound to return.' (Ibid)

Commenting on the above treaty Ali (1979) says:

> 'The attitude of peace and amicableness displayed by the Apostle of Allah on this occasion, demonstrated his exemplary patience

> and moderation, and it impressed the tribes which joined the faith of Islam after the treaty.'

In 630 CE Quraysh violated the treaty and the Prophet matched on them with 10,000 soldiers when the Prophet eventually entered Makkah triumphantly. He did not punish the people for throwing him into self-exile, for waging war against him in order to force him back into his their religion. He did not avenge the sufferings impose on him, rather he treated them magnanimously. This shows that he was naturally peaceful. And he aimed to attain peace by not going for war. His magnanimity is a great lesson to the Nigeria state in particular and to the whole world in general. This amazing act impressed the Makkans greatly and they embraced Islam willingly in thousands.

In fact, for over 1400 years ago, the entire Arab witnessed a complete transformation with the birth of Prophet Muhammad who is now forgotten? Arabia was more chaotic and violent and un-peaceful than what the entire world is witnessing today. Yet, through the spirit of Qur'anic teachings as exemplified by the Prophet of Islam, it was transformed 'without' shedding of any innocent blood! Could this be a miracle?

Even when the Prophet engaged in a defensive jihad, he had a standard instruction regarding non-combatants and also the environment for the purpose of maintaining peace:

- Do not violate treaties
- Do not kill an old person or a child or a woman…

Abdullah bin Amr bin Al-'as (May Allah be pleased with him) reported that, the Prophet said: 'of the major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath intentionally' (Abu Herald 1972, p 13). Jabir reported that we were with the Apostle of Allah at Dhat-Raqa'i, we got to a fresh tree with good shades and we reserved it for the prophet. One of the polytheists came

while the sword of the prophet was hung in a tree. He cut him unaware and said: 'Are you not scared of me?' The Prophet replied, 'No.' He asked 'who then will save you from me killing you?' 'Allah': the Prophet replied. Then the sword fell from his hand and the Prophet picked it and put it to him and asked who will save you from me? He told the prophet that, 'Be an ideal man in the possession of power' He asked him to testify that nobody deserves to be worshipped but Allah and that I am Allah's Apostle, he replied him 'No, but I pledged to you that I will not fight you nor shall I support any group of people to fight you.' The Prophet Muhammad allowed him to go. The man went to his people and said 'I come to you from the best of mankind.' (Ambali, 2013).

One of the halt enemies of Islam was Abu Lahab's wife, who used to tie bundles of thorns with ropes of twisted palm-leaf fibre and then, dropped it on the path which the Prophet passes through to the mosque in order to cause him bodily injury. Unfortunately she felt sick one day, and was unable to perpetrate her evil deed, when the prophet came to know of the sickness, he paid her a courtesy visit and sympathized with her. Despite that, she desisted not to retreat from her scorching act and was consequently cursed by Allah (see Q 111).Therefore, this kind of cordial atmospheric condition needs to be retained between the Muslims and non-Muslims.

1.6 Conclusion and Recommendations

Peace building or security in Islam is very fundamental because, it is the basis of Islamic law (Shari'ah). The primary function of Shari'ah is the security of life, property, progeny, intellect, religion and honour, any act that threatens the security of any of these, is seriously condemned in Islam. (Q17: 33). Therefore, security in Islam covers all human facets on earth and goes beyond the protection of the physique and wealth. It is on record that, the success of Muhammad in transforming and achieving

peace and security in Arabia and its environs was through the teaching of Qur'an, a book which balances between individual needs, social and collective concerns. It has a balance action plans well documented and has a clear principles that are suitable for all times and places with a universal outlook and brotherhood free from racism, ethnicity and a clear and practical vision for success and happiness in this world and the hereafter. The affliction of penalty for alcoholism, adultery, theft, rebellion, false allegations etc. is the Islamic symbolic form of check and balances for security and peace building in any Islamic state, the praise worth characters admonished by Islam and the noble virtues such as kind neighbourliness, forgiveness, humility, ideal dressing code, lowering one's gaze, modesty, caring for others, greeting of peace, among others, are the Islamic traditional gestures which every Muslim must meticulously observe in order to articulate peaceful co-existence and security in our society. In the light of the foregoing analysis, this paper concisely maintained that, peace can only be obtained if humanity submits to Allah in faith and practice. The closer a community is to the laws of Allah, the more peaceful it becomes. The Qur'an (chapter 16: 112) told us in parable saying;

> 'Allah puts forward the example of a township (Makkah) that dwelt secure and well contented; its provision coming to it in abundance from every place, but its people denied the favour of Allah (with ungratefulness).So Allah taste it with extreme hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad which they (its people) used to do.'

From the foregoing discussion, it is clearly seen that Qur'an is an essential tool which could be used to resolve crises in Nigeria if properly employed. The Islamic system of government and its plan on peace and security is thus considered the world's first major outing succeeded in history. The life of Prophet Muhammad is also a demonstration of peaceful co-existence as practical exemplification of the Qur'an.

Undoubtedly Muhammad is a prophet of peace, he stood for peace, preached peace, lived in peace and passed away in peace. He was forced to take up arms against his persecutors to defend himself and society's oppressors whom he defeated and yet treated them magnanimously. This is clearly a noble example which deserved to be emulated. Nigeria needs peace today probably more than before. If man allows the precepts of the Qur'an and its Prophet to govern his life, man would live in peace; based on the above facts, the paper recommends the following;

1. New focus on the divine as the only way out to salvation from the current security challenges by practicalizing the teachings of the Qur'an and emulating the examples of Muhammad through the exhibition of good behaviour as a means of making the country experience real peace and security.
2. There is need for all adherents of various religions to understand and tolerate one another for the purpose of achieving peaceful co-existence in Nigeria. In a situation of misunderstanding, it should be upper-most in the Muslim's mind to find ways and means of bringing about peace as soon as possible as taught by Islam.
3. In order to foster peace process among different religions in Nigeria, Islam allows media to be used to denounce violence on religious ground.
4. Freedom of religion should be guaranteed to all religious groups as clearly stated in the Nigeria constitution. This will enhance unity, peaceful co-existence, security of lives and property among Nigerians.
5. The Nigerian government can embrace peaceful dialogue with the aggrieved parties and ensure that the terms of agreement are implemented.
6. In order to maintain peace and security in Nigeria, the Qur'an instructs men to work and eat from what they earn, so idle youth

should be kept busy with entrepreneurship because an idle mind is the devil's house.

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2

INTERRELIGIOUS DIALOGUE FOR COMMUNITY PEACE BUILDING: A PERSPECTIVE ON YOUTH DEVELOPMENT IN AFRICA

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Abstract

This paper sets out to discuss the conceptual framework that embodied the main focus of this work namely *Dialogue, Interreligious Dialogue, Peace and Community Peace Building.* This is followed by a critical analysis and evaluation of the place of inter-religious dialogue in community peace building in Africa. Thereafter, an attempt is made by mirroring the discussion in relation to the Youths of Nigeria who constitute about 40% of the country's population. This is with the view to justifying their crucial place in inter-religious dialogue for peace building. Within the context of this discourse, the paper maintains the position that most crises and conflicts in Africa and Nigeria in particular, are not rooted in religious differences, but they do grow and

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spread on the soil of religion by way of drinking from the streams of ‘religious togga’ (whether ethnic, political, social or economic crises). That whether they wear the togga of religion or not, Interreligious Dialogue remains the most veritable platform for successful peace building in both pre-conflict and post-conflict regimes of peace building in Nigeria and Africa at large. The paper equally emphasizes on the need for organized and structured inter-religious youth programmes in our schools, campuses, and communities as a way of inculcating inter-religious values in them preparatory for their adulthood. The New Hybrid Model developed by the author would be presented for examination at the workshop for possible inputs.

2.1 Introduction

Theories and studies of stereotype inter-group relations in Africa reveal a characterization of conflicts of interests such as power play, social ego and group identity among others. In this structural context, inter-group communication takes place in a competitive manner where the strongest is most likely to prevail against the weaker. In this kind of inter-group competitive communication, the essence is for one group to assert its power of influence (socio political, religious or economic views) and forcing the disadvantaged group to live in a perpetual state of discrimination and fear.

This structural imbalance in inter-group relations has been largely responsible to the wide range of violent conflicts and across Africa due largely to discrimination, injustice and marginalization of one group by the other. The foot soldiers in the execution of these ill motivated practices are the youths of Africa who constitute over 40% of the population of the continent. Therefore, addressing these issues that generate conflicts and crises through alternative communication posture known as inter-religious dialogue becomes very pertinent in a continent eluded by peaceful co-existence. In the words of Kaigama (2007), 'what Africa needs now is peaceful co-existence that is built on justice, freedom and inclusiveness.' This cannot be achieved without the veritable platform of inter-religious dialogue with the youths playing active roles in the process. Herein lies the focus of this paper.

2.2 Conceptual Framework

To put in place the focus of this study in a perspective, it is pertinent to discuss some key variables embodied in the topic namely: dialogue, inter-religious dialogue, peace and community peace building.

2.2.1 Dialogue

The word '*Dialogue'* has its root from Greek '*Dia-logos'* which means *'through word'*. Over the years, it has come to denote a process that seeks to promote a better understanding of the '*other'* in such a way that mutual respect, understanding of the value of diversity and differences form the basis of communication. According to Lawrence (2016), dialogue is conversation among equals and power is not an acceptable aspect of the relationship. Dialogue therefore is a conversation on a subject between two or more persons with differing views, the primary purpose of which is for each participant to learn from each other. In the words of Cardinal Arinze, cited in Lisbon Declaration Report (1998: 106), the human person is dialogical whose whole life is marked by dialogue with God and with his fellow humans and with creation (Ref. Genesis 1: 27–28). In this sense, man deviated from the common norm of dialoguing and the result of which is conflict and upheavals. Therefore, when Africa returns to the path of dialogue, it is hoped that peace shall reign over the continent.

2.2.2 Interreligious Dialogue

The principle of dialoguing has found its way into the corridors of religious pluralism involving all religious sects, faiths and denominations as the greatest instrument of fostering inter-group understanding and cooperation for the greater good of our communities in Africa and the world at large. This is what has come to be known as Inter-religious Dialogue. Arguing in the same vein, Best (2007) views Inter-religious Dialogue as the making of two or more Religious Institutions become friendly again after they have quarrelled on account of misunderstanding.

Olagunju (in Journal of Social Science Vol. 2, No.1, 2013), sees inter-religious dialogue as globalization of religions. He argues that in view of its pluralistic environment in terms of cultures and peoples, it

nevertheless cherished interfaith dialogue on account of its inclusiveness.

From these perspectives, inter-religion is viewed as a process of promoting understanding through meaningful communication. Thus it breeds in, reconciliation and unity. This conceptualization brings to the fore, the question of meaningful communication. According to Abashi (2012), meaningful communication as enshrined in the framework of Inter-religious dialogue would involve the following ground-rules of engagement namely:

i. We engage in interreligious dialogue so that we can learn from each other, change and grow not so that we can force our views on others.
ii. Interreligious dialogue must be a two sided project both inter and intra. This implies that interreligious dialogue most be corporate in nature. In other words we come to the dialogue table as representative of our various sets, faiths or denominations so that the whole community eventually learn and change.
iii. In interreligious dialogue, all participants come with complete honesty and sincerity of purpose. A comprehensive road map and template must be well articulated in clear terms. Conversely all participants most equally believe in the sincerity and honesty of others.
iv. In interreligious dialogue, comparison of ideals verses practice or practice verses ideals is not encouraged. Rather, the framework is not to compare our ideals with our partner's practice, but our ideals with those of our partner's ideals and our practice with our partner's practice with the view to accepting our differences and our common grounds.
v. One other important element in the framework of interreligious dialogue is that each participant must define himself. For instance, who is a Christian? (Catholic or Protestant Christian?)

Who is a Muslim? Who is a Jew? Who is a Hindu? Providing answers to these basic questions can best be answered by the representatives of such faiths or sects. Therefore, it is mandatory that each dialogue partner defines what it means to be an authentic member of his or her own sect or religious group. However, as pointed out by a renowned apostle of interreligious dialogue, Panikkar (cited at url.httpwww.pcusa.org/pcusa/eir/dialo.htm). 'For the purposes of understanding each other, each dialogue participant will naturally be required to express for himself what he thinks is the meaning of the partner's expression of self'. This expression must be verifiable by critical thinkers and observers who are not involved in the process of interreligious dialogue. The rationale for this is to build in critical elements of validity and reliability rule in the expression. Participants in the interreligious dialogue most approach the corridor with open minds and without any form of hard and firm assumption to the points of disagreement. This is without prejudice to the tenacity of one's unique theological stand point. That in the face of differences, understanding each other's unique identity should be accorded respect, tolerance and integrity. Apparently, there is always the real point of disagreement which more often than not turns out to be different from the point of disagreement that was falsely assumed prior to the dialogue.

vi. Equality before the table is a critical element of the interreligious dialogue. Dialogue can only take place between and among equals. This is what the Vatican II puts it as *'par cum pari'*. For instance if the Muslim views the Christian as inferior or vice versa then there will be no interreligious dialogue. Therefore, if authentic interreligious dialogue between and amongst religious groups in Africa, in particular will create meaningful impact on

our youths for commenting peace building *'Equal with Equal'* must be part of the framework.

vii. Another key element of interreligious dialogue is the form in which its frame is constructed. It should take the form of an expanded horizon within the context of *'known to unknown'* principle. This framework posits that parties involved should approach first, those issues most likely to provide some common grounds, thereby establishing the basis of human trust. Then gradually as this personal trust deepens and expands, other thorny issues can be brought to the fore in a gradual process. The whole essence is to build trust amongst participants.

viii. Interreligious dialogue commences where all parties in the dialogue are self-critical of themselves and their religious doctrines and practices. Lack of such self-criticism might lead to the opinion that one's own religious practice already has all the correct answers. This kind of attitude makes dialogue not only uncomfortable but unsuccessful. The exercise becomes a futility.

ix. A meaningful and result oriented interreligious dialogue operates through three main phases.

In the first phase, we unlearn the misinformation about each other and begin to know each other as we truly are. As we move in the second phase, interreligious dialogue seeks to discern the values in the partner's faith and practice and makes effort to appropriate those values into his own tradition. At this stage both appreciate the religious values of each other. Now where there is this common appreciation of each other's religious practices with all the sensitivities, it leads to the next level of exploring realities, meaning and truth of which neither of them had the privilege of obtaining. Here the partners are brought face to face with the very new dimensions of reality, meaning and truth arising from the questions, insights and probing produced in the dialogue.

From the foregoing, interreligious dialogue goes beyond pluralism and proselytism in their usage. The inter-faith conference of metropolitan Washington in 1987 developed the principle of respect and legitimacy accorded to each of the faith communities that make up the inter-faith conference to come together, cooperate and dialogue in the enterprise of improving quality of life of such communities. Building of faith based communities should presuppose a sense of humility and respect for others. It is only in this way can they fall within the purview of interreligious dialogue, so long as the emphasis is shifted from conversion to understanding through conversation. That is the basis for their inclusion as instruments of peace building in the community.

Also, it is this critical element of value adds to quality of life and peaceful co-existence propagated by way of interreligious dialogue that Nigerian youths need to imbibe to bring about possible development in the country and at Africa at large.

2.3 Peace and Community Peace

People have the right to live and have their being in a state of conducive environment both within and amongst themselves. It is in this light that (Atu, 2014) conceive of peace as a state where there is no social evil and injustice such as killings, violence, hatred, marginalization etc. Kukah, (2015) collaborated on this when he asserts that peace is a condition when people live securely and freely with human rights. To Irarrazaval in Kanyandago, (2002: 41) ‘peace is when people feel mentally at peace.’ He went on to posit that in this state of peace, there is gender and caste equality, protection against violence, social inclusion and social justice. There is progress, development, trust and cooperation in the community. All of these conceptions further expound on the position that peace relates to the atmosphere of social cooperation, collaboration and friendship which help to foster understanding, togetherness, quality and symbiotic relations among the

people in a given community. That is why this author prefers to call it community peace or true peace.

This is in view of the fact that false peace exists. According, to Suberu (2003), false peace is a situation where peace is enforced by instilling fear in the people. The people of a community living in this state are said to be mentally edgy. As a result, there is high possibility for conflict or violence to re-occurrence in that community. In other words, a situation there is no direct violence but the people still suffer from indirect violence of social discrimination, inequality and systematic violence on women and children is referred to as negative community peace.

2.4 Community Peace Building

Peace building is the process of ending crises in our communities and marshalling out programmes of re-incorporating all members of the community into a united unified society. This position is collaborated by Eshun (cited in the Southern voices. Network Scholar, 2016), who views community peace building as a process of curtailing the crises environment to reduce conflicts drastically and to move beyond that with programmes of reconstruction, reconciliation and reintegration. It therefore involves the following:

1. Curtailing crises or conflict with the view to reducing them to the barest and management level.
2. Focusing on incorporating all members of the community through pragmatic programmes of reconciliation, reintegration and re-orientation.
3. Developing appropriate programmes of infrastructure, social rehabilitation and capacity building. This will also include rehabilitation of schools, churches or mosques, clinics, etc.

4. Developing and putting in place mechanism of peace sustainability by the community for peaceful co-existence.

From the foregoing, this writer holds the view that community peace building is a participatory process where people do not only experience peace mentally, but jointly enunciate and initiate social, economic, religious, political and civic programmes to address indices of inequality, human rights and power abuses, Youth restiveness, ethnicity and religious bigotry among others.

In this sense, every conceivable approach from civil society, religious leaders, youth and community stakeholders to promote social justice, peaceful co-existence, understanding building relationships etc. can be classified as community peace building. Critical in this process is interreligious dialogue as a veritable platform with the Nigerian Youths playing vital roles.

2.5 Interreligious Dialogue and Community Peace Building in Africa

It was Hans Kung, a Swiss Catholic theologian who argued that 'There will be no peace among the Nations without peace among the religious. There will be no peace among the religious, without dialogue among the religious.' (Mc Brien, 2000: 739).

The above argument underscores the imperative of interreligious dialogue in the task of community peace building in Africa and the world at large. In a similar vein, Arch. Bishop Kaigama (quoted in the Punch Newspaper of 9th April, 2011) reiterated the position that interreligious dialogue in Nigeria is a major platform that can unbundle the heart of rebellion poisoned by hatred and self-centreedness. He went on to posit that crises won't end even if you attach five soldiers to every Nigerian family. This of course further underscores the imperative of interreligious dialogue in community peace building particularly when

mirrored from the perspective of youth development and participation in Nigeria.

It has been argued that the African socio-cultural environment particularly presents a fertile ground for interreligious dialogue as a veritable tool for peace building.

According to Ferron (in Journal of Social Sciences Vol. 2 No. 6 of 2003), there is absolute religious tolerance among the people of Africa. He painted the picture of the Yorubas of Nigeria where you find the Yoruba Christian, Muslim and traditional worshipper staying under the same roof with each other practicing his or her religion and participates in each other's ceremonies like Christmas, Idir-Fitri, Obaship ritual ceremonies etc.

Similarly, the African core social values of communalism and social solidarity provide suitable soil for community peace building. This is because community projects, age grade-social activities especially among the youths are fertile grounds for youth involvement in this process.

The African family system where the extended family operates in consonance with the leadership of the clan and village provides a rallying point including the worship of the deity. Its corporate nature and leadership focus therefore provide good platform for interreligious dialogue for peace building in Africa.

The essence of interreligious dialogue in Africa according to Cardinal Arinze, (quoted in McBrien, 2000) is for peace. Therefore, in all forms of interreligious dialogue the youths must be seen to be actively involved and groomed for this role. This is the surest way for a crises and conflict free Nigeria.

In essence, all forms of interreligious dialogue for peace building must involve the youths either directly or indirectly as demonstrated below:

i. *Interreligious dialogue for life:* This is an unplanned and unstructured programme which takes place at micro level like the home, the ward or village etc. In special occasions such as naming and marriage ceremonies, youths of different faiths are invited to celebrate together. Exchange of gifts and visits from families of different religious background go a long way in fostering understanding and solidarity across religious divides. Peer group relationship is also built across religious divides. To enhance youth involvement in this interreligious dialogue for life, teachers, religious leaders, parents are to provide necessary impetus.

ii. *Social Dialogue:* Cardinal Arinze (Ibid) prefers to call it dialogue of action. This takes place where youths of different faiths and sects involve themselves in joint ventures and projects for the common good of the community such as repairing the village or ward road, clinic or school. Sometimes they are made to get involved in organizing extra lessons for their younger ones. This kind of venture helps to breed trust and understanding among the youths of various faiths. In Nigeria, we have seen Christians and Muslims working together to promote human rights, gender activities as well as eradication of diseases such as polio.

iii. *Dialogue of Experts:* This is a form of interreligious dialogue which involves experts from different religious and doctrinal fields in a non-competitive manner with the view to identifying areas of commonalities as they relate to peace building. This is very crucial for Nigerian Youths. They need to be involved in sharing doctrinal issues that do have direct bearing on peace building. The teaching of doctrines of faith must not be left in the hands of religious bigots and extremists who will only indoctrinate the youths in ways that are inimical to peaceful co-

existence. The case of Boko Haram in the North Eastern part of this country according to Sultan Maccido II in the Daily Trust Newspaper of 11th April, 2013 is a manifestation of this ugly trend.

iv. *Interreligious Dialogue of Experience:* This takes place during common prayers and joint intercessions. For instance we have the Parliament of World Religions which was initiated by religious leaders to promote dialogue among churches and other faiths. The last one was held in 2009 in Australia. Another bold step at promoting interreligious dialogue of experience was the World Day of prayer for peace initiated by Pope St. John Paul II in 1986 in Assisi. This sharing of experience has brought together different religious leaders around the world. It was held successfully in 1993, 2002 and 2016 in Assisi. The Emir of Kano, Sanusi II who was one of the Muslim delegates that attended the last one from Nigeria painted an enriched experience of brotherhood and understanding of other faiths (JNI News bulletin October, 2016). Although youth days are equally celebrated. It has not been an all-inclusive event in Nigeria where the youths of different sects and faiths come together for common issues of peace building. The Nigeria's Interreligious Council (NIREC) has been very crucial in breeding interreligious harmony and peace building in Nigeria. Again the Nigerian youths seem not to be actively involved.

v. *Dialogue of Intellectual Exchange:* This is an academic endeavour where joint research and seminars on the themes that cut across the global core values of religious and peace are undertaken and promoted. This includes issues of refugees, gender, youth development, unemployment and governance.

As a deliberate way of youth involvement, joint researches could be taken by students of different faiths in our Institutions of higher learning. Special sponsors for this kind of intellectual exchange programmes for our youths would go a long way in promoting understanding and peaceful co-existence among peoples of different faiths in Nigeria.

2.6 Challenges of Youth Development in Interreligious Dialogue for Peace Building in Nigeria

All the major religious in Nigeria—Christians, Muslims and Traditional Worshipers accept the position that the youths are the foot soldiers of violent crimes and conflicts. At the same time they can be National Assets for peace building in our communities.

NOUN (2013), posits that the success of any interreligious dialogue programme for peace building in Nigeria must involve the youths. To this end, he maintained the position that the Nigerian Youths must be groomed and equipped to perform this role. For this to be achieved, a number of obstacles have to be dislodged through deliberate policies and programmes.

a. Most Nigerian Youths of all the major religions namely Christianity, Islam and traditional religion lack deep knowledge of the religion they profess. They are equally deficient in the knowledge of other religions. Where there is lack of sufficient knowledge in either of this, it becomes difficult for them to appreciate other religions.
b. Fear of the unknown: Religion in Nigeria has always been used as an instrument of divide and rule so as to perpetuate injustice and selfishness among the citizens. As has been stated earlier, most of the violent conflicts and crises in Nigeria are not caused by religion. However, religion is been used to gain political, ethnic and social advantages over others. This means that some

derive maximum benefits from the perpetuation of such religious sentiments. Any attempt to dislodge this trend is normally met with high resistance. Our Nigerian youths who provide cheap labour in the perpetuation of these acts normally see such as gold mines. This is largely due to unemployment and economic hardship in the country.

c. Lack of theological and metaphysical language that can be employed to explain truth and logic. There are no common explanations to some metaphysical truths due largely to inequality in theological development. This trend lives our youths within the purview of theological and metaphysical contradictions.
d. The rise of independent preachers and ministries fuelled by unemployment opportunities for our youths have rendered them prone to all manner of fake spirituality without basic theological training and preparation towards deepening the faith they profess. A lot of these independent preachers are Nigerian youths who misinterpret the theological understanding of their faith while placing materialism as overriding objective.

