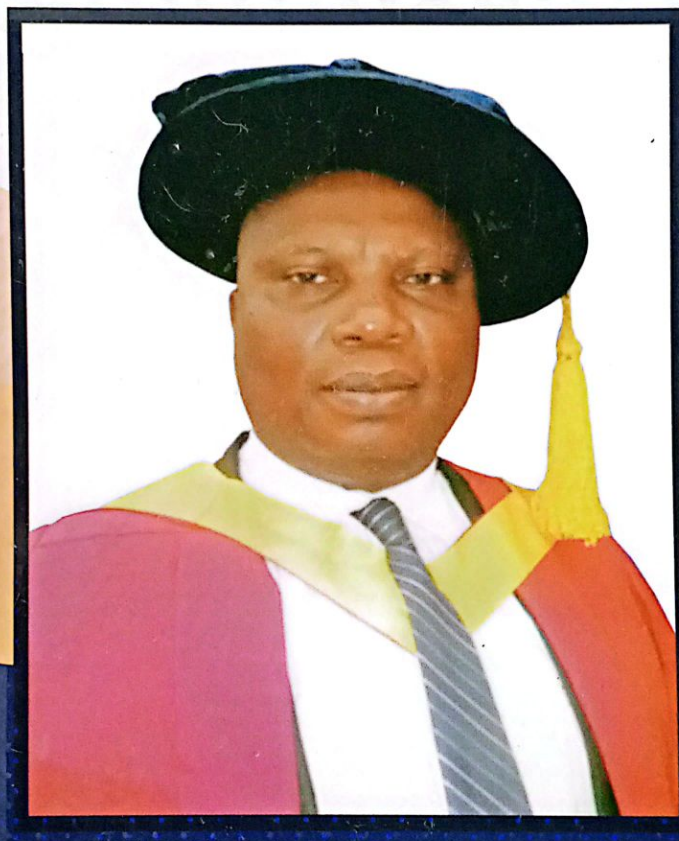


CHRISTIANITY AS A CATALYST FOR SOCIO-ECONOMIC AND POLITICAL CHANGE IN NIGERIA

A Festschrift in Honour of
Prof. Rotimi Williams OMOTOYE
AT 60



Editors:
Prof. Ibigbolade Simon Aderibigbe, PhD
Job Oluremi Okunoye, PhD

CHRISTIANITY AS A CATALYST FOR SOCIO-ECONOMIC AND POLITICAL CHANGE IN NIGERIA

A Festschrift in Honour of
Prof. Rotimi Williams OMOTOYE
@

60



PROFESSOR ROTIMI WILLIAMS OMOTOYE

B.A. (Hons), M.A. (Ife), Ph.D. (Ibadan),

Dip. Ecumenical Studies (Geneva)

PROFESSOR OF CHURCH HISTORY

Editors:

Prof. Ibgbolade Simon Aderibigbe, PhD

Job Oluremi Okunoye, PhD

Copyright © Department of Religious Studies Ajayi Crowther University, Oyo 2023

ISBN: 978-978-780-683-7

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means without the prior permission of the publisher or the author.



**CHRIDAMEL
PUBLISHING
HOUSE**

No 8, Ejiba Street
Off Stadium Road, Ilorin, Kwara State
07030576353, 08033780568
www.chridamelpublishing.com.ng

EDITORIAL BOARD

Editor in-Chief

Prof. George Lasebikan

Editors

Prof. Ibigbolade Simon Aderibigbe, PhD

Dr. Job Okunoye, PhD

Department of Religious Studies Ajayi Crowther University, Oyo & Associate Professor of Old Testament. +23408034253878. oluremiokunoye@gmail.com; jo.okunoye@acu.edu.ng

Dr. Moses Adetunmbi, J.P. – Business Manager

Department of Religious Studies Ajayi Crowther University, Oyo & Senior Lecturer in Ecclesiastical Mission, Church History & Ecumenism. +2348034717237.

