

CATHOLIC CHURCH OF ASSUMPTION

Falomo, Ikoyi, Lagos



The Parish Priest, Associate Priest, Religious, Parish Pastoral Council, Parish Laity Council and the entire Parishioner of Church of Assumption, Falomo,

Felicitates

with the Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

30th edition of **THE SAGE MAGAZINE.**



ISBN 20161912100

De-Gravitas Creativity 08072543339, 09033296610



The **Sage** *A Philosophical & General Interest Magazine*
 A PUBLICATION OF SS PETER AND PAUL SEMINARY BODIJA, IBADAN

VOLUME 30
 Feb 2017 - Feb 2018
 sagebodija.com



Bishop Matthew Hassan-Kuka



Prof. Pat Utomi



Prof. (Mrs) Grace Ogwu

Nigeria At Crossroads: SOCIO-ECONOMIC TURBULENCE AND THE FATE OF A CHOICE-LESS POPULACE

THE@
SAGE **30**





Learning Field Ltd.

Lagos State



Felicitates

with the Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

30th edition of
THE SAGE MAGAZINE.



Marywood Girls College

31, Franklin Street, Ebute Meta (West). Lagos.
Tel: +2347064620194. Website: www.marywoodgc.lagos.org



Our Foci



Faith



Morals



Academics

Felicitates

with the Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

30th edition of
THE SAGE MAGAZINE.

...Virtue and academic excellence

PREFACE TO COVER

NIGERIA AT CROSSROADS: AND THE FATE OF A CHOICELESS POPULACE

OKODUA, JOHNPAUL OKOJABHOLE
DEPUTY EDITOR

INTRODUCTION

The problems of our dear nation are truly increasing. Ordinarily, this should not pose a great deal of concern or attention, as there is basically no nation without the problems it faces, especially when it is a developing nation. The truth of the matter is that the Nigerian situation has been very different from the outset, and right now, it has taken an even worse dimension. As we speak, it is already a common mantra of sort that the country is in economic recession. Whether or not the ordinary people of the nation have properly understood the whole notion of recession and the technicalities therein, or whether the economic situation of the country is a blessing in disguise as Professor Pat Utomi opines; the fact of the matter is that in the lives of many young Nigerians, the problems they completely innocently face today are the worst they have had to face in their lifetime.

But the interesting part in all of these is that, even as this problem seem to be enough to disrupt the balance of any proper running nation, it just forms part of the major issues that the country faces as we speak. Many of these are as a result of the failure of the government in particular at different points in the nation's history to put things right. Anyway, we can say that at the moment, the economic problems overshadow to a great extent, the many other problems we face as a nation.

Now, it gets worse when we realize through a critical look at the situation of the country at present that the economic turbulence has its trappings in all facets of the life of Nigeria. It would mean in essence that the failure

to solve this problem imminent to Nigeria and her activities, prevents growth in many, if not all other sectors of the nation; be it Education, Sports amongst others. Indeed, we can thus say that Nigeria as a nation is at crossroads and the populace seem choiceless. The painful strand in all of these, to the educated Nigerian, is the fact that, many, if not all of these problems, would have been avoided.

THE ECONOMIC TURBULENCE AND ACTIONS NOT TAKEN

This is the focal point in the whole discourse. As established in the Introduction, the economic recession we face currently is a basic problem that affects many, if not all the aspects of human life in the country. The very ridiculous nature of the economic recession the nation faces presently, is that, through critical analysis of the economic variables and constants, this would really have been easily avoided. Well, the bedrock seems to be the over dependence on crude oil as the primary means of income and source of revenue for the nation. But in Prof. Pat Utomi's words: "if this would shift our attention from oil to agriculture or other means of income, then it is a blessing". When one only imagines that there was a time agriculture as a major source of income boomed in this country, he would only imagine again the situation the country would have been at the moment if there was proper diversity of focus and specialization in other aspects of the nation that would even be discovered later on. But the anxiety, mixed with overwhelming greed at the nature of the income of oil when it was discovered, changed

everything as far as income generation was concerned. Little did we know then, the implication of the fluctuating prices of oil or the moderation of these prices by OPEC would have on the stability of our economy.

The fact also that we did not have working refineries for the refining of our crude oil implied that we had to export our natural resources to those who could refine, thus, becoming a constant in the function of foreign exchange and since it was the major source of income for the nation, the constitutive fluctuating price of oil implied that at some point we would have excess (when the price of oil is high) and at some other points there would be shortage of oil (when the prices fall). The latter is what we currently call economic recession in the simplest sense of the explanation. Apart from the fact that this problem would have been avoided or reduced to a considerable point if we were not over dependent on oil or if we had working refineries; the inability to manage the resources when the nation had excess in which the oil prices were high shows the ill-disciplined and shallow minded nature of the government officials in charge of the issue being discussed. And of course, we know that the current situation of the naira currency against the dollar is not helping matters.

SOCIAL EFFECTS

The easiest point we can deduce from the discourse so far, which we can use to begin the social effects of the prevailing economic turbulence in the nation, is the fact that the effect of this crisis is at the very least, multifaceted.



THE EXODUS OF A PEOPLE'S HOPE!

In her moment of creativity, Flora Shaw, concubine of Lord Lugard, assumed the opportunity of a lifetime, and perhaps sitting on the cathedral of modern politics, gallant with royalty, her appearance, the splendor of a queen, her audience spellbound with great eagerness to hear her speak; in a convivial atmosphere, she proclaimed the name: Nigeria! Hence, a nation was born. An entity, whose default configuration is still uncertain. In her words "for a people so strong, so diverse, so nourishing by culture and nature, they would tighter form a formidable brand". Indeed a formidable brand!

This unfathomable country defies most laws of nature and logic! The dynamics and undercurrents that

define its people can hardly be taught in the classroom. Her leadership is absurdity walking on four legs. Her citizens bask in the euphoria of helplessness, greeted with the repellant face of hardship staring at them daily with the intensity of a tsunami, bringing nothing but utter confusion and fear. Listening to her leaders, you discover a repetitive cycle of human stupidity. In the hub of abundance, Nigerians flounder in an abhorrent, boggled poverty that can bring about an elopement of sanity. Acclaimed to be great, but perhaps living in self-denial of the reality of failure married with an un-deconstructable dysfunctional structure. This political enclave soar on the wings of a quagmire. Examining this tragic stepchild of history called Nigeria, one is poised to opine that Nigerians are like tubers of yam tangled into an amulet and so cannot sprout. And as such, the microscopic few who are able to break this jinx use it to abuse those they vow to protect and serve.

Thus, we find ourselves submerged in an unfavorable socio-economic climate that is pigeonholed by a crop of clueless, aimless, visionless, unfocused and what seems to be a gang of looters posing as leaders. There is the incessant cry for secession by the Biafrans, the cries of oppression, repression and subjugation by the Niger Deltans, the undiminishing rate of unemployment staring the youths in

their faces, the dearth of concern greeting the educational sector, the epileptic provision of rudimentary amenities to the masses, the exploitative features of religious groups, the seeming down turn of the nation's economy, yet, on a daily basis, "so-called" leaders soar on high in Arik, British and Quatar airways. Injustice is canonized and feted and justice thus trampled upon. What are Nigerians to do? Where do we go from here? It seems we are indeed like tubers of yam in amulets! It seems there is a painful exodus of hope! It is in this light therefore, that the caption for this year's SAGE magazine becomes glaringly apt. The caption which reads: "Nigeria At Crossroads: Socio-Economic Turbulence And The Fate Of

illiteracy and to tend to the challenges confronting the educational sector. It is on this note that a vivid exposition is made by Prof (Mrs.) Grace Ogwu; who gave an expert view of the state of Nigerian's educational system amidst other articles of similar intent.

More so, it is non-negotiable that religion is and will always remain a powerful tool in human society. As far as it exists, it can do and undo prodigious exploits as well as great obliteration in human society. But is this giant structure not being manipulated? Does it still influence positive change even in the most trifling way? How can religious excesses be curtailed? How should religion impact civil society appropriately? These questions and

many more are answered by the renowned Bishop Matthew Hassan-Kukah, who shares from his wealth of experience and knowledge on the subject of morality and the role religion plays in nation building.

These and others issues depict the dynamics of the Nigerian story (told and untold), captured in this 30th anniversary edition of the SAGE magazine. On behalf of the Editorial Crew, I acknowledge all the feedbacks we got, and

efforts have been made to make necessary adjustments. I appreciate all those who were instrumental to the success of this edition. Nonetheless, without differing from the status quo, I enjoin you to sit back and mollify your intellectual and patriotic appetite as we lead this musing on the present state of our country. I urge you to cogitate along with the ideas in this edition and attempt in your own inimitable way to add to the success story of our great nation. We cannot run away from this political enclave, for it is ours and no man runs away from his home because it is too filthy, he rather stays back to tidy it up! Perhaps a time would come when we would no longer be likened to tubers of yam tied in an amulet and thus cannot sprout. Once again welcome, and I wish you relish your time construing through the limited pages in the magazine. Cheers!

Eroma 'Ruona Paulmark
Editor-in-Chief

Contents

INTERVIEW WITH 21
PROFESSOR PATRICK UTOMI
 ON THE TOPIC: NIGERIA AFTER OIL: THE EPIPHANY OF AN EPILEPTIC ECONOMY



10

INTERVIEW WITH
BISHOP KUKAH
 ON THE TOPIC: MORAL AND RELIGIOUS EDUCATION AND THE INTERMINGLING OF RELIGION AND POLITICS: THE PLACE OF THE CHURCH IN NATIONAL DEVELOPMENT



37

INTERVIEW WITH
PROF (MRS) GRACE OGWU.
 DEAN, FACULTY OF ARTS, DELTA STATE UNIVERSITY, ABRAKA.



Editorial	3
Contents	4
Panorama	5
Nigeria at Crossroads and the Fate of a Choiceless Populace	6
People's Parliament	8
Business in Religion: A Strategic Route Out of the Wilderness Poverty	16
Why don't you put a smile...	18
Some truths to remember	19
Maximising 'made in Nigeria goods'...	27
Corruption; The Bane of Economic Instability In Nigeria	29
Nigeria in Waters of Woe	31
Why Don't Put a SMILE..?	32
Formators & Lecturers of Philosophy Department	33
Philosopher Kings 2016/17	34
Sage Magazine Editorial Crew	36
Self Deception: A Malady of Identity and Self-consciousness	37
The Clamor For A Visionary Philosophy of Education in the Nigerian Framework	44
The Sage @ 30	45
Milestone cum Events	48
Meet some Philosophers	50
Poem.... Are you a Rose Beggar	52
Hygiene and Prevention	53
The Decline of Mother Tongue	55
Nigeria: to be or not to be!	56
Nollywood and its Craze for Nudity	58
Fr. Benet Chike Amaefule, a Friend, Brother and Priest	61
Laugh with Da Sage	62
From UEFA to Nigeria Premier League	63

26 **DIVERSIFYING NIGERIA'S ECONOMY: RETRACING OUR STEPS TO AGRO-ECONOMY**

BY: Peter Leranubari DERAH
 petderah@yahoo.com



Editorial Crew

Eroma 'Ruona Paul-Mark
 Editor-in-chief

Okodua Johnpaul
 Deputy Editor

Associate Editors
 Uwak Andrew-Mary
 Agwuazim Chizim Henry
 Mbonu Justice

Executive Associates
 Eje Calistus
 Odii Benjamin

Secretaries
 Sao Moses
 Ogbidike Augustine
 Ogana Paul-patrick

Production
 Odimega Charles
 Abie Cyprian
 Awoyemi Emmanuel

Sales
 Ijabor Augustine
 Ekoja Michael
 Dogo Matthias
 Asayoma John
 Khode Paschal

Advert
 Namiji Godwin
 Bissong Emmanuel
 Olympio Anthony
 Ogbonna Francismario
 Aziakphonure Endurance

Accountant
 Agbi Joshua

Photographer
 Olabanji Christopher

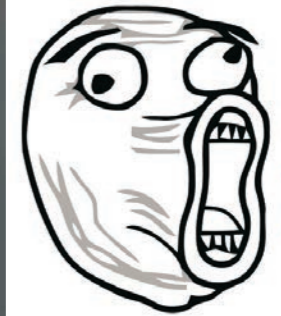
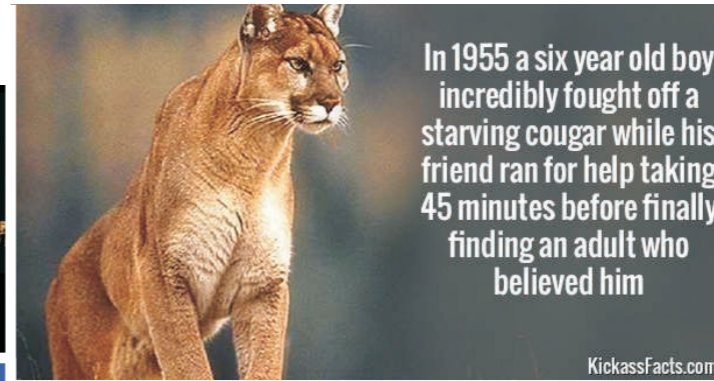
Moderator: Rev. Fr. Dr. Anselm Jimoh

Nihil Obstat: Rev. Fr. Dr. Anselm Jimoh

Imprimatur: +Gabriel Leke Abegunrin

Archbishop of Ibadan

Panorama



There are 84 people in the USA named **LOL**

more awesome stuff at ThumbPress.com

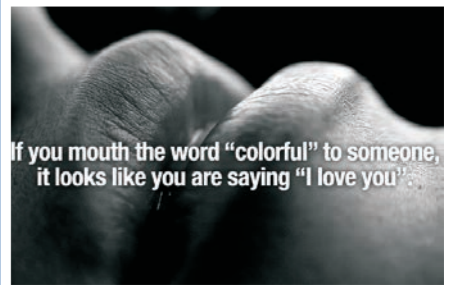
You see your nose at all times, your brain just chooses to ignore it.