2.7 Recommendations

In the light of these challenges, a number of recommendations are put forward which this presenter believes are very cardinal in adding value to interreligious dialogue. This is in consonance with the fact that it is a veritable platform for peace building in Nigeria particularly as it relates to youth development.

i. Government needs to formally institutionalize the Nigeria Interreligious Council (NIREC) with the necessary legislation. This will empower the Council to regulate all religious activities that are inimical to peace building and youth development in the

country. This is without prejudice to the secularity of the nation's religion practice.

ii. Within the context of (i) above, a special Secretariat under NIREC be created to coordinate interreligious dialogue and other inter faith activities among the youths.

iii. Code of Ethics for independent preachers and ministries should be developed as a policy document to guide such practices. Again NIREC should be guided by this policy document which they should be actively involved in its preparation.

iv. There should be an establishment of interreligious clubs and volunteer paramilitary organisations that cut cross all religious organisations and sects. This is with the view to providing leadership training and interreligious values. It is a departure from the existing practice where individual religious organisations and denominations do have their parochial volunteer paramilitary organisations such as Boys Brigade, Royal Ambassadors, Catholic Cadets, *JIBWIS* Cadets (*Kungiyan Agaji),* etc.

v. The Nigerian Youths should be actively involved in community peace building in their various localities both at homes and Campuses. The new hybrid breed model for community peace building developed by this author would be presented in this workshop for possible inclusion as a way of involving Nigerian Youths in peace building and interreligious dialogue. This document was pilot-tested in Jos in 2014 and is currently been use for peace building among Morwa and Ninzam Communities of Kaduna State by APUDI (a nongovernmental organisation).

2.8 Conclusion

This paper which focused on interreligious dialogue for community peace building as it relates to youth development in Nigeria made an

attempt at evaluating the conceptual frame work of the key variables that embodied the topic. These include among others: dialogue, interreligious dialogue, peace, community peace and peace building. Other associated and related minor concepts that were equally discussed within this presentation include: peace-making, peace keeping and conflict management. Thereafter, an attempt was made at examining the role of interreligious dialogue in community peace building in Africa. The discussion was then stepped down on the Nigerian Youths highlighting how they can be involved in the various forms of interreligious dialogue. Equally discussed in this paper are the various challenges the youths may face in the task of interreligious dialogue for peace building in Nigeria. Various recommendations where then presented as the way forward in adding value to interreligious dialogue for peace building in Nigeria.

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3

Between Knowledge and Spiritual Beliefs — An Examination of the Art of Bewitchment

Simeon C. Dimonye[7]

Abstract

The study examines the phenomenon and process of bewitchment. This is with the objective to deciphering the esoteric and occultist dynamics of the art. The study is largely limited to insights from the Bible and personal experiences as well as the findings of other scholars regarding the phenomenon. Thus, the study seeks to evaluate the reality of bewitchment. Expository and analytical methods are used with a radical philosophical approach. The research reveals that bewitchment is preponderant nowadays; that our daily life is to a large extent immersed in all manner of subtle bewitchments. The ontological fact about the art of bewitchment, it has been shown, is that bewitchment occurs when a soul is charmed away from its supernatural home unto a supernatural prison. In bewitchment the soul is held at attention, as if by magic. The study is very significant for healthy and effective interpersonal relationship and for self-improvement of individual persons in all its ramifications. It is hoped that this study will foster a positive change of

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attitude with regard to the subject matter which has been grossly misunderstood.

Key words: Witch, Wizard, Witchcraft, Bewitchment, Bewitcher, Bewitched, Spiritual Laws, God, Bible, Sin, Spell, Magic, Freewill, Holiness, Consciousness, Communication, Superstition, Mystical Cities, Contemplative, Disaster, Dominion, Stooge, Satan, Temptation of the Freewill, Culture of Death, Salvation, Redemption.

3.1 Introduction

A neighbour of mine boarded one of the notorious 'one-chance' vehicles in Onitsha during the Christmas period in 2010. He was taken to a tick forest where the strange evil men, 3 of them, in the vehicle held him for one week, casting some magic spell on him. He was later released in that spell-bound condition. Consequently, he went home, picked his ATM card and withdrew all the money in his bank account amounting to 2 million naira and brought it to them in the forest. He stayed with them further for four days. At the end, he went home disappointed having realized that he had been swindled into emptying his bank account. He had been bewitched. The man in question is a business man; bachelor. After the whole experience, he had to start life afresh. This paper simply tries to look into what happens exactly in such an experience as my neighbour had. Therefore, the work is an examination of the art of bewitchment and their implications on the spiritual, intellectual and social life of man.

3.2 Etymological Meanings

The verb 'bewitch', which entered the English lexicon in the 13th century, means either of the following: 1. Enchant somebody: to fascinate or be very desirable to somebody (often passive). E.g.: I was bewitched by his charm. 2. Cast supposed spell on somebody: to affect somebody or something using a supposed magic spell. The synonyms of spell from Thesaurus are as follows:

> *Bout:* Bout, interlude, stretch, session, time period, time, stretch of time, period, turn.
>
> *Incantation:* Incantation, curse, enchantment, hex, evil eye, invocation.
>
> *Influence:* Influence, fascination, thrall, glamour, enchantment, charm, bewitchment.

The Greek root of the verb (to bewitch) means 'to bend' or 'to change'. It connotes dislodging a person from his or her natural course or orientation in life. It entails moving something back and forth. The primary function of witchcraft is to bend what is straight, and make it crooked. Witches and wizards change and refashion things to conform to their wicked intention. Thus, bewitchment is an exercise in witchcraft. In modern English, witchcraft means manipulation using supernatural powers. D. K. Olukoya explains witchcraft in the following terms: 'Witchcraft therefore is the exercise of supernatural power by possessed persons, who are in league with the devil or evil spirit … Witchcraft also is the practice of magic, sorcery and occultism. It is cooperating with the devil and evil spirits to achieve some results … Witchcraft also entails using satanic instruments to cause problems in the lives of innocent men and women.'[8]

3.3 Historical Development of the Art of Bewitchment

Priest-magicians in ancient Egypt (which is the cradle of magic that has survived till today) used sorcery (i.e. witchcraft) to weaken (i.e. bewitch) their victims. This practice which was applied in almost all spheres of daily life in ancient Egypt involved rituals, incantations, enchantments, statues of bewitchment, objects of divination, images of deities, written texts, sacrifices, evocation of demons using the fumes of fresh blood for their manifestation, etc. The climax of the entire process was the total destruction of the victim. Claude Rilly explains that: 'the names and titles of the bewitched person are also inscribed on the clay

[8] 1. D. K. Olukoya, Overpowering Witchcraft (Lagos: MFM Press, 2010), 151, 159.

vases that were then broken in order to bring about the victim's ruin.'[9] This is based on the principle of sympathetic magic, which is the principle that if you destroy anything which is bound up with anybody by an identifying link that person also perishes.[10] Thus, the art of bewitchment usually necessitates the occultist use of any item that is associated with the victim. It could be his nail clippings, hairs, used sanitary pads, photographs, the sand, dusts, ground, the four elements (fire, water, earth, air), the astral elements (sun, moon, and stars), or through astral projections. Bewitchment is mainly applied to a victim at the time of transition (from lower status, to a higher status).

The one to be bewitched may be served (without his awareness) liquids that creep through human veins conditioning his consciousness and giving him power corresponding to what he is being 'tempted' to do (e.g.: the power to seduce). Or, he may be tricked to sit near a softly simmering cauldron, with its shimmering fumes gradually entering his system in order to get him imperceptibly bewitched accordingly—say, to appear beautiful. Or, he may well be tempted by (offered) the promise of release from fear; and, as soon as the person accepts the offer, his mind will be bewitched, and his senses ensnared resulting into the sweet intoxication of madness. In the same vein, a person to be bewitched can be similarly offered (tempted by) the promise of fame, glory, success, longevity, knowledge, mastery, etc. These offers and situations are charades; they may linger for a while, but must quickly fizzle out into nothingness afterwards, leaving the victim in worse condition.[11]

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[9] Claude Rilly, 'Witchcraft at the Louvre: Heka, Magic and Bewitchment in Ancient Egypt', from http://www.culturekiosque.com/art/exhibiti/rheheka.htm (accessed September 18, 2016).

[10] Aleister Crowley, *Moon Child*, (San Francisco: Samuel Weiser Inc., 1970 [1929]).

[11] Rodolphus Lestrange, 'The Subtle Science and Exact Art', from http://www.fictionalley.org/authors/after_the_rain/TSSAEA01a.html (accessed September 18, 2016).

All these nefarious activities are usually sponsored by close allies and relatives of the victim. They will pretend to rejoice over the achievement of the victim; yet, they are internally envious of him. 'Indeed, they plan to topple me. They take pleasure in telling lies; with their mouth they bless, but in their hearts they curse.' (Psalm 62: 5). The entire psalm 62 is, in fact, the prayer of a person in trouble always struggling and suffering violence in order to survive amidst surrounding witches and wizards. But, if he seeks the face of the Most High God and persists, soon, his prayer will become psalm 63. 'Bewitchment is a demonic process of oppressing the souls of the people: it is the demonic process of keeping people in the bondage of loneliness, hardship, poverty, lack, spiritual and physical barrenness e. t. c., without the knowledge of the source: and it keeps it (the failures and adverse conditions) going on so that the needed steps to alleviate the situation are never taken to deal with the affliction or its source.'[12]

3.3.1 Biblical Insights into the Phenomenon of Bewitchment

The art of bewitchment is so clandestine, supernatural and impenetrable that you may begin to think that it is divine. Yet, it is a mortal sin to bewitch. Hence, the Bible says 'Thou shalt not suffer a witch to live' (Exodus 22: 17). This biblical injunction has not called on us to stone a person known to be a witch to death as was the practice in the ancient time. It only tells us how fast the evil practice kills the soul (i.e.: the spiritual life) of the bewitcher and how anti-social the art of bewitchment is. For those who doubt whether witches exist or whether bewitchment is a reality, doubt no more! If such a thing does not exist, God could not have spoken about it as in the above passage.

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[12] Christ Liberty Restoration Ministries, 'Conquering Bewitchment', from http://christlibertyrestoration.org/cpt_sermons/conquering-bewitchment-2/ (accessed September 18, 2016).

The Bible further presents bewitchment as causing somebody to stray from the truth, from the right path evident to every sane mind. 'Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?' (Galatians 3: 1). The word of God lists witchcraft among similar mortal sins like idolatry, hatred, variance, emulations, wrath, strife, seditions, and heresies (See Galatians 5: 20). However, due to its magical character, only those who happen to have been victims can easily agree that such a thing exists. Thus, Norman Mailer, in his novel—*The Armies of the Night (*1968)—remarked that: 'it had taken him … three divorces and four wives to decide that some female phenomena could be explained by no hypothesis less thoroughgoing than the absolute existence of witches.'[13]

Witchcraft is continuous with superstition which is very common in this age of brazen lack of religious faith in God. From the Judaic-Christian demonological perspective, superstition embraces all non-Christian (hence, idolatrous) religious impulses among the baptized. In fact, it includes every idea, belief, and practice that offends the Divine Majesty. And all anti-Christian theories and practices (in other words, heresies) come under this category. You now see why heresies and other similar sins listed above are tributaries and contiguous to witchcraft.

Every superstitious observance connotes a contract with Satan. For the Bible says: 'He who is not with Me is against Me, and he who does not gather with me, scatters… For whoever is not against us is for us' (Luke 9: 50; Matthew 12: 26–30). In this passage, Jesus is giving us an important and simple tool for spiritual discernment—not to discern people, but to discern ideas and spirits. All we have to do is ask if the spirit or idea glorifies Jesus. If it does, it is good. If it does not, it is in rebellion against God and thus evil (i.e. witchcraft). So, when you notice

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[13] Norman Mailer, *The Armies of the Night: History as a Novel, the Novel as History*, (New York: New American Library, 1968), 93.

that an idea or practice is heretical or anti-Christian, and you are still persuaded by 'I do not know who or what' to engage in or associate yourself with it, know that you are definitely partnering with Satan, since the result you expect from such an involvement is not reasonably to be anticipated from God and from nature. You may justify it as 'blind' faith; but, the question is: is your faith, as a Christian, supposed to be blind when the Bible has expressly stated: 'For with you is the fountain of life; in your light we see light'? (Psalm 36: 10).

Thus, all deviations from the word of God imply the possibility of a pact with Satan. And this is 'taken to be the explanation for the witch's power over men's bodies and over natural forces—a power which was never doubted in popular belief. The witch as heretic and as evil doer was the enemy of the state, the individual, and of her own salvation.'[14] God formed (created) us by his word; hence, we are embodiments of the word of God. Therefore, any pursuit, practice, or idea that is against the word of God is invariably against us—destructive to us—because it is against whom we are: *embodiments of the word of God.* As a Christian, consider any such thing as your enemy; it is witchcraft.

A bewitched person goes about with the mystical sceptre of the wicked upon him which explains why he finds himself into evil from time to time (see Psalm 125: 3). This mystical sceptre is intended to lead the person into contact with persons, places, and things that will ultimately aid the actualization of the wicked person's desire upon him. The victim will not be conscious of this mystical sceptre following him about, but definitely its evil effects upon his life cannot be denied. In general, the person will become restless, confused and unsettled as long as the mystical sceptre of the enemy is upon him. Of course, since the mystical sceptre controls and drives him about leading him into sin (i.e. acting wickedly) frequently, it stands correct to reason from the point of

[14] Helen P. Trimpi, 'Witchcraft', in Dictionary of the History of Ideas, Vol. IV, Philip P. Wiener, ed. (New York: Charles Scribner's Sons, 1973), 521–522.

view of spiritual logic that he should remain *restless, confused and unsettled*. For the law of God has ordained that there should be no rest for the wicked (see Proverbs 24: 20). However, the righteous, the humble, those who do the commands of the Lord, shall live in peace and tranquillity and nothing shall by any means frighten them (Zephaniah 2: 3; 3: 12–13). This is the essence and logic of witchcraft spell upon a person: it enslaves the person in and defiles him through iniquities (see Leviticus 19: 31). To defy a person is to cause him to loose every sense of the sacred such that he will be groping in the darkness of sin without any qualms of conscience.

As long as the person lasts under the mystical weight of that mystical sceptre, he is literally driven and manipulated to do, think and say everything that the supervening demon demands of him. To have been bewitched is to have become a slave of demon in this sense. Note that the manipulation is both internal and external—that is (internally) within the spirit-man of the person, and (externally) within the spirit-man of other bewitched persons who are mystically tele-guided to come into the world of the principally targeted person to influence him negatively. But, if the person happens to succeed in having the evil spirit (i.e. the supervening demon) cast out, the internal manipulation may cease but the external manipulation continues. This time, the demon is looking for any aperture (usually a grave sinful behaviour) in the person's life through which it can come in again like it did initially (Matthew 12: 43–45). To weather the storm of this external manipulation, the newly liberated person needs to get deeply rooted in the Word of God (Cf. Luke 4: 1–13). We say that internal manipulation comes in the form of temptation from an unclean spirit, whereas external manipulation comes in the form of temptation form an evil spirit! Both unclean spirits and evil spirits are the same thing; they are both demons/devils. The different terminologies are used to distinguish the provenance of their operations.

Now the lesson from all these insights is that, by default, the devil is desirous of capturing and subduing everybody called by the name of Jesus Christ (i.e. every baptized person) with or without invitation (see 1 Peter 5: 8). But, the point is that the devil has been given a limit by the Almighty God: he cannot capture any Christian unless the one walks carelessly on his path; the devil's path is anything that deviates from the Word of God. So, when a person has been enslaved and defiled through witchcraft manipulation, it suffices that he be sprinkled with the Blood of Jesus Christ (Cf. Hebrews 9: 14) and be immersed in the Word of God (Cf. Mark 3: 20–21) in order to be liberated and purified. This is a Great News of Consolation and Hope for all of us: that we can serve our God in freedom and joy and in righteousness.

Regrettably, the preponderance of witchcraft today, even among Christians, is betrayed by 'common sins' that people have come to take as a way of life, and even, sometimes, as part of their civil rights. This is a case of the bewitchment of the entire people, a culture, or even civilization. And the Bible warns against such a trend or tendency that the already bewitched Christians might wake up from their slumber and comeback to Christ to be de-spelled of their bewitchments. 'Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. And such were some of you. But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God. (1 Corinthians 6: 10–11).

So, it is not only individuals who can be bewitched; the entire people can equally be bewitched. In fact, the bewitchment of the individual flows from (or: is facilitated by) the bewitchment of the entire society. Nevertheless, I am more focused in this paper on the process of bewitching an individual person. Meanwhile, it is not only the life or destiny of an individual that can be bewitched; a person's

knowledge/memory, place of work, and place of residence can also be bewitched as an avenue to reaching the person (s) concerned.

3.4 Bewitchment as Spiritual Perversion

Granted, bewitchment is supernatural in character; but not all supernatural phenomena are divine. The witches carry out their evil acts through natural medium in close emulation of the way of Almighty God (see Psalm 68: 33). Thus Shakespeare wrote: 'FIRST WITCH: When shall we three meet again, in thunder, lightning, or in rain?'[15] The undiscerning mind confuses the acts of the witches with the acts of God. But, for one thing, bewitchment makes its manifestations in horrible, awful, harrowing and foul happenings. Surely, God is not the author of evil. When you are bewitched, you are bothered and bewildered, a condition which may last for years. But God did not create us to exist without full consciousness, so that we might be able to do His will, to please Him. We ought not to exist in the state of unconsciousness of self as an image of God, as an embodiment of the word of God. A bewitched person cannot do the will of God; he is rather fascinated and magically inexorably lured to sin by 'a charm of powerful trouble, like a hell-broth boil and bubble'[16] as William Shakespeare would say. Shakespeare goes on to describe the interior experience of a bewitched person thus:

> 'MACBETH: This supernatural soliciting
> Cannot be ill; cannot be good. If ill
> Why hath it given me earnest of success?
> Commencing in a truth? I am Thane of Cowdor:
> If good, why do I yield to that suggestion?
> Whose horrid image doth unfix my hair
> And make my seated heart knock at my ribs,

[15] William Shakespeare, *Macbeth*, Act 1–4, Scene 1.
[16] William Shakespeare, *Macbeth*, Act 1, Scene 3.

> Against the use of nature? Present fears
> Are less than horrible imaginings;
> My thought, whose murder yet is but fantastical,
> Shakes so my single state of man that function
> Is smother'd in surmise, and nothing is
> But what is not.'[17]

A person in such a state of consciousness, as described above, is surely in a quasi-hell. He is to be pitied. But, pity a bewitcher more, for he or she has been bewitched by the Devil himself into performing the art of bewitchment. He or she is in a more fortified spiritual prison. Shakespeare, again, describes the condition of the bewitcher in the following terms: 'WITCHES Fair is foul, and foul is fair; Hover through the fog and filthy air.'[18] The bewitcher is, as it were, eternally condemned to 'choose' evil. But, a bewitched person stands some tiny chances of escaping from his spell; otherwise he will later graduate to become a bewitcher himself. The Bible describes the spiritual condition of the bewitcher in these terms: 'Haughty eyes and a proud heart, the lamp of the wicked, are sin … The soul of the wicked desires evil; his neighbour finds no mercy in his eyes' (Proverbs 21: 4, 10). To this connection, Lee observed: 'Thus, each step in sorcery is also a step in slavery and that any man should put such power in the hands of another, no matter for what hope of gain, is one of the mysteries of perverse psychology.'[19] However, the good news is that the mercy of God comes to set us ALL free, the bewitched and bewitcher or anybody held in any kind of bondage of sin.

The magical powers of the bewitchers, evidence shows, are hidden in their different parts of the body as a sign of their pact with the devil and

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[17] William Shakespeare, *Macbeth*, Act 1, Scene 1.

[18] William Shakespeare, *Macbeth*, Act 1, Scene 1.

[19] Aleister Crowley, *Moon Child*, (San Francisco: Samuel Weiser Inc., 1970 [1929]).

as a channel of their art of bewitchment, possibly performed with the spirit and flesh of different kinds of base animals. Shakespeare refers to this when he wrote:

> 'SECOND WITCH: Eye of Newt, and toe of frog,
> Wool of bath, and tongue of dog,
> Adder's fork, and blindworm's sting,
> Lizard's leg, and howlet's wing,
> For a charm of powerful trouble,
> Like a hell-broth boil and bubble.'[20]

The above-expressed idea seems to have been corroborated by the Bible when it says: 'And I will cut off witchcrafts out of thine hand, and thou shat have no more soothsayers' (Micah 5: 12).

Biblical evidence further suggests that such an initiation into witchcraft magical powers is painful and excruciating similar to the painful experience people pass through sometimes during initiation into masquerade cult. 'There shall not be found among you anyone that maketh his son or his daughter to pass through fire, or that use the divination, or an observer of times, or an enchanter, or a witch' (Deuteronomy 18: 10). Elsewhere, the Bible again said: 'And he caused his children to pass through fire in the valley of the son of Hinnom: he also observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger' (II Chronicles 33: 6). Contrast this idea of being made to 'pass through fire' with 'He split the Sea of Reeds … and made Israel pass through it… drowning Pharaoh and his army… and led his people through the desert' (Psalm 136: 13–16). That is part of the thanksgiving hymn used for the Passover, feast of the liberation of God's people (i.e. feast of the de-spelling of God's people of their bewitchment–spiritual slavery–in Egypt).

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[20] William Shakespeare, *Macbeth*, Act 4, Scene 1.

This comes against the boasting of witches and wizards who trusted in the pact they have made with devil in their witchcraft for security, and power. 'We have made a covenant with Death and have struck a pact with Hell (i.e. Sheol). When the scourging flood comes over, it will not touch us, for we have made lies our refuge and falsehood our hiding place' (Isaiah 28: 15). So, bewitchment and initiation thereunto are a grave sin; they are efforts to appear spiritual, yet without obedience and loyalty to the Almighty God who alone is the source of all holiness. They are a pursuit of spirituality in one's own selfish terms and without recourse to God. They are spiritual rebellion of a sort. 'For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king' (I Samuel 15: 23). Genuine and authentic security and power can only be sought and found in Christ Jesus!

Bewitchment combines psychology and magic. You must have insider knowledge of the victim's proclivities and attitudes of mind, such that when he is manipulated in combination with magic, they can trigger the expected natural behaviours from the victim. This explains why the person interested in bewitching you will always come very close to you, make himself fond of you, and try to extract some vital informations from you following his perverse mind. So, shun without delay barrage of probing and irksome questions from anybody especially those closest to you to forestall possible bewitchment. Nonetheless, anyone firmly rooted in the life of the Holy Spirit cannot be successfully bewitched for the works of the flesh and the fruit of the Spirit are mutually exclusive (Galatians 5: 18–25).

Bewitchment is the art of magically and psychologically causing another person to do what is against his/her own best interest as an embodiment of the word of God. It is, therefore, destructive unto the person. The thing done must, in its proper natural-ethical placing, be evil or abnormal or foul–something the person could not have done were he

not to have been bewitched. And this is how and where the art derives its wrongness.

The bewitcher normally stands in a position of authority or quasi-authority, affinity or intimacy with regard to the victim. The malefactor usually dissimulates his/her evil intentions concerning his victim by embarrassing him/her with gifts, caring, good gestures, amity or rapprochement pending when he will strike the victim. The victim might well suspect some evils potentially flowing from the bewitcher onto him but he will not be able to know the full details about this imagined impending evil. The prospective victim will not be able to tell the what, who, why, how, when, and where, of the sensed evil.

Moreover, the relationship between the bewitcher and the victim is often such that the victim may not easily avoid the bewitcher, even if he or she knows that the bewitcher will harm him. And even when the prospective victim decides to escape, he or she will find it extremely difficult (if not impossible) since the bewitcher must have tied down the targeted victim with magical powers waiting for the right time to unleash his venomous sting on the victim. Or, the prospective victim will escape into destitution and misery. This implies that bewitchment is always effectively carried out within one's own family circle.

3.5 The Dynamics of the Art of Bewitchment

The critical thing is that the targeted victim having been tied by the bewitcher now finds himself sunk into the mire and mud of sin thereby lacking the spiritual power to resist the assaults and charm of the evil mystically and materially trusted against him from time to time before the ultimate attack. These things are facilitated by the demons that cooperate with the bewitcher in his satanic activities. Note that to be a bewitcher means to have had a pact with the devil for the carriage of such heinous acts of bewitchment. The pact is usually performed in a ceremony, together with other witches and/or wizards, during which the

prospective witch or wizard is initiated consciously or unconsciously. No wonder then that the act of bewitchment is normally carried out with the cooperation of other witches and/or wizards who all cooperate with the demons by virtue of their initiation.