mosesadetunmbi@gmail.com

EDITORIAL ADVISERS

Rt. Rev. Professor Dapo F. Asaju, Department of Religions, Lagos State University, Ojo, Lagos, Nigeria. +2348037215992, asajudapo@yahoo.co.uk

Professor Jacob Kehinde Olupona, Professor of African and African American Studies, Harvard University, and Professor of African Religion, Harvard Divinity School, Harvard, USA

Professor Ibigbolade Aderibigbe, Professor of African Traditional Religion, Department of Religious Studies Ajayi Crowther University, Oyo

Professor Taiye Aluko, Professor of New Testament, Department of Religious Studies, Ajayi Crowther University, Oyo

Professor Joel Ayodabo, Professor of English & Dean of Postgraduate School, Ajayi Crowther University, Oyo

Professor Olu Alana, Professor of New Testament, Department of Religious Studies, Adekunle Ajasin University, Akungba-Akoko

Professor Afolorunso Olalekan Dairo, Professor of New Testament, Department of Religious Studies, Redeemers University, Ede
Professor Martina Oguntoyinbo-Atere, Professor of New Testament, Department of Religious Studies, Adeleke University, Ede

Professor Jacob K. Ayantayo. Professor of Religious Ethics, Department of Religious Studies, University of Ibadan, Ibadan, Nigeria.

TABLE OF CONTENTS

SECTION ONE CHRISTIANITY AS A CATALYST FOR CHANGE IN NIGERIA

Chapter 1:	Christianity as a Catalyst for Socio-Economic and Political Change in Yorubaland and, Nigeria: An Account of a Church Historian. <i>Professor Rotimi Williams Omotoye</i>	2
Chapter 2:	Christianity as a Catalyst to Socio-Economic/Political Development in Nigeria, A Foundational Nourishment from The Old Testament Perspectives <i>Ayodeji Olanrewaju Ogidiolu. PhD</i>	20
Chapter 3:	Philosophical Discourse on Christianity as a Catalyst to Socio-Economic and Political Development in Nigeria. <i>Josephine Olatomi Soboyejo, PhD</i>	32
Chapter 4:	Christianity as a Catalyst for Socioeconomic and Political Development in Nigeria: A Sociological Enquiry. <i>Sunday Awoniyi. PhD</i>	42
Chapter 5:	Christianity as a Catalyst for the Development of Western Education in Nupeland <i>Samuel Zubairu Josiah</i>	49
Chapter 6:	African Traditional Religion (ATR) In the Religion, Political and Socio Economic Development in Nigeria <i>Adedeji Benjamin Sunday</i>	58
Chapter 7:	The Role of Christianity in Socio-Economic and Political Development in Southern Nigeria, 1854-1960 <i>Afolabi Abiodun PhD & Omotoye, Oluwole George</i>	67
Chapter 8:	An Appraisal of African Pentecostalism as a Catalyst for Transformational Development in South West Nigeria <i>Alexander Ndubuisi Abonyi</i>	78
Chapter 9:	Christianity and Development of Print-Media in Nigeria <i>Adesupo Paul Adedotun. PhD</i>	91
Chapter 10:	Christian Missionaries' Contributions to Socio-Economic and Political Change in Nigeria: A Case Study of Archdeacon Lackland Augustus Lennon's Strategies for the Development of Akokoland, Nigeria <i>Olaitan O. Olaoba</i>	100

Chapter 32:	An Appraisal of Christian Missionaries' Roles in the Educational System of Nigeria <i>Dr. Ajetomobi Olumuyiwa Aduralere & Abolaji Tosin Success</i>	338
Chapter 33:	A Historical Survey of Homosexuality in The Religious Context <i>Bankole Michael Tokunbo PhD</i>	345
Chapter 34:	Christianity and Miracles in Contemporary Times <i>Olorode Solomon Olutunde</i>	353
Chapter 35:	Study of 1 Samuel 8 and Its Implication for The Need of Kingly Leadership in Nigeria <i>Ven. Dr. Olanrewaju Ajibola Babalola</i>	362
Chapter 36:	African Christians Perspective on Divorce and Remarriage and Its Implications for Christian Marriage <i>Oloyede Mathew Oyerogba</i>	373