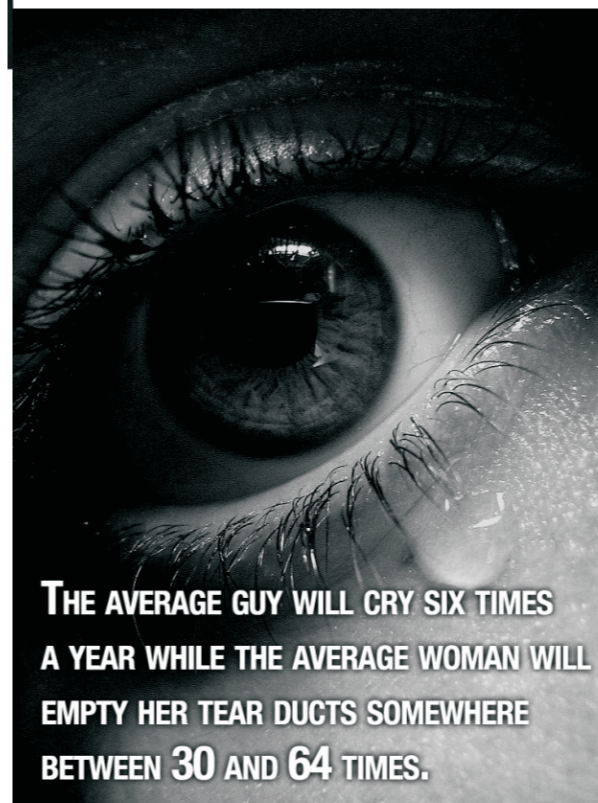
After 100 years from now, Facebook will have 500 million accounts of **DEAD** people.



The first man to survive going over Niagara falls later died by slipping on an orange peel.



If you mouth the word "colorful" to someone, it looks like you are saying "I love you"...



THE AVERAGE GUY WILL CRY SIX TIMES A YEAR WHILE THE AVERAGE WOMAN WILL EMPTY HER TEAR DUCTS SOMEWHERE BETWEEN 30 AND 64 TIMES.

more awesome stuff at ThumbPress.com



Both Hitler and Osama Bin Laden were Announced Dead on May 1.

more awesome stuff at ThumbPress.com

INTERVIEW WITH BISHOP MATTHEW HASSAN-KUKAH

ON THE TOPIC: MORAL AND RELIGIOUS EDUCATION AND THE INTERMINGLING OF RELIGION AND POLITICS: THE PLACE OF THE CHURCH IN NATIONAL DEVELOPMENT

Most Rev. Dr. Matthew Hassan Kukah was born on August 31, 1952. He is a native of Anchuna, Ikulu Chiefdom in Zangon Kataf local Government area of Kaduna State.

Kukah was ordained a Priest of the Catholic Church on December 19, 1976. Between the years 1999 and 2001 he served as a member of the Nigerian Investigation Commission of Human Rights Violations. In addition to his work as a parish priest of Saint Andrews's parish in Kakuri, Kaduna from 2004 until his nomination as bishop, Kukah was secretary of the National Political Reform

Conference (2005) and from the year 2005 onward, he served as the chairman of the Ogoni-Shell Reconciliation. Between the years 2007 and 2009 he served in the committee for electoral reform set up by the Nigerian government. Matthew Kukah is currently the Bishop of the Catholic Diocese of Sokoto.

SAGE: Thank you very much my lord, for this opportunity to share in your wisdom. As a renowned scholar, an eloquent preacher and refuter of immorality in the nation, can you explicate the meaning and nature of moral and religious education and its aim to the individual and then to the nation?

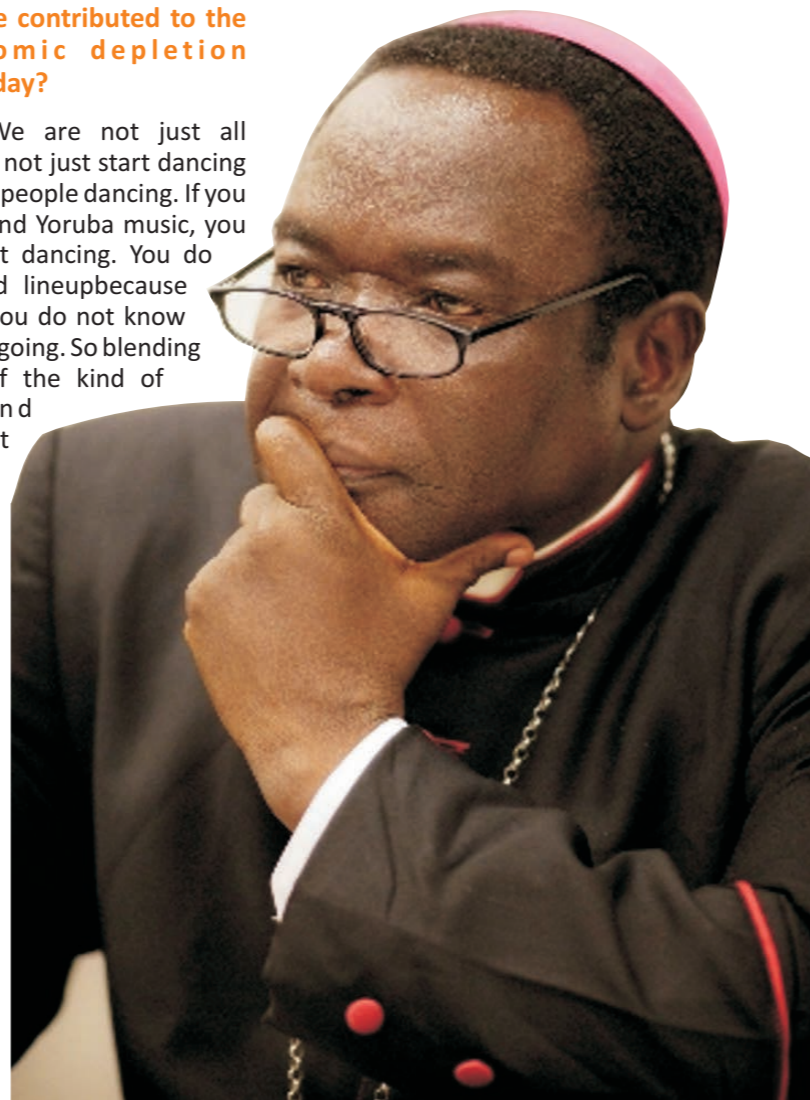
His lordship: I think the first thing to understand is the complexity of the society, there may be sources of morality, one form of morality, and what exactly are you going to teach. You have traditional religion, Islamic and Christian. I think this is the current event going on now. Each and every one of you must be aimed at a particular view and vision of the society unlike the United States where people are free to do what they wish. If you do not have a clear idea of the kind of society, you want to design, then the issue of what form of moral education or religion education will remain problematic and in fact because what do you teach your children about violence, honor, what do you teach your children base on your religion beliefs. For me, the most critical factor is to have a frame of education that understands the complex nature of the society. There are not only Christians in Nigeria; there are not only Muslims in Nigeria. So what we should be focusing on is what kind of aggregate values do you want to frame in ways that no matter your background, there are no Christian ways of stealing, there are no Muslims ways of stealing, and there are no traditional ways of stealing. Certain cultural tendencies predispose people to reality differently. So, for me any form of moral reduction must pay attention to the nature of the society

which it lives.

SAGE: When it comes to morality of actions in Nigeria, the average Nigerian who tries to employ his sense of moral judgment to situations usually end up being defeated by the persistent corruption that has taken root in all strata of the nation such that he is said to just "blend in". How has this kind of attitude contributed to the socio-economic depletion experienced today?

His lordship: We are not just all helpless, you do not just start dancing because you see people dancing. If you do not understand Yoruba music, you cannot just start dancing. You do not just go and lineup because there is a bus, you do not know where the bus is going. So blending is a function of the kind of education and conviction that you have and if you have certain conviction you will not necessarily blend because that is what is popular. So, again this question is closely related to the kind of morality, education people have gotten. So, people are not totally helpless in the choices

they make. You go to the market and you want to buy a shirt, you do not necessarily buy the cheapest shirt if you do not like it. If the one you want to buy is not in the market you simply come back another day. You cannot just buy a shirt because people wear shirts, what you are talking about relates to your depth of conviction. Do not blend because it is fashiona



When we take a cursory look at every aspect or institution that make up the federal republic of Nigeria and their current state, we see the ripple effect of the economic turbulence we face in them.

We can begin from the political institution where rigging in state elections especially, has even become easier to do and despite the common knowledge of such, the institution to tackle issues of political fraud ridiculously appears not to be aware of it. Then we can move to the sports parastatal at the different levels and specializations. Ranging from the now very obvious ineffective and somewhat irresponsible NFF in charge of football as we saw in the Olympic football saga experienced by our football representatives; to the below par candidates brought forward to represent the country at the Olympics in other sports mostly due to the corrupt nature of the people in charge. Even now and more surprisingly, the judiciary is being found wanting as regards economic crimes. Talk about the surprise raid that revealed the corrupt practices among judges; not to mention the members of the executives of the NBA that are already found wanting of similar crimes. The

Legislature is neither free, with the senate president of the nation still under prosecution. We can go on and on, the effects of this are boundless. But what is our fate in all these?

THE FATE OF A CHOICELESS POPULACE: A CONCLUSION

In all these, the subtle truth often not spoken is that the common people are the major victims. In the real sense, the majority of the populace are innocent of such happenings which we regard as the major causes of our present economic quagmire, since we have established to a good extent the fact that majority of the causes of our economic backslide is as a result of irresponsible, greedy and clueless leaders, to say the least. The people seem understandably clueless and confused because the people they put in different positions seem not to be working. The truth we are not oblivious of is that the Nigerian situation is very much complex, in that the major problems we face now are products of previously unsolved problems. But that the government is showing no clue of how to tackle the

major problems does not help the situation at all. Right now, everyone seems shell-shocked, the prices of goods are on the constant rise whether or not the traders understand the reasons for the recession. The goods necessary for daily survival are also on the rise and the people must purchase them. Transportation is already high, of course, due to the rise in the purchase of Premium Motor Spirit (PMS) otherwise called fuel or petrol. And so, when we realize that in all these, the people who caused our situation, both the present and past do not suffer the consequence of their action as much as the innocent populace do; we then would understand that the alarm buttons are being pressed and the depressed people would soon act. We do not pray for violence in an attempt to solve our problems, but the truth is that as long as the situation deteriorates as the years go by, we are not far from a violent revolution. We must use all means possible to spur our leaders to work for the people that elected them. Thus we use this edition to enlighten and provoke awareness of the current situation and hopefully catch the attention of those who should push for appropriate actions to be taken to revert the downward trend of things.