The bewitcher is usually the person whose approval, encouragement, and validation you always need for conviction unto action, but who always discourages, disapproves and invalidates the actions, ideas, and visions that are dear to your heart and known to be consistent with the word of God and the teachings of the Church, often without giving cogent reasons for doing so. The bewitcher makes use of referral and redirection of attention to dislodge his victim from his focus. In fact, it is exactly in this denial of approval, encouragement and validation that the art of bewitchment simply consists in, sustained of course by 'the magical chain' by which the bewitcher had hitherto bound his victim into submission and loyalty, and maintained/enforced by the attending demons. This magical chain in essence is nothing but the mud and mire of sin into which the victim had been gradually sunk.

The art is Satanic since the bewitcher does not emphasize holiness of life unto God. He does not even want to know about God. In her pride and self-conceit, she thinks that God is far removed from the affairs of men. The bewitcher discourages the victim especially in spiritual matters–lest the fetters of sin by which the victim is held be broken. But, this is often done directly by the monitoring demons which the bewitcher had caused to follow the victim about. To this connection, the victim always experiences spiritual lethargy, coldness and sluggishness. How and why it happens, the victim cannot explain.

In fact, there are different categories of bewitchers (or rather: those with bewitching powers). These include: 1. Above them all is Satan himself is the chief of bewitchers; 2. Demonic spirits–these are lesser than Satan, but could be just as deadly; 3. Territorial spirits–these are the spirits that belong to a particular territory, district or a locality, be it land

or sea; 4. Witches and wizards–especially those that are associated with the occult, they find it very easy to ensnare people into being bewitched; 5. Those with familiar spirits–as the name implies, these are spirits that are familiar to the people whom they incubate in. Because they already have a place in the being of the individual they are able to bewitch them; 6. Demonic agents in families–these are household demons, and because they have blood ties with those that they are bewitching, they are able to do so more easily; 7. Satanic priests and clerics–because people are quick to give up everything about them (divulge their secrets) to those they perceive as their priest or clerics, this makes it easy for those that are demonically possessed to bewitch a congregation because they have willingly placed/handed themselves unknowingly into the hands of their pursuers.[21]

A person who is trying to bewitch you will softly imperceptibly instil into you the idea that you cannot do what you are headed to do well, thereby provoking inferiority and inadequacy complexes as well as fears in you. This might make you, at best, to abandon that project to him or her to do for you; and then, he or she will have the opportunity to ruin you. Or, you may be tempted to abandon the project altogether in frustration. Another scenario of steps to bewitchment is, for the bewitcher, to summarily criticize and condemn what you have or what you are about to do, to the effect that you might now drop it in search of a better option for yourself. This model of bewitchment can also come by way of mounting emotional/moral blackmail against the victim in order for him to be pressured into doing something he does not want to do.[22] Remember, you behave like this partly because you repose great

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[21] Christ Liberty Restoration Ministries, 'Conquering Bewitchment', from http://christlibertyrestoration.org/cpt_sermons/conquering-bewitchment-2/ (accessed September 18, 2016).

[22] Adaeze Nneka, 'Blackmail: The Art of Bewitchment', from http://www.adaezewrites.com/2016/09/black-mail-art-of-bewitchment.html (accessed September 18, 2016).

trust and confidence in the person who has 'advised' you, and partly because you have not yet formed a strong personal opinion of your own that is based on objective spiritual truths/realities.

Within the family circle, the 'ideological justification' by which bewitchment is carried out is this (in Igbo): 'A na-ejiri umuazi ndu ejiri'. This means that children's lives ought to be handled tenderly by the person who takes care of them, not by themselves, for their future joy and happiness to be complete. This understanding automatically makes a toddler of whosoever this ideology is applied to irrespective of his age and status. And having been so designated ('created'), the person will start to behave as such. This is bewitchment! In short, this model of bewitchment comes in every sort of cautionary warnings given in supposed loving concern from one person (the bewitcher) to another (the bewitched). It is intended to psychologically get the person so warned to feel cared for and so dependent upon the Warner. The mechanism creates a baby (Tata) out of the person warned.

Everybody knows, at least vaguely, what is good; but, when you are denied the necessary approval concerning what you consider to be good according to Bible and Church standards, you are quickly precipitated into a state of confusion (ataraxia) whereby you may begin to choose, as a minimum safeguard for the avoidance of error, the unquestioned direction of the person whom you have been trained to take as a mentor or companion in this uncertain and fearful world. This happens, as I mentioned earlier, especially in cases where the person had not yet formed his conscience firmly and properly and had not yet attained spiritual maturity and independence. Such a person's will is delicate and fragile. Even in the case of a well formed conscience and personality, in so far as you are cast under a spell, you remain infantile, puerile and a novice in deep spiritual matters such as bewitchment.

God never discourages us from doing the right thing; Satan always discourages us from doing the right thing. But, what is the right thing?

This is one million dollar question. To be able to contend with the secret and subtle schemes of the wicked people, we must be in firm grasp of what is right and what is wrong. Until this is done, we remain vulnerable to bewitchers. Note that God encourages us to do the right things through persons and/or angels; and, Satan always discourages us from doing the right things through persons and/or demons. Again, the question of right and wrong comes up: which are the good persons and good spirits and which are the bad persons and evil spirits? Without going to the details in answering this, suffice it to say that God teaches us to distinguish between the right things, the good persons and good spirits on the one hand and the wrong things, the bad persons and evil spirits on the other as alluded to earlier. One may press further to ask: but, who or what is God? Truly, this is the absolute question the absolute answer to which nobody but God himself can lead a soul who sincerely seeks to know it. Nevertheless, I say straightaway that God and His Word coincide; to know God's Word is to know God, and vice versa.

The bewitcher does not want to engage in any meaningful discussions with his victim for the fear that his evil intentions might be discovered. Even when the victim tries to sustain any discussion with a bewitcher, the malefactor will pretend to be sleeping, meditating, absent-minded, uninterested, tired and worn out for any discussion. This tactics may lure the 'stubborn' victim to keep on talking with the hope that the evil-doer will get interested and chip in one or two words in reply. The bewitcher often 'stubbornly' refuses to say anything in such a situation despite the promptings of the unsuspecting victim to do so. The implication is that a situation of god-man encounter has been set up. For, it is only a god or spirit that you speak to and it does not reply to you verbally. The bewitcher has now succeeded in deifying himself before the victim without the poor and unsuspecting fellow noticing what has transpired. Their relationship continues going on in that way, as the

witches and wizards express it: I am both god and man, but you are only man (coded in Igbo: Nke gi naa, nke m iboo). It is such a satanic, wicked and unequal relationship that is worse than the worse master-servant relationship.

3.6 The Significance and Goal of Bewitchment

The freewill is the noblest and greatest of all God's gifts to man. The art of bewitchment is focused on destabilizing and displacing you from the object of your freewill. To succeed in doing this to a person is to destroy the person because whenever a person loses her 'beauty', she ceases to be beautiful. Our beauty as human beings lies in living according to the word of God *out of our freewill*—i.e. without compulsion. Without freewill, you cannot please God (I Corinthians 9: 16–19). Freewill is that which beautifies a person—in fact, it is the beauty of any person; it is that pearl of 'Diamond' that adorns our uniqueness. For another to touch or tamper with your freewill against your will by any sort of subterfuge is a no mean affront and slight on God who is the giver of the gift of freewill. If the freewill is the greatest of God's gifts to us, then any abuse of it is the greatest possible sin that there can be with regard to a person. And if we are 'temples of the Holy Spirit', it then amounts to the sin against the Holy Spirit, which by its very nature is unpardonable. It is the greatest act of rebellion against God.

When Onesimus ran away from his master Philemon unto Paul, Paul resorted to conscientization, pleading with Philemon to accept Onesimus back out of his own freewill and not by compulsion. Paul did not use any kind of subtle coercion, but sought the consent of Philemon on the matter. If Paul were to be practicing witchcraft, he would just do some magical thing and Onesimus will go back and be received back by his master. 'I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on

your behalf during my imprisonment for the Gospel; but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, receive him as you would receive me.' (Philemon 9–17). It was now left for Philemon to act; and Paul was ready to accept whatever decision he comes up with. This is mutual respect for the tribunal of another's conscience which is the seat of God in a soul.

The freewill is our spiritual identity. It is the unalterable imprint of God on our Souls. The freewill is much more than a choice (yes or no), or consent. It is that by virtue of which we can make a choice or give consent. It is our own most (proper) spiritual quality for functioning spiritually and by extension physically since the spiritual controls the physical. Thus, St. Michael the Archangel said to the mystic (Rev. Bro. Barnabas Nwoye): 'Remember that your will is your will, no one, no spirit, no power has dominion over your will.'[23] When we experience temptation of the freewill, we are supposed to imitate the Leopard which will NEVER eat popcorn even after having been starved for 7 days or more. Freewill is the faculty of the soul; like God, it is absolutely autonomous and independent. Hence, we say that we are made in the image and likeness of God. This characteristic of the freewill stands as long as we abide in the grace of God; otherwise, it remains atrophied, paralyzed, redundant, and powerless.

The goal of the art of bewitchment is simply to steal the 'consent' of the person's freewill when under this state of passivity by means of subtle spiritual coercion. Here, the bewitched easily gives up his or her

[23] The Apostolate of the Precious Blood of Jesus Christ, September Reparation Programme (Enugu: Citizen Interpress Virgo Ltd., 2011), 46.

consent under the pressure of what he or she considers as a dilemma. He or she is forced to 'choose' between two evils in a situation when his or her power to choose is already deadened due to the magic spell of prayerlessness imposed on him or her knowing that, as Fr. Mbaka says, 'A prayerless Christian is a powerless Christian.'[24] The two evils each satisfy the disjunctive plan of the bewitcher over his victim. Thus, the end of the art of bewitchment is to achieve either of the two mutually exclusive evil plans over the victim. Now, only God can stop that from happening as earlier set; and only He can overcome that when it happens. People will be appalled at how the happening was possible in the first place. But, the explanation is not far-fetched: the parable of Jesus concerning the strong man and the burglar, explains it (Mathew 12: 29). A situation of spiritual obscurity must be artificially or naturally created to enable the bewitcher carry out his wicked and treacherous act (see Amos 8: 4–7).

With a bewitcher, you can have no personal freedom. You always notice that your thoughts, words, and actions are being monitored, controlled and directed. The witch behind these manipulations will always inundate you with such measure of 'goodness' that you will never suspect that she is the one truncating your life in that way. You will always feel totally perplexed, bothered and bewildered whether in her presence or outside her presence (but more especially in her presence). All her effort is to see her 'plans' about you manifested. The plans are always evil plans; for, what good plans can they be when they are meant to be achieved through stifling your freewill and personal freedom? The bewitchers are slow killers; they are murderers. The culture of death prevalent in our time today is as a result of increase in witchcraft among us. The bewitchers exercise dominion spiritually over every creature around them. They maintain an air of 'Big-Brother' over

[24] Ejike Mbaka, Powerful Prayers That Make Things Happen (Enugu: Ebenezer Productions Ltd., 2007), 35.

everybody around them. They make themselves appear to their victims as great, almighty, ubiquitous, perfect, impeccable and good.

Remember the story of Simon the magician. He was a quack or hypnotist. He fed on the gullibility and credulity of the people. And he was able to hold the entire town under the spell of his magic for a long time. He, however, needed the life of grace that comes through baptism and the power of the Holy Spirit even more desperately than his victims. He needed redemption and salvation. And he did pray so. But, his understanding of the things of God was grossly erroneous. This is what makes him a true magician. The Bible characterized him as having been 'poisoned with bitterness and in the grip of sin' (Acts 8: 9–24). This describes the exact situation with every bewitcher. They are really in bondage and need Jesus Christ most desperately in their lives; but, they do not know how to go about it. Thus, they continue causing commotion and confusion through their magic spell on people all around them.

3.7 Philosophical Foundations of the Art of Bewitchment

The bewitchers do not place any premium on the spoken word because they believe that it can be nothing but deceit. That is a very dubious, unhealthy, and anti-social philosophy. They only watch your behaviour to read what you have in mind; and whatever they find out is not subject to discussion since discourses, for them, can be nothing but play of deceits and falsehood. Of course, their not wanting to know or hear about God is fuelled by this pessimistic philosophy concerning spoken word. They are flatly materialistic; they subscribe to logical/metaphysical behaviorism a lot, which is individualistic and physical and magical. Discourse of any kind will necessitate some belief (which is spiritual) and consensus (which is social) all of which are contrary to their philosophy: *'behaviour is real; words are not'*. This is continuous with the slogan: *'do not ask, look instead'*. Even when they allow some discourse to hold, they make sure that they dominate it, thus

making it distorted and one-dimensional thereby defeating the whole purpose and rendering it futile and ineffective.

The bewitcher is perpetually inclined to accounting for consciousness from the third person perspective. But if man is a spiritual being, then it is wrong to do this. For, it amounts to denying the spiritual essence and meaning of man. It rejects dualistic approach to knowledge. John Locke rightly maintains that all the materials for thinking made available to our understandings come from either the external sensible objects and/or the internal operations of our mind, perceived and reflected on by ourselves[25]. So, introspection can be a veritable source of knowledge.

But, bewitchers are monists (materialists) of some sort, opposing themselves strongly to this idea of internal experience of truth. They hold that a person's actual and potential public behaviour is strictly and perfectly identical with his 'mental states'; or rather, that the mental states are illusory—non-beings! But, there are superior, transcendent planes beyond the physical occurrences we witness in this material world—planes that serve to constrain, checkmate, and justify the happenings in this physical realm. The bewitchers deny (or rather, ignore) such planes! They are only interested in their reckless wielding of the laws of force towards obtaining their evil desires and aggrandizing themselves. The laws of force take no account of human prejudices about 'good' or 'evil'; if one is run over by a railway engine, it matters nothing, physically, whether one is trying to commit suicide or to save a child. The difference in the result lies wholly on a superior plane. So, to this end, witchcraft may be defined as the art and the science of satanically obtaining whatever (evil) results desired by the bewitcher.

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[25] John Locke, *An Essay Concerning Human Understanding*, Peter H. Nidditch, ed. (Oxford: Oxford University Press, 1975), 104.

According to Shaffer, logical/metaphysical behaviorism is 'a theory about the nature of consciousness and the analysis of expressions referring to consciousness.'[26] In fact, logical behaviorism denies every reference to the inner experience of mental states. Thus, Njoku clarifies: 'Logical behaviorism is influenced by logical positivism or logical empiricism, which rules out appeal to metaphysical notions in our explanation of reality, claiming that the meaning of any theoretical term derives from sensory experience exemplified in observational notions. In this way, behaviorism claims to be following scientific rules.'[27]

3.8 Postmodernism and the Art of Bewitchment

Postmodernism is radically opposed to modernism. 'A salient characteristic of modernism is self-consciousness.'[28] And as I observed elsewhere, 'postmodernism constitutes an attack on modernist claims about the existence of truth and value.'[29] Accordingly, the objective of the bewitcher over his victim is so that the later remains perpetually in a state of self-unconsciousness. Modernism is late 19th and early 20th centuries' ideological movement. But postmodernism, as an intentional departure from modernism, appertains more properly to late 20th and early 21st centuries. No wonder witchcraft is much more common nowadays than in the medieval period when there were crusades against

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[26] 24. Jerome A. Shaffer, *Philosophy of Mind* (New Jersey: Prentice-Hall 1968), 15.

[27] F.O.C. Njoku, *Studies in Philosophy of Mind (*Enugu: Immacualte Publications Limited, 2010), 69.

[28] Ryszard W. Wolny, 'Australian Modernist Theatre and Patrick White's the Ham Funeral' in *European Journal of Multidisciplinary Studies*, Vol. 4, Nr. 4 (2017), 105.

[29] Chukwuanugo S. Dimonye, 'Modernism, Postmodernism and Post-postmodernism: Their Convergence on the Human Person,' in Uche Journal, Vol.17 (2011), 96.

the witches (since they were few in numbers). Today, witch hunt is no more feasible, because it has become a question of 'who will guard the guardian?'

Our age has a philosophy favourable to witchcraft, namely postmodernism. Hence, the practice has been diversified and diffused so well into the daily life of the contemporary man. Contemporary worldliness is nothing but postmodernism in practice. Witchcraft is a deadly 'spiritual' urge that tends to eclipse everything that is authentic, genuine and good into the darkness of aimless eclecticism and formlessness. Consequently, Kottak remarks: 'In its most general sense, postmodern refers to the blurring and breakdown of established cannons (rules or standards), categories, distinction and boundaries.'[30] In fact, postmodernism maintains a pessimistic outlook to anything modern with the objective to enthroning and glorifying many-layered irony, absence of objective standard of truth, contextual and historical absurdity, flippancy, inaccessible ideas, and impenetrable prose. The postmodernists' tendency to dispute and dismantle past assumptions and to engage in levelling of kinds, accounts for their distrust of language (i.e. words) as inadequate mode of communication.[31]

3.9 The Bewitcher's Stronghold

The strength of the bewitcher lies in extending his desperate sinful state onto his victim–to subtly forcibly hold him perpetually in sin like himself. The bewitcher is neurotically glued onto rejecting the musings of the Holy Spirit in his heart to reject evil (see Psalm 36: 2–5). In fact, to bewitch is to gradually and imperceptibly robe a person in to a mode

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[30] Conrad Philip Kottak, *Anthropology: The Exploration of Human Diversity*, 10th ed. (New York: McGraw-Hill Companies, Inc., 2004), 709.

[31] Chukwuanugo S. Dimonye, 'Modernism, Postmodernism and Post-postmodernism: Their Convergence on the Human Person', 97.

of (spiritual) existence in which she becomes incapable of saying no to evil especially in connection with the bewitcher who often is biologically or emotionally related to the person. Yes, to bewitch is to make a witch of another. The bewitchers are entrapped in the art and are helpless and hopeless about it since, in their pride, they don't want to hear about God who alone can liberate man from sin and death.

Thus, the Bible says that 'The affliction of the proud has no healing, for a plant of wickedness has taken root in them, though it will not be perceived' (Sirach 3: 28). How then can a person detect the affliction of the proud to be weary of him? In other words, how can a person detect who is a bewitcher or not to avoid him/her or at least to be cautious of him or her? The bewitcher is a satanic contemplative. Correspondingly, the Bible makes it clear that it is only to the one who fears the Lord, who humbles himself before God, that he reveals his mysteries (See Sirach 3: 20; see also Ezekiel 8: 7–12). So, only godly contemplatives can read the heart of a bewitcher to detect his or her affliction and to avoid his or her antics. To avoid becoming a victim of bewitchment, it is advocated that you separate yourself from a discerned bewitcher by avoiding all forms of heart-to-heart communications with him or her. In fact any prolonged stay with/around him or her should be avoided. Bewitchment begins and ends with spoken-words and/or other forms of intimate communications—verbalized or non-verbalized (see Psalm 58: 4–5).

The spiritual foundation of the art of bewitchment is the spiritual law that says pride goes before a fall (See Proverb 18: 12; John 15: 5, 1Peter 2: 7; Luke 14: 7–14, etc). The bewitcher tactfully works his victim up into a pinnacle of pride and arrogance and then topples him that he might fall. Pride in the Bible context is 'not to seek the face of God', while humility is its opposite. To be a disciple of Christ is to follow him in humility in the sense expressed here (i.e. to seek God at all times, and in all circumstances). Thus Jesus said: 'Take my yoke upon you, and learn from me, for I am gentle and humble in heart.' (Matthew 11: 29).

The Psalmist tells us what the Lord means to the humble (See Psalm 68: 4–11). The humble should be detached from all earthly relations, cares and concerns and attached only to God much like St. Paul who says: 'I consider everything as loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage that I may gain Christ' (Philippians 3: 8).

So then, when you break free from sin by the grace of God, you have broken free from the clutches of the witches and wizards that bewitch you. The grace of God alone can do this for you with your cooperation of course. To actualize this, thus, the hunger for a radical change of lifestyle is critical. It involves repentance, fervent and zealous prayers, reading of and meditation on the word of God daily, regular confession, regular Holy Communion and, in fact, all the spiritual exercises that will help toward the resuscitation and maintenance of the life of grace in the person.

3.10 Discerning the Operations of Bewitchment in One's Life

To know a witch or wizard who might be bewitching you, ask yourself: (a) who is that in my closest/intimate circle to whom I have a feeling of submission and loyalty, and irresistible urge always to tell something about myself? (b) Who is that that always discourages me from every noble step I want to take? (c) Who is that, among my acquaintances that often speak words that put down my spirit, or who, otherwise, unnecessarily blows my ego? (c) Who among the persons in my closest circle that claims to be interested in my well-being yet never emphasizes holiness of life and does not live a holy life himself/herself. Whatever answer you get, know that they might well be the persons bewitching you. And to know whether you are swinging in the bewitcher's net or not, you simply need to ask yourself: (d) Am I living a holy life as I ought to? (e) Have I known God personally? (f) Is God

consistently the standard for what I think, do or say? In other words: am I truly spiritually independent? If your answer is sincerely positive, then you are most probably operating outside the mystical cage of the agents of darkness (i.e. the bewitchers).

And to discern the operations of bewitchment in one's life, it may help for one to ask oneself these further questions: (g) Do I always experience spiritual weakness and lethargy? (h) Does anybody in my close circle deify himself or herself before me in the sense explained above, especially when important matters about me are being considered? (i) Am I mysteriously compelled to proceed with a step (or project) my indweller has rejected, no matter my perceived reason for doing so willy-nilly? (j) Have I been told that, no matter what and how I do, one out of two unpalatable things MUST happen to me unless I succumb to do what I was asked to do? (This is a curse!) (k) Do I feel generally bewildered, bothered, perplexed, upset, weakened, afraid, under a satanic siege, under satanic temptation, under satanic overwhelming, or under satanic accord? (l) Do I mystically perceive darkness consistently hovering all over my head? (m) Am I prone to accidents, uncommon demonic attacks, horrendous occurrences or misfortunes, especially in connection with a particular direction, person, purpose, time or place? (n) Do I hear threatening and strange voices? If your answer is sincerely negative, then you are most probably operating outside the mystical cage of the agents of darkness (i.e. the bewitchers) ; otherwise, you might have been already caught in the bewitcher's satanic net without knowing it. In that case, help yourself and do something to escape for your dear life.

In short, the general litmus papers test to know whether you are being bewitched or not is when you can sincerely beat your chest and say: 'I am in the world, but surely I am not of the world. That is, there is no spirit of the world in me; that I am not swinging in worldliness'. Worldliness is idolatry, so says Pope Francis. As he says: 'The Christian

cannot coexist with the spirit of the world, with the worldliness that leads us to vanity, to arrogance, to pride. And this is an idol, it is not God. It is an idol! And idolatry is the gravest of sins!'[32] So, it must be avoided in all its ramifications. But, you need to ensure daily that you keep on living freely, fully and responsibly as a reasonable and God fearing person should. In that case, the bewitcher has no business with you and neither do you have any business with him. You can only see the witch or rather the bewitcher (i.e. the human agent of the demons) ; you cannot see the demons for they are spirits. But, if you are of a discerning mind, you will interiorly realize the traps they set on your path just like Jesus did in Luke 6: 6–11, and then strive to overcome them with prayers.

3.11 Witchcraft as the Fountain of All Arts of Bewitchment

Witchcraft is spiritual epilepsy—a sudden uncontrollable flight to commit sin, to harm and to impede which can sometimes be reflexive. Thus, addictions are the easy and early beginnings of witchcraft—addiction to masturbation, sins of the flesh, smoking, gossip, envy, selfishness, noisemaking, ostentatious living, laziness, use of horoscope, consulting diviners, engagement in séances, palm reading and so on and so forth (insignificant and inconsequential as these practices might seem). Hence, witchcraft is more common around us than we can imagine, especially in this end of time.[33] Yes, all have sinned and fallen short of the glory of God. But, only those who look up to the crucified saviour Jesus Christ may be exempt from this severe spiritual scourge. This explains why the first thing the witches try to do to a person they

[32] Pope Francis, *The Church of Mercy*, Giuliano Vigini ed. (London: Darton, Longman and Todd Ltd., 2014), 130 – 131.

[33] T. L. Osborn, *Learn How to Overcome Demons and Their Strategies (*Benin City, Nigeria: Frontline Publications, 2011), 34.

target to destroy is to stop/discourage him from going to confession since the person is already under addiction to one sin or another. And by inference, the person is discouraged from receiving the Holy Communion also; or he may receive it unworthily. They reason: 'It is pointless going to confession since you will find yourself in the same mess again afterwards.' This implies distrust towards God's infinite mercy, and denying God his prerogative of mercy. This step when taken marks the actual beginning of witchcraft.