SECTION FOUR

CHRISTIAN INDIGENISATION; A CATALYST FOR SOCIO-ECONOMIC AND POLITICAL CHANGE

Chapter 37:	God and Gods of the Yorùbá Fore-Fathers Before the Advent of Christian Missionaries in Yorùbá Land <i>Adetunbi Richard Ogunleye PhD</i>	380
Chapter 38:	Creating Music for Dance Theatre Productions in the Nigerian Academic Theatre: A Guide for Student Drummers <i>Olalusi Kehinde Adedamola</i>	390
Chapter 39:	Historical Perspectives of Christian Indigenes and Propagation of the Gospel in Ilorin Metropolis (1950-2021) <i>Professor Omotoye Rotimi Williams PhD, Odunoye Emmanuel Taiwo & Joel Femi</i>	398
Chapter 40:	Christian Missions and Western Education in Oyo, 1856-1956 <i>J.A. Oluyan PhD & O. O. Ogunleye</i>	410
Chapter 41:	Revisionionist Agenda and Church Response in the 21 st Century <i>Okunoye Job Oluremi PhD, Wambuda Joseph Rotkang & Odei Moses Adeiza PhD</i>	415
Chapter 42:	God of Our Fathers in Yorùbá Before the Advent of Christian Missionaries - <i>Adeyemi, Roheemat Olábimpe & Layò Ogúnolá, PhD</i>	425

CHAPTER 32

AN APPRAISAL OF CHRISTIAN MISSIONARIES' ROLES IN THE EDUCATIONAL SYSTEM OF NIGERIA

Dr. Olumuyiwa Aduralere AJETOMOBI & Tosin Success ABOLAJI

ajetomobi.oc@unilorin.edu.ng

08067409917

ablosin003@gmail.com

09130297935

Abstract

This paper analyses the moral values in the Christian Missionary Educational System in Nigeria. The waning moral values in Nigerian society are evident in immoral activities like kidnapping, murder, fraud, sexual immorality, forgery, bribery and corruption. The moral values adopted by the Christian missionaries can go a long way in correcting the wrongs in society and even in the church in particular. Therefore, this paper is interested in examining the moral values in the Christian missionary educational system. The research method employed in the paper is historical and participatory observation. This is because the paper is a historical research. It thus uses historical analysis, which allows us to contextualise the beliefs, practices, objects and symbolic forms in their social context noting their changes and transformation over the years.¹ And the participatory observation made us to portrayed these moral values in the society we belong. All these help clarify the ideas in the study for a better understanding of the issues and arrival at sound conclusions. It was discovered that the early missionaries were with a guide (Bible) during their advent to Nigeria, which made them seek peace and not war during their voyages. It is therefore recommended that every member of the society shun every act of evil, such as corruption, injustice, dishonesty, killings, kidnapping and so on, as this would enhance an environment where peace, unity, progress and orderliness prevail.

Keywords: Moral Values, Christian Missionary, Education, Nigeria

Introduction

Society is expected to grow in virtues which can bind it together and make it progressive. However, the absence of these virtues not only means that the society diminishes gradually but also implies the stagnant state that the society can become. Moral values are the worthy ideals or principles one follows to distinguish right from wrong. These ideals or virtues are considered worthy in building up the character of an individual. Moral values refer to good virtues such as honesty, integrity, truthfulness, compassion, helpfulness, love, respectfulness, hardwork, etc.² The absence of these virtues can lead society into a state of moral decadence, the prevalence of corruption and Godlessness, where the fear of God will no longer be important, and the lives of others become non-important due to the prevalence of evil. On the above premises, this paper intends to examine the moral values in Nigeria's Christian Missionary Educational System.