ST. ANTHONY'S GRAMMAR SCHOOL (PRIVATE)
(CATHOLIC SCHOOL)
ESURE, IJEBU-IMUSIN

ADMISSION INTO JSS 1, JSS 2 AND SS 1 FOR 2017/2018 ACADEMIC SESSION

FORM CENTRES

- St. Anthony's Grammar School (Private), Esure, Ijebu-Imusin, Ogun State.
- Maryland Convent Private School, Ibeja, Lagos.
- Sacred Heart Catholic Church (Parish Office), Odongunyan, Lagos.
- Christ the King Catholic Church (Parish Office), Odo-Ona, Ibadan.
- Nazareth School, 3rd Avenue, H Close, Festac Town, Lagos.
- St. Augustine Catholic Church, Ikorodu, Lagos.
- St. Anthony's Nur/Pry School, Igbaba Road, Ijebu-Ode.
- Louville Girls' High School, Itele-Ijebu.
- St. Felix Nur/Pry School, Esure, Ijebu-Imusin.

EXAMINATION VENUES

1ST EXAM: SATURDAY FEBRUARY 25, 2017.
Venue: St. Anthony's Grammar School (Private), Esure, Ijebu-Imusin, Ogun State.
TIME: 12:00NOON PROMPT

2ND EXAM: SATURDAY APRIL 29, 2017.
Venue: Nazareth School, H Close, 3rd Avenue, Festac Town, Lagos.
St. Anthony's Grammar School (Private), Esure, Ijebu-Imusin, Ogun State.
TIME: 12:00NOON PROMPT

3RD EXAM: SATURDAY MAY 13, 2017.
Venue: Maryland Convent Private School, Ibeja, Lagos.
St. Anthony's Grammar School (Private), Esure, Ijebu-Imusin, Ogun State.
TIME: 9:00AM PROMPT

4TH EXAM: SATURDAY JUNE 10, 2017.
Venue: Nazareth School, 3rd Avenue, H Close, Festac Town, Lagos.
St. Anthony's Grammar School (Private), Esure, Ijebu-Imusin, Ogun State.
TIME: 9:00AM PROMPT

SUPPLEMENTARY EXAM: SATURDAY AUGUST 5, 2017.
Venue: St. Anthony's Grammar School (Private) (Catholic School) Esure, Ijebu-Imusin only.
Time: 9:00am Prompt

FORM FEE ₦5000

CONTACT US

E-mail: saantoseasure@gmail.com | St. Anthony's Grammar School (Private), P.O.Box 62, Esure, Ijebu Imusin, Ogun State. | Tel: 08055344897, 08098250408, 08064022492, 08058351319.

People's Parliament

Topic:

THE NIGERIAN SOCIO-ECONOMIC TSUNAMI: STRUCTURAL OR INFRASTRUCTURAL DECADENCE?



I would rather describe the present socio-economic wilderness in our country as a direct consequence of both structural and infrastructural decadence. Nigerian governments are characterized by absence of structure. Every new government comes in with its own structure such that we rarely have any form of continuity. In most cases, the incoming government would either totally discard or ignore most of the structures and infrastructures started by the past regime. Akin to the above, we as a nation lack both basic infrastructure for economic breakthrough and maintenance culture. The "not-my-own" attitude when we use public properties, is a testament to the above. We spend more replacing what could have been fixed earlier. Examples of these are replete in our roads, schools, hospitals and markets. The lack of these and some policies of the governments sometimes discourage SME, investments, production and distribution which are germane for any meaningful economy.

Peter Oyeno C.Ss.R. Final year Student of Philosophy, Ss. Peter And Paul Major Seminary, Bodija-Ibadan

While it is important to state that in a situation of crisis the blame game may not necessarily provide the solutions which are needed, it is actually necessary to locate what the root causes are in this current situation, in order to make out for possible solutions to the problems we are facing. In this context, if we examine carefully the Nigerian socio-economic system, we would come to discover that the reason for which we have failed to make considerable progress over the years is due to the rate of decadence in our leadership structures. Leadership here includes all those in all public offices that deal with the administration of the various sectors in the country.

How can there be socio-economic progress when those whose task is to maintain and make sure that the basic structures of the society are kept up-to-date are the very same people who oversee their decadence? This play out in all strata of the nation. From economy to education. Corruption rubs its filthy hands on everyone who has not made a decision to make a U-Turn in the bettering of whatever office or position he or she finds himself or herself. With a restructuring, we would know what "ideal progress" is, and the problems for which we are shedding tears today would be solved.

Isiorhovoja Aghogho FranciscoMary Theology Student, Ateneo Regina Apostolorum, Adolbrandeschi University, Roma, Italia.



The decadence of Nigeria's infrastructure has contributed to the present day underdevelopment connected with high unemployment rate and high poverty level, which has led to frustration and desperation among many Nigerians. I choose not to ignore the role played by government structures in the current socio-economic turbulence in Nigeria, but it is my opinion that this should be viewed from the stand point of finding solutions to the problems that have shrunken the country. For me, revivifying Nigeria's failing infrastructure is of foremost priority and necessity, but the situation cannot be savaged without a total over-haul and re-orientation of the presently existing structures. This must be the first step towards our socio-economic salvation.

Lady B. Ochuko Anigboro Banker and Business Woman, Ibadan- Nigeria

Whether Nigeria's socio-economic valence is visited by tsunami is an undisputed phenomenon. Even the unborn child can feel it in the womb of the mother who struggles to feed herself, let alone feed herself enough for two. However, what may be confusing is if the base of the problem is structural or infrastructural. This is because we have a government that blames things away, even serious matters. However, a simple logic dictates that the infrastructure is always an expression of a certain existing structure. Just as it follows that a marketer with a very strong mouth odour will not always have many customers, so is it that a decayed system will not always produce efficient result. This reasoning is not only logical, but biblical—a divine approbation (See Mtt 7,17; 12,33; Lk 6,43). Philosophically restated, if structure is the form and infrastructure is the matter, it goes without saying that no matter the quality, the beauty of the matter will only depend on what form it takes. Until we have good brains and sincere hearts manning the system, our economy will always nosedive alongside with all infrastructures. Of what use is a pair of sun glasses to a man already protected from the violent rays of the sun by a natural grace?

Rev. Edem Matthew A Deacon Of The Catholic Diocese of Uyo.



The epidemic of socio-economic tsunami in Nigeria is as a result of the Structural decadence in the country. The basic structures; Education, Religion, and Politics have been disintegrated and diversion of vision is now the order of the day. Their objectives are no longer public-oriented but for the swell of personal purses. Infrastructures on the other hand, cannot function smoothly in an atmosphere of bigotry, ethnicism, bribery, insurgency and nepotism unless Nigerians abide by the modus operandi of public-oriented government. Socio-economic viability cannot be achieved when governmental structures have been manipulated from public service to selfish gratification, leading to the continued outbreak of the extremely large wave of corruption and socio-economic decadence accompanied by the winds of change blowing round the country.

Ekpoma Osemudiamie Marie Graduate of Animal and Environmental Biology, Federal University of Benin, Edo State.



The problem for me is structural. During campaigns you get manifestos presenting gigantic and wonderful promises which actually gets them into office. After that, we see nothing, No moves, all the promises go into the tin air. The earlier the politicians and so called leaders in Nigeria learn the principles and ethics of politics and democracy, the better for all of us. Politics isn't about selfish interests. It's about the interest of the masses. Because getting into a political office is for one to serve and not to be served. We often let our human nature get in our way of doing the right things which is totally wrong. We let religion, Tribalism, Nepotism and the rest get in our way. When we get the foundation right, all other things fall into place. In terms of Infrastructures, we are crawling as a nation. Provision of amenities such as power can actually attract investors. It is very painful that countries you supply with electricity has more stable electricity supply than we the suppliers. This has discouraged the birth of manufacturing industries amidst others, because the thought of running alternative power facilities will bring a heart attack. Those that are able to start up, after their manufacturing, hike prices of the goods and services. Things just keep getting worse.

Francis Amaefule Cadet of Maritime Academy Of Nigeria, Oron, Akwa Ibom State.

I posit that the decadence of infrastructure is directly responsible for the hardship being felt by the general populace and directly responsible for the country's current economic tsunami, the solution will not be to only making huge investments in the development of necessary infrastructure without structural change or an over-haul of current structures which will in the long term be saddled with the responsibility to manage these infrastructures. Such efforts will only be cosmetic and detrimental to savaging the situation. While infrastructural decadence can be largely blamed for Nigerian's socio-economic tsunami, this must also be accompanied by structural changes towards achieving efficiency in the system. Anything short of this will only lead to a waste of scarce resources, ensure further decadence in the system and in the long term put untold hardship on the people.

Ovoke Kuagbogo Graduate Of business administration, Delta State Polytechnic Ozo, Delta State.



First and foremost, the problem is largely structural merged with corruption. It has always been the problem from the onset and the cause of corruption ranges from: Weak Government institutions, Poor pay incentives, Lack of openness and Transparency in public service, Absence of key anticorruption tools, Ineffective political processes, Culture and acceptance of corruption by the populace, Absence of effective political financing Poverty, Ethnic and religious difference Resource scramble. So, while we cannot override the failed pre-established structures which have left the infrastructures depleted, we cannot pass the buck of our share of the blame because we all make up this big government structure. It is not as if there is no corruption here in Ukraine or other parts of the world, but the rate at which corruption has assumed the status of a culture in Nigeria, is alarming. We all must fight this structural corruption.

Okuji Ejiroghene Medical Student, Ternopil State Medical University, Ternopil, Ukraine.

Now in your Neighbourhood

SOUPS & SAUCES EATERY

Delicious Meals & Pastries you can't resist

SOUPS

- EDIKAIKON
- AFANG
- OKAZI
- OKRO
- OGBONO
- CALABAR BITTER LEAF
- EGUSI
- OFFEI
- NSALA
- BANGA/STARCH

Specials

- * Tanzanian Rice
- * Chinese Rice

On Request

- * Owo/Urhobo
- * Owo/Edo
- * Ukodo

85, Ring Road, Olusanya Bus-stop, Beside Total Filling Station, Ibadan.
+234 808 646 4608, +234 805 326 7208

Quality is our Recipe

SOUPS & SAUCES EATERY

SOUPS & SAUCES EATERY

SOUPS & SAUCES EATERY

SOUPS & SAUCES EATERY

“They were voted and this is what understanding working on the platform of a party and that party gave them a platform, they did not give them a platform because they were Christians, they gave them platform because they were members of the party. So, you should hold the party accountable not somebody for being a Christian.”

SAGE: Since Nigeria as we know is a country that is highly religious, do you think there is a possibility to fully separate the church or any other religious institution from the state?

His lordship: Again, we are making imaginary things that are not totally realistic. It is not as if you are one thing today and another thing tomorrow, it is the same you who go to the church, market, bank, travel. It is not that you live one part here and use the other for another thing. The first thing is: let us be clear, this is a democracy. Democracy also that is why I tell the people, you cannot stop the young men from wanting to have an independent Biafra, and it is a legitimate cause. Somebody says he wants to secede, it is a legitimate cause, and all we have to do is tell people these are processes to be done in a democracy. It is like I believe that I can just go and play for Arsenal or Manchester United because I can play football very well. But if I go to Emirate Stadium, I can wear Jersey looking like Arsenal players but I cannot enter the field and play despite my capacity because I am not a member of the team. So, the point is that 'if Muslims want to live under sharia law, to my own view, there is nothing bad but there are processes and if they have exhausted those processes, I do not have a problem with it. So, this is why the beauty of democracy just like they said "minority have their say but majority have their way, but it must also be clear because we react by

reason. Sharia law has been with us and I do not think we should be, anxious like people are now. Most of the reaction against sharia is likely borne out of Christians' ignorance who do not understand that 70 percent of Muslims in Nigeria do not want to live under sharia law. So, it is when we react and appropriate something that does not concern us that the Muslims themselves will keep quiet. After all, I mean I was invited but I think the postponed it, I think the study will still come out of. There are scholars who are undertaking a comprehensive work to know the application of sharia law from 1999 till date. They have gone around this country interviewing people, reading their report, one will see the excitement their research generates.

SAGE: Development of a nation is usually spearheaded by its leaders. And over the years we have had Christian leaders across the country with no sound proof of leadership. Would you say that the causative factor for this inaction is the dearth of moral cum religious education?

His lordship: What do you mean by Christian leaders? There is nothing like Christian leaders because the people who got elected, were not elected by a Christian political party because there is nothing of such. They were voted and this is what understanding working on the platform of a party and that party gave them a platform, they did not give them a platform because they were Christians, they gave them platform because they were members of the party. So, you should hold the party accountable not somebody for being a Christian. If you belong to APC today, it does not matter whether you are Catholic or Anglican or Baptist or Muslim. What is most important is that the APC politician is what they promise to do and not your Christianity. Secondly, you have to answer the philosophical question, are there Christians who are politicians? Or are there politicians who are Christians? It is not enough simply because somebody goes to church, then you elected him governor and you say he is a Christian. He was not elected by the church.