'In the world of today every individual is under one form of bewitchment or bondage from the agents and children of the devil.'[34] However, we have an invaluable counsel against the treats of darkness from the evil realm: Ephesians 5: 15–17. It enjoins on us to understand the will of God and overcome the darts of the enemy with appropriate word of God. Hence, the only conditions under which a Christian could be bewitched are these: 1. If he/she is ignorant of the word of God; 2. If he has back-slide in his discipleship; 3.If he is careless in his Christian journey—that is, if he does not live circumspective knowing that the days are evil; 4. If he is not genuinely born again; 5. If he is not detached from the worldliness and vanity; 6. If he despises the fellowship of the brethren and 7. If he has no faith in God and does not love Him (i.e. does not keep His commandments).[35]

3.12 Overcoming Witchcraft and Bewitchment

Whatever effort the bewitcher might be making to undo you, realize that 'where there is a will, there is a way'. Maintain this mindset trusting completely in God, and the bewitcher will be frustrated. The witches

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[34] Christ Liberty Restoration Ministries, 'Conquering Bewitchment', from http://christlibertyrestoration.org/cpt_sermons/conquering-bewitchment-2/ (accessed September 18, 2016).

[35] Christ Liberty Restoration Ministries, ibid.

boast of the certainty of their evil predictions which are often in the form of disjunctive statements—either A or B—or hypothetical statements—if A, then B. Their confidence stems from the fact that their witchcraft practices are always made to conform strictly with the supernatural and cosmic laws which actually govern the universe because they are equally the laws of God. The witches, however, apply them to negative and rebellious ends, due to their involvements in magic. In this, they are being myopic and slavish!

Examples of the cosmic laws are: 'He, who pays the piper, dictates the tune'; 'Knowledge is power'. These laws hold true in both natural and supernatural spheres. Others include: the law of sowing and reaping; the law of aggregation of similar species; the law of (spiritual) gravity, and so on. The bewitchers commission themselves, on their own authority, to executing the laws of God. They 'coerce justice from God' lest He gives mercy. So, the only way a prospective victim could be saved from experiencing the unhappy predictions of the bewitchers is for him to pray sincerely with the psalmist: 'let your face shine forth on your servant, and teach me your decrees' (Psalm 119: 135). And to the one to whom the way of the Lord has been so revealed and who consciously living by those decrees, swings in the Holy Spirit, there can be no influence of the witches on him. He that is in Christ is a new creation; and there is nothing the devil can do to a soul in the state of grace. God is always with us; but, the question is: are we with God?

The bewitchers and their associated demons are fault-finders, distracters, dissenters, de-rangers…; hypocrites (Luke 6: 39–42). They are acquainted with the laws of God, but they have sworn *non serviam* (I will not serve) to God. Their mission is to play God, to execute the judgments commanded by the laws of God upon their targeted victim as if they were God. With their hawk-eye, they secretly spy and monitor their preys to destroy them after having maliciously gradually eclipsed them spiritually in order to ensure that they have become either

spiritually dead or comatose. The certainty of their hit is assured by the laws of God coupled with the magic spell by which the victim has been held so that he does not escape.

Take for example, a man guilty of adultery or bestiality and who happens to be under the pursuit of the bewitcher could encounter a problem according to the word of God which demands thus: 'you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Your boasting is not good' (1 Corinthians 5: 5). Another scriptural passage that further supports the disaster into which such a man could be thrown is Psalm 5: 5–6. It says: 'You are no God who delights in evil; no sinner is your guest. The boastful shall not stand their ground before your eyes.' This explains why some people are suddenly thrown off from their job or position and made to suffer sudden calamity. This sort of judgement (or rather: 'spiritual weapon') is often used against those who have been trying their best in practicing their faith; but, who are nonetheless ignorant of the word of God.

I have seen a situation where a young man maltreated and abused a widow. The widow lamented and not too long after, the young man died by sword according to the word of God in Exodus 22: 21–23 which says: 'You shall not harm the widow or the orphan. If you do harm them and they cry out to me, I will hear them and my anger will blaze and I will kill you with the sword, and your own wives will be widows and your own children will be orphans.' The woman is known to be a very diabolical woman (a witch) ; she consulted the demons and they dealt out the law of God on the young man. Yes, the bewitchers capitalize on the justice and faithfulness of God; they make no appeal to his love and mercy or the truth of the Lord; they don't want to hear about those. They have no spirit of Christ in them which will say: 'Father, forgive them for they do not know what they do' (Luke 23: 34). The witches are evil, so they seek only how disaster could come upon a person from the very

hand of God Himself using His permissive will, otherwise God may be termed as doing injustice and as being unfaithful to His laws—something that is impossible about God. *So, with God's mercy, love and kindness and the truth of God, you can always avoid or escape destructions occasioned by the bewitchers.*

3.13 Evaluation and Conclusion

From the foregoing expositions, one can see that, somehow, the radical view that some people express about witchcraft attack (i.e. bewitchment) is true. They say that 'nobody is bewitching you; you are the one bewitching yourself.' This is not to deny the existence of the phenomenon of objective bewitchment. But it is a way of saying that the machination of the bewitcher cannot succeed on you unless you knowingly or unknowingly cooperate with it. This implies, therefore, that if you suspect that you are bewitched (i.e. under a spell), you must examine your life to see something you have been doing that needs to be done differently or a way you have been living that needs to be adjusted. Of course, this is not to say that de-spelling one-self is something one can achieve mechanically. We can do nothing by our own strength alone; we always need the grace of God which we can only obtain through prayers and the sacraments of the Church, 'for in him we live, move and have our being' (Acts 17: 28). The wisdom to know that, in your life, which must be done differently or adjusted and the courage to do just that could only be accessed by God's grace obtained through prayers and the sacraments of the Church (see Wisdom 9: 13–18).

You ought to do self-examination of conscience and change your superstitious, rebellious and sinful lifestyle; then you shall be free from bewitchment by the grace of God. Note that this may happen gradually. There are two mystical cities–the city of God and the city of Satan. The man (self) that is in the mystical city of Satan is *vulnerable* to bewitchment; whereas, the man (self) that is in the mystical city of God

is **above** bewitchment. So, to get a person bewitched, he must be lured (supposing he is a careless Christian) away from the mystical city of God, which is the self's supernatural home, into the mystical city of Satan, which is the self's supernatural prison. That, already, is bewitchment! Thus, bewitchment is simply the encroachment of the forces of darkness into the supernatural life of the soul; it is the colonization of the supernatural life of the soul by the forces of darkness.

From the foregoing analysis, it is easy now to see that the razor-like marks we sometimes experience in our bodies upon waking up from sleep, or the unexplainable cobwebs we do encounter sometimes my not be signs of witchcraft attack yet, but more properly invitations to witchcraft. The demons want you to get (more) involved in superstition following those marks or those cobwebs so that they will find fertile ground, in your life, to actually step in and bewitch you.

3.14 Jesus Loves Us All

As a remedy to the bewitcher, the bewitched, and the about-to-be-bewitched, I personally recommend the Holy Wounds of Jesus who said: 'Come to my Sacred Wounds. By My Wounds you are redeemed. All your sins and transgressions, your errors, your doubt and unbelief, all your injuries, your sicknesses in body and soul, everything has been assumed into My Wounds and, through My obedience, has been atoned for and restored to the Father. Come to me, so that you too may share in this reconciliation. Come just as you are; come, filled with trust. In My Wounds, you are secure, you are saved.'[36] Go to the Holy Wounds of Jesus today for they are the throne of God's grace. They are the stronghold of every soul in trials and temptations. In them all seek

[36] Mary Martha Chambon, *My Holy Wounds Will Save the World*, (Germany: Förderverein St. Magdalena, 2003), 7.

refuge for mercy and redemption. Apply yourself also to the Most Precious Blood of our Lord Jesus Christ to enable you live far above all rule, authority, power, dominion and everything named territory of Satan; it is The Victory against ALL forces of the world.

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FAITH-BASED COMMUNITY EDUCATION STRATEGY FOR GOOD GOVERNANCE AND SUSTAINABLE PEACE BUILDING PROCESS IN NIGERIA

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Abstract

The power of religion and its monumental influence in controlling the mindsets of people and societies across the world is quite enormous. Although usually blamed for numerous crises and conflicts, religion can be used as a vehicle for promoting good governance and sustainable peace building through community education. Religion has the unifying force upon which people can build an understandable social contract, in the same manner that it can be used to cause social commotion. It all depends on how it is handled, where it is applied and who are the principal actors. Community education is an embodiment of educational programmes aimed at empowering the people to appreciate the value of their social existence. It is a means of blending human relationships to promoting mutual understanding. This paper seeks to provide theoretical exposition based on secondary sources and other available information

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on the application of Faith Based Community Education Strategy for Good governance and Sustainable Peace Building Process in Nigeria. The paper basically describes how community education based on the biblical, Islamic and traditional principles can enhance the processes of good governance and sustainable peace building in Nigeria. This will to some extent provides both government and non-governmental agencies a better perspective on good governance and sustainable peace building process. The paper recommends a continuous enlightenment by Faith Based Organisations and other agencies involved in conflict resolution and prevention to create a just and an oriented sustainable peace building society.

Keywords: Faith-based, Community education, Sustainable, Peace-building.

4.1 Introduction

The power of religion and its monumental influence in governance and in controlling the mindsets of people and societies across the world is quite enormous. Although usually blamed for numerous crises and conflicts, religion can be used as a vehicle for promoting good governance and sustainable peace building process in various communities. It has the unifying force upon which people can build an understandable social contract if it is positively interpreted and implemented. Bouta, Kadayifci and Abu Nimer (2005) list the core religious values in Christian and Muslim traditions that form the basis of peace building in a society. They pointed out that religion addresses the 'most profound existential issues of human life' (P.11) and thus shapes human thought about issues relating to peace and security. The key peace building concepts offered by Islam include *Salam* (peace), *Tawhid (monotheism)*, *Rahma (mercy)*, *Fitrah (natural instinct)* and justice. Similar concepts emphasizing the value of peace and peace building in religion are found in the Bible. They further explained that despite this emphasis on 'peace' in the Quran and Bible, not all religious actors are 'peace builders' in the contemporary world.

In Nigeria, the insensitivity of political leaders to the needs and aspirations of the masses in most instances has clearly demonstrated the level of social instability and poor quality of governance in the country. The inability of government agencies to device a sustainable means for building peace in various communities in the country has been the major cause of several incessant crises and conflicts that has been ravaging the country even in recent times. The conventional methods of peace building through arbitration, adjudication, negotiation, litigation, commission of inquiry etc. have not yielded the much desired impacts since incessant conflict keep reoccurring in communities where it has been resolved. Typical examples of such scenarios could be found in some communities in Bauchi, Taraba, Borno, Modakeke-Ife, Aguleri-

Ebonyi states etc. There was a research conducted in 2014 to assess the role of faith and community based organizations in peace building in Plateau state from 2001–2011. While other researches and writers concentrate more on the use of the conventional and alternative conflict resolution strategies, this paper will be quite innovative because it considered a new dimension (faith based community education strategy of peace building) which has received less attention by scholars.

It will expose the possibilities of using faith based awareness technique to orientate and enlighten the people, raise their consciousness on the need for good governance and peaceful coexistence. It is aimed at developing and exploring faith based peace building strategies which include among others inter and intra-faith dialogues, peace education, interactive seminar etc. that can be applied to ensure good governance and peaceful coexistence in our culturally diverse communities. Strong faith based movements can play a crucial role in peace-building with their strong faith based motivation, long term commitment, religious, spiritual and moral authority and ability to facilitate constructive social relations between different groups of population (Golpin, 1991; Stassen, 1992; Sampson & Lederach, 2000; Thistlethwaite & Stassen, 2008; Esposito & Yilmaz, 2010).

This will greatly benefit not only the communities concerned but the country at large, since the economic and political growth of any nation rest heavily on the level of good governance and peaceful coexistence among its citizens. As buttressed by Coward and Smith (2004) that 'It is not so much religion itself that is influential, but rather the ways in which it has been interpreted and practiced that is influential in religion's orientation toward radicalism, violence, conflict resolution and peace building'. In this regard, the US Secretary of State Madeline Albright mentions the need to study religion in greater depth in the following words 'religion is a powerful force, but its impact depends entirely on what it inspires people to do. The challenge for policy-

makers is to harness the unifying potential of faith, while containing its capacity to divide. This requires, at a minimum, that we see spiritual matters as a subject worth studying'. (Albright, 2006)

Faith based community education strategy of peace building and good governance is an attempt to explore the possibility of promoting good governance and sustainable peace building process based on the prevailing beliefs and faiths of the people. Religious ignorance and dogmatism has greatly caused a lot of damages and confusion, as most of the crises were caused by ignorance, poverty and sometimes by the principal actors for personal interest and aggrandizement.

Moreover, the motivating force in any peace building effort depends on the willingness and cooperativeness of the people in measures designed to improve their peaceful coexistence and social well-being. For this to be achieved, the masses need to be constantly enlightened and made conscious through informal and non-formal learning process on the need to seek and embrace peace within themselves and their neighbouring communities.

4.2 Conceptual Framework

Community education is an embodiment of educational programmes aimed at empowering the people to appreciate the value of their social existence as elucidated by Shuaibu (2005) that community education consists of all spheres of educational programmes within a community that have relevance with the culture and development of such community. In essence, it is made up of the institutions in the community having bearing on education. Education cannot be separated from the culture of the people as the two concepts are interwoven. These are the basic ideas embedded in community education strategies as identified by Ngwu (2003) to include popular education, civic education and consciousness raising education. *Popular Education* is the type of education that targets the disadvantaged popular group of people who

are collectively organized to develop their knowledge and regain their power in such a way that will enable them to transform themselves and their society. *Civic Education* entails training citizens to enable them to be more conscious of their roles, rights, responsibilities and obligation in the community and *Consciousness Raising Education* is a process of helping the poor and the oppressed to gain heightened awareness of their condition of living and their causes and subsequent realization of the fact that it is possible for change and socio-structural transformation to take place through individual and collective action and struggle.

Okide (2007) also supported this view that community education relies mostly in the use of informal and non-formal education strategies. This is because non-formal education programmes are broad based community-oriented activities which meet diverse learning needs of rural people. Essuman (2006) has initially opined that non-formal education is oriented towards helping individuals to solve problems that they faced within their communities and to improve their living condition in the communities. Thorper (1985) in Okide (2007) sees community education as a process concerning change in both values and attitudes that brings about development. This so much sought development can come about through utilizing various community education strategies by practitioners.

Sayer (1993) has already mentioned that over the previous decade a succession of local authorities had adopted community education policy. He further explained that the idea of community education is expressed in every aspect of education from children and preschool to universities and distance learning. As pointed out by Fasokun (2000) that in many parts of Africa, indigenous education (which is community oriented) was used to foster physical, intellectual, cultural, economic and political development. Community education (CE) is practiced by many communities in many parts of the world which has brought positive development in all areas of peoples' life (Okide, 2007).

Community education strategy has become necessary for promoting good governance and sustainable peace building process because it is a means of blending human relationships to promoting mutual understanding. Lederach and Appleby (2010) maintain that peace-building nurtures constructive human relationships. To be effective, it must do so strategically at every level of society and across the potentially polarizing lines of ethnicity, class, religion and race. They proposed the need for strategic peace-building to include the capacity to develop strategies to maximize the impact of initiatives for constructive change within this complexity. It focuses on transforming inhumane social patterns, flawed structural conditions and open violent conflict that weaken the conditions necessary for a flourishing human community. Thus, strategic peace-builders must embrace complexity and find within any given situation or issue practical approaches that stitch together key people and initiatives to reduce violence, change destructive patterns and build healthy relationships and structures.

> 'Lederach and Appleby (2010: 22–23) further narrates their views that the hallmarks of the constructive relationships that strategic peace-builders seek to foster among conflicted people include: the cultivation of interdependence as a social and political context for the effective pursuit of human rights, good governance, and economic prosperity; the promotion of transparent communication across sectors and levels of society in the service of including as many voices and actors as possible in the reform of institution and the repair or creation of partnerships conducive to the common good; and the increasing coordination and (where possible) integration of resources, programmes, practices, and processes.'

Strategic peace-building, therefore, denotes an approach to reducing violence, resolving conflict and building peace that is marked by a

heightened awareness of and skilful adaptation to the complex and shifting material, geo-political, economic and cultural realities of our increasingly globalized and interdependent world. (Awwal, 2014)

Based on this exposition, community education strategy can be applied in promoting good governance and peace building process in various communities in Nigeria through faith based community education programmes. Faith based community education is the type of education that explore and educate the people based on their religious principles, ideologies and doctrines on issues related to the betterment of their social existence. Peace building should not be left in the hands of government authorities alone, as activities of the government is not enough to institutionalize a peaceful community. Barnett, Kim, O'Donneland Sitea, (2007) opined that 'if the success of peace building is measured against how well it has, indeed institutionalized peace, the picture is very mixed. If however, success is measured in terms of institutionalization of the concept of peace building (in peoples' mind), then it appears to be a resounding success. It is against this background that this paper was written to discuss how faith based community education strategy can enhance good governance and sustainable peace building process in Nigeria in the following subheadings.

4.3 Biblical Principles of Community Education

This is the application of the biblical principles to create awareness on good governance and sustainable peace building process in Christian communities of Nigeria, in accordance with the Bible and the consensus of the church. Okai (2008) quoting Kukah (1993) with regards to the impact of Christianity on any society, states that the new trends especially among Christians of seeking to use religion for social and political change may offer a new perspective to the definition of the trends in political competition in Nigeria. Adamolekum (2006) strongly recommends that Christians should engage in peace making in their

communities through dialogues, love and reconciliation. He further stressed that 'a just community must be built on honesty, truth and social justice. Mutual dialogue, love and settling issues base on mutual consensus are vital ingredients that foster development activities (Isah, 2011).

The most fundamental factor that strengthens and upholds good governance and peace making lies in the display of fairness and justice to all. The Bible exposed this fact in Leviticus 19: 15–18:

> 'Ye shall do no unrighteousness in judgment: thou shall not respect the person of the poor, nor honour the person of the mighty but in righteousness shall thou judge thy neighbour, thou shall not go up and down as a tale bearer among thy people; neither shall thou stand against the blood of thy neighbour. I am the Lord. Though shall not hate thy brother in thine heart. Thou shall in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shall not avenge, nor bear any grudge against the children of thy people but thou shall love thy neighbour as thyself. I am the Lord.'

However, on general terms the Holy Bible has pointed out certain values and principles which should be emphasised in the cause of sensitization programme for peace building and good governance. These according to Okai (2008) include love which is a foundation of every human relationship and the factor upon which the laws depend. These attributes of love are listed as patience, kindness, humility, gentleness, peacefulness, tolerance, faith, hopefulness and endurance (1 Corinthian 13: 4–7). 'Charity suffereth long, and is kind; charity envieth not, charity vaunted not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, behaveth all things, hopeth all things endureth all things (King James Version)'.

It is in this sense that Azurgba in Okai (2008: 110) says that love is the greatest instrument of nature, the bond and cement of society, the spirit and spring of the universe…. We can serve only so long as we can love. Love is somehow beyond tribal, religious and ethnic limitation. The first epistle of Saint John 4: 7–8, 12 states:

> 'beloved, let us love one another for love is God, and every one that loveth is born of God, and knoweth God he that loveth not, knoweth not God for God is love'. Jesus Christ further emphasised on love in the Book of Mathew 5: 44 'but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'

If this habit of love is well articulated and is properly exhibited among members of a community then surely peace and mutual understanding shall reign and the occurrence of disputes and oppressive leadership would be minimised if not eliminated. Peace according to Okai (2008) means freedom from quarrel, strife, disputes, rioting, disorder, hostility, violence or war. In greater view, Jesus Christ uses to extend the word 'peace' to his disciples whenever he appears to them as in Luke 26: 34 and John 20: 19recoded thus;

'… came Jesus and stood in the midst, and saith unto them peace be unto you'. Ibeanu (2006) in Best (2006) also display peace as a process involving activities that are directly or indirectly linked to increasing peace building process and reducing disputes, both within specific societies and in the wider communities.

Okai (2008) also describes justice and fairness, impartiality, over-handedness and fair dealing as other factors in peace building and good governance that can foster national development. Justice entails that the polity systematically determine the endowment of each member and ensures that they are placed in each of the three functions according to their endowments. Justice can also be seen as a response to needs of

others. Justices is an essential ingredient crucial to any social life, to such an extent that any community or nation without justice would be a useless agglomeration of villains, robbers and reprobates.

Okai further explains that justice is always the prerequisite of true peace and good governance. The Bible clearly supports this statement in Psalm 85: 11 'Love and truth will meet; justice and peace will kiss' (The New American Bible). This and the fore going explanations clearly indicate true peace in its practical sense and good governance can be realised through justice, mutual fairness and understanding. These are mostly considered as vital requirements for national development..

4.4 Islamic principles of Community Education

This is the application of the Islamic principles to create awareness on good governance and sustainable peace building process in Nigerian communities. The content of this type of education include the values, goals and processes stipulated in Islamic doctrine and how this responds to the specific needs and circumstances of the community. This method is usually drawn from the Islamic sources, especially the Holy Qur'an and the traditions of Prophet Muhammad. Abdallah (2006) in Best (2006) mentioned that understanding the Islamic message of justice, freedom and equality, is fundamental in establishing good governance and sustainable peace building process as described in several occasions in the Qur'an. Qur'an 16: 90 states that: The Almighty says; 'Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded'.

This same issue is further stressed in Quran chapter 4: 135 where Allah says:

> 'O you who have believed! Stand out firmly for justice as witness to Allah, even as against yourselves or your parents or your kin,

> and whether it is (against) rich or poor; for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve and if you distort (justice) or decline to do justice, verily Allah is well acquainted with all that you do.'

Ajijola (1973) and Shehu (2002) uphold similar assertion with regards to social justice in settling disputes and good leadership. It grants equal freedom of conscience to all citizens and respects their modes of life, if they do not violate the fundamentals of social justice.

Ajijola (1973) with regards to social justice in settling disputes and good leadership over community resources stated that, it would tend towards the leveling of the society economically by taking away surplus wealth and spread it over to the whole community. It grants equal freedom of conscience to all citizens and respects their modes of life, if they do not violate the fundamentals of social justice.

Shehu (2002) also lamented that injustice is the root cause of all social problems in the society, and nothing could check or rather moderate them except justice, fairness and equity of the leadership. But when the leadership is bereft of all these values and is insensitive to the peace and security of its citizens, disputes and conflicts would continue to persist thereby resulting into a perpetual set back in economic, social, political and communal cooperation in that society.

Clark (1990), one of several western writers on Islam and societal building, stated that when one looks at contemporary institutions which foster shared meaning and social bonding:

> 'the major religions of the world, of course, come first to mind. It is no accident that they arose in parallel with the earliest civilizations, largely to ameliorate some of their worst excesses, and even today they represent important sources of sacred social meaning for tens of millions of people. Islam is perhaps the chief contemporary example.'

Kagitcibasi (1999) states that several verses of the Qur'an advocates active involvement with community issue standing up for justice (even against self and loved ones), and taking action in resolving disputes and ensuring good leadership. Allah the Almighty says in Qur'an 4: 36:

> 'worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.'

It also emphasised on the disposition of justice in any community setting, saying that, indeed, Allah commands you to render-trust to whom they are due and when you judge between people to judge with justice, excellent is that which Allah instructs you. Indeed, Allah is over hearing and seeing (Quran 4: 58). Therefore this strong sense of relatedness and leadership qualities could be applied for the benefit of promoting peace and good leadership. The Islamic principles welcome more engagement and involvement of other parties and entities in any given peace building process. In a hadith of Abu al Darda it was reported that the Prophet of Allah said, 'Shall I inform you of merit greater than fasting, charity, and prayer? It is in the conciliation of people.' And that was why the historical Islamic manuscripts of Timbuktu a famous Islamic empire shows numerous examples of the role Islamic scholars and leaders played throughout West Africa toward managing community and government conflicts, in perpetuating a culture of peace, in the promotion of good by the banishment of evil, and in the application of methodologies and processes of conciliation between people.

In broad terms, the Qur'an and the prophetic example show that Islamic theory advocates an adjustable model for intervention in all types of disputes and in the disposition of good governance by exposing good leadership qualities. The Islamic theory is always guided strictly

by the principle of justice and adherence to the values and ethics of Islam.