Methodology

The methods adopted to harvest important data for this study are historical methods and participatory observation. The historical methodology allows us to get useful information based on historical facts and assemble them to know the changes and relevance in this contemporary age. However, due to the participatory observation, the researchers put into practice the moral values in the society they reside and also discover the absence of these moral values in the society and how it has been greatly affected by it.

The Concept of Moral and Moral Values

According to Sigelman, the term moral implies an ability; to distinguish right from wrong; to act on this distinction, experience pride when one does the right thing, and guilt or shame when one does not.³ However, Magsud states that what is seen as morality in a particular locality might be seen as immorality in another.⁴ The view of Magsud does not in any way implies that there is no morality or that morality has no focus, but from the tone of his submission, it can be deduced that morality means what is right and wrong based on how it is being defined by an individual or the society where one resides. Hence, the concept of morality varies from one locality to another.

“Moral” and “Ethical” are often used almost as synonyms in contemporary English. Ethics and ethical derive from the Greek “Ethos”, which means usage, character, and personal disposition. Morality and moral derive from the Latin and it means customs, manners, character.⁵

Moral value is a value that must be separated from other values. Every value will get quality if it has a relation with other values. For example, honesty is an example of moral values; this value has no meaning if not applied to other values. Economic Value is the relation of humans and thing. Thing is needed because of its usefulness. Economic Value relates to purpose value. Loyalty is a moral value, but it must be applied to other human values, for example, the love of husband and wife.⁶

According to Abimbola, morality is partly a social and an individual affair.⁷ Morality is social on the one hand; because it involves a system of norms governing interaction in society, and on the other hand, it is partly an individual affair because it allows for individuals, when they are mature and normal, to use reason to make their own decisions on the concept frequently. Such individuals seek advice or stimulation from others, but their decisions ultimately are theirs, and they take responsibility for them. Eventually, individuals could reach a stage where they have sufficiently matured in their morality to criticise society's norms and values.

Characteristics of Moral Values

Bertens opined that there are four characteristics of moral values, these are:

1. **Relating to the person's responsibility.** Moral values concern the human personality, which has responsibility. It causes that person to be guilty or not because he is responsible. It is created within the actions which become his duty. Human being himself is as a source of moral values.
2. **Concerning one's inner self.** This value produces “voice” from one's inner self. It will accuse us if we are against it and praise us if we bring these values to reality.
3. **Making obligations.** Moral values have absolute obligations which cannot be bargained. Immanuel Kant (1724-1804), a German philosopher, argues that moral values contain an imperative category. It means that we are obliged to do something

without requirements. It is applied to human beings as a root of humanity. Humans are hoped to perform the moral values. It is impossible that someone chooses some moral values and refuses the others, for example, someone receives honesty and loyalty as the values in his life but rejects justice. Therefore, all people should accept all of the standards of behaviour.

4. **Having formal quality.** A moral value does not have a separate substance of values. It runs with the other values.⁸

The advents of Christian Missionaries in Nigeria

This section is not to give detailed accounts of the emergence of Christian missionaries in Nigeria since this has been justly done by many historians in the field of learning and in particular to the contributions of church historians like Omotoye, in his book titled "The challenges of the survival of a mission: an examination of the Anglican Diocese of Badagry." He gave an orderly account of how Christianity came into Nigeria through the Portuguese in the 15th century and then later through the unrelenting efforts of the Church Missionary Society in the beginning of the 18th century. It is in this order that a concise account on the advents of Christianity was given to trace properly the introduction of morality in the Christian missionary's education system.

In the account of Omotoye, the Portuguese Catholic Missionaries made the first attempt to introduce Christianity to Nigeria in the 15th Century. They came to Benin and Warri in Edo and Delta states, respectively. Their efforts were not successful. However, some local historians in Ile-Ife claimed that the 15th-century Catholic Missionaries visited their domain in the course of the gospel.⁹ Christianity in the first century was accepted by the Oba of Benin and Olu of Warri for the sole of political and economic relationships other than embracing Christianity.¹⁰ This makes the Christianity of the 15th Century to be called palace religion i.e "a religion within the confinement of the palace, to protect the aim of the palace and its existence can only be guaranteed by the palace."