SAGE: Thank you my lord. With the growing trend of materialism in the church and among Christian clergy and hierarchy, do you not think that the church is gradually losing her voice with regards to speaking against underdevelopment in Nigeria?

His lordship: There are things that are set aside to be respected as a priest. Let us say things relating to marriage. For example. When you need to call somebody that you know to confirm another person who has an issue arising as to whether the person is baptized or not and I grew up together with him and you do not do it. If a priest boycotts all these steps and go ahead without confirmation, then it is not right. So, if that is what you are saying, then you report to the appropriate quarters. In all dioceses, there are vicars who are in charge of marriage, pastoral affairs, so, if you did not report this, it should not be what the person is complaining about. You have an obligation because if you do not report what you call corruption, then you are an accomplice. This is the typical experience of Nigerians.

SAGE: My lord, man as we know is a political being. Coming to Nigeria we find people who are exceedingly religious and thus bring elements of their religion to everything they do, including politics. What is your suggestion to curb the excesses of both?

His lordship: First, is that research in Plato that says man is a political animal, the labels get very confusing. When you say somebody is political, I can see very well, at least I am convinced about that, politics is about choices that people make, the rector of your seminary is a politician, if he has only ten tubers of yam and about 100 students, it is a question of politics as to how you are going to organize the problem, will he give priority to the deacons or will he give priority to the people who are just coming, should he give priority to those who are strong or to those who are weak.

SAGE: If there is a balanced intermingling of religion and politics most crises caused by extremism would be curbed to an extent. How can the church better

propagate this message?

His lordship: I do not believe that there is anything like intermingling, ok? The separate fears we imagine there, exist in our imagination all of us are political at various times, because policies is about efficient distributions of the resources and how you take those discussions is politics, because when you mention politics in Nigeria we are thinking of the political parties, you can be a politician without belonging to a political party, not everybody who can sing that has a record. So, political parties are the platform that politicians use to trigger their activities, but there are people who are in politics; I can go and vote, it doesn't make me a member of any political party. So when you talk about separation, it is not possible and given that some have come from a western mindset that always fall out of the that somehow we have created a separation, the Americans call it "the



world of separation", in the reality when the Americans tell you that they are separation between Churches, why do they swear-in their president with the bible, why do they have a chaplain for the presidency, why can't a Muslim go and become president of America? Can you be the president of America without being a Christian? These are some of the realities. So on paper we can talk about separation, but in reality that separation doesn't hold.

You are dealing with two different things altogether the extremism you are talking about cannot hold. How a state equips itself. And so, like I told you, there is no Christian way of saving a human being there is no Muslim way of calling these people who are killing you, if they tell you they are killing in the name of Islam, then that's fine,

they should be prosecuted for what they have done. If I go and kill you now and I say that I decided to kill you because I dreamt or I got a vision that if I kill you this is world I will get some things, that is not the problem, the important thing is what my motivation is, what is important is the action. The mistake we have made in Nigeria, I have talked about it for more than 20 years. That if you don't name the devil, you cannot cast it out and because the state itself in Nigeria never really understood the merge between religions affiliation and criminality. So when someone commits a crime, you say "oh, the group of Muslims", well who told you the guy is a Muslim, it look at what happened in Talatamafara in Zamfara State, where after those people were killed, the news was that eight Christians were killed and students were killed, but on further investigation, what was discovered was that (1) all were Muslims and (2)

the interesting thing is that apart from the fact that they were all Muslims, they were actually looters who just rushed into this man's shop to steal. So, usually as I said the issue of the claims are not important, but when we used the word Christians, it is a mistaken concept because you know that all Christians do not think alike, when we use words like the Yoruba or Igbos, these are all categories of expressions they only compound issues.

SAGE: My lord, coming from the general governance of the country, what do you think Nigeria need as a nation to curb some of these excesses?

His lordship: You see part of our problem that we must understand is that things are not normal in Nigeria. A weak state produce certain contradictions. An example, if your house is leaking and your wall is broken you cannot complain if you wake up in the morning, you will expect cockroaches in the house, you will expect rain, you will expect dirt, you will expect lizard until you fix your

broken wall and your ceiling. Similarly, all the problems we have in Nigeria, is not only in this country that there are Christians and Muslims, when you have a severely weaken architecture of governance where the police, security agencies and so forth, are unable to fully understand the exercises of their work, there is problem. For instance, when you catch a criminal you catch a criminal. Now when you call these people Muslims. Take the case of boko haram where people will be running drugs, robbing banks, doing all kinds of things; will they be claiming to do those things in the name of God. The point is, as I keep saying, is not so much the source of the claim the person is making. If someone takes your watch and says that God said he should take it, well the only thing I can say is that God did not give me any directive to give me the money to buy the watch, I bought this watch, and if God told you to come and steal it, God did not tell me and until God has told me, the watch belongs to me. So if you do not have this separation then you will have a conflict of those notions and everybody is saying I am doing this because of religion and do not forget if they were doing this because of Islam, more Muslims are and have died in this crisis than Christians. So that is why need a little bit of conversation among ourselves and that is why you people whether you are in the seminary or whatever, you must begin to try and talk about some of these things and secondly, there is nothing to surpass travel and learning, you know issues stay only in Ibadan or in Kaduna or whatever, you never travel to any where you will ever appreciate, you will always keep saying those people, those Muslims, those Christians. So our obligation is to first understand our country and understand the environment which we live in.

SAGE: My lord, what is your general advice for the lay faithful and the general Nigerian populace pertaining the present socio-economic turbulence and how can they survive and remain true to their faith amidst this strife?

His lordship: Jesus said in times like this it is an opportunity to stand erect, but many of us, many Christians now are no longer talking about Christianity, self-interest has displaced Christianity, you don't have

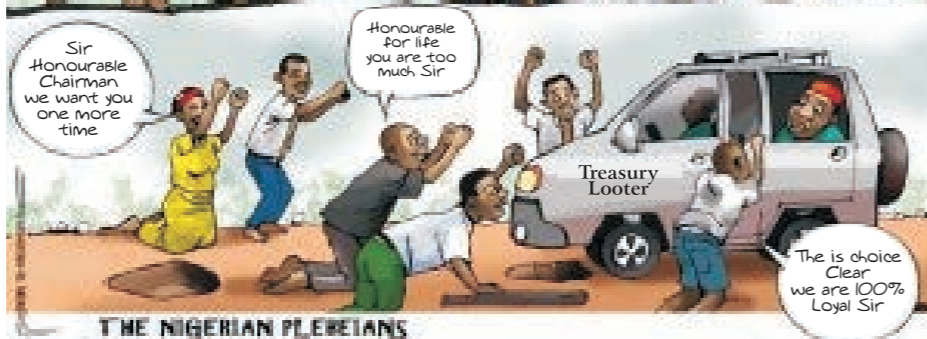
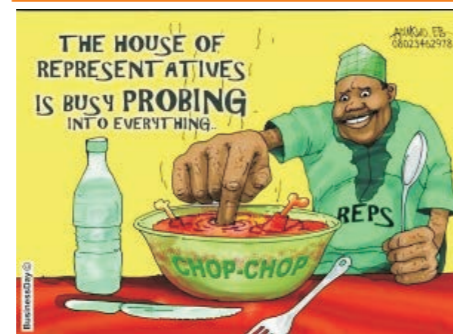
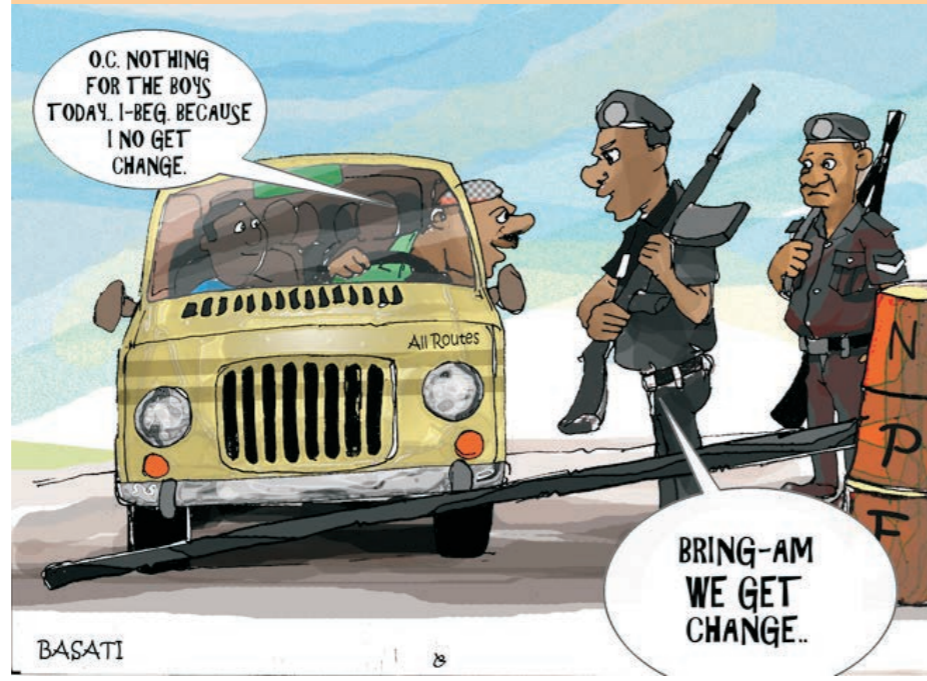
people talking about Christianity, they talk about the interest of themselves. This is something that has happened across our country, for example: if they tell you now, you read the paper, now that ten Christians were killed. If you check and they are not Catholics you will just say, ok, but if they talk you now that ten Yorubas were killed you are not going to ask are they from Ekiti; even the Yoruba man's blood will boil, but the most important and most dangerous thing is that if the society gets to that point, where it is doing justice by affiliation then you are going to have a problem, because our concern as Christians, that is why Jesus said "I have come that you may have life and have it in full", this full life is not available, only in a particular section of our society. So we are called upon now to witness; this witnessing concerns how we do call meetings, how we do business, how we conduct ourselves and now convinced we are about the things that we hold dear as Christians, and think that the "turbulence" of our country, is no reason why we should, (using your own word), blend. Because you know the story in Chinua Achebe's book "Girls at War" where he talks about the chief who was going to have his bath in the river and then took of his cloths and took the cloths then he turned around and started chasing the mad woman, at the end of the day when they started people practically believed that the chief was the mad one. If a naked man could be chasing after a well clothed woman, it is easy to identify the insane one. As Christians and Catholics, we must all be firm and upright. Stand out and be singled out.

SAGE: Your Excellency, indeed it has been an interesting and illuminating interaction with you. On behalf of the Sage Editorial Board, we say thank you Your Lordship.

His lordship: You are welcome. God bless you!



Cartoon Xtra



ble, blend because you are convinced.

SAGE: The universal church is known to be the moral voice of humanity. To what extent has the church in Nigeria been faithful to this mandate and what exactly is her interest in moral and religious education?

His lordship: There are more people in China, than there are Catholics, there are more people in India than there are Catholics. About one billion people. There are going to be about two billion people in China. People have different sources of moral authority. It is actually the case that Yes you have the situation where what the Pope says approximates what these numbers say, but it has no moral binding force on them, there can be either a Hindu or Muslim with different views. So, I think the advantage we have as being Catholics is the history we have but the world has become more complex now that then are very dynamic and morally volatile environment where there are competitive belief systems. So, it is also a question of how firm, the church can stand? How it can rally people to this point of belief, but I do not think that we can assume that we are the source of public morality.

SAGE: Generally, there is a recurrent mix up regarding the role and place of religion in politics and government. While some opine that the church should take the front line in pointing out the excesses of governments, others are saying that the mingling of the church in issues of state are uncalled for. They ask what the church is doing in these matters. My lord, what do you consider the best stance?

His lordship: I always tell people when they ask what the church has done? The church is not brick and mortar? The church is not bishop and his crew. The church is not the physical structure. The church is each and every one of us. Secondly, we as Christians are the same people who are working in the bank with money, the same people who are police men, the same people who are architects, we are the same people who are laborers, same people who are in the market. So, it is not as if these different sources of morality for church people but we must also be modest and appreciative of the fact that despite

your conviction and wish to fight corruption, if you do not have a police force, if you do not have a court as a judge, even if I exercise my citizen right to arrest, and I point at an armed robber and I arrest him, will I carry him to court by myself? So, there is complication regarding the state and its agents to do what they need to do and we must be modest in our expectations. We do not run the state



and the major contribution we can make on any given issue economics, politics, society and so on; is to provide a moral compass as to where the society should go. It is also a question of the quality of education we give to our people in terms of what is right and what is wrong. Beyond a particular point is like a coach, you can do all the best, you can with your players but when the whistle is blown they start playing, you are not responsible for the outcome on the field. In the same way, when I hear people blame the church for this kind of lack of morality, they must also understand that they church has done her duty.