4.5 Traditional Philosophy of Community Education

This is the application of the traditional principles to create awareness on good governance and sustainable peace building process in communities of Nigeria in conjunction with the help of traditional institutions such as the Council of Chiefs. Tutu (2004) cited that African traditional societies, throughout the centuries, have been organised on the basis of social contract whereby people come together to form a state or nation. They believe that, through their combined efforts, they will be more able to realise their common aspirations for peace and security, which are essential for their physical and spiritual welfare and progress, both as individuals and as a community. In the process, they have always had clear understanding and agreement regarding the ideas and principles that underlie their political systems and on the basis of which power and authority are to be exercised by various elements of government. He further asserts that, before the advent of colonial rule, the traditional leaders' role encompassed numerous functions which revolved around the circular theme of guiding, protecting, defending and providing for the needs of the society he served. These holistic approaches involved religion, military, legislative executive, judicial, social and cultural features. Tutu concluded that, apart from these constitutional functions, the chief/king has the moral obligation to contribute to the lives of their individual citizen in particular, and to lead his people in organising self-help activities and projects, and take the initiative in establishing institutions and programmes to improve the welfare of his people in areas such as health, educational, trade and economic or social development. Ezimah (2004) cited example on the relevance of utilizing traditional leadership roles in the introduction of any new form of development programmes which affect the traditional

pattern of the people, using Thailand, Malaysia, the Philippines and Indonesia where in 1970s the national family planning agencies worked through the traditional birth attendants, greater success of the family planning programme was recorded especially in the rural areas. They can also be useful means for mobilising people for programmes aimed at development purposes. These programmes may include political education, public health education, peace education, governance and family planning education etc. The use of traditional organisation structure for easy mobilisation process can be a driving force for any democratic peace building processes. Best (2006) further explains that because of the powers conferred on the king or the paramount traditional leader, the disputes resolution is rigid. It takes the form of judicial arbitration, with little negotiation and mediation. CRS (2013) put it that 'using and strengthening traditional conflict resolution mechanisms and cultural practices can promote community ownership and sustainability of peace building efforts, reinforcing people to a common ties by reconnecting people to a common identity (although care must be taken to select unifying practices shared among opposing groups) and promoting pride in a shared culture. They can also widen participation in the project'

4.6 Conclusion and Recommendation

Religious principles and doctrines have pool of potentials that can be effectively harmonised and applied for the promotion of good governance and sustainable peace building process in our societies. Insufficient harmonisation or negligence of these faith based potentials has availed the perpetrators of evil under the guise of religion to interpret and operate the principles in negative and destructive manner. This paper has become an iceberg for government, non-governmental organisation and other concerned agencies to recognise the value and potentials of faith based institutions in promoting good governance and

peace building process through strategic community education at all levels of educational cadre. To this facts, this paper recommends among others that:

1. The activities of faith based institutions should be monitored to ensure it is within the tenets and ambits of its doctrines and principles.
2. Faith based organisations should employ the strategy of community education programmes at all levels to create a peace loving and just leadership oriented society.
3. A special and compulsory programme should be introduced in the curriculum of higher institutions on peace building and good governance in relation to the major religious teaching in Nigeria

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5

RELIGION AND MORAL EDUCATION IN NIGERIA: TOWARDS A CRITICAL ETHICAL INTELLIGENCE

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Abstract

Religion has to do with a relationship between a believer and a deity/God believed to exist. Every religion claims to have been inspired or revealed by God. Experience has shown that religion socializes people's morality in various forms and degrees. It has also been observed that many people find it very difficult or are very reluctant to question certain moral teachings of their religion and as such they tend to willingly accept and evaluate moral actions based on their religious beliefs. In this regard, some pertinent questions disturb the mind of the researcher: what is the relationship between religion and moral education? How can we objectively and rationally justify the moral education of a particular religion or denomination? Therefore, employing the philosophical methods of analysis and phenomenology, this study seeks to address the above and the related questions. The

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study focuses on Christian and Islamic religions in Nigeria. This study observes that there are some conflicting religious beliefs which give rise to conflicting moral education. In view of this observation, this study recommends, among other things, the development and proper application of critical ethical intelligence among people of religion. This, in the view of this study, will serve as a sure way to curb the excesses of religion in the area of moral education.

Keywords: Religion, Moral Education, Critical Ethical Intelligence, Religious Beliefs.

5.1 Introduction

On several occasions, I have heard people say: 'My pastor said that this is good,' 'My priest condemns this act' and 'This is against my religion'. The other day I happened to participate in a discussion where a colleague of mine shared the experience of another colleague. Thessy said that her pastor instructed them that whenever they have problem with a colleague in the office or whenever they are scolded by their boss, that their only response should be 'God bless you'. According to Thessy, the pastor said that it is only God who can defend one. This is the type of teaching received by Thessy from her pastor. One day, Thessy had a problem with a colleague and the matter was reported to their boss. The boss invited Thessy, asked her some questions and even scolded her. What came out of Thessy's mouth was 'God bless you'. The boss felt embarrassed and was highly annoyed with Thessy. This was the beginning of Thessy's problem which later led to her dismissal.

The above scenario is a typical example of so many things that happen in our society in this regard. There is a general notion that whatever a priest, a pastor or an Imam says is always correct and cannot be questioned. Also, religious leaders tend to dictate everything about how people should behave in the society. This has led to so many problems and disagreements in our society. And as such, it constitutes a serious philosophical problem to the researcher. Therefore, the study is set to examine the relationship between religion and moral education. It is also the thrust of this study to find out how we can objectively and rationally justify the moral teaching of various religious groups. And so, the paper begins with clarification of some concepts: religion and moral education. It also tries to establish the connection between religion and moral education as experienced in Nigeria. Finally, this study ends with an evaluation and a conclusion.

5.2 Religion: A Conceptual Clarification

It is important to note that there is no universally accepted definition of religion. Each scholar or religious believer defines the reality of religion from his or her subjective notion. The concept of religion means different things to different people. Some people are of the view that religion is whatever one believes in strongly or whatever one is committed to in a deepest sense. This view presupposes that there is no person without a religion. This is because there is no human person that is not committed to something in a very strong way. The implication of this understanding is that if a person believes strongly in politics or business, politics or business becomes his religion. In this regard, Joseph Omoregbe observed that 'religion is not synonymous with belief even though belief is part of it. It does not begin and end with belief' (Omoregbe, A., 1996, p. 1) The understanding of Omoregbe's observation is that it is not any kind of belief that can pass as religion.

Elsewhere, I argued that 'religion has to do with a set of beliefs concerning the cause, nature and purpose of the universe' (E. J. O., 2014, p. 17). In this sense, religion is seen as a search for the ultimate cause and nature of the universe. It is in doing this that the religious person develops a kind of relationship with the Ultimate Cause of the universe (God). Some scholars, such as Tom Humpur and Joseph Campbell are of the opinion that the concept of religion is derived from the Latin word 'religere' which means to bind again; to connect.[39] The implication here is that religion reconnects the believer with a supernatural being. In the words of Durkheim, religion is seen as a 'unified system of beliefs and practices relative to sacred things' (Durkheim, 1915, p. 37). One thing that is clear in the understanding of Durkheim is the sacredness of religion. This means that religion has to

[39] See, Betty Sue Flowers (ed.), *In the Power of Myth with Bill Moyers* (New York: Anchor Books, 1991), p. 34.

do with certain beliefs and practices with reference to the sacred things. It is also important to note that sacred things are not limited to God, deities or spirits; they also include rocks, mountains, trees, rivers, etc. This understanding is in agreement with the position of C. O. T. Ugwu who sees religion as 'faith and practices involving the relationship between mankind and what is regarded as sacred' (Ugwu, 2000, p. 2). Ugwu went further to relate religion with 'belief in the supernatural and code of ethical behaviour' (Ibid.). In this regard, religion is concerned with morality. Joseph Omoregbe presented a detailed understanding of the concept of religion:

> '[Religion] is something that links or unites man with a transcendental being, a deity, believed to exist and worshipped by man. Religion is essentially a bi-polar phenomenon. On the one hand is the transcendent being, the deity he believes to exist and which he worships. Whether such a deity really exist or is simply the figment of the imagination of the religious man is not important to the concept of religion, as long as the deity is really believed by the religious man to actually exist.'
>
> (Omoregbe, Op. Cit. p. 3)

The view of Omoregbe as cited above presents religion as a relationship. At this point, it is important to note that there are varied notions about religion either from the anthropological, sociological, psychological, Marxist, theological or philosophical viewpoints. However, for the purpose of this study, we shall adopt the understanding of religion as an established relationship between a believer and a supernatural being believed to exist. This relationship is guided by certain beliefs. Religion is also seen, in this study, as worship of the supernatural being or deity believed to exist. With this basic conceptual clarification of religion, we shall quickly look at the notion of moral education.

5.3 Understanding Moral Education

By a simple definition, morality has to do with the rightness of human behaviour. Etymologically, the concept 'morality' is derived from the Latin word 'moralitas' which simply means 'character, proper behaviour'. From this etymological understanding, morality is seen as the principle for determining the proper way of life or the acceptable way of life. Thus, a moral behaviour is an acceptable way of life in a given society. This acceptable way of life or code of conduct is informed by religious beliefs, cultural beliefs, social beliefs, etc. We have to note here that the detailed discussion on the concept of morality is outside the scope of this study. However, I wish to state that the idea of morality is related to the idea of rightness or goodness of human behaviour. One important thing to note is that the whole talk about morality presupposes human freedom and responsibility. This is a very important point to note in any discussion on morality.

On the other hand, education is understood as the process of learning. It is an ongoing activity that begins from the cradle to the grave. This means that education, as an existential reality, begins the moment a child is born and terminates in death. There are two views concerning the etymology of education. First is that education is derived from the Latin word 'educere' which means to lead out. E. M. Nwabuisi observed that this understanding presupposes that 'the learner has innate ideas which only need to be squeezed out or pulled out and expanded' (Nwabuisi, 1992, p. 4). The second view holds that education is derived from the Latin word 'educare' which means to form, to train. In this sense, education is the process of training the mind of the human person to accept a particular way of life. It is important to say that the concept of education can be taken holistically both as *educere* and also as *educare.* Education is all about the process of actualization of potentialities. In the words of Festus C. Okafor, education is seen as 'a process of acculturation through which the individual is helped to attain

the development of his potentialities and their maximum activation when necessary according to right reason and to achieve thereby perfect self-fulfilment' (Okafor, 1984, p. 16). For L. A. Cremin, education is 'a deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, values, attitudes, skills and sensibilities.' (Cremin, 1977, p. viii) On a general note, education involves all the experiences of an individual through which knowledge is acquired. This understanding embraces both informal and formal education.

Having analyzed briefly the concepts: morality and education, I shall now focus on the understanding of moral education. Simply put, moral education is the systematic process of teaching or training an individual within the framework of a particular moral standards. The presupposition here is that moral teaching is always based on the religious, cultural or social background of the originator of the moral education. Moral education deals with the process of socialization within the perimeter of a given moral standard. It is a learning process that is geared towards helping the learner to develop a good sense of right behaviour that is acceptable or that is morally permissible. In a nutshell, moral education is all about character formation; that is, proper training of the character of an individual to imbibe the acceptable belief system. One important thing to note is that moral education is aimed at making the individual person a good citizen or an active member of a given society. And so, without mincing words, this study observes that moral education is very important in every society. This is because of the simple fact that it helps to mold the character of people in a given society. Therefore, having made this brief clarification, the next subtopic shall focus on the relationship between religion and moral education. This is to help us ascertain the extent religion influences our moral standards.

5.4 Religion and Moral Education in Nigeria

It has been argued by some scholars that the human person is a religious being. Religion influences the kind of moral standard an individual person holds. This is a factual claim that has been confirmed by experience. Many people tend to act in such a way as to protect the religion they profess. In Nigeria, for instance, there are many religions which include Christianity and Islam. These religions—Christianity and Islam—have certain values that they cherish individually. These cherished values form the basis for their respective moral education. While the Christian sees the Bible as the major source of his moral teaching, the Moslem respects the Quran as the embodiment of his inspiration and moral teaching.

Experience has shown that Nigerians tend to behave in accordance with the demands of their religion. People consider certain behaviours as moral or immoral simply because their religion approves them. In fact, many people tend to accept and evaluate every action from the point of view of their religion. And as such, religious belief becomes the yardstick for evaluating a moral action. The other day, I witnessed a discussion among some persons concerning certain practices in their community. One of them said: 'My pastor said that this is wrong'; another said: 'Members of our church do not behave in that way'. This type of scenario, as stated earlier, actually constituted one of the factors that prompted this study. The issue is that it does not matter whether what the religious leader said is rationally correct or incorrect; the argument is that since a pastor, a priest or an Imam has said something that thing MUST be correct. Religion has become the focal lens through which many Nigerians interpret reality. Many people no longer see things as they are, but merely as dictated by their religious leaders. The point is that the rightness or wrongness of human behaviour is now premised on one's religious background.

There are instances when priests and pastors dictate what is morally acceptable with reference to having church wedding before traditional marriage or even giving details concerning burial and funeral ceremonies. Some people have been seen to be immoral simply because they did traditional wedding prior to church wedding. In some churches in Nigeria, some parents have been excommunicated or given corporal punishment for allowing their children to get married to a person from a different religious background or denomination. In this sense, religion determines what is morally acceptable with regard to the choice of spouse. This is an existential fact observable in most churches in Nigeria. Religion is so powerful in Nigeria today that it dictates how people should behave in almost every spheres of life. Many families, communities and states have been in turmoil because of varied and opposing religious cum moral teaching. This is the case both among Christians and also among Moslems. Nigeria has experienced varied forms of crises based on the type of moral education received by religious believers. The current issue of Boko Haram is a typical example of the negative effect of religious cum moral education on our people.

Religious leaders in Nigeria exercise not only religious rights but also moral rights. This goes to affirm the position of this paper that religion is a serious factor for determining what is morally justified or not in Nigeria. Today, we see religious leaders delving into politics, culture, and social life of people. By so doing, they claim to have the final word concerning the rightness and wrongness of human behaviour. Many Nigerians take recourse to their pastors and Imams for almost every moral decision they would like to take. No wonder Mbiti said that Africans, and in this context, Nigerians, are notoriously religious (Mbiti, 1985, p. 1). An average Nigerian allows his/her religion to permeate everything he/she does.

It has also been observed that every religion in Nigeria—Christianity and Islam—claims to have absolute truth concerning the morality of the human person. While the Christian claims that his moral teaching is the best, the Moslem affirms that his moral teaching is second to none. This is where problems oftentimes do arise. The fundamental questions now are: How do we truly and objectively ascertain the correct moral teaching? Must we accept every religious cum moral teaching from our religious leaders without questioning? To what extent should we question the moral claims of our religious leaders? These and the related questions constitute our guide as we make attempt to evaluate the influence of religion on moral education in Nigeria in the subtopic that follows.

5.5 Evaluation: Towards a Critical Ethical Intelligence

From our discussion so far, it has been observed that most religious believers—Christians and Moslems—do not question the moral teaching of their respective religion or denominations. Also experience has shown that there are observable conflicts with reference to varied and opposing moral teachings of different religions. The clear fact is that the way and manner people conceive moral education especially with regard to individual religion constitute a serious problem. This observation speaks for itself in our contemporary Nigerian society. And so in a bid to come out from this problem engendered by religious bias, this study proposes the development and proper application of Critical Ethical Intelligence.

Being critical simply means asking questions to get more clarifications.[40] In the words of Paul Kurtz, critical has to do with 'the

[40] See, E. J. O. Ndubisi, 'Philosophy and Its Unique Methods' *Tansian University Journal of Arts, Management and Social Sciences, Vol. 2. No. 1 (*2015), p. 29.

probing and analytical application of intelligence to a problem' (Kurtz, 1986, p. 62). From this perspective, Critical Ethical Intelligence (CEI) as understood in this study, means that we have to critically and rationally examine any moral teaching before accepting it. It hinges on the development of the culture of inquiry. CEI is not concerned about being critical for critical sake. No. It means, in this context, that one has to take a second look at every teaching coming from the church or the mosque to ascertain the extent it is in accordance with practical reason. Simply put, CEI means the use of reason and experience in evaluating human behaviour. The emphasis is that one has to live one's life in accordance with reason and not simply based on some dogmatic teaching. In this line of thought Paul Kurt remarked:

> 'There are two opposing approaches to morality and ethics that have been in constant conflict in human culture. The first is best exemplified by Jesus, Moses, and Mohammed, who declared that moral principles are divinely inspired and who enunciated them without any effort at rational definition or justification. The second is typified by Socrates, who sought to use reason to define and justify his ethical ideals and continually subjected them to critical scrutiny.'[41] (Ibid. p.62)

The above quotation from Kurtz goes to buttress our understanding of Critical Ethical Intelligence. The implication here is that we have to properly subject every moral teaching to rational and critical scrutiny before actually accepting it as a moral teaching. This study is by no means downplaying or neglecting the relevance of religion in moral education; it is simply arguing that practical reason MUST play its part in moral education. Richard Dawkins once said: 'My father told me to believe nothing without reason' (Dawkins cited in Kurtz, 1997/98, p.

[41] Paul Kurtz, The Transcendental Temptation: A Critique of Religion and the Paranormal (New York: Prometheus Books, 1986), p. 62.

20). CEI can also be understood in this sense: not to accept any moral education without proper rational justification. CEI is not concerned about moral justification based on revelation or simply intuition. Any moral teaching based on revelation or intuition has to be subjected to rational and critical scrutiny before it can be accepted. This is the position of this study.

> 'The idea that belief in God and/or a specific religious tradition is necessary for moral conduct is thus highly questionable. Even if one accepts faith in God and a specific religious tradition as a legitimate interpretation of God's word revealed in history, this itself is open to various interpretations. For example, the hundreds of different Protestant sects have reached different conclusions about any number of moral practices. It is similarly true for orthodox, conservative, reform or humanistic Judaism, for conservative or liberal Roman Catholics, and for Sunni and Shia Muslims.' (Op. cit., p. 35)

The above quotation agrees with our earlier submission that religion is based on belief in God. But it has also been observed that every religion has different conceptions of God and this necessitates the type of moral teaching it propagates. This goes to affirm the importance of CEI as a tool for evaluating the moral education of every religion. CEI is simply a call for a paradigm shift from the culture of accepting every teaching from the church or the mosque without proper inquiry. CEI argues that there is need for proper critical scrutiny of anything that worth the name moral education. It is true that the culture of believing hook, line and sinker whatever the religious leaders said has existed in Nigeria for a very long time; it is also true that this culture of believing without inquiry has caused serious problems to our society. It is high time we started to make a U-turn. We have to develop a questioning mind. We must not accept every teaching from the church or the mosque

without proper application of human reason. This is the goal of Critical Ethical Intelligence.

5.5 Conclusion

In this study, we have been able to see the relationship between religion and moral education. It is an existential fact that most of our people tend to believe everything they hear from the church or the mosque without questioning. This study considers such attitude as inadequate, problematic and a major source of some religious and social crises that we have experienced in Nigeria. The position of the researcher is that we have to move from the culture of believing without inquiry into the culture of inquiry before believing. This is what Critical Ethical Intelligence, as postulated in this study, is all about. CEI, as proposed in this study, argues that we have to allow practical reason and experience to play their part in our moral decision-making. In this sense, this study submits that any moral education of any religion that does not have regard for the value of human life, the principle of justice and fairness, and other fundamental human rights should be discarded.

This study proposes the introduction and teaching of CEI both in the primary and secondary schools in Nigeria. It is the strong conviction of the researcher that the early proper teaching of the principle of CEI to our children will enable them to develop the consciousness and love for the culture of inquiry. It is also the strong belief of this study that the development and proper application of CEI will go a long way to minimize and possibly eradicate the excesses of religion in the area of moral education. Therefore, this study calls on the different organs of the government and the concerned NGOs to do the needful in this regard. Workshops, seminars, conferences, etc. should be organized in this regard to raise the consciousness of our people towards Critical Ethical Intelligence. This will help to reduce the negative effects of religious fanaticism as experienced in Nigeria and further correct some

erroneous religious orientations of Nigerian people. CEI is what Nigeria needs now in the midst of thousand and one religious groups with varied belief systems.

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6

CRITIQUE OF REALIST DIPLOMACY AS A DETERRORIZATION APPARATUS: AN IDEOLOGICAL AND ETHICAL DIMENSIONS

Bartholomew Nnaemedo[42]

Abstract

The contemporary world is inundated with lots of problems ranging from hunger and starvation, disease and, sicknesses, environmental abuse and famine, unemployment and crimes of different categories, neo-imperialism and neocolonialism, and most importantly by the scourge of global insecurity emanating from the menace of terrorism. To this effect, it is congruous to affirm that the contemporary society is indeed an endangered species; and the need to diffuse it of these time bombs is not only imperative but urgent. Nevertheless, in this work, the focus is on terrorism and ways of countering it. These counter-insurgency approaches are what are captured here by the concept 'de-terrorization'; which designates a process or an act of deflating a given setting or person (s) of terrorism. Among the possible counter-terrorism measures, the focus of this work is on 'realist diplomacy'; and the method of inquiry adopted is analytical. This work undertakes a critical

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appraisal of the ethical aspect of this realist diplomacy; finds it defective and advocates the understanding of the ideological ground of terrorism and the importance of an ethically-oriented diplomacy, specifically 'human-dignity-propelled-diplomacy' to prevent it. This sort of diplomacy looks beyond the countries or the borders of the negotiating themes, to focus on the fundamental human dignity of individual members of the participating countries or groups. Each is considered as a citizen of one world-family, and *ipso facto*, as an end himself and not a means to an end. 'Human-dignity-propelled-diplomacy' considers man as a member of one global village; a cosmopolitan entity.

Key Words: Diplomacy, Terrorism, De-Terrorization, Sovereignty, Ideology, Human-Dignity.

6.1 Introduction

One of the security-related problems prevalent in the contemporary society is the issue of terrorism. The validity of this assertion is authenticated by the avalanche of media reports coupled with existential realities on the issue. Today's society appears to be a theatre of stratified exhibition of different forms of terrorist organizations. Yesterday it was Osama Bin Laden and his nefarious Taliban and Al-Qaida net-work. And with the death of Bin Laden, one would naturally expect a drastic reduction in terrorism in the zone. Instead, the reverse is the case; as attested by the current situation in Iraq, Afghanistan and Syria. Today the issue is the emergence of even more deadly terrorist groups like Al-Nusrah Front and the Islamic State of Iraq and the Levant or Islamic State of Iraq and Syria (ISIS), the Al Shabaab devastating Kenya, Al-Mua'qi'oon Biddam Brigade (Those who Sign with Blood) in Algeria, and Jundallaab and Lashkar-E-Jhangvi in Pakistan. Nigeria is not left out. The terrorist activities of Boko Haram are cases in point. Even with the effective collaboration of Nigerian military and multinational forces of Chad, Cameroun, and Niger; together with Western military intelligence, the group still appears insurmountable. Likewise, the recent dislodgment of the group from its impregnable Sambisa forest hideout (the Camp Zero) and the quest to conquer the 'Point Zero' (the purported safe haven of Abubakar Shekau, Abu Musab Al Barnawi and the remaining kidnapped Chibox girls), have also failed to yield the desired result. What exists instead is a changing face of one and the same blood-sucking group. Their operations have metamorphosed into urban warfare with soft targets in focus. To this effect, it is not superfluous or a mere hyperbole, to affirm that the contemporary society is a terrorized one; and *ipso facto* in urgent and irresistible need of counterterrorism. This counterterrorism measure is what is summarized by the concept de-terrorization. The concept is not only about how to counter-terrorism but

also how to reform terrorists. A particular perspective to de-terrorization is in focus in this context, namely, diplomatic solution to terrorism.

Nonetheless, this work is a critique of diplomacy as a de-terrorization apparatus; a critique from the pedestal of ethics. The realists or precisely classical realists maintain the incompatibility of ethics and diplomacy. It insists on complete divergence between ethics and diplomacy. Basic to realism is Machiavellian and Hobbesian ideologies. For realism to conceive diplomacy in ethical parlance is an erroneous leap into the domain of morality. Prominent among the literatures on realism are those of Hans J. Morgenthau (1946 and 1948), Carr (1945), Reinhold Niebuhr (1953) etc. Despite the attempts to critique realism as apparent in the works of liberalists like N. Angel (1914), Doyle (1986), Keohane and Nye (1990), Bull (1977), Wallerstein (1974 and 1980); there is yet a yawning ethical gap. This gap is what this research seeks to fill-up through 'human-dignity propelled-diplomacy'. Nevertheless, it is important to admit the difficulties one encounters in research of this nature, especially in the area of empirical studies. This informs why this work resorts to analytical approach. First, it undertakes conceptual analysis of some key concepts which offer better insight into the theme. Second, with the analysis of the analysandum and the hermeneutic of the existential about terrorism at its disposal, it interprets and critiques the ethical dimension of realist diplomacy as a de-terrorization apparatus. Thus, it is vital to start with the clarification of terms.