The second missionary journey can be described as a fruitful voyage which not only brought about economic affiliation or trade networking between Nigeria and the Europeans but also a "light to the darkness." A light to the darkness means that, through Christianity, barbaric customs and practices were brought to an end, such is the stop to the of the killing of twins in Nigeria by Mary Slessor in 1923 at Calabar, the understanding of education and the changing world of civilisation and most notably, the change from darkness into the marvellous light of God. As stated by Omotoye, the second attempt to evangelise Nigeria occurred in the second half of the 19th century. Specifically, Christianity made an in-road to Yorubaland in 1842 through the purposeful engagements of the Church Missionary Society (C.M.S) led by Henry Townsend and other important missionaries of contribution such as Bishop Ajayi Crowther, an African freed slave. Other missionary bodies such as Methodist Church Mission led by Revd. Thomas Birch Freeman contributed significantly to the advent and propagation of Christianity in Nigeria.¹¹

Moral Values in the Christian Missionary Educational System in Nigeria

In the view of Obilom, the aim of teaching religion is "to educate the Nigerian children both morally and intellectually, and instil in them the desire to be good citizens".¹² Teaching religion in schools gives impetus to values education that leads pupils to raise fundamental questions relating to life and existence. Nigeria is in high gear on corruption, especially among those in the

corridors of power. This poses a big challenge to both religion and religious education. If religious education must be relevant to the Nigerian nation, religious leaders must brace up to the expectations of their responsibility of providing moral guidelines and spiritual checks and balances.

Enuk and Nwagbara stated some Christian values to include: Respect for human life (Exodus 20:13), Truthfulness (Exodus 23:1), Reverence for parents (Ephesians 6:1-4), Respect for the elders (Leviticus 19:32), Love for one's neighbour (Matthew 22:39; John 13:35, Galatians 5:14) Sexual purity (1 Corinthians 6:8, James 2:11, Exodus 20:16) Peaceful living (Romans 12:18; Hebrews 12:4) Obedience to constituted authority (Romans 13:1, 1 Peter 2:13).¹³ There is no doubt that the aforementioned Christian values are enshrined in the Christian Missionary Educational System to inculcate Christians and even the society at large and in the light of building a godly society. However, this paper analyses some important moral values in Christian Missionary Educational System in Nigeria; they are:

Love

Love is one of the most important virtues everyone who makes up a society must practice. Love is a moral value because it is good. To show love covers many virtues, which include peacemaking. A society that grows in love grows in every good thing because love fosters unity, tolerance and adaptation, and peace, among many others. Love of God, oneself and neighbour should be highly encouraged in society. This law is what can be termed a balancing in human relationships. Balancing in human relationships entails; being in harmony with God and man. Schineller rightly observes that a society is measured and evaluated by its treatment of the weak and the powerless.¹⁴ This can be greatly attributed to the power of love; when there is love in the society, both the rights of the weak and poor are equally protected.

Schineller also indicates that those who are oppressed by poverty are the object of preferential love on the part of the church, which since her origin and despite the family of many of her members, has not ceased to work for their relief, defence, and liberation through numerous works of charity which remain indispensable always and everywhere.¹⁵

Respect for human life

Section 33(1) of the Constitution of the Federal Republic of Nigeria (CFRN), 1999, provides that:

*Every person has a right to life, and no one shall be deprived intentionally of his life, save in execution of the sentence of a court in respect of a criminal offence of which he has been found guilty in Nigeria.*¹⁶