SAGE: There seems to be a growing trend of "church business" in Nigeria. Is this not the causative factor of the decline of true Christian values and morality amongst Nigerians?

His lordship: Please we should not exaggerate this decline. First of all we don't do impart analysis. We make generous contributive statements and when people blame the church, where will the society be without the church? Can you imagine that? The second point is flowing directly from

what you are saying, there is need for us to be modest in our expectations. I mean the influence that a father has on his family depends on how vulnerable or how strong members of the family are. The influence that your parents had on you when you were five (5) years old is not the same they will have on you when you are fifteen (15) it is not the same influence they will have on you when you are 18, 19

and 20. So, we are still have our parents but now that we are working you do not expect a manager of a bank to say my father or my mother asked me to do this nor a girl or a boy says, 'I am marrying so and so because my parents say so'. So, it is that the church has done what it can do but beyond a particular point, the church cannot be held responsible for managing the public space that is why if Benue do not have a police force, we are not responsible for people not doing their duty in that place, there are organizations that ought to feel this gap. Our responsibility as I said before is to be good role models but also know that we are only making our contribution. This voice is moderated by circumstances. The voice we had when people were under the military is not the same voice people have now in democracy. We must also pretend not to tend that we are the voice of the voiceless because people now have that voices. They have representation, they have their rights to vote. So, our duty now is no longer about condemnation but encouraging our people to do the right thing, that is to hold their leaders and elected representatives accountable.

MARYLAND COMPREHENSIVE SECONDARY SCHOOL MARYLAND - LAGOS



website: www.messmaryland.org

email us at:

info@messmaryland.org

messmaryland@yahoo.com

☎ : 08023230290



2017/2018 ADMISSION PROCESS STARTS DECEMBER 2016

- WELL EQUIPPED SCIENCE LABORATORIES
- WELL EQUIPPED MUSIC LABORATORY
- EXTENSIVE AND INTERACTIVE TEACHING
- EXPERIENCED AND DEDICATED STAFF
- HARMONIOUS, PURPOSEFUL AND SECURE ENVIRONMENT
- BOARDING FACILITY FOR GIRLS ONLY
- MODERN RESOURCES AND TECHNOLOGY



At MCSS you can be assured of a safe, caring Christian environment where every child is known and no student is left behind.



Divine Mercy Catholic Church

Lekki, Lagos

Felicitate

*with the Rector, Formation Team,
Student and the members
of The Sage editorial crew
(2016/2017 Session)
for the Successful publication of the*

30th
edition of
THE SAGE MAGAZINE.

BUSINESS IN RELIGION: A STRATEGIC ROUTE OUT OF THE WILDERNESS POVERTY.



BY ALABI MARTIN ADEBAYO

Like harmattan bush-fire, Christianity in Nigeria has been split into smithereens by what is now referred to as the spiral phenomenon of the proliferation of churches. For quiet sometimes, this phenomenon has continued to gain an unprecedented momentum, so much so that it has become a palpable reality.

Every nook and cranny of this country is spilled with the announcement of salvation. The guy who rings his bell or blows a loudspeaker at dawn is warning you about hell fire, and telling you that Jesus is the answer when you do not even know what the question is, may not himself be a true believer. This phenomenon of 'noisy preaching' has become a normal routine. For me, it is high time the ban on open air preaching as well as on radio and television was made a law. This might perhaps, be the only solution to let each group, sect or denomination confine their worship and preaching to the four walls of their praying grounds and houses. This is because each time a loudspeaker blares out religious messages, or a public speaker strays into religion to an undifferentiated audience, someone's freedom of worship is being interfered with, if not actually violated.

What I would rather call a quest for domination that we are witnessing today is aggressive proselytizing. Each denomination seeks for domination. There is a consistent and perjuring effort by extremist leaders of some of these sects to entrench their own church to the pre-eminent position in the county's religious sphere. Along the line of the soul-winning mission cum supremacy struggle, the issues have gone beyond the urge to spread pure faith. Political and socio-economic considerations have all too frequently been the major reasons for the churches' proliferation that have received religious coloration in order to bring them to the fore. They do this because they believe their last hope is in religion, taken as a strategic route out of the wilderness of poverty. Not the hope of salvation, heaven or hell, but the hope of acquiring material wealth by capitalizing on the crass ignorance of the people. A man who possesses no atom or proof of holiness, just wakes up one morning and carries his Bible under his armpit and claims that he is sent by God to save the world, and no one disputes him. And in a twinkling of an eye, he draws a mammoth crowd.

It is an incontrovertible fact that Christ the Lord founded one church and one church only (Mt. 28: 18-20). Christ's coming into this world was three-dimensional: (i) to preach the kingdom of God, (ii) to save us from sin, and (iii) to show us the way to heaven by His life, death, resurrection and ascension. In other to keep His earthly ministry going, He established the church prior to His departure. It can then be said that Jesus founded only but one church. If this is the case, where then comes other churches? Today, we have come over in numerical Christian denominations that answer churches here in Nigeria alone. What then is happening? But what do we really mean when we say that Christ founded a Church? Did he really? Which Church? The gospel of Matt. 28:18-20 answers it.

Why so many other individualistic Christianity as some preach today? Is Christianity in general benefiting from this phenomenal proliferation of churches? What kind of morbid idiosyncrasies give birth to this type of conundrums? Especially when they are exhibited in a class of people that should in every measure of estimation be regarded as educated, sophisticated and opinion leaders. The bothersome questions raised are: why the multi-fission of churches? Are these churches not bringing out elements that are not in consonance and in accordance with the orthodox ones? Why are they founding and multiplying new churches? Is it that these so-called churches that sprout everyday are being hatched for reasons which often use religion as a veneer? What new teachings have these new churches? Absolutely none. "Aluwala ologbo, ogbon ati k'eranje ni" (all the movement of a cat is just to steal meat).

In every nook and cranny of the country especially in the Western Region, voices are heard day and night with microphone and bell announcing that Jesus is the answer while they do not posit any intelligible question to anyone. Sequel to this, the country is spilled with 'proclamations' of salvation, revivals, and crusades where people are promised everything (including solutions to all problems under and above the sun). Recently, a pastor claimed that he could make a man's penis bigger and a woman breast bigger (Ecce Homo). The proprietors of these spurious churches more often than not claim divine authenticity, divine mandate, which they claim is directly from God and to be presenting a better and purified version of Christianity. Who is right? Are all these prophets and self-made evangelist factually and really god-sent? They roam about with a false claim that they have a better Christian message and that they alone are sent in the name of Christ. Lo, here is Christ, precisely here in my own church. They equally have the date and the hour of His coming, and they themselves are both prophets and saviors.

Unfortunately, amidst this atmosphere of continuous binary fission and industrial breeding of churches, one is stunned to notice that the people are not spiritualized. There has been a hot-controversial debate on whether Christ sanctions the proliferation of churches. The logic is simple. This is not the mind of Christ who prayed that all may be one as he is one with the father (Jn. 17:11). This notwithstanding, Christ established a church and not churches, and since he wanted one, he founded one.

All over Nigeria and the world generally, 'marketing' God is fast becoming a top bracket business. There is the tendency today that religion is fast coming on its own the food basket of the nation ballooning into a flourishing agro-allied industrial complex. There is market value for everything under the sun. When we go to the market and haggle with the seller, you will be told to come back only when you have some more money in your pocket for you don't seem to know that the world has changed. Religion is not even an exception. When you go to see a "man of God" who develops power, sees past, present and future, you pay the "gate fee"

and the "consultation fee".

In recent times, churches' proliferation has been the fine, great fulcrum for this quantum leap from the backwaters of poverty to the enviable high grounds of affluent society. It has become the lubricant, the energizer, the accelerator and the 'inspiratory' of our newfound market system. In the market forum, it is a princely sovereign. It guarantees the flawless, tick-tock, clock-like efficiency of a market bargain. And so, it is with Church proprietors. They separate the blessed oil from the unblessed, and fix a very high price on the blessed one. In some churches, man is no longer the measure of all things as Protagoras would say, but money is the measure of all things. Your level of miracle and prayer depend on the amount of money you donate in the church.

As hitherto said, in the market forum, one is given homily on prices, so also, in some of these Churches one is told to offer thanksgiving on account of what the Lord is doing in their midst. This draws money in thousands and thus, the victim is exploited and manipulated by the pastor's unbridled acquisitiveness. This is a justification of the misguided article of faith that the end justifies the means. One would rather have thought that religion and the invisible and Almighty God would have been an exception to market bargain; but unfortunately, they are not even excluded. A greater percentage of the new-breed Churches, many claim,

are no more than business centers where sellers and buyers of the special services render bargain. There 'God' is haggled and sold; His word is sold, so also is His power. It is jeremiadic as it is appalling.

What we are facing today is the bastardisation of religion for purely selfish reasons. Emphasis has now shifted from pursuit of God's grace to mundane things. Preaching of all kinds have been pivoted on the basis of giving God all your belongings that you may receive more. Thus, spreading the word of God has become a multi-sect, multi-million people, and multi-million naira business. There can be no doubts about the 'miracle' and magic of churches' proliferation in modern society. It produces faster results through mighty incentives and manipulation.

CONCLUSION

This article, strictly speaking centered on one purpose, one intention, one theme. This is nothing else than religion and its commercialization and whatever that is related or connected to it. Religious commercialization, is an offshoot of churches' proliferation. Religion today has become a form of trade, and the traders are many. It is a global phenomenon. The roll call is endless. Religion-business is booming like the "Guns of Navarone". The lucrative business of the soul has spread to the nooks and crannies of the capitalist world where money worship is a form of religion.



they can exchange with those people. They will still sit down praying and hoping oil prices will improve tomorrow, which is what Nigeria is doing right now, so am praying that it should not be improved. It serves us better this way.

SAGE: In a nation that was celebrated as the fastest growing economy in Africa, but houses a vast majority of teeming youths who are unemployed, with 75% of its budget on recurrent expenditures, while its wobbly infrastructures continue to deplete, how can the socio-economic turbulence be alleviated from the point of budget allocation and implementation?

PROF: Well, I think the basics remain the same, part of the problem is that we have not even captured the importance of the sector we should be facilitating. Without any government effort, Nigeria's economy has actually been to diversifying. For example, something the government was very cynical about is today, a major source of employment in the economy, and infact if properly documented, foreign exchange can come in. This is the entertainment industry comprising of Nollywood, music coming out of Nigeria you won't believe, besides the cultural influence and dominance it is creating for Nigeria in Africa and elsewhere in the world. Some

"Brazil was a country that never seemed to reach it potential they had also the military rule, all kinds of problems,"

that corruption which is fast becoming a trade mark of the average Nigerian serves as the stumbling block to the input of Nigerians?

PROF: The problem with our country is that leadership matters because leaders set the tone of culture, leaders aren't ordinary people, everybody is shouting foreign exchange has increased, the



ordinary man on the street doesn't know the relationship but he is shouting it. He doesn't understand this thing we have been discussing about exchange rate. I give you an example, the true measure of your exchange rate is what is called your purchasing power parity. Purchasing power parity is how many units of your local currency will be

Agriculture value chain. I often use an illustration: a produce called rubber. In 1993 I made a presentation to the first Nigerian economic summit which I said: we are all here struggling saying Nigeria can manufacture cars, we are not competitive in building cars, but if you take rubber and look at the rubber components in a motor car and the fact that Nigeria had the highest yield per hectare of rubber in the world and just grow rubber across the belt of southern region of Nigeria and processed it into just 2 or 3 motor components and became the most competitive supplier of those components into manufacturing of motor cars across the world, Nigeria would be earn more foreign exchange than crude oil. But that takes hard work, that takes discipline and Nigeria is not ready to work hard, Nigeria is not ready for that because of oil!

SAGE: A nation's economy to a large extent is affected by its citizen's willingness to gainfully contribute their quota. If this is correct, is it not the case

required to produce exactly the same thing in another country. And so the economist magazine long ago developed what is called the "Ham Burger Porchet" in the MacDonald's there is this a big Mac that no matter where it produced in the world it would be exactly. It is the same thing; so you ask yourself how many naira would it take to produce a big mark in Nigeria, how many pounds would it take to produce a big Mac in the UK, How many dollars would it take to produce one in the U.S.? Those relationships is what constitutes your exchange rate.