6.2 Conceptual Analysis

6.2.1 Terrorism

The concept, terrorism is difficult to define: first, because of its emotional, religious and political connotations. An eloquent evidence of this definitional crisis is the fact that one man's terrorist is another man's freedom fighter. A case in point is the Taliban group which was once

backed by CIA (American Central Intelligence Agency) in their resistance of the Soviet occupation of Afghanistan, but later tagged as terrorist organization. The same is true of Hamas and Hezbollah. For Israel, these are terrorist groups; but in the estimation of some members of the United Nations, they are only freedom fighters waging war against Israel's occupation of Southern Lebanon (Sami Zudan) and other Western influences which they consider as inimical to the corporate existence of their nations. In this regard, one can without contradiction admit with Bruce Hoffman (32) that: 'Terrorism is a pejorative term.' By this, he implies that 'it is a word with intrinsically negative connotations that is generally applied to one's enemies and opponents or to those with whom one disagrees and would otherwise prefer to ignore…' [32]. Hence, he concludes that the 'decision to label organization terrorist becomes almost unavoidably subjective; depending largely on whether one sympathizes with or opposes the person/group/cause concerned' [32]. The same subjective interpretation is found during the 1970s and 1980s in the United Nations attempt to offer what could subsist as the academic or internal legal definition of terrorism. Eventually they failed to achieve their desired consensus definition. Angus Martyn (2002) remarks that their 'attempts to define the term foundered mainly due to differences of opinion between various members about the use of violence in the context of conflicts over national liberation and self-determination.' They rather resorted to sectoral definition aimed at indexing terrorist acts.

Second, the concept terrorism encounters definitional problem on the ground of the usual disagreement of intellectuals in matters of conceptual definitions. These nuances in the understanding of the concept is apparent in the works of L. Ali khan (1987), Schmid and Jongman (1988), Jack Gibbs (1989), Bruce Hoffman (2004), Daniel D. Novotny (2007), Carsten Bockstette (2008), and so on. For instance, Schmid and Jongman defines it as 'an anxiety-inspiring method of

repeated violent action, employed by (semi) clandestine individual, group, or state actors, for idiosyncratic, criminal or political reasons, whereby—in contrast to assassination—the direct targets of violence are not the main targets' [28]. Likewise, Carsten Bookstette (2008) conceives it 'as political violence in an asymmetrical conflict that is designed to induce terror and psychic fear (sometimes indiscriminate) through the violent victimization and destruction of non-combatant targets (sometimes iconic symbols).' The definitions above indicate that terrorism is characterized by violence, fear, clandestine activities, and soft targets as a means to an end. Nevertheless, a critical analysis of terrorism indicates that it is not a phenomenon that is limited to terrorism at explosive stage.

Alternatively, this work considers terrorism as either an uncritical 'resolved determination' to employ terror-provoking violence or an unreasonable practical application of the same, on soft targets, by any individual, group of persons or a state, to achieve a selfish end. Terrorism as 'an uncritical resolved determination' points to terrorism at embryonic stage as well as to its deficient rational foundation. Correspondingly, the phrase selfish end is a critique of the goal of terrorism. It reveals the negative ethical implication of terrorism and dismantles possible intent at its justification as an exercise in futility.

6.3 De-Terrorization: from Mere Facts to Ideologies

De-terrorization comprises two words: 'de' and 'terrorization'. 'De' is an English word that stands for 'negation' of whatever it is prefixed to while 'terrorization,' is the act of subjecting and submerging a society into terrorist attacks. It defines a situation where a given group of individuals, taking laws into their hands, nurture and eventually, covertly or overtly bewitch a society with all kinds of nefarious and inhuman acts, in the name of their presumed fight for unjustifiable and irresponsible cause. Thus, 'de-terrorization', is a process of ridding a

terrorized society as well as terrorists, of terrorism. It is out to help the individual under the swathe of terrorism enjoy a terror-free environment. Terrorists are not left in this scheme, for it does not consider terrorism as an intrinsic quality of terrorists; rather as something extrinsic to them, which, by fidelity to de-terrorization measures can be gradually and even comprehensively eliminated. So de-terrorization seeks for deflation of terrorism in terrorists for a terror-free society.

De-terrorization is both practical and theoretical. Theoretical dimension of de-terrorization focuses on counter-terrorists' ideologies. Terrorist's ideology is the foundation that provokes, orchestrates, sustains and disseminates terrorism. Terrorists can be easily decimated, but not their ideology. The idea underlying theoretical aspect of de-terrorization is the fact that terrorism is not only limited to full blown terrorist acts. Embryonic or bud stage is involved. With counter-terrorists' ideological measures there is a high prospect of nipping terrorism in the bud. It can tackle terrorism in its embryonic stage. Theoretical de-terrorization seeks to deflate and neutralize all terrorists' ideologies with superior, but contrary ideas. This is achieved through various media publications, social networking, classroom lectures, seminars, etc. Alternatively, practical aspect of de-terrorization involves adoption and application of observable actions aimed at reduction or total elimination of terrorism. It entails a realistic use of counter-terrorism ideologies to attain the preferred aim of de-terrorization. Practical aspect of de-terrorization is the down-loading of counter-terrorism ideological measures in concrete terms. Under practical de-terrorization there is a transition from intellectual, educational or ideological level to praxis. It can be in the form of aids packages, sanctions, or even responsible use of force in extreme cases. But to ensure efficient and comprehensive fight against terrorism, the two dimensions of de-terrorization are required. The theoretical domain must

be complemented and reinforced by the practical sphere. The two are inseparable.

6.4 Diplomacy

The term diplomacy is derived from the Greek word *diploma* which stands for an official document that confers a privilege. In ordinary parlance, diplomacy is a mutual agreement or negotiation between two or more individuals, aimed at resolution of a specific challenging scenario. Anybody who undertakes such negotiation or peace pact can be rightly described as a diplomat, though in a loose sense. However, this research views diplomacy from the perspective of international relation. In this platform, the term refers to symbiotic engagements between two or more nations, actualized through their representatives. The outcome of their negotiation is not binding until ratified by the body or the leader of the respective nations. This implies that the diplomats do not have final say in the matter which they are negotiating. Diplomatic engagement extends to issues like trade, economics, culture, environment and human right. The goal of diplomacy in most cases is to gain a particular strategic advantage. So in formulating diplomatic statement, often times, it is captioned in non-confrontational phrases in an attempt to avoid unnecessary impasse in the dialogical process.

To achieve its objective, diplomacy employs certain instruments, namely: negotiations, subtle infiltration of anti-terrorist experts into terrorized zone, alliances and aids packages, training of local intelligence, media and diplomatic seal, etc. Negotiation involves a dialogue between two state actors in terrorist activities. It can be by proxy. Alliances and Aids Packages deal with the collaborations needed to defeat terrorism and the impact of aids to that effect. Such collaboration is can be seen in the training of local intelligence, for sustenance of counterterrorism operations. Diplomacy as well uses media for conceptual and ideological de-terrorization of terrorized

societies. And to preserve diplomatic process from engrossing in impasse, there is need to maintain diplomatic seal in certain issues if divulging them would escalate instead of de-escalate terrorism.

At times people confuse foreign policy for diplomacy. The two conflict because of their close nexus. Both foreign policy and diplomacy are tools in the hands of states. The nuance between them results from the fact that both pursue the same state-centric issue but from different perspectives. Foreign policy (foreign relations or foreign affairs policy) specifies the interest of a country in its correlation with other nations. Alternatively, diplomacy deals with mediation between one state and another in view of achieving this end spelt out in her foreign policy. Hence, diplomacy is one of the apparatus which enables nations to achieve their foreign policies.

6.5 Types of Diplomacy

There are many ways of cataloguing diplomacy. One of such ways is by the consideration of what the diplomatic engagement is out to tackle and achieve. In this sense diplomacy can be grouped into preventive, soft power, economic, counterinsurgency, gunboat, appeasement, and nuclear diplomacy respectively. It can also be divided into open and secret diplomacy. Nevertheless in this article diplomacy is considered from the perspectives of orthodox and non-orthodox diplomacy. This division is adopted as it embodies other kinds of diplomacy in the execution of its agenda.

6.6 Orthodox (Realist) Diplomacy

Orthodox diplomacy is understood in the context of realism (souverainism), which is one of the significant theories that dominate international relation. Thucydides' *History provides an outstanding*

illustration of this type of realism: as can be seen in the 'Melian Dialogue'. The view of realism about human nature is multi-faceted. Realism is classified into classical realism (of Hans Morgenthau, E. Carr, and R. Aron), mature realism (of Henry Kissinger) and neo-realism of K. Waltz, S. Walt, or R. Gilpin (cf. http://katehon.com). Realism considers the nation-states as the basic actors in international relations. Each nation enjoys absolute sovereignty and admits of no other regulatory body superior to it. For E. Carr such attempt is considered as a kind of 'idealism' and for Carl Schmitt it is 'romanticism'. Thus, realism views any purported international regulatory body with scepticism. The major concern of each nation state is her security. It regards all states as in a condition of potential war with each other for their own egoistic interests; a situation which can transit to actual war in the face of a critical growth of conflict of interests. So realism defines interest in terms of strength and power. It proclaims immutability of human society; historical changes notwithstanding. The major aspect of international relation is not the normative, rather the factual sides. In sum, realism has no place for ethics in international politics. Articulate form of the basic principle of realism can be seen in the second edition of Hans Morgenthau's work, *Politics among Nations,* where he expressed the six basic principles of the school (ibid. http://katehon.com).

Consequently, orthodox approach to diplomacy conceives sovereign states as the basic unit of diplomatic analysis. The focal point of diplomacy in this context is the analysis of inter-state engagements. Communications, negotiations and mutual sharing of information constitutes the centre-piece of the intellectual discourse. Orthodox approach to diplomacy at most can be described as inter-state-centric diplomacy as it concentrates on the basic relationship between the states involved. For Lee, Donna & Hocking, Brian (see all complete references under Works Cited at the end), the main aim of orthodox diplomacy is

the configuration of anarchic and unstable states into harmonious and collaborative entities; promotes committee of states and creates power-equilibrium, responsible hegemonic structures and symbiotic post-hegemonic regimes. But it ought to be pointed out rightly that most often this modest aim or objective is overwhelmed by the sinister attempts of these various nations to outwit each other via imperialization tendencies. Properly speaking orthodox approach is realistic for it is rooted in realism.

6.7 Non-Orthodox Diplomacy

On the other hand, non-orthodox approach to diplomacy transcends realism. Unlike orthodox diplomacy it does not conceive the state as the exclusive point of departure of all diplomatic analysis. It is an inclusive diplomatic analysis for it transcends the confines of states and penetrates, permeates and diverges into other areas of life. Such diplomacy is rightly described as an open-ended one. *Lee, Donna & Hocking, Brian* notes that whereas orthodox diplomacy talks of issue like bilateral diplomacy, multilateral diplomacy, summit diplomacy; non-orthodox concentrates on such phenomenon like catalytic diplomacy, sustainable diplomacy, and network or digital integrative diplomacy (op. cit.). As a matter of fact, non-orthodox diplomacy employs terminology from various fields of study in its analytical operations. Non-orthodox diplomacy provides forum for broader theoretical discourse on the phenomenon of diplomacy. It provides a framework which makes diplomacy useful for many fields of study. Apart from projecting and sustaining a malleable version of diplomacy, it showcases a notion of diplomacy whose objective is systemic linkages. The connectivity is not only states-bound; rather it embodies every facet of human life. Nonetheless, the focus of this work is on orthodox or realist diplomacy.

6.8 Ethical Status of Realist Diplomacy as a De-Terrorization Apparatus

Ethics as a branch of practical or axiological philosophy deals with how man ought to behave. It considers what constitutes the good life for man. In precise terms, ethics studies human acts as against acts of man. Ethics is both normative as well as meta-ethical (naturalistic and anti-naturalistic). Ethics reflects on the morality of human actions: morality being the basis of ethics just as religion is the basis of theology; and thinking, the basis of logic. Morality is basically universalistic, in the sense that it is built on universal human nature. 'All peoples in all parts of the world and at all times are subject to the same moral law…traditionally called 'Natural Law'… which is the law that obliges all human beings to do good and refrain from evil.' (Omoregbe, 13). The specificity of this law is clearly delineated by the two moral principles — the positive principle and the negative principles. Nonetheless, if at all morality is conceived in relativistic sense, it is by virtue of its possible contextual application (situationism); which must conform to its universalistic character. In a situation where its contextualization opposes its universality, two interpretations are possible: either the localization is borne out of ignorance or it is an expression of the developmental phase of the society under consideration. For sure, none of the above pair can subsist as an ethical standard; each is defective.

Thus, the ethical status of realist diplomacy considers the ethical standing of the said diplomacy. It tries to resolve the issues regarding the fidelity or infidelity of realist diplomacy to ethical principles. The focus here is whether realist diplomacy abides by, and promotes ethical principles in its operations, or whether it vitiates and denigrates it. This discourse is crucial considering the relevance of ethics to human society. It is all the more significant as diplomacy readily reclines to 'ethical exemption' in some of its operations: which points to situationism. This 'Ethical exemption,' according to Roberto Toscano, is not only based

upon the over-riding-right to act in self-preservation, or in wider concept of national interest, but also upon the nature of the sovereign state, an entity that 'recognizes no superior—'*superiorem non recognoscens*'. [http://baldi.diplomacy.edu/toscano/toscano, 49]. Thus, in this research, the critique of the ethical status of realist diplomacy revolves around the following: canonization of the principle sovereignty; enthronement of the principle of self-defence as an ethical alternative; and the thesis that realist diplomacy posits ethical impossibility.

6.9 Canonization of the Principle Sovereignty

Sovereignty deals with the status of a state or nation as a self-governed entity. A nation is said to be sovereign when she enjoys self-government and self-determination; in which decision about things concerning her welfare, fundamentally lies in her power. Really, there may be some influences from outside, but these do not determine her destiny basically. Such external influences are accepted in the spirit of cooperation and collaboration with other nations. The major feature of a sovereign nation is emphasis on the wellbeing of the state and her citizens. The welfare of the state is the major factor in any relationships between her and others. The emphasis here is on how a given relationship engagement can benefit a given sovereign nation. Consideration given to other nations is in relation to the extent the wellbeing of the sovereign nation concerned is not jeopardized. This mode of relation is aptly captured in Donald Trump's acceptance speech after his election, as the 45th president of the United States of America, on the 9th of November, 2016. In this speech, Trump asserts: 'I want to tell the world community that while we will always put America's interest first, we will deal fairly with everyone: all people and all other nations. We will seek common ground, not hostility, partnership, not conflict.' (The Guardian, Presidential victory speech annotated, Nov.

2016.) Nonetheless, in the above discourse, Trump was emphatic. His statement is a clear demonstration of emphasis on sovereignty or what can be regarded as 'statism' of United States of America. The wellbeing of the American nation is projected as the determinant of her future relationship with other nations.

The implication of the above interrelationship mindset is that the welfare of any nation regulates her association with other nations. Consequently, in matters of diplomatic relations and engagements the stress is on what each nation stands to benefit from any collaborative enterprise. Each fights for her own benefit, even at the expense of other nations. In such situation, what plays out most often are: intrigues, pretence, falsity, mistrust and lack of openness. As each negotiating nation tries to protect, preserve and promote her agenda, various foul means may be adopted and canonized in view of maximization of their presumed gains. Under such protectionist posture, diplomacy may tilt towards exercise in pursuit of national selfish agenda. The guiding ethical principle is accordingly, subverted in the interest of the stronger negotiating nation. With deviation from sound ethical principle as the new norm of morality, the focus shifts from consideration of both the means and the end in view, to only the end hoped for. In such a circumstance Machiavellianism is endorsed, enthroned and promoted with impunity. The validity of this claim is aptly authenticated and captured in the exact words of Machiavelli to a Prince, thus: ‘And he [Prince] should not even care about incurring infamy for those vices without which it is difficult for him [Prince] to save his [Prince's] estate: .. Let, then, a Prince act in such a manner as to conquer and maintain his [Prince's] estate, and the means will always be judged honorable…’ [78–79]. In the above discourse, Machiavelli unveils his ethical mission as a search for 'effectual truth' as against quest for 'imagined truth'; and he substitutes virtue with *virtù*, (ability or vigor). In this regard ethics resultantly assumes 'leave of absence', and, *ipso facto*, a flight into exile.

'End' now justifies 'means'. Ethics is denigrated. Ethical principles are suppressed and replaced with workability principle of pragmatism. Little wonder, in the 'Melian dialogue,' the Athenians insist that the question of morality have 'never turned people aside from the opportunities of aggrandizement offered by superior strength' (Thucydides, bk 1, chap. 1 par. 76). With sovereignty underscored and placed above other ethical considerations, ethical objectivity cedes its position to ethical relativity. Only one standard of morality is left and applicable in all diplomatic engagements: that is the sovereignty of each nation-state. This paradigmatic shift from ethical objectivity to ethical relativity renders emphasis on sovereignty as a diplomatic de-terrorization apparatus defective. Diplomacy is thereby left as an entity in need of a complementary approach. This warrants consideration of principle of self-defense as another diplomatic apparatus.

Enthronement of the Principle of Self-Defence as an ethical Alternative

Self-defense and self-preservation are the natural instincts of every living being. To achieve this, all living organisms possess one adaptation or the other. The stinging of scorpion and bees, the change in colour of chameleon, the barking of dog and the roaring of lion, the bite of serpent, blinking of eye in man, and opening and closing of mimosa pudica, are all tailored towards self-defense and preservation. Thomas Hobbes in his social contract theory refuted Aristotelian thesis that man is a political animal by nature. Aristotle insists that:

> '…It is evident that the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either a bad man or above humanity; he is like the "Tribeless, lawless, hearthless one"… he may be compared to an isolated piece at draughts' [Aristotle's Politics Book I, 1253a.36–42, 1129]

In contrast Hobbes describes state of nature as that where man is a wolf to man *(homo homini lupus)* ; a condition where every man is against every man *(bellum omnium contra omnes).* According to him, such scenario exists because in the nature of man one finds three principle causes of quarrel, namely: competition, diffidence and glory. It is a state of war in which 'men live without a common power to keep them all in awe, they are in that condition which is called war, and such a war as is of every man against every man. For WAR consisteth not in battle only, or the act of fighting, but in a tract of time wherein the will to contend by battle is sufficiently known.' [Hobbes, 85]. Hobbesian state of nature is characterized by struggle for survival, hence a resort to self-defense.

Human beings as rational animals possess various mechanism for self-defense. Humans have equally the potentiality to device other means in that regard. This accounts for the manufacture of various implements of war. Man's response to situations inimical to his corporate existence is not only on the ground of pronounced attacks against him in the case of open war. Situations which man considers as evocative of war are readily countered by virtue of pre-emptive war.

Under the guise of self-defense, exemption from ethical principles is inevitable. Superior ethical argument is self-preservation; the manner of achieving this notwithstanding. Since each nation, under self-defense, tries to defend her integrity; whatever means available may be employed in so far it is done in the name of self-defense. The implication is that though self-defense is a serious factor to consider on issues of diplomacy, it is also, like principle of sovereignty, insufficient.

Realist Diplomacy Posits Ethical Impossibility

On theoretical basis realist diplomacy is possible. But the same is not the case when viewed from practical perspective. It is a fact of common experience that no society can thrive without certain ethics, no matter how poorly formulated. Even if it runs contrary to avowed ethics of

most communities or societies; yet for the society at issue, that is the model regulating their actions in the said community. Hence, to conceive of an unethical society is to labour in obvious ethical impossibility. Even though realists insist on sovereignty, self-interest, territoriality, self-defence, none of these can be achieved without certain ethical undertone. Granted that such principle may assume a covert posture, it subsists as implicit galvanizing factor towards the realization of the prospective objectives of the sovereign states concerned. The understood ethical status presumes the unacknowledged ethical *force-vitale* of the sovereign nations involved. It is a case of the undesirable that stubbornly pitches itself against the said relation, which upon careful and in-depth analysis surfaces as inescapable fact of international relation. Therefore, the fundamental issue is not whether realist diplomacy is ethically compatible, rather the questions orbits around the validity or legitimacy of the ethical position covertly or overtly adopted by it.

6.10 Alternatives to Realist Diplomacy

In consideration of the criticisms above, realist diplomacy is defective. The investigative light is now turned towards its feasible substitute. The option is expected to provide the much needed ethical foundation for diplomacy. Hence, this section dwells on the followings: ' post-realist diplomatic approaches' and 'human-dignity-propelled-diplomacy'.

6.11 Post-Realist Approaches

In this context, post-realist approaches refer to schools of international relations that came after realism. This research considers four of such schools, namely: Liberalism, The English School, Neo-

Marxism and Constructivists. Of all these schools, liberalism stands out as the major opponent of realism. Liberalism is rooted in Lockean philosophy. Locke considers human nature as neutral and argues for the possibility of its improvement through education. With realism, liberalism perceives Western education as a paradigm for rational or speculative discourse. But this area of convergence notwithstanding, they diverge in many areas. For instance, whereas liberalism advocates for soft power, the realism opts for hard power. In place of the realist zero-sum game, liberalism advocates symbiosis in international relations. For liberalism, and unlike realism, man, human society and its political structures are devoid of enduring nature. Liberalism underscores globalization, Western democratic prototypes, the role of non-governmental organizations, networks and so on. It considers organs like European Union, Strasbourg Court of Human Rights, and the International Criminal Court at Hague as archetypes of future supranational agencies, representing and reinforcing anti-state-centric diplomatic tendencies in international relations. This implies that nation-states are not the only actors in international relations: other international bodies are involved. These agencies constitute active agents of anarchy-reduction in international relations. The ethics of human behaviour is not the singular prerogative of nation-states to guarantee. National interest as well as universal values is the guiding logic of behaviours. This permits the possibility of collaboration among diverse states with con-penetration of moral ideals and common values as an option. (http://katehon.com). Thus, for liberalism, ethics and diplomacy are compatible. But the problem with liberalism is the inescapable conflict between 'nation-state interest' and 'super-national interest' on one hand, and between either 'nation-state interest' or 'super-national interest' and other non-governmental organizations on the hand. In such a situation diplomatic pendulum usually swings towards the direction of the dominant party, which often times is the province of

nation-states; with its attendant stress on sovereignty, territoriality, self-interest and the likes. Conversely, liberalism though critical of realism, is but a deficient de-terrorization apparatus.

The English School does not offer a better alternative. For this school, nation-states come together, not majorly for national interest, rather as a society and social system. Sovereignty is both a defining characteristic of a nation-state as well as a product of social contract at international level; and this insulates states from degenerating into chaos. Hedley Bull and his cohorts like M. Wight, J. Vincent, captured the above ideology with the phraseology 'world society' or 'world system'. (http://katehon.com). But adopting this as a de-terrorization diplomatic apparatus does not bridge the ethical gap as it underscores the dignity of each nation-state which invariably may impinge on the individual human dignity negatively.

Similarly, Neo-Marxism, a derivative of Marxism, offers another critical aperture in ethics-diplomacy relation. It is mainly anti-capitalist and anti-bourgeois: even though they at times identify themselves as alter-globalist or anti-globalists or alternative globalists. Neo-Marxism critiques international relations for placing the interest of the bourgeois above that of the proletariats. The proletariats according to them are only tool for achieving the end of the bourgeois. It conceives all collaboration at international level as a mere ploy to actualize the agenda of the bourgeois: be it colluding in order to usurp power or notice of ethnic crisis. The intent is to functionalize the proletariats, and shield them from solidarity with their kinds globally, a necessity for fighting a common front. Such anti-proletariat cooperation is also apparent in counter-terrorisms. To be precise, they see international terrorism as a simulation of the bourgeois, aimed at stimulating fear on the targeted group or society, so as to validate and justify their interference and inversion of them. (http://katehon.com). The direct implication of this mindset is that de-terrorization fails to receive any boost as terrorism is

treated with certain level of scepticism. Again, though it makes certain provisions for ethics, it is only a subservient position vis-à-vis other factual considerations.