The life of an average Nigerian can no longer be guaranteed as terrorist groups such as Boko Haram or Islamic State West Africa (ISWA) who had led several attacks on Nigerians and has greatly claimed the lives of citizens. Some of these attacks are; the killings of police officers in Suleja, Niger State, on 12 May and 4 July 2022, the Kuye Prison attack in The Federal Capital Territory on 5th July 2022, the improvised explosive device (IED) attacks in Iware and Jalingo, Taraba State in April 2022¹⁷ among many others show how the lives of citizens have been greatly threatened. Other life-threatened groups are unknown gunmen, Fulani herders, the kidnapping and so on. In Nigeria, since April 2014, after the Boko Haram terrorists abducted 276 schoolgirls from their dormitories in Chibok, Borno State, mass kidnapping for ransom has gradually become the order of the day in Nigeria. The country has witnessed staggering 111 kidnapping incidents in the last eight months, from January to mid-August 2021.¹⁸ Moral values have therefore provided the essence to value the life of individuals living in the society.

According to Scott, the human right has its origin from creation. Man has never acquired them, nor has any government or other authority conferred it. Man has had them from the beginning. He received them with his life from the hand of his maker. They are inherent in his creation. They have been bestowed on him by his creator.¹⁹ Human life should be cherished and not taken; this was seen in the Decalogue given to the community of Israel through Moses for sanctity and orderliness in the society.

Formation of Good Character

The construction of good character is fundamental in Christian moral education. It not only recognises but also requires discipline in forming character and points to self-discipline as an ideal norm. For example, Christians are urged to live good and righteous life for the well-being of society, "Seek good and not evil that you may live; Hate evil and love good, and establish justice in the gate" (Amos 5:14, 15). "Follow justice and justice alone" (Leviticus 19:35), while (Proverb 14:34) writes: "Righteousness exalts a nation, but sin is a reproach".²⁰

Good character is a necessary trait in determining moral conduct. Christians are admonished to be of good behaviour in every place they find themselves, and the adoption in society can create a good and loving atmosphere where everyone will be safe and eager to contribute to the growth. Evils such as killing, stealing, embezzlement, injustice, and untruthfulness, among many others, should be highly discouraged, for it can cause the society to stumble.

Honesty

Honesty is the quality of being honest. It always tells the truth and does not hide the rightness.²¹ Christians are enjoined to be honest always in all their doings. In Colossian 3:9, Paul admonished the people of Colossi not to lie to each other since they had taken off their old self with its practices. The old self, as used by Paul, means their old ways of life, including dishonesty in their dealings. Through the understanding of Christian missionary education, Christians are expected to be light by saying the truth, i.e. being honest even in the smallest things they can think of as not being serious.

Humbleness

Humbleness means showing that we do not think we are as important as other people.²² Jesus teaches humility and can be best described as a guide for Christian daily living. In Matthew 18:4:

At that time, the disciples came to Jesus and asked, Who is greatest in the kingdom of heaven? He called a little child and had him stand among them. Then he said to them, I can guarantee this truth: Unless you change and become like little children, you will never enter the kingdom of heaven. Whoever becomes like this little child is the greatest in the kingdom of heaven.

The place of humility in the life of Christians should not be vacant or filled with pride, instead, as Christians, the teaching of Jesus on humility should be upheld. Pride goes before a fall; this depicts the importance of humility in Christians' lives and that God exalts the humble but resists the proud.

Conclusion

One of the basic guides of Christian missionaries was the use of the Bible. The Bible was the sacred book of the Christians from which all rules and regulations for daily living are given. The use of the bible for Christian daily living cannot be successfully achieved without the introduction of an educational system where new converts can be properly taught and mentored on the moral values of Christianity. Through the teaching of religions, children are encouraged to express their faith and develop their talents and thus prepare themselves for useful living in society.²³

In Nigeria today, the deviation from moral values, as shown in the bible, has not only caused damage to the country morally but has left its moral aspects in ruins. The introduction of missionary education in Nigeria was aimed at conversion, however, with great interest in personal development and being a useful vessel both in Christianity and the society at large. The intent of moral values has been defeated since the majority have decided to be immoral; in short, immorality is a common garment. No one sees it as wrong to lie and even to steal.