SAGE: Some grassroots economists are advocating that Nigeria should operate as a closed economy taking a cue from China, which is now one of the leading economies in the world after successfully operated as a closed economy for about ten years. What is your take on this prof?

PROF: You see, everything is possible but some things don't make sense even though they are possible. (SAGE cuts in and asked: so you saying it doesn't make sense in the Nigeria context?) It does not at all. First of all we don't have the discipline to do it as some who tried to do it and normal scores do you know how many times it took to do that in China? And China is not a country, China is a

continent (laughs) you know Mawo used to say "I have the blood to waste", over 1 billion people back in those days and even they eventually found that Outaki was not bringing the development, it provided them the basic things they needed to standardize but to move forward they needed to open up and very cleverly began to systematically open up corridors in their country today they are more capitalistic in reality than even the U.S. So, Outaki and variants of it have been talked about in theory. Infact one of the better stories to tell is the story of Brazil. Brazil was a country that never seemed to reach it potential they had also the military rule, all kinds of problems, one of the leading lads, bright young Brazilian academic even though his father was a General rebelled against military rule in Brazil and went into exile and while he was in exile he worked with the economic commission of Latin America and became part of the emergence of conceptualization of theoretical part of development such as the once we are talking of. The likes Outaki and all of that. That thesis came to be known as the dependency theory in political economy; Latin America called it the

Some Truths To Remember



Try as much as possible to make yourself happy daily.

The most important things in your home is your family. Don't ever neglect your family.

Growing old is inevitable.

Growing up is optional but

Faith is the ability of not panicking. If you worry, you didn't pray. If you pray, don't worry. As a child of God, prayer is kind of calling home every day.

Blessed are the flexible, for they shall not be bent out of shape. When we get tangled up in our problems, be still. God wants us to be still so He can untangle the knot.

Laugh every day, it's like inner jogging, to ease the stress of life.

necessary.

There is no key to happiness. The door is always open.

Nothing good comes easy. Work very hard to acquire "the goods".

A grudge is a heavy thing to carry. We do not remember days, but moments. Life moves too fast, so enjoy your

precious moments.

There is more to reality than experience.

Surviving and living your life successfully requires courage.

The goals and dreams you're seeking require courage and risk-taking.

Learn from the turtle – it only makes progress when it sticks out its neck.

Be more concerned with your character than your reputation.

Your character is what you really are.

While your reputation is merely what others think you are.

Why did God make you?

To know him, love him and serve him in this world, and to be happy with him in the next.

This is basic and the most essential of all.

ONAKPOMA BENEDICT

Personality Profile

MR. PLATO

NAME: Mbah Paul
DIOCESE: Lagos
CLASS: Year three
FAVORITE PHILOSOPHER: Socrates
FAVORITE QUOTE: God's grace is sufficient for me
MENTOR: Jesus Christ



BIG BROTHER NIMSAPS

NAME: Agukwendu Solomon
DIOCESE: Warri
CLASS: Year three
FAVORITE PHILOSOPHER: St. Pope John Paul II
FAVORITE QUOTE: MENTOR: Christ

INTERVIEW WITH PROFESSOR PATRICK UTOMI

ON THE TOPIC: NIGERIA
AFTER OIL: THE EPIPHANY
OF AN EPILEPTIC ECONOMY

Professor Patrick Okedinachi Utomi is a professor of political economy and management expert. His ultimate goal is to positively affect humanity. He was born on February 6, 1956 and he hails from Ibussa in delta state. Utomi had his first degree in mass communications at the University of Nigeria Nsukka. He also holds MA, MPA, and Ph.D in political economy. He was director of research and corporate affairs, news training consultancy Lagos; chairman/chief executive officer, Patike communications limited. In 1982, he was appointed special assistant to President Shehu Shagari. Following the demise of the second republic, he became chairman/chief executive officer, Utomapp holdings limited, 1984-86, and assistant general manager, corporate affairs, Volkswagen of Nigeria limited, Lagos 1983-93.

Utomi co-founded the Lagos business school. Now Pan African University in 1994 with the opus die, a catholic religious group. He was scholar-in-residence, American university Washington DC, USA, 1996 and research associate, the Harvard business school, Boston, Massachusetts, USA, 1996.

He also belongs to many professional bodies. He is a member, Nigerian Institute of Public Relations, NIPR, Institute of Directors, IOD, Nigerian Economic Summit Group and Nigerian Economic Society. He coordinated the establishment of several civil society groups on good governance and accountability such as Transparency in Nigeria, The Centre for Values in Leadership, The Concerned Professionals, and the Restoration Group. In the business sphere, Utomi is the vice-chairman, Platinum-Habib Bank. He is an accomplished columnist, and chairman, Business Day Media Limited and creator of Patito's Gang, a television talk show. Utomi has published several books on political economy and management.

SAGE: Firstly, the Sage magazine of seminary of St. Peter and Paul wish to thank you and to appreciate you for the opportunity given to us to talk to you. Could you tell us what the topic: **NIGERIA AFTER OIL: THE EPIPHANY OF AN EPILEPTIC ECONOMY**; means to you?

PROF: Well, you can see the topic negatively and you can see it positive, ok you can see the topic negatively, viewing it from the impression of our present economy without oil, we are in for an epileptic problematic times, but if you prefer to see it as half filled cup, what you will probably find, is the position I take, which is that, this is an opportunity rather than a threat. Indeed I have been audacious enough to say that the fall of oil price is the best thing that has happened to Nigeria for a long time. A lot of not too well informed young people have been angry with me for saying that I am grateful to God that oil prices have crashed and that Nigeria is in a recession. To me, this will lead to building a real economy, Nigeria has been living in a false economy and it prevented Nigeria from having sustainable growth. Specifically, the year 1996 I was interviewed by the Economist (a magazine), and I said that it Nigeria or Nigerians could find someone way of getting all these politicians and generals together, moving them to some Island and then giving them all the oil in Nigeria, Nigeria would be better off for it. And the economist magazine said "fair comment" in reporting the story.

Situations such as we have now will lead us back to the kind of continuous

that drove behavior in the 50's and 60's and that, no doubt in my mind is good for Nigeria, this is the reason I pray for oil prices to stay low for a long time, you might manage to exchange all these characters (referring to politicians) of politics because by the time they do, things would be better. By the way many of them who I can tell you for free want to resign as we are speaking; they will not say this to the public. I know them, they are many friends, they are just fed up, by the time they say this, the next round they will say let's go and do something else, maybe we can continue with our 419 in somewhere else and live this alone. (Referring to politics).

SAGE: Obviously, Prof. you agree that oil is majorly the bane of Nigeria's economy right now and that perhaps the type of mono-cropping affected it back in the 50's and the 60's whence Nigeria had diverse economy. How do you think this has affected the economy either negatively or positively and what is the way forward?

PROF: First of all, whether there is such a thing as the curse of oil, all of these and all of that, it does not have to be so. There are economics that oil have acted as a spur providing them savings used to become even greater. I can give you so many examples including some of Nigeria's peers. There is a country called Indonesia which in the early 60's used to have the development economists wishing Indonesia could be like Nigerians. By the 1990's development economists were saying "we wish Nigerians could only be like Indonesians". A complete reversal of things. A friend of mine who was a

professor at Johns Hopkins University at the School Of Advanced International Studies In Washington, Peter Lewis, actually wrote a book on the subject "growing apart", when Indonesia was growing in relation to Nigeria. Nigeria as a nation faces that similar type of economy with oil, land and all of those things that Indonesia possess, but while Indonesia was going up, Nigeria was going down, and so what happened why did they grow apart? It is simple. The central issue is leadership. The failure in Nigeria is the failure of leadership. I know Indonesia very well most of my academy research have been on the so called "miracle economics" of south East Asia. In 1998 when prices were down and less than 10 dollars, that was when general Abdusalam Abubakar was Head of state. The man who was the minister responsible for economic planning and head of OPEC delegation was the head under Abdusalam, we had no oil minister but he was the head of Nigeria OPEC delegation, a friend of mine, chief Rasheed Gbadamosi went to an OPEC conference of course, because oil prices were so down and the biggest issue at OPEC meetings was the fight for quota, but while this was going on, the Indonesian delegate did not contribute, and when asked by the Nigerian, he laughed and said: "it you Nigerians who are not serious. We have since moved from dependency on oil quota to gas, and we started this gas thing after you". In Nigeria, our political class have recklessly squandered the money that came from oil. Oil prices are volatile, they go and down. And while they go up, a reasonable person should know how

to save. And so, in my writings and speaking I have always suggested that Nigeria should have a budget process in which oil receipt enter at a level of not more than 40 dollars from a barrel of



crude oil. That is to say once oil price exceeds 40 dollars per barrel, the amount that is collected above that 10\$ up till a certain amount which I use to suggest 70, should go to what is called a "stabilization fund". That is, that fund which you can draw tomorrow and maintain tomorrow's budget if oil provide have drop to 10, you withdraw 30 dollars from that stabilization fund make sure that budget are consistency funded at 40 dollars. If oil prices then goes beyond 70\$, then it goes strictly into a future fund. I preached this and I recall one particular occasion where a Nobel price economist who used to be chairman of president Clinton's council of economic advisers, was visiting Nigeria to speak at the Lagos business school, they were a lot of guests including the finance minister Dr. Ngozi Okonjo-Iweala and I repeated this my know well known position about oil receipt and budgets process. And when the finance minister got up to speak she said, "that is right" the problem is even the 2% struggling to save in what we see to call "excess crude account" is already receiving almost violent reactions from the governors who said that they are taken away from their money, that what can we be talking about the raining day, when the thing is pouring torrents already. These fellows pouring torrents at 120\$ per barrel but when you go through their states, you see nothing. Absolutely nothing to show for pouring torrent that they did and today the states cannot pay salaries, the states cannot do anything after collecting all these money for years. It is the failure of our democracy that public response is so muted that these guys are working around feeling like big men that in any normal country people would be sure of keeping in check. So, the point is that oil, while it can create these kinds of things, does not have to, if you have intelligent leadership.

SAGE: From all your explanation, it shows that most of the blame goes to Nigeria's leaders in terms of policy making, policy implementation. Do

they not do these things because they feel the masses are ignorant of governmental policies?

PROF: Of course! You have said that, they are there for self-enrichment unfortunately many of them and again another point to make is that many of them don't do it because they are wicked people but because they are ignorant people. Ok? They don't know better. (Sage Cuts In, And Asked: Ignorance in terms of running the government, running the economy?), yeah! Maybe they are guilty of a little greed, they are ignorant of the consequences of their greed, they don't really know how terrible the consequence of that the greed, the people shouting, pouring torrents where are there now? Is it not pouring more than torrents now? If they had done something bit of what is intelligent, saving a little for the raining day, today nobody would have this problem. They forget for example that when Obasanjo took over in 1999, crude oil price were at 11\$ we talking about 40\$ and, we say that the economy has collapsed. By the way, the biggest nonsense I have heard in a long time is that recession was caused by fall of oil prices. No! This recession is self-inflicted and policy induced because of the way the economy was managed for the last one year. The wealth of nation are built through what economist describe as "secular flows of income", the economy has a number of typical units of analysis, we have the cooperates, we have the public sector, we have the households, we have the foreign sector that is how money comes from abroad and money has momentum as it is flowing, it generates activity. The people who have excess, the income they have as excess to their immediate use or needs in a bank is used by the banks to provide loans to those who have wonderful ideas but don't have the money to translate those ideas to reality. This is what we call financial intermediation. Now if you collect all the monies that are coming and you say look because you want to stop corruption, everybody bring the money, there is something called TSA, I am keeping the money so that those people cannot steal it and you take from the secular flows and those people who are trying to save from corruption would start starving soon.

SAGE: Stemming from the recent devaluation of the naira which has automatically resulted to inflation without equivalent rise in income and resources of citizens, and the fall of oil prices, do you see a logical connection? Is there light at the end of this economic tunnel?

PROF: These matters are logical and sequential, but at the same time slightly complex but easy to know. What is foreign exchange? You are exchanging between the output of this economy and the output of another economy that is what it is basically. So, if you produce and send to that economy the much that you send to them determines how much of their output you can access. So if you have failed to diversify the bases of your output that you exchange with them, if the one source that you have for exchanging with them and something happens to it and let just called that one source crude oil and the price has crashed and you are not selling more as much of it as you used to sell. Obviously, you won't have enough of his own output to bring in what they produce into your own economy may simple logic and that is why the natural response when you don't produce enough like that is that you can't consume what they produce.

If you want to continue to consume it, you will run out of your capacity to consume it and then you are just stuck. It happened to Nigeria in 1983 and lines of credit of national stage of Nigeria began to get frozen, foreign banks refused to open, Nigerian banks got to a certain point where they could not import the most basic thing, like sugar, salt, etc. and we began to cue, in this Lagos, we had queues up to one mile to buy sugar in 1984. They were called essential commodities. "Essenco" for short. Nigeria even set up a company called "National Supply Company" to deal with the importation. That is why the crisis Nigeria is going through now really pains people like me, because we saw it coming before. It is only a fool that makes a mistake and repeats it over and over again. We saw it happened before and sadly under Buhari too. And this was why Cardinal Okojie was saying to Buhari: "you have come and again and people are starving". When we did not manage to save enough, what automatically happens is that because foreign exchange is scarce, and you cannot give it to all those who want it. The nominal value of your currency is what determines access to these scarce resources, it is natural therefore to devalue. Because if it does not, everybody still has the same naira they have, and there is no exchange, and everybody want it. The price then determines what it is. That is what the so-called devaluation is. The problem is that we are obsessed with exchange rates. Either exchange rate or the value really is supposed to be something that spurs you to begin to produce more of what you can exchange. If you don't devalue, people would not have incentives to go in and produce what

indelible in the psyche of every sane Nigerian. In the words of Sam Momah, this heedless turn resulted into a “country that is totally messed up and disunited by coups, deranged by civil war, ravaged by Boko Haram, suffocated by desertification, dehumanized by [incessant] kidnapping, disvirgined by annulled elections, raped repeatedly by rigged elections, mangled by [endemic] corruption, pummelled by robbers, deformed by '419', disgraced by self-afflicted poverty, castrated by impotent leaders, zero-development worsened by decaying infrastructure and stunted in the comity of nations by strange penchant in celebrating mediocrity instead of excellence”.

Today, Malaysia ‘the beggar’ is the world's second largest producer of palm oil. The production now is accelerating in a geometric progression with an average of 18.7 million tonnes

not minding even if she bleeds to death. The oil ‘a gift’ has become an encumbrance rather than a fortune. Honestly this is appalling and egregious. When we were under direct European colonization, we clamour and attributed our failings and woes to the “White Man”. Decades later, after our skewed independence, and the nation is producing about 2,524,000 barrels of oil per day; we have not ceased chanting the canticles of the same repugnant Antediluvian Mantra.

Gone are those blithesome days that people travelled without being robbed of their belongings or abducted by heavily armed gangsters; when people left their doors open and went to work or went to bed. Now, the rich cannot sleep with their eyes closed because of their stolen wealth neither can the poor sleep because they are famished. The rich keep getting richer while the poor wax stronger in abject and

natural resources to sustain it but through tourism, exportation and refining of imported goods via manufacturing, Singapore is the fourth leading financial centres in the world, the fifth busiest port in the world and one of the four original Asian Tigers. Others are Hong Kong, Taiwan, and South Korea. Conversely, Nigeria has won herself the Fourteenth position on the Failed States Index and fourth on the Global Terrorism Index.

On the other hand, to make a turn to agro-economy since we have been blessed with fertile and productive land with an even topography, Rwanda can be quite insightful. Agro-economic venture was the first move made by president Kagame of Rwanda. Rwanda which was known for her horrific history of the genocide of the Hutu and the Tutsi clash, which lasted barely 100 days but took the lives of about 1,000,000 citizens, rejuvenated and



chronic poverty. What a paradox!

made herself sturdy through agriculture. Now, the country is self-sufficient in food production and can as well export some. This earned her the sobriquet, “Singapore of Africa”.

Nigeria has at her disposal all that it takes to surpass Singapore and Rwanda, except visionary and viable leaders who can see tomorrow from today and know that putting all eggs in a single basket is riskier than crossing an ocean on a wooden bridge. The country has land for cultivation. It also has the Atlantic Ocean surrounding her making her easily accessible for foreign trade and exportation of agro-commodities. Summarily, I posit that, if we do not avoid this mono-cropping, oil-based economy, the present economic recession wrecking us now will toll and treble a bar of soap to £6 (the wages for two weeks labour in coffee plantation in Uganda) as did Ugandans in the era of the sadist dictator Idi Amin Dada.

per day. Now where is Nigeria? Nigeria is busy importing even toothpicks.

BOOMING AT ITS PEAK

I dare sincerely to say without even an iota of fear or shame that the greatest blessing that Nigeria has got—the discovery of oil—has become her worst predicament. Ever since the arrival of crude oil, instead of advancing and developing like other oil rich nations like Venezuela, Kuwait, Brazil, Angola, Libya and the like; she is dwindling and retarding daily. All eyes now on oil; oil money. Even those that failed chemistry and physics in secondary school, sought to study petrochemical engineering so as to manage oil facilities. The oil has attracted gold-diggers who sought her alliance for their egoistic and hedonistic interest

A NOSTRUM

It is quite obvious that the oil has brought us more evil than good. Visit the oil producing regions of the country and join me in condemnation. The only option left for us now is either to diversify the economy or to retreat to agro-economy. In diversifying the economy of the nation, Singapore can be an example to emulate. Singapore gained her self-government from our colonial master—Britain on the 3rd of June 1959. Then, she was a very poor hinterland country of about 1 million populations comprising of 76% Chinese, 14% Malayan, 7% Indians, and 3% others. Today, the population is over 5million. Lee Kuan Yew gave Singapore the body that the heart was bereaved of. It has no particular

dependistas, and one of the dimensions of dependency theory was what was



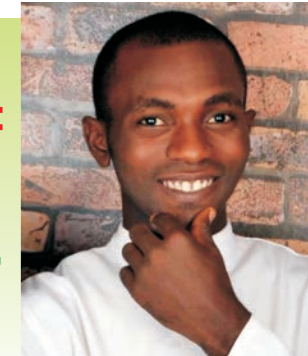
must revert back to older ways!

SAGE: Thank you very much Prof, for your time and for sharing from your immeasurable wealth of experience and expertise.

PROF: Thank you too. It is my pleasure. Safe journey back home!



DIVERSIFYING NIGERIA'S ECONOMY: RETRACING OUR STEPS TO AGRO-ECONOMY



Peter Leranubari DERAH

How does one aptly describe Nigeria? I have neither the intention nor the right word to do so for I am not unaware of my incompetence and lack of knowledge to do so. In fact, a single word cannot describe Nigeria exhaustively. A nation like Nigeria that is richly blessed by God with both human and natural resources! Resources, which hundreds of nations are unflinchingly in search and in need of! Nigeria that has then in bulk has allowed marauders and opportunists to ravage them. A nation

perceived by all. A nation at the verge of collapse because the centre that was the pivot or lever of the compulsory marriage of "Strange Bird Fellows", resulting from amalgamation of the northern and southern protectorates in 1914, has lost its prestige, thereby causing tensions, torsions and agitations.

This is the present state of affairs of the geographical location called Nigeria in this twenty first century. Amidst the many resources with which she is endowed, she cannot now, boast of

populace of Nigeria was thrilled with a gamut of joy at the discovery of crude oil in commercial quantity in Oloibiri, (now in Bayelsa state). In the year 1958, oil exploration began proper by Shell-BP. The thrilling was because of the hope it could offer the Third World country that the oil can reinvigorate the nation's economy and make it spirited.

Prior to this discovery of oil in bulk, the inhabitants of the geographical location now called Nigeria survived and excelled mainly through an agro-economy. In other words, the history of Nigeria has it that agriculture was the primary source of income of the Igbos, Hausas and Yorubas. And history also has it that in the 1960s, Nigeria was said to have given palm seedlings to Malaysia. Nigeria then was booming stupendously through farming of crops like groundnuts, cassava, yam, cocoa, rice, beans, rubber, palm kernel, palm oil, timber etc.; as well as cattle rearing. These goods were exported to other countries which generated a lot of earnings to many Nigerians.

Back then, Nigerians not only holidayed at home in their villages, at Yankari Game Reserve, at Obudu Cattle Ranch, at Oguta Lake, at Guara Falls, at Ikogosi Springs but also Mambilla Plateau which attracted international tourists who brought in colossus of foreign exchange. Of course, Naira was one to Dollar then, but obviously, just as Godwin Emefiele—the Nigeria Central Bank Governor has aptly and succinctly put it "that Nigeria is not this Nigeria".

OIL BOOM AND ITS MANY FACETS OF REGRET

With the arrival of crude oil at the shore, a drastic turn was made from agro-economy to petro-dollars. The aftermath of this rash shift remains



where justice and human rights have been consistently and incessantly raped, abused, harassed, milked and plagued without any qualms. An African big gun has turned to a serf. A bed of roses, and haven for homeless has turned into a place meant for sadists and looters. A place where fundamental human rights are empty shibboleths and obsolete to those who are not sure of the next meal. A nation that her stench of decay hanged in the air like a heavy cloud, seen and

anything. So, this work is intended to expose Nigeria's past before the discovery of oil in 1958, present with petro-dollar at peak and a projection into the future where perhaps there may be oil doom as well as a catholicon to rescue the drowning ship.

PRIOR TO THE OIL BOOM

At the dawn of the year 1956 when crude oil was first discovered, the

Nigeria is a country where the rich becomes richer and the poor, poorer. The unity of Nigeria is to some extent an illusion. In Nigeria, justice can be bought with money and if you cannot pay, then you are a criminal and will be penalized. Today, Nigeria pretends to be operating a system of government called democracy, but it is not the case. Critically speaking, we are operating in a pseudo-Democratic leadership style. Here, the leader makes request for suggestions and opinion of citizens but never utilizes them. Instead they

people and for some people. Today in Nigeria our common wealth is being circulated among certain people. Nigeria is indeed in trouble. With all these existing in the country, Nigeria has become a place where cows are better than humans, a place where probe is set and yet there is no framework. It has become a place where resources are gotten from and taken outside for production and imported back with a high price tag. A place of battle between the rich and the poor. Furthermore, Nigeria has also

Okereke Henry in one of his books, *There They Crucified Him*, "Our salvation is the most important reason for Jesus' life and death on earth". But in Nigeria's salvation is bought with money. In fact, the primary focus of preaching is prosperity and miracle.

THE WAY FORWARD

Truly Nigeria is full of contradiction. But this contradictory state of Nigeria, even if difficult to resolve, may not be an outright impossibility, as there abounds great possibility of rectification.

Thus, a possible solution to the problems in Nigeria is Christ-like leaders who will manage our economy appropriately. However, this can only come when we have selfless and harmonious leaders. Leaders who will think less of themselves and more of the Citizens. Leaders who will not bend the laws for some people in the upper class, and who will always stand for the truth. Leaders who will have the interest of the peoples in mind. Leaders who knows that they are to serve and not to be served. And finally following the words of Pope Francis, "the Shepard must learn to smell like the sheep".

turned to a place where the cost of fuel can raised from #85 to #450 per litre. It is also a place where laws are made and not implemented. More so, Nigeria has become an avenue where making money becomes easy through religion. Following the words of FrAkpelu

follow their own preconceived opinions and ideas, which their subordinates must support. Infact, it is no more government of the people, by the people and for the people, but government of some people, by some



MAXIMISING "MADE IN NIGERIA" GOODS: A ROUTE TO NATIONAL SELF-SUFFICIENCY.



Onyeno, Peter Chijioke, CSsR

PREAMBLE

One of our greatest misfortunes as a nation is our inability to maximise our potentials in solving our basic needs. Part of our setbacks is our over-

our lot in the present "economic recession"

"MADE IN NIGERIA" GOODS: WHAT ARE THEY?

"Made in Nigeria" goods are those economic products produced within the territory of Nigeria with locally sourced or imported raw materials by Nigerians and/or foreigners for the purpose of meeting the needs of the citizenry, strengthening the economy of the nation through exportation and making profit. They are not those products produced in China, America, Europe or even Ghana for Nigeria. Neither are they those goods and services produced by companies abroad that are owned by Nigerians. Some of the goods and services made in Nigeria could be grouped as thus:



dependence on foreign products which has reduced us to a "consumer nation". In this paper, we are going to look at our attitude towards and the challenges facing "Made in Nigeria" goods and services, and possible ways out of what I may call "economic wilderness".

GIFTED BEYOND MEASURE:

Nigeria has all it takes to be self-sufficient occasioned by the numerous human and natural resources which nature has endowed her with. For instance, she has uncountable extremely gifted Nigerians who are willing and disposed to work, fertile land for agriculture, natural and mineral resources of various kinds and degrees in enormous quantity. Indeed, she is gifted beyond measure.

However, we, Nigerians, have failed to realise that our self-sufficiency lies within and not without. Our self-sufficiency becomes realisable the very moment we are able to locally produce greater percentage of our basic needs: food, clothing and shelter. But then, I will be very "shy" to say that we are "very close" to achieving the above. This is premised on our failure to maximise the "made in Nigeria" goods and services in dealing with our economic "tsunami" which has become

1. Farm Products: If not for some intervening variables: corruption, laziness, and lack of commitment, we are not supposed to be importing some farm products because we have all it takes to produce them in large quantity. For instance, rice, yam, tomatoes, groundnut, animal skin, milk, meat, cotton, cocoa, citrus, sea-food, chicken, palm-oil, corn, timber, vegetable and vegetable oil, etc., are all produced in Nigeria.

2. Fashion (Textile, Footwear, Bags): Nigerians have distinguished themselves in the production of textile (clothes), footwear, bags and other accessories. The most popular among them are the "Aba-Made" and other distinguished designers who have continued to make quality products for Nigeria and abroad. The good thing is that very many of them do so from locally sourced materials.

3. Automobile: Innoson Vehicle Manufacturers (IVM), ANNAMCO and other assembling plants in Nigeria have proven that we can locally manufacture and assemble cars and other machines that will meet our needs for both private and commercial purposes.

4. Housing: One of the things that we have successfully put forward as a Nigerian brand is cement which has continued to meet our domestic needs. Other things like rod, wire, timber, tiles, paints, roofing sheets and some plumbing materials are all made in Nigeria.

5. Tourism, Art and Entertainment: Every year, Nigerians spend millions of Naira travelling abroad for wedding, birthdays and or vacations: medical, holiday etc. However, there are over 50 untapped tourist paradises with long stretches of exotic beaches and well preserved traditions and culture in Nigeria: The Tinapa Free Zone and Resort, Calabar, Obudu Mountain Resort, Obudu, etc. What of our great treasure in art as seen in different parts of Nigeria. Again, Nigerian music and video industries have continued to wax stronger showing that there is greatness hidden in every Nigerian waiting viable platform.



6. Services: Nigerians are also gifted in production of services which are too numerous to be numbered. All over the world, we have Nigerians who have excelled in different areas of life: sports, communication, insurance, entertainment, teaching (lecturing), software and computer resources, construction and so on.

CHALLENGES FACING "MADE IN NIGERIA" GOODS AND SERVICES:

1. Attitude of Some Nigerians: It is sad

**Goodwill Message
Prof. (Mrs)
Ngozi
Grace
Ogwu**

Congratulates

The Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

**30th
edition of
THE SAGE
MAGAZINE.**

**Goodwill Message
Mar-Anne
Ataimewan
and family**

Congratulate

The Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

**30th
edition of
THE SAGE
MAGAZINE.**



to note that some percentage of Nigerians still associates "inferiority" with locally made products. This explains why most times one would hear comments like: "Please, make sure it is original, I don't want any Aba-Made", "I don't use any made in Nigeria product". With this type of mentality, most of us hardly patronise "made in Nigeria" goods and services. For instance, very many of us would go for foreign goods and services even when they are more expensive and of less quality than those "made in Nigeria".

2. Poor Infrastructure: The deplorable state of Nigerian infrastructure is very visible to the blind and audible to the deaf. This has greatly affected "made in Nigeria" goods and services. For instance, power, good road, good storage facility, water, good market, etc., that are very germane for successful small and large scale production are either inadequate or absent which has made production of goods and services very exorbitant which in turns increases their price in the market.

3. Lack of Maintenance Culture/



Structure/Continuity: Most times in Nigeria, we lack the culture of maintenance and continuity. A trip round the country will reveal thousands of projects: industries, companies etc., abandoned by past administrations which new administrations are not willing to complete sometimes because they were not started by them or for some other political, tribal or sectional reasons. This has in no small way affected local production of goods and services. We would not maintain the very few infrastructures we have until they are totally damaged and require more money for fixing or replacing them. We see this in our roads, electric poles, broken pipes and so on.

4. The Role of the Government: Some past and present Nigerian governments have disappointed in encouraging "made in Nigeria" products. We have had several policies over the years with little or no implementation, monitoring and evaluation. The governments have paid lip service to infrastructural development and security which have discouraged investments from abroad, paid little or no attention to local production, and have remained hypocritical to "made in Nigeria" goods. At other times, some government agencies put up policies that strangle and suffocate local production of goods and services. How many Nigerian government officials: from the presidency to local government chairmen, and politicians use "made in Nigeria" products? Unfortunately, foreign goods are used as status symbols.

5. Lack or Inadequate Credit Facility: Most times, those who are willing to go into production sometimes fail to secure loans and grants from financial institutions. Those who manage to get do so at a very high interest rate which



ends up taking up their profit. This is partly because most of our leaders prefer using the money to pay themselves as allowances than using it as subsidy for local production.

6. Greed, Lack of Proper Education and Consultation: Many of our local manufacturers are yet to completely deal with issues like greed, lack of proper education and consultation, use of professionals in marketing and advertising, etc. These challenges have resulted in production of inferior materials, and crisis between manufacturers and consumers especially with regard to returning of damaged goods.

THE POSSIBLE WAY OUT:

Nigeria is our country unless we build it, no person will. It therefore means that we have the responsibility of building our products to meet global standard. In the first place, one of the ways to make our products desirable is by making that conscious effort to promote them by investing in the technical education and training of Nigerians, using quality materials in production, and having that re-orientation in order to appreciate and patronise "made in Nigeria" products.

More so, dear local manufacturers, try and do the following among other good things you have been doing:

- a. Be more committed to making a difference in whatever good and noble thing you do.
- b. Pay attention to the needs, demands and feed-backs from customers no matter how insignificant they may appear.
- c. Make quality, delivery, honesty, hard work, commitment and transparency your watch word.
- d. Eschew any form of irregularity in your business engagements.
- e. Be committed to making a difference and ensure that your

products, design, packaging and advertisement are unique and attractive.

Finally, the Federal Government and indeed every Nigerian need to realise that encouraging local production of goods and services helps both the nation and the citizenry. It creates job, increases revenue, strengthens the currency, increases foreign reserve and places the nation among the league of manufacturers. All should endeavour to invest and re-invest the appropriated funds in Nigeria to create jobs and revenue rather than expropriating it to develop other countries. Made in Nigeria products are key to our economic revival in the face of the present economic recession.

CORRUPTION: THE BANE OF ECONOMIC INSTABILITY IN NIGERIA



Ochotu Eugene Uche

OVERVIEW

Nigerian economy cum political setting is almost dead regarding the present predicament in the country. This is gradually leading to a state of chaos, and can only rise again with the intervention of God. However, to some, the concept of God's time is an illusion. Hence, drastic measures must be taken if truly we desire Nigeria to be saved from this present regression as regards the economic sector. This may sound quizzical, but this is the reality. Very importantly, I must state that 64% Nigerians are absolutely oblivious of her political and economic administration. It is on this note that I agree with the position of Chinua Achebe who said, "a man who does not know where the rain begins to beat him, cannot say where the rain began to beat him, cannot say where he dried his body". However, my task in this work is to intimate us on the salient issues regarding our economic state. Furthermore, I shall be viewing the place called "Nigeria", the problem with the Coat of Arm, the place of unemployment and the present state of the Nigerian economy. It is pertinent to note that, this paper is not aimed at giving the totality of the problems in Nigerian economy.

According to Barrington Moore, "if men of the future are ever to break the chains of the present, they will have to understand the forces that forged them".

In 1980, Yakubu Gowon boasted to the world that the problem of Nigeria was not money, but how to spend it. This was because of the surge in crude oil

production between 1973 and 1974. More so, this surge include oil poured so much valuables into the coffers of the looters. To this effect, the search of crude oil revenue rose to 26.6 percent in 1980. This however led senate president Umaru Dikko, during his era as both the minister of transport and



Naira (\$254 million) in one fell swoop after posing as the governor of the central bank of Nigeria. Today, around the world, to identify being a Nigerian immediately send a signal that imposes a self-inflicted wound of horror and rejection. This is because Nigeria has become amoral back water, a cesspool of crime and corruption, a distorted reality, a benighted nation of criminals, hustlers and desperados in a high class. As a farmer, you cannot plant maize and expect to harvest yam. There cannot be an exploitive leaders who thinks less of others and more of themselves in a country and expect to yield a better name. In a country where the reality of justice is applied just to a particular group of persons. The write up of justice in the Nigerian Coat of Arm.

THE PLACE OF JUSTICE IN NIGERIA

presidential taskforce on rice importation siphon over \$12 billion and fled to Britain. Nigeria became the largest exporter of crude in 2010 and she earn about \$1 trillion since independence. More so, Nigerian economic growth rate rose to about 6.5 percent. But again, 75 percent of Nigerians still live in poverty. In 1992, according to the Nigerian Bureau of statistics, the figure of poverty rose up to 34 %; in 2004, it was 54.7 percent and in 2010 was 69%. Who knows the rate it would be when approaching the year 2020. Perhaps, it may flame up over 90%, if there is no positive drastic measures taken.

The rate of unemployment since 2006 was 5%, in 2008 it jumped to 5.8%, in 2010, it moved to 19.7% and in 2013 it flamed up to 23.9%. Perhaps in 2018, it will rise to 30.1%. Furthermore, Emmanuel Nwadu defrauded Nelson Sakaguchi, a Brazilian, of 23 billion

Following the words of the great African philosopher and theologian, Saint Augustine Aurelius, he said, "remove justice, and what are kingdoms but gangs of criminals on a large scale, this quickly brings me to a critical examination of Nigerian Coat of Arm. Unity and faith, peace and progress. The pertinent question is: why is there no true justice? A country that has no effective mind set on justice especially to the upper(the rich) is in the state of chaos. Little Wonder, will a criminal steal in a country , run away for many years and come back with the effrontery to contest for a position in the political field, without being apprehended. With a very conscious mind, Plato knew that the rules of government could be distorted that is why he proposed an ideal state which



NIMSAPS EXECUTIVE



PHILOSOPHY FORUM BOARD

MEET OUR EDITORIAL TEAM



Okodua Johnpaul
Deputy Editor



Uwak Andrew-Mary
Associate Editor I



Aguazim Henry
Associate Editor II



Mbonu Justice
Associate Editor II



Ejeh Calistus
Executive Associate I



Odii Benjamin
Executive Associate II



Sao Moses
Secretary I



Ogbidikhe Augustine
Secretary II



Rev. Fr. Dr. Anselm Jimoh
Moderator



Abie Cyprian
Manager II (Production)



Awoyemi Emmanuel
Manager III (Production)



Ogana Paul-Patrick
Secretary III



Odimega Charles
Manager I (Production)



Asayoma John
Manager IV (Sales)



Ijabor Augustine
Manager I (Sales)



Ekoja Michael
Manager II (Sales)



Dogo Matthias
Manager III (Sales)



Khode Paschal
Manager V (Sales)



Namiji Godwin
Manager I (Advert)



Aziakphonure Endurance
Manager V (Advert)



Bissong Emmanuel
Manager II (Advert)



Olympio Anthony
Manager III (Advert)



Agbi Joshua
Accountant



Olabanji Christopher
Photographer



FORMATORS & LECTURERS OF Philosophy Department



V. Rev. Fr. Dr. Francis Adesina - Rector



V. Rev. Fr. Dr. Anthony Ewherido - Vice Rector/Registrar



V. Rev. Fr. Dr. Anselm Jimoh - HOD, Phil. Dept



V. Rev. Fr. Dr. Francis Adedara - HOD, Theol. Dept



V. Rev. Fr. Dr. Hubert Opara - Dean of Students



V. Rev. Fr. Dr. Joseph Iyama - Assoc. Dean of Students



V. Rev. Fr. Dr. Damian Ilodigwe - Pastoral Dean



V. Rev. Fr. Dr. Anthony Igbekele - Dean of Studies



V. Rev. Fr. Dr. Augustine Famoriyo - Spiritual Director



V. Rev. Fr. Joseph Aniaga - Spiritual Director II



V. Rev. Fr. Dr. Patrick Oladele - Spiritual Director III



V. Rev. Fr. Victor Olaseni Bursar



Sr. Dr. Florence Oso. E.HJ



V. Rev. Fr. Dr. Ephrem Badou OSJ



V. Rev. Fr. Chris Angelo Otuibe, O.P



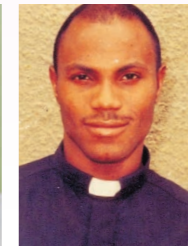
V. Rev. Fr. Dr. Richard Omolade



Fr. Emmanuel Okorie, S.C.



V. Rev. Fr. K. Wilfred Kouldizer, SMA



V. Rev. Fr. Joseph Akanbi



V. Rev