Constructivists equally critiqued realist diplomacy. For them, international ideologies are capricious; and so are products of social actions. Unlike the realists and the liberalists, they conceive norms as fundamental to international relations. (http://katehon.com). But the ethical implication of constructivism is that in the process of formulation of norms for diplomatic de-terrorization actions, the ethical equilibrium may tilt and tend towards entities or nation-states with overriding force. There is no ethical safeguard against such tendencies.

6.12 Human-Dignity-Propelled-Diplomacy

To save diplomacy from nose-diving into exercise in sovereignty, self-defense and self-preservation there is need to situate it on inclusive human dignity. The dignity under consideration is not 'moral dignity' rather 'inherent' or 'intrinsic dignity'. Accordingly, ‘dignity in which all humans are said to be equal is a characteristic that belongs permanently and inherently to every human as such.’ (Gewirth, 27–28). This mode of visualizing diplomacy revolves around the understanding of every man as an end himself. Of course, this concept of man is an offshoot of Kantian disavowal of instrumentalization or functionalization of man, where he insists:

> ‘Man and generally any rational being exists as an end in himself, not merely as a means to be arbitrarily used by this or that will, but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end’ (4: 428, 185).

That being the case, in diplomatic engagements, the negotiating teams should no longer seek, merely, what benefits their countries;

rather what is good for man in general. The justification of this frame of mind is the realization that 'upholding 'human dignity' or the 'dignity of the species' without upholding the dignity of each one and of all is not to uphold dignity in its universal significance' (Iglesias, Teresa, 13).Taking every man as an end and not merely a means to an end, each man's welfare is taken as a matter of utmost concern. 'What is good for my country' in this sense is replaced by 'what is beneficial to man'. On the other hand, 'what is inimical to my country' correspondingly becomes 'what is inimical to humanity.' Instances abound where reliance on human dignity shines out as an alternative ethical diplomatic apparatus. The overwhelming global denouncement of holocaust (1941–1945), the unanimous condemnation of al-Qaeda's bombing of the World Trade Centre in September 11, 2001 and the global defeat of Ebola in 2013–2014, are cases in point. In the above cases the diplomatic lens of different nations were not focused on the nations involved rather on the atrocity perpetrated to humankind, nationality notwithstanding. Similar global commendation never followed the invasion of Iraq by the United States of America and her allies from 20th March, 2003 to 1 May, 2003. The same is valid for France's invasion of Libya on 19th march, 2011. **(**BBC News. 19 March, 2011). Of course, it is good to recall that even the then UN Secretary-General, Kofi Annan, described the American intrusion as illegal and of nonconformity with the UN Security Council. (BBC News. September 16, 2004). The 'Melian dialogue' in Thucydides' *History* offers another clear instance of where realist diplomacy failed to achieve its desired objective: since the annihilation of the Melos never shielded the Athenians from been defeated in the Peloponnesian War ultimately**.** However, this research does not downplay the role of power in diplomacy. It neither accepts naive realism nor what Donnelly describes as **'**unrestrained cynicism.' (193). Rather, it insists on 'human-dignity-propelled-diplomacy'. It admits '…that the decisions about justice are

made in human discussions only when both sides are under equal compulsion, but when one side is stronger, it gets as much as it can, and the weak must accept that' (Thucydides, 5.89). The phraseology, 'under equal compulsion', in Korab-Karpowicz's (234) rendition, delineates a situation where the parties concerned are under the force of law, and so subject to the same lawgiver.

When diplomacy is founded on, and propelled by human dignity, there is less danger of infiltration of mistrust, prejudice, 'dirty hand diplomacy' and quest for selfish ends. Human dignity takes precedence over and above every other consideration. It situates counter-terrorism in its proper locus. No counterterrorism measure is worthy of its name, if it turns to maim the very being it avows to protect and preserve. In a situation where one wishes to embark on actions that may involve human life, the principle governing therapeutic abortion ought to be followed as a model: that is, a resort to the principle of double effect. Outside that, the goal of all counterterrorism is integral wellbeing of man. The beginning, centre and end of counterterrorism are man and his welfare. To be a meaningful tool for counterinsurgency is to incorporate human dignity as an inevitable index of diplomatic arrangements. Diplomacy in this perspective looks at human being as a composite of body and soul; and not solely from somatic viewpoint. All diplomatic arrangements must in effect protect and preserve man in all ramifications. The dignity of the human body as well as that of his soul is to be considered accordingly. Any diplomatic measure that vitiates or disparages any aspect of human being is taken as an estranged apparatus and so deserves, in a strict sense, no ethical status. In fact, it is better described as an implicit and insidious terrorist apparatus, in the guise of anti-terrorist paraphernalia.

The threat of terrorism is a matter of great concern to contemporary society. Counterterrorism is also a project worth the attention of everybody as globalization is fast reducing the world from global village

to ‘world in my palm’. Diplomacy, no doubt, plays serious roles in this effort at countering terrorism. The various tools it employs are commendable for their efficiencies. But it is the position of this article that these diplomatic tools though commendable are not sufficient. From ethical standpoint, they are defective. Granted they aim at peaceful resolution of terrorism, yet in many ways these tools undermine certain ethical principles by their over-emphasis on principle of sovereignty and self-defense. Unwarranted insistence on such principles amounts a projection, endorsement and enthronement of ethical relativism, subjectivism, and what can be described as a dirty hand in diplomacy; as it involves intrigues, and the race to outwit others, borne out of self-interest of negotiating teams. This work, instead, advocates that for any diplomacy to subsist as a counterterrorism apparatus, it should be based on inclusive human dignity and propelled by the same. This sort of diplomacy transcends the countries or the borders of the negotiating teams, to focus on the fundamental human dignity of the citizens of the participating countries or groups. Each is considered as a citizen of one world-family, and *ipso facto*, as an end himself and not a means to an end. 'Human-dignity-propelled-diplomacy' considers man as a member of one global village; as a cosmopolitan entity.

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7

STUDENTS' ACHIEVEMENTS SHAPED BY STUDENTS' PARTICIPATION IN TEST CONSTRUCTIONS

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Abstract

The purpose of this study was to investigate the effect of students' participation in test construction on their achievement in some geometrical concepts. It also sought to find out the influence of gender on achievement when male and female students are involved in test construction. The study employed the non-equivalent control-group quasi-experimental design involving 160 SS 1 students in four co-educational schools in Aba Education Zone, in Abia State, Nigeria. Two research questions and two null hypotheses were stated to guide the study. Instruments used for data collection were a Pre-Achievement Test on Geometry (PRATG) and a Post-Achievement Test on Geometry (POATG) designed by the researcher and validated by experts in Michael Okpara University of Agriculture, Umudike, Abia State,

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Nigeria. The reliability indices of PRATG and POATG were 0.78 and 0.81 respectively. Analysis of data was done using mean, standard deviation and Two-Way analysis of covariance (ANCOVA). Results revealed among others that the strategy of involving students in test construction enhanced students' achievement in the geometrical contents studied. Further, no significant difference was found in the achievement score of male and female students that were involved in test construction. The findings enabled the researcher to conclude that the strategy of involving students in the construction of their test is very effective in improving the achievement of students in the geometrical contents. It was thus recommended that the strategy of cooperative test construction be adopted by all secondary school teachers of mathematics for the effective teaching of mathematics, and that seminars and workshops be organized to get teachers informed of the strategy and its effectiveness.

Key Words: Participation, test construction, achievement, geometrical concepts, secondary school geometry teaching.

7.1 Introduction

One of the five main national educational objectives of Nigeria, which is to be attained through the National Policy of Education, is to build a great and dynamic economy. At the base of any dynamic economy is technology and mathematics. Mathematics has become an indispensable tool in virtually all endeavours of man. Odili (2006) regards mathematics as the backbone of scientific development in every society; it is not a single subject but rather a conglomeration of several subjects-arithmetic, algebra, geometry, calculus, set theory and probability.

Mathematics could be defined as the science of numbers quality and space. This implies that mathematics as a school subject is at the base of all the scientific and environmental professions and there is hardly any field where mathematics is not useful (Salman, 2005). Mathematics according to Usman and Memeh (2007) is the study of patterns to structure, change and space; it is also the study of figures and numbers. Mathematics is the touchstone of wit and the whetstone for sharpening intelligence. It is the master and servant of most disciplines and sources of enlightenment of human understanding of the universe.

Despite the importance of mathematics in national development, there have been persistent poor achievements in mathematics in the Senior Secondary Certificate Examinations (SSCE) in Aba Education Zone in Abia State, Nigeria. The trend of poor achievements in different school subjects including Mathematics has been confirmed by the recent West African Examinations Councils' (WAEC) Chief Examiners' Reports for the years 2011 to 2016 respectively. These reports show that students' achievements were poor in many of the subjects. For instance, the West African Examinations Councils' (WAEC) result analysis indicated that only 24.94%, 30.99%, 25.99%, 29.27%, 31.28% and 53.00% respectively candidates obtained

credits and above including English and Mathematics (WAEC, 2011–2016), which are minimum entry requirement for admission into Nigerian universities. These uninspiring achievements in the SSCE examinations are causes for concern. All these go to a large extent to reveal that the problem of poor mathematics achievement is a major problem that should be addressed.

Researchers such as Ezeahurukwe (2010), Oloyode and Ojo (2006), Ayotola (2001) have made several efforts to diagnose the problems of mathematics and proffer a lasting solution to the poor achievements in the subject. Suggestions have been made regarding the identification of teaching methods and learning strategies to make the study of mathematics interesting and improve students' achievements in it. Also, the Federal and State governments as well as some cooperate organizations, recognizing the fundamental role of mathematics in economic development, have established different programmes to improve students' cognitive and affective outcomes in mathematics. For example, the Federal government established the National Mathematics Centre (NMC) in 1989 and the Mathematics Improvement Project in Akure in 2007 to develop and deploy appropriate initiatives and resources of international standing to rekindle and sustain interest in the study of mathematics and mathematical sciences at all levels.

In spite of these efforts, the achievements of students in mathematics are yet to improve to satisfactory level. Parents, teachers, curriculum experts and other stakeholders in education industry are worried about this poor mathematics achievement of students. Many researchers in mathematics and mathematics education have offered several reasons for students' poor achievement in mathematics. According to Usman and Memeh (2007) the reasons include: students background problem, students' lack of interest and or negative attitude towards mathematics. Some others indicate that the poor achievement emanates from teacher preparation, shortage of quality mathematics

teachers, poor method of teaching, and non-use of instructional materials in the teaching of mathematical concept.

Worried by this poor achievement trend of students in mathematics Bot (2007) felt that mathematics curriculum must extend beyond students' solving formulae to focusing on realistic applications. It stands to reason that for most students in our secondary schools, they may cope with some other topics but not geometrical concepts (WAEC 2012–2016). Personal experiences as a classroom teacher shows that students complain that there is a lot of logic and reasoning in geometrical concepts. To compound the problem, sometimes, these topics are not presented well by the teachers and at other times, the assessment method is faulty. Ashtiania and Babaiib (2007) noted that traditional methods of testing have been criticized for saying relatively little reliably about students' ability as well as causing anxiety. Ashtiania and Babaiib argued that focusing on learner-centreed education produces active and collaborative reflection by both teacher and students. This means that students must be active participants in designing assessment data to monitor and improve their own learning.

The idea is a teaching tool that can be visualized; for instance, in a class of forty (40) students, after teaching in a term, the teacher asks the students to make available two questions each with respect to the topic taught. At this instance, eighty (80) questions are formulated which are diversified in nature and orientation because the students are of different educational background. The eighty (80) questions are then compiled together by the teacher who informs the students that their examination questions must come from within these. This will now spur them to read and find answers to the questions; eventually about eight (8) questions will be taken by sampling method. This attitude will make for wider reading and group reading discussions would be encouraged as every student will try to find answers to every other question he is not conversant with the answer.

With this picture in mind, at the examination hall when about eight (8) questions are presented, the answers will be given by the students with ease without much stress, and the following must have been achieved:

- The students will self-evaluate their performance and identify gaps in their learning.
- Examination stress will be reduced as they will be faced with the same familiar questions, thereby increasing their achievement levels.
- The students must have been encouraged to learn in groups.
- The students are expected to perform better, having gone through diversified questions before narrowing to a few.
- Since practice makes for perfection, the students in attempt to find answers to their questions increase critical thinking.

Some experts have argued that critical thinking is relevant to problem solving, which is defined by Schnitzer (2005) as a careful attempt to discovering answers to questions and a vital factor in the growth and development of mathematical knowledge and know-how, Ashtiania and Babaiib (2007) actually found that students who experience cooperative test construction perform significantly better than students who do not have any role in the construction of their tests. This study is another attempt to investigate how achievement in geometrical concepts may be enhanced by involving students in test construction.

7.2 Statement of Problem

Federal and State governments have shown interest in the teaching of mathematics and this is illustrated in several ways which include the establishment of the following: employment of teachers; providing modern teaching materials to improve students' achievement in

mathematics; use of multiple data sources; conducting seminar and in-service training for the teachers; yet the rate of students' failure in Mathematics increases every year. Also the WAEC Mathematics Chief Examiner in his report (WAEC 2012–2016) noted that students were unable to solve 3–dimensional problems and this accounted for their poor achievements. Factors like poor teaching methods were pointed as contributing to this state of poor achievement. A need therefore, arises for exploring some effective teaching strategies for the teaching and learning that could involve students in test construction. As it seems, there is little or no evidence in literature to show the application of this strategy in the learning of geometrical concepts. This study is therefore designed to find out the effect of students' participation in test construction on their achievement in some geometrical concept.

The purpose of this study was to investigate the effect of students' participation in test construction on their achievement in some geometrical concepts. The study specifically sought to:

1. Find out the extent to which involving students in test construction will enhance their achievement in geometrical concepts.
2. Determine the differential effect of involving male and female students in test construction in their achievement in geometrical concepts.

7.3 Research Questions

The following research questions were posed to guide the study:

1. What is the difference in the mean achievement scores in some geometrical concepts of students that participated in test construction and those that did not participate?

2. What is the difference in the mean achievement scores of male and female students that participated in test construction of some geometrical concepts?

7.4 Hypotheses

$H0_1$: There is no significant difference between the mean achievement scores in some geometrical concepts of students that participated in test construction and those that did not participate.

$H0_2$: Gender has no significant effect on the mean achievement scores in some geometrical concepts of students that participated in the test construction.

7.5 Methodology

The study adopted a non-equivalent control group quasi-experimental design, involving one experimental and one control group. The sample for the study consisted of 160 SS 1 students in four co-educational schools in Aba Education Zone Education Zone, in Abia State, Nigeria. In each school, one mixed ability intact class was randomly selected and the classes were also randomly assigned to experimental and control groups. Instruments used for data collection were a Pre-Achievement Test on Geometry (PRATG), a Post-Achievement Test on Geometry (POATG) designed by the researcher and validated by experts in Michael Okpara University of Agriculture, Umudike, Abia State, Nigeria. The reliability indices of PRATG and POATG were 0.78 and 0.81 respectively. The students' participation in test construction strategy lesson plan was used for the experimental group, while the control group received training using the conventional teaching method. Before the commencement of the treatment, the

researcher administered a pre-test on both the experimental and control groups using PRATG using the regular classroom teachers, who served as research assistants. This was followed by treatment and the administration of a post test using POATG. The data obtained were analysed using mean scores, standard deviation and analysis of covariance (ANCOVA).

7.6 Results

7.6.1 Research Question One

What is the difference in the mean achievement scores in some geometrical concepts of students that participated in test construction and those that did not participate?

Table 1: Mean and Standard Deviation of Students' Pre-test and Post test Scores in some Geometrical Concepts based on their participation in Test Construction

		Pretest	Post test	
Group	N	Mean SD	Mean SD	Diff in Mean
Exp	80	22.87 6.55	61.44 10.68	38.57
Control	80	23.69 7.91	48.00 9.53	24.31
Diff in Mean		0.82	13.44	

Data in Table 1 show that the experimental group had a mean achievement score of 22.87 with a standard deviation of 6.55 while the control group had a mean achievement score of 23.69 with a standard deviation of 7.91 in the pretest. The difference in the mean achievement score of both groups administration of the pretest was found to be 0.82

When the post test was administered as the table indicates, the mean achievement score for the experimental group became 61.44 with a

standard deviation of 9.53. The difference in the mean achievement scores of the two groups was then found to be 13.44. In order to ascertain whether this observed difference was significant, hypothesis I was tested.

HO_1: There is no significant difference between the mean achievement scores in some geometrical concepts of students that participated in test construction and those that did not participate.

Table 2: 2–way Analysis of Covariance (ANCOVA) of Students' Achievement Scores in some Geometrical Concepts based on their Participation in Test Construction and Gender

Source	Sum of Squares	df	Mean Squares	F	Sig
Corrected model	7572.367	4	1893.09	18.525*	.000
Intercept	33200.961	1	33200.961	324.884*	.000
Present	333.441	1	333.441	3.363	.073
Strategy	7372.452	1	7372.452	72.142*	.000
Gender	3.384	1	3.384	.033	.856
Strategy* Gender	55.203	1	55.203	.540	.463
Error	15839.977	155	102.193		
Total	500475.000	160			
Corrected Total	23412.344	159			

Significant (P<0.5) Table generated with SPSS 10.0 for windows

Table 2 above indicates that the strategy of involving students in test construction as main effect had significant effect on students' achievement in the post test. As can be seen from the table, the strategy with an F-value of 72.142 which has a probability value of.00 and therefore significant at 0.05 levels. Therefore, the null hypothesis of no significant difference between the mean achievement scores in some

geometrical concepts of students that participated in test construction and those that did not participate stands rejected.

7.6.2 Research Question Two

What is the difference in the mean achievement scores of male and female students that participated in test construction of some geometrical concepts?

Table 3: Mean and Standard Deviation of Male and Female Students in the Experimental Group Based on their Participation in Test Construction of some Geometrical Concepts

			Pretest	Post test	
Group	Gender	N	Mean SD	Mean SD	Diff in Mean
Exp	Boys	36	20.00 5.86	61.67 11.46	41.67
	Girls	44	25.23 6.19	61.25 10.12	36.02
Diff in Mean			5.23	0.42	

The table above shows that male students in the experimental group had a mean achievement score of 20.00 with a standard deviation of 5.86 while the female students of the same group had a mean achievement score of 25.23 with a standard deviation of 6.19 in the pretest. The difference in the mean achievement scores of the two groups at that stage was found to be 5.23.

In the post test as seen from the table, the male students in the experimental group had a mean achievement score of 61.67 and a standard deviation of 11.4 while the female students in the same experimental group had a mean achievement score of 61.25 with a standard deviation of 10.12. The difference in the mean achievement scores of both groups with the administration of the post test was therefore found to be just.042.

Hypothesis 2 was then tested to ascertain whether the observed difference was significant.

$H0_2$: Gender has no significant effect on the mean achievement scores of students that participated in test construction.

Table 2 indicates that the computed F-ratio for the effect of gender on achievement of students in the post test was 0.033 which has a probability of 0.856 and therefore not significant at 0.05 levels. Accordingly, the null hypothesis of no significant effect of gender on the mean achievement score of students that participated in test construction was accepted.

7.7 Summary of Findings

The major findings of this study are the following:

1. Students that were involved in the construction of their test achieved significantly higher than students that were not involved in the test construction.
2. There was no significant difference in the achievement of male and female students in the geometrical contents taught to them when both gender were involved in test construction.

7.8 Discussion of Findings

The result of study reveals that students that were involved in the construction of their test achieved significantly higher than students that were not involved in the test construction. This implies that the strategy of involving students in the construction of their tests enabled students achieve higher than the traditional method of keeping students off in all matters that has to do with their testing.

This finding agrees with the work of Ashtina and Babaiib (2007) who found that students involved in cooperative test construction achieved higher than those who were tested traditionally. It supports also the finding of Usman and Memeh (2007) that students who were tutored

on the steps in allocation or award of marks were found to perform better than those taught by the usual traditional practice of not letting students know anything about their tests. To engage diverse activity in the class is actually to understand and interact with their unique worlds. Allowing students to participate in their assessment process helps them to explore important aspects of lesson topic and provide advanced organizers. Students' participation may range from participating in a class review of criteria for assessment chosen by the teacher to drawing up their own individual rubric. As students work together to identify important areas for evaluation of the content taught to them, they create stronger learning communities. As they build team cooperation and collaborative skills together, they draw on one another's strengths and assist each other in their weak areas. It was not surprising therefore the positive effect on the achievement of students in the cooperative test construction.

The finding of the study also shows that there was no significant difference in the achievement of male and female students in the geometrical contents taught to them when both gender were involved in test construction. This implies that the achievement of male and female students that were involved in test construction did not differ significantly. This result agrees with the finding of Usman and Memeh (2007) who sought to determine the effect of guided scoring strategy on students' mathematics achievement and found that gender was an insignificant factor on the mean achievement scores of students involved in their study. It further agrees with the finding of Etukudo and Utin (2006) that also found gender an insignificant factor in mathematics achievement. Of course Ogunkunle (2007) pointed out that females do not participate in learning activities that enable them become independent learners of mathematics. His view is that females are at their best in co-operative learning activities which is what the strategy of cooperative test construction is. It is therefore expected, going by that

view, the female group will achieve equally high given that conducive learning environment gives that which cooperative test construction provides.

It must be pointed out that many societies have encouraged sexist portrayal of the genders. This has led to stereotypes asserting that girls are too emotional and too soft for mathematics and science careers. Some people therefore believe that girls just naturally cannot do well in highly technical fields and these stereotypes continue to pervade classrooms and workplaces even up till today. Researches abound that have proved male superiority over the female especially in the area of mathematics and other sciences (Ezeugo & Agwagah, 2010; Ebeh, 2001). However, Akinseiride (2000) did state that gender has little or no effect on performance of students in mathematics, but rather attributed achievement by learners more to power necessary for mathematical ability which correlates with general intelligence in which no consistent sex difference was found. It was Salau (2001) who concluded that if girls are provided with adequate motivation and good learning environment, they would do as well as boys in mathematics. This position seems to have been proved by the result of this study that when indeed girls are given opportunity to be creative learners, they do well, however abstract and difficult the subject may seem.

7.9 Conclusion

Given the fact that the strategy of involving students in the test construction enhances students' achievement in geometrical concepts studied and that Male and female students' can equally achieve high in geometrical contents when the strategy of cooperative test construction is adopted for both groups, this study highlights the need for educational intervention targeted towards improving the knowledge of students in Mathematics by involving them in the test construction. Since incorporating students' participation in test construction into the

curriculum of teacher training institutions could equip secondary school teachers on how to care of learning challenges in the classroom and providing every learner the opportunity to acquire knowledge in divers' ways, it is highly recommended that secondary primary school teachers should adopt it in their classroom interaction with the students.

7.10 Recommendations

Sequel to the results of the study, the following recommendations were made;

1. The strategy of cooperative test construction should be adopted by all secondary school mathematics teachers for an improved performance of students in the subject.
2. In-service training workshops and symposia should be organized and made compulsory for all the practicing teachers to help them become aware of the assessment strategy and its effectiveness especially in helping students retain what they have learnt.
3. Teachers should be encouraged to belong to professional bodies like STAN, MAN, etc. where new approaches and strategies that prove effective are discussed so that they always update and enrich their knowledge base.

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8

LEADERSHIP AND HIGHER EDUCATION IN NIGERIA: THE PHILOSOPHICAL NEXUS

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Abstract

Leadership and higher education are the basis of development in human society. But the existential nature of one has a corresponding effect on the other. These arts exist dialectically in symbiosis. In fact, the connection between them is enormous and indivisible. This paper analytically determines the essence of leadership and higher education in Nigeria, as well as their philosophical foundation and the nexus therein. The paper also proposes the philosophical ideal of these human arts, which can guarantee development in multi-cultural society like Nigeria. It as well fashions an epistemic and axiological panacea for poor leadership that has bedevilled Nigerian state. The research finds that successful leadership connotes successful higher education system and vice versa. It also finds that underdevelopment and social decadence of today stems from the collapse of these crucial human institutions.

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Key words: Leadership; Higher Education; Philosophical nexus.

8.1 Introduction

In contemporary time, leadership and higher education have become core elements in the development efforts of various nations. This is because, comparative advantage among nations derives less and less from natural resources and cheap labour endowment, and moves towards increasing competitive human resource and capital development as well as qualitative leadership. As such, the emphasis is now on human capital base and quality leadership which are the bedrock of national development. In view of this, most nations of the world focus on innovative learning paradigm coupled with efficient and effective leadership. This is in order to face the dynamic challenges in the modern world which seem to multiply at the dawn of a new day.

It therefore stands that global competition and the need for stability and development has continuously unravelled the link shared by higher education and leadership. It is now all about advanced quality learning, human capacity building, and quality leadership which has been understood as essential fulcrum of development. This goes to show that a high amount of control and knowledge are required for development to occur. And acquisition of these necessary qualities boils down to leadership and higher education. The art of leadership shapes learning which is the focus in higher education. On the other hand, higher education revolves around nurturing talents and stimulating human faculties that guarantee effective leadership. It then stands that higher education produces dynamic, thoughtful and successful leaders. The leaders in turn influence the contents of higher education. This is why Eze submits that leadership dictates and incarnates values for the

society,[47] and institutions of higher learning inculcate them in the teaming young generation.

Leadership and higher education are human creation. Each of them acts as catalyst towards the other. Each of them also cut across the being of the other. This is such that an impact in one posits a corresponding effect on the other. This kind of symbiosis is comparable to the age-long philosophical sources of knowledge as depicted in the empiricist and rationalist tradition. Here then lies the main burden of this research; the nexus shared by these human arts towards the marring or development of the human person and the society at large.

8.2 Essence of Leadership and Higher Education

Leadership involves a whole lot of socio-political activities. It is a status replete with ability to generate and manage resources, guide, direct and influence people positively. As such, Ukwuoma describes it as 'the art of guiding and influencing the opinions or actions of people'.[48] Leadership is a noble venture that requires noble and people of conscientious character. For an irresponsible and vain leader repudiates the rule of law, ignore and neglect the subjects, incurs catastrophe; and he is no leader in the philosophical sense. In this horizon, office does not make a leader, only the leadership qualities do. Leadership therefore hovers on ability to initiate action among people, set their pattern of behaviour, guide activities and unify all effort towards achieving common beneficial goal. This ability is of two forms; innate and empirical. Thus, certain peculiar traits coupled with advance

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[47] N. Oyibo Eze, *Political Jobbers and Leadership Question in Emeka Nwabueze's Parliament of Vultures,* Nsukka Journal of Humanities,14 (2004), p. 210.

[48] C. D. Ukwuoma, *Nigeria Political Leadership 1960-2007,* Onitsha: Royal Priesthood International Ltd, 2007, p. 2.

nurture make a leader. Consequently, Chiaha posits leadership as one's legal, social and professional rank which puts him in a position of authority and respect, merited through his natural and physical ability to control, co-ordinate, supervise, set the pattern and influence behaviours and activities of others towards goal achievement.[49]

In every exercise therefore, leadership is the art and act of being in the first place or position. As such, a leader goes and others follow. Leadership therefore is a model portfolio with more positive connotations than other means through which a state is kept in being. Thus, the status is the mean of indolence and despotism; and it connotes exemplary life, appeal and conviction which are its fervent tools. Hence, a leader is always transparent, understanding, mild and patient with the citizenry. More so, this rank is favored by legitimacy granted by the citizenry through popular opinion or referendum.

Besides, higher education refers to learning gearing towards specialization in a particular field. Such learning is often obtained in higher institutions like Universities, Colleges of Education and Polytechnics. In the verge of specialization, the learners are imparted with pragmatic knowledge, skill, and understanding as well as the discipline and character necessary to excel in life. One of the enduring virtues of education is the endowment of critical, scientific and technological attitude to the recipients. This is to enable the educated minds evolve answers to human questions critically and dialectically. Sharing this view, Emenajo confirms that it is in the nature of higher education to inculcate hard working, open mindedness, order, optimism, skills, knowledge, meritocracy and logicality in the recipient.[50] Nyerere concurs to this idea and asserts that in every society, higher education

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[49] G.T.U. Chiaha, *Practicum in Classroom Management*, Lagos: Ton Printing Press, 2005, p. 49.

[50] N. Emenajo, 'Some Observations on the Virtue of Education,' Memorial Lectures, April 17, 1992.

explicitly and implicitly prepares young people for their future membership of the society and their active participation in its maintenance or development.[51]

Higher Education is all about human formation which revolves around value inculcation. It gears towards developing the social, intellectual, and psychological aspect of man through inculcation of right ideas and skills, so as to make him a functional member of the society. The aim is therefore to achieve human resource and capital development that will advance the society from consuming to producing type with technological base. This is as the exercises are mature with formative effect on the mind, character or physical ability of an individual. At the end, the learner is imbued with problem solving and improvement of performance, practice and ability to transform knowledge into applications.

8.3 Leadership in Nexus with Higher Education

Obviously, higher education and leadership share an indispensable symbiotic link. Significantly, both institutions gear towards the development of the human person and society. They indeed complement each other and share an inevitable dependency. At every level of higher education are leadership roles, and learning has remained a continuum in leadership through leadership seminars, colloquia, conferences, congresses, etc. to ensure effectiveness and efficiency. More still, learning leads to organization and order in human society, and act of leadership shapes and fashions the content of learning. Leadership is the dynamic application of that learnt in school, while higher education aims at producing future leaders with capacity to evolve answers that will

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[51] J. N. Nyerere, 'Education for Self-Reliance,' in G. M. Mutiso and S. W. Rohio (ed.), *Reading in African Political Thoughts*, London: Heinemann, 2007, p. 524.

transform human societies. In essence, higher education penetrates and illuminates leaders regarding the laws and goals of leadership. And leadership shapes and directs educational curriculum. In his argument, Kassim elaborates on this important link.

> 'Education is said to be a powerful instrument of change and development in any society where it is introduced. Researchers have also confirmed that whatever changes and development intended by any society should be taught in school…However, education, as powerful as it is claimed to be, seems to be an instrument in the hands of government agents known as leaders or policy makers. It is observed that before education could deliver the expected duties of leading an individual from ignorance to knowing, it requires activities of good leaders at different levels. Nevertheless, the leadership that is central to this study is the one that has to do with authority and government. So, for education to eradicate ignorance, poverty and underdevelopment, should be good leadership in place of authority who is actually ready to assist education to deliver.'[52]

Kassim's submission simply signifies that higher education and leadership are indispensable bedrocks of civil society that inevitably meddle with each other.

However, when Plato taught about Kings becoming Philosophers or Philosophers becoming Kings to ensure development in human society, he was pointing at the indivisible philosophical link between higher education and leadership.[53] A leader, he stresses must acquire the intellectual capacity to understand the distinction between the visible

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[52] Kassim Oyewumi, *Education and Leadership: A Philosophical Perspective*, Academic Journal of Educational Research and Reviews, 5 (2010), p. 202. http://www.academicjournals.org/ERR2 Accessed: 20/10/2016.

[53] F. C. Okafor, *Philosophy of Education and Third World Perspective*, Lawrenceville: Brunswick Publishing Company, 2006, p. 88.

and intelligible world, realm of opinion and knowledge, as well as appearance and reality. Plato argues that leadership must be characterized by firm knowledge of literature, music, mathematics, military training, dialectics and philosophy. This is for efficient and effective management of the state. For Plato therefore, there can neither be quality leadership and just laws without right education nor can there be quality education without excellent leadership. As such, good nurture and education implant good constitutions and leadership, but further root in good education yields more and more improvement which technically affects human breed.

The dialectical power of education on leadership and vice versa is therefore inestimable. In reference to this, the 20th century Philosopher John Dewey advances that nothing is more important than education in remoulding a society. He avers that instead of revolution, change should be achieved through the skilful alteration of habits through education.[54] For education is the reconstruction and organization of experience which increases ability to direct subsequent experience.[55] In congruence with this position, it stands that the movement and development of the external world results from prior development of human ideas. And human ideas become even more valuable and beneficial when it is critically reflected upon and translated into forms of thought and practice. These demonstrate that education fashions leaders who are the intellect of the state, and who control the state to ensure its effective and efficient functioning.[56]

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[54] S.E. Stumpf, *Philosophy History & Problems*, New York: McGraw-Hill, 1994, p. *398.*

[55] I. C. Ojih, *Journey into Philosophy of Education*, Nibo: Mico Industrial Press, 1995, p. 66.

[56] B. I. Ewelu, 'Education and the Leadership Impasse in Nigeria', In C. Umezinwa (ed.), *Essays in Philosophy*, Nsukka: Afro-Orbis Publishing Company, Ltd, 2005, p.43.

A more empirical link between higher education and leadership in Nigeria is glaring in historical evidence. A comparative analysis of the relationship of the two arts in pre and post-independence reveals how each has dragged the other along from better to worse. Evidently, poor leadership has led to the collapse of the educational system, and vice versa. This collapse till today is producing a massive number of mediocre in leadership position as well as poor education system, and these has continued to beset the Nigerian state dragging it down. At the moment, Nigeria is paying tremendously for her educational and leadership neglect, and the end does not seem to be at sight.

Philosophy as the foundation and nexus of Leadership and higher education

The primary desire of man is to pilot his society to an advance economic, political, cultural, scientific, technological and educational level. Certainly, progress in these areas of life culminates to national development. But since activities in the aforementioned areas of life are operated by man, it stands that development of the human person constitutes the development of these other areas of life. But, since philosophy in all ramifications constitutes the development of the human person, it stands that philosophy is the bedrock of human endeavours. Above all, it is the foundation and link of leadership and higher education.

Logically therefore, Philosophy has remained the fulcrum of human institutions. This is as it searches for rationale behind human existence through rigorous and critical investigation. This is more so as philosophy consists in the development of human mind with its essential tools of criticality, consistency, logicality, comprehensiveness, profundity, and coherence. Indeed, the training of the mind to see things critically and to seek the meaning and intelligibility of things is an important aspect of the development of the human person.

This is part of the contribution of philosophy to the development of the human person.[57]

Stumpf avers that even the old aristocratic tradition of leadership in ancient epoch produced leaders with higher education with philosophical base. In fact, education and leadership in whatever manner are grounded on a sort of natural or unnatural philosophy, which for Socrates gears towards knowledge of the good.[58]

A more pronounced and documented philosophical foundation and link of higher education and leadership is however traceable to the early epoch of Greek democracy. This was when the ability to persuade people carried a high social prestige. Hence, those who aspire to lead others especially through politics seek from Philosophers the rudiments of public speaking and leadership. This trend was coupled by the prevalent need for Litigants and Judges to make and determine cases and arguments with clarity in the emerging courts of law. In his thesis on leadership and higher learning, Lawson notes that even Pericles did not rely entirely on his mother wit to control the Athenians for thirty almost uninterrupted years. His association with the great natural Philosopher Anaxagoras led to his incorporating in his political speeches some of the jargon and conceptual subtlety that had developed even in the infancy of natural Philosophy.[59]

Concurring to this reality, Russell testifies that Anaxagoras dwelt on leadership qualities which sharpened Pericles and Euripides, making of them outstanding leaders of ancient time with knowledge of realities and

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[57] J. Omoregbe, *Knowing Philosophy,* Lagos: Joja Educational Research and Publishers Ltd,
p. 197.

[58] M. Dukor, *African Freedom the Freedom of Philosophy,* Berlin: Lambert Academic
Publishing AG & Co., 2010, p. 39.

[59] Aristotle, *The Art of Rhetoric, (*Trans.) H. C. Lawson-Tancred, London: Penguin Books, p.4

knowledge of true nature of the intellect.[60] These leaders in turn also shaped human learning through their democratic ideas inherent in today's Universities' academic curriculum.

Thus, teaching and learning processes as well as leadership has Philosophy as their foundation and nexus. For those who sort prominence in public life, higher training which is the equivalent of a modern University degree became necessary and central. This search for wisdom needed in public service led to the rise of itinerant Philosophers; the Sophists who were widely known as earlier masters of this then rare knowledge. These thinkers drew attention to the unbreakable connection between higher learning and leadership. They hold that to perform creditably in leadership a higher education replete with art of rhetoric, knowledge of religion, grammar, and critical interpretation is a necessity and of paramount importance. This school of thought championed by Protagoras, Gorgias and Trasymachus led to itinerant higher education system mainly for the purpose of establishing and enhancing leadership.

Subsequent Philosophers like Stoics led by Zeno, as well as Plato and Aristotle also established higher institutions of learning such as the Stoa, Academy and Lyceum respectively, for the purpose of inculcating organized leadership qualities that will take human society to greater heights. It was based on this activity that Aristotle got so much involved with the making of great historic leadership out of Alexander the great, son of king Philip of Macedonia. The great philosophical works like Republic by Plato, Politics and Art of Rhetoric by Aristotle etc. all posit philosophy as the sole foundation of leadership and higher education.

However, the modern Philosopher Rene Descartes defines Philosophy as the 'mother of the sciences,' which in the words of the linguistic Philosopher Ludwig Wittgenstein aims at the 'logical

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[60] B. Russell, *History of Western Philosophy*, New York: Routledge classics, 2007, p. 68.

clarification of thought'.[61] This gives clue to philosophy as the basis and nexus of human learning and institutions. This definition further renders philosophy not just as the foundation of all disciplines but a service discipline. This is in the sense that it is a rational discipline needed by other disciplines to scrutinize their contents and to project their claims logically. This is so because philosophy solely possesses that critically penetrating and illuminating qualities needed by other fields of life. Since philosophy is applicable to every discipline, it subsists in all of them. Hence we have philosophy of education, philosophy of politics, philosophy of science, philosophy of economics, to mention but a few. This is certainly why 'Doctor of Philosophy' (PhD) remains the highest academic degree in every field of study. It is therefore based on this rational foundation and connective role that philosophy is prided as an indispensable discipline in the sustainable development of the human person, human institutions, and human existence at large.

8.5 The Problem with Nigeria and the Ideal

Going by the various educational and leadership laws, acts, policies, reforms,[62] consensus, reports, recommendations,[63] and brands as well as their actual implementation, it is noticeable that leadership and education as key instruments of development are far from producing the anticipated goals of worthwhile and meaningful changes in Nigerian society. One wonders why underdevelopment persists in spite of the big

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[61] A. Agbanusi, 'The Need for Philosophy in the Quest for Sustainable Development,' In A.B.C. Chiegboka, et al, *The Humanities and Sustainable Development*, Nimo: Rex Charles & Patricks ltd, 2011, p.82.

[62] G. C. Abiogu, *Socio-Political Factors in Nigerian Education Reform: A Critical Examination*, Journal of the Nigerian Academy of Education, 5 (2010), p. 27.

[63] A. B. Fafunwa, *History of Education in Nigeria*, Ibadan: NPS Education Publishers, 2004, p. 226.

ideas, recommendations, reforms, policies, etc. celebrated in the media. The answer lies in the fact that neither education and leadership as offices nor the policies and contents therein are the problem. The problem lies in the human persons that occupy the leadership positions at all levels. It therefore stems from the inability of the greater number of leaders to objectively take the right action in the interest of the nation.

The problem with Nigeria is therefore not lack of ideas, knowledge or human capital. The problems persist in the absence of strong will, physical and psychic discipline as well as presence of determined cosmetic and feign effort in the leadership personnel. Physical indiscipline consists in the concentration on self (greed), vain and unsubstantial glory, hedonism, apathy to work, irresponsibility, political witch hunting, thirst for power and power drunkenness. But mental indiscipline consists in poor conviction, political blame game, poor commitment to national interest and noble virtues of leadership.

Another important rationale for dysfunctional leadership and higher education system in Nigeria is lack of role understanding by the personnel in leadership. Coupled with those in governance positions, the stakeholders and leaders in education industry charged with policy formulation and implementation seem not to understand their functions. From the actions of these leaders is glaring lack of understanding of the workings of the systems entrusted to their control. This is coupled by their lack of the knowledge of the workings of their esteemed offices or positions. In other words, they have no grasp of the details or nitty-gritty, the dialectics and dialogics of their offices and the systems within their command.

In fact, most of them are ignorant of what leadership position and sound higher education entail. As such, the way they handle issues of national importance confirms their ignorance of the knowledge of the role of education and leadership in human existence. For instance, their mischievous silence, corrupt and sharp practices, apathy, poor and

inadequate response to topical issues affecting education and leadership; such as public out-cry, dilapidating structures, poor funding, workers' welfare, neglect of relevant institutions, absence of staff training and retraining, are some keen examples in this context.

Although, higher education is the most vital tool for optimum development of a country, it is sad to note that the attention Nigerian government pays to quality education is minute. Think of the paltry budgetary allocation to educational sector in Nigeria which is regressively low to the expected support for such crucial sector of the society. The impact of this is glaring in the geometric growth of non-quality but certified graduates whose impact to the development of the society is pragmatically minimal. This reality amounts to the conclusion that leaders in Nigeria are not eager to advance the growth of Nigerian society.

This action has a corresponding effect on leadership and other sectors. For the quality of graduates from higher institutions of any country is a pointer to the quality of leadership and governance evidenced in such country. As such, the Nigerian state does not possess an independent character. The character of the citizenry that composes it is the character and nature of the Nigerian state. Obviously, the experience in post-independence Nigerian education sector is a shadow of the quality education found in the first generation Universities in the first republic. This earlier quality is the rational fulcrum of 'Restoring the dignity of man' which even serves as the rule of life in the University of Nigeria, Nsukka.

At this juncture, it is obvious that all indices point to the fact that development is achieved and not endowed. Supportive of this idea, Lee Kuan Yew succinctly states:

> 'We cannot afford to forget that public order, personal security, economic and social progress, and prosperity are not the natural order of things, that they depend on ceaseless effort and attention

> from an honest and effective government that the people must elect.[64]
>
> 'It is therefore the task of human beings to achieve development. The success of this, first, manifests in the psyche and with enough effort materializes in tangible form. But such mental work is possible through education. It is based on this that Asiegbu asserts that education must encompass not only information, concepts, and facts but also attitudes and values…Our young people will have innumerable value-laden decisions and choices and face the many dilemmas of life…It is important that they acquire the necessary knowledge and skills.'[65]
>
> 'Thus, the lot of Nigeria can improve if positive changes occur in the mode of thought of the leaders and subjects.[66] The utilitarian Philosopher J.S. Mill gave credence to this idea, citing that such positive changes in human mode of thought are achieved through quality education.'[67]

For quality education propels a constant skilful alteration of habits unto positive direction.

Since there is a glaring lack of leadership roles in our national life, there is need for constant training and retaining of personnel in

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[64] L. K. Yew, *From Third to First World*, New York: HarperCollins Publishers, 2011, p. Xiii.

[65] L. C. Asiegbu, *Technological Development and Value Orientation*, UCHE Journal of Department of Philosophy, University of Nigeria, Nsukka, 11 (2005), p. 10.

[66] C. B. Okolo, *African Social and Political Philosophy-Selected Essays*, Nsukka: Fulladu Publishing Company, 1993, p. 132.

[67] B. O. Okwu, *Improving Governance in Africa: An Ethical Re-orientation*, UCHE Journal of Department of Philosophy, University of Nigeria, Nsukka, 10 (2004), p. 47.

leadership. This training ought to revolve around leadership role, effective and efficient leadership styles. There is need also for a new philosophy of education that would gear towards positive attitudinal change, sense of value, critical thinking, and patriotism. This new philosophy would create an understanding that what one is (being), is far more important than what one has.

8.6 Axiological Panacea to Leadership and Educational Decadence in Nigeria

There is no doubt that the current quagmire in the area of Nigerian leadership and higher education requires an urgent attention. For any solution to come to fruition; there must be a general objectivity towards the situation. As such, psychic abstractions and apriori approaches of leaders and educationists must be synergistic and in tandem with concrete, pragmatic and practical approaches. In other words, ideas must be marched with action and good policies and recommendations with objective and tangible implementations, surrounded by well paved maintenance culture. The modern Philosopher William James explains this trend as moving away from abstraction and insufficiency, from verbal solutions, from bad apriori absolutes and origins…turning towards concreteness and adequacy, towards facts, towards action, and towards power… It means the open air and possibility of nature as against dogma, artificiality, and the pretence of finality in truth.[68]

Another solution in this context is imbibing of discipline by the leaders at all levels. This is because existential events in socio-political and economic sphere of Nigeria show that most of the leaders and even the citizenry are quite undisciplined and irresponsible. Think of people's poor concern towards public instalments, neglect of traffic commands on major junctions, impunity of leaders, political blame game, political

[68] J. William, *Pragmatism*, New York: Longman's Green and Co., 1925, p. 51.

witch hunt, insincerity, to mention but a few. To remedy this situation still, an independent and functional institution needs to be empowered to maturely bring people to reason.

Since higher education is the most vital tool for optimum development of a country, and the pivotal drive for the development of any society also anchors on the quality of leaders which predicates into good governance and quality education, it stands that there exists an inevitable theoretical and practical interconnectedness between quality higher education and good governance. To foster this quality, the National University Commission (NUC) which serves as the watchdog of all Nigerian Universities needs a paradigm shift from mere accreditation czars to quality control and curriculum architects. This will redirect the mentality of most teachers and undergraduates which revolves around certificate acquisition, and even refocus the Nigerian institutions of higher learning from certificate bestowment to pragmatic emphasis.

The rush for mere certificate as evidenced in Nigerian higher institutions of learning is a sign that many people do not actually know the significance of enrolling in higher education. This attitude is deepened by a keen divorce between theory and practice within the Nigerian educational system. To get out of this dungeon, educational curriculum should be reformulated so as to give equal emphasis to the theoretical and practical aspect of human development. This will gear towards inculcating the knowledge that higher education builds economies, society, effect quality leadership, and that the skills necessary for the growth of industry and entrepreneurship in Nigeria lies in quality higher education. Thus, the new generation of Nigerian citizens will come to know that captains of Industries and leaders at all levels are skilled products of Universities, Polytechnics, and Colleges of Education.

As earlier depicted in this treatise, Plato recommends leaders with high philosophical stamina to lead a society. These people for him must have attained high intellectual training, and still search continuously for rational answers to the question of being in order to liberate man from the incompetency that cages him in his environment. Consequently, Plato avers that human society can only be better when 'Philosophers acquire the kingly power in states, or that those who are now called kings and potentates be imbued with a sufficient measure of genuine philosophy—that is to say, unless political power and philosophy be united in the same person'.[69] Following the merit of this postulation, this research submits that Philosophy of Education and Logic/Critical thinking should as a matter of necessity, be added to the curriculum of secondary and post-secondary education in Nigeria.

The development of a nation does not actually lie on the much number of academic institutions but on quality education and leadership. Thus, the Nigerian Government, National Universities Commission, et al, should pay much attention to improvement of quality teaching and research production. This can be enhanced through research sponsorship and training and retraining of teachers. Within this horizon; regular supervision, re-examination, and determination of teachers' quality by adequate and functional institution as done in primary and secondary schools in the assessment of lesson notes and plans must not be neglected in institutions of higher learning.

Indeed, the importance of a good administrative style is indispensable in this context. Hence, there is also need for constant training and retraining of leaders at all levels. This is essential as most actions of these leaders showcase their total ignorance of expected knowledge of certain realities, and modalities needed for sound development. As it is; the situation of Nigeria calls for active mental re-

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[69] Plato, *Republic, (*Trans.) J. L. Davies, et al, Hertfordshire: Wordsworth, 1997, p. 178.

orientation from the leadership to the led. This will be a giant crucial step towards tangible and lasting development in Nigeria.

8.7 Evaluation and Conclusion

The nexus between leadership and higher education is an interpolating one. Each of them sharpens and reshapes the other as they exist in dialectics. Thus, the success or failure of one fosters a corresponding effect on the other. For instance, the failure of leadership brought by military incursion has led to the collapse of higher education system. More still, the collapse of higher education system alternatively gave rise to mediocrity in leadership at all levels. As such, there is currently a missing link which fosters the current underdevelopment. This link is visible in the unprofessionalism of leaders in political and educational sectors, which signifies they are inadequately and improperly educated.

Worst still, most institutions of higher learning are flooded with mediocre, and people of no character and academic vocation. This scenario denies the products of these institutions the expected character, and protrudes a detrimental effect on the society. Consequently, neither higher education nor leadership has proved its worth in Nigeria since post first republic. For a well-built character is a pure sign of adequate education, and an easiest means to achieve responsibility.

To create a better future therefore, it is crucial that Nigerians hearken to Plato's clarion call for Philosophers to be Kings or for Kings and all Potentates to be Philosophers. This is so that optimal development and stability can characterize human society. For nation building can positively occur if leaders have good education, and lives out the fruit of this education which improves human way of life and the society.[70] To

[70] J. Hojo, *Nigeria Government and the Youth, What is Happening?* Orlu: Ogechi Press, p. 8.

achieve sound higher education and quality leadership therefore, Nigeria does not need Politicians and their beautiful utopian political ideologies, but activist leaders who can overcome ethnic divisions, and are capable of taking practical steps to improve human social conditions with superior performance.

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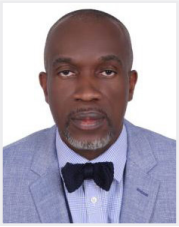
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