Recommendation

The paper, therefore, recommended the following steps as a way of restoring and upholding moral values in society;

1. The introduction of moral education in the Nigerian educational system should be seen as the topmost priority of all and should not be left to some.
2. Those who will teach about morality should also be moral, i.e. being a leader by example is one of the best ways to communicate to your audience.
3. The essence of moral values in a society should be publicised in media, preached in the place of worship, and practised at home and in every gathering.
4. Above all, the fear of God should be upheld if the practice of morality truly wants to survive in an already corrupt society.

Notes and References

1. Adogbo, M.P. and Ojo, C.E. "Research Methods in the Humanities." Lagos: Malthouse Press Limited. 2003.
2. Navdeep, K. "Importance of Moral Values in Students Life." *International Journal of 3600 Management Review Education & its Relevant Areas in New Era*. Vol. 7 (2019). Print
3. Sigelman, K. and David, R. "Life-Span Human Development" (2nd Edition). California: Brooks/Cole Publishing Company, 1991.
4. Magsud, M. "Research in moral education: A survey of some psychological explanation". *In New Perspectives in moral education in Nigeria*. Ibadan: Evans Brothers. 1983.
5. Tiles Jim, Moral Measures. New York: Routledge, 2000.
6. Bertens, H. "Four Characteristics of Moral Values." <http://repository.uhn.ac.id/bitsstream/handle/123456789/4213/Yosephin%20Christin.pdf?sequence=1>. 1997. Accessed on 29th September 2022.
7. Abimbola, I. O. "Ethical Issues in Contemporary Nigerian Society." In Philosophy, logic and Nigerian culture. Ilorin: University of Ilorin Press. 2000.
8. Bertens, H., 1997.

9. Omotoye, R.W. "An Examination of the Attitudes of Traditional Rulers to the Introduction of Christianity in the Pre-Colonial Era in Yorubaland." *CENTERPOINT* Vol. II, No.1, 2002/2003.
10. Omotoye, R.W. 2002/2003.
11. Omotoye, R.W. 2002/2003.
12. Obilom, J. E. C. "Issues and trends on 6-3-3-4 religious education in Nigeria." Jos: Government Press. 1989.
13. Etuk, G. R., Nwagbara, E. N., Ering, S. O. & Ushie, M. "The phenomenon of globalisation and Christian values." *Professor Bassey Andah Journal of Cultural Studies*, 2. 2009.
14. Schmeller, P. "Civic education: A syllabus for Catholic parishes." Abuja: Gaudium et Spes Institute. 2002.
15. Scheneller, P. 2002.
16. Federal Republic of Nigeria. "The Constitution of the Federal Republic of Nigeria 1989." Lagos: Daily Times Nigeria Limited. 1992.
17. Foreign Travel Advice Nigeria. "Terrorism." <https://www.gov.uk/foreign-travel-advice/nigeria/terrorism#:~:text=Most%20attacks%20are%20conducted%20by,Plateau%2C%20Bauchi%20and%20Taraba%20States>. Accessed on 29th September, 2022.
18. Ojiego, N. "Nigeria Records 111 Kidnapping Cases in Eight Months." 2021.. Accessed on 29th September 2022.
19. Scott, J. "Issues facing Christians today." London: Marshall Morgan and Scott. 1989.
20. Anwuah, O.P. and Okafor-Udah, S.C. The Perspective of Christian Moral Education For Good Governance in Nigeria. <https://www.aiol.info/index.php/jrhr/article/view/119651/109111> Accessed on 30th September, 2022.
21. Hornby, A.S. "Oxford Learner's Pocket Dictionary" (second edition). Oxford University Press: New York. 2005.
22. Hornby, A.S.
23. Federal Republic of Nigeria. "The Constitution of the Federal Republic of Nigeria 1989." Lagos: Daily Times Nigeria Limited. 1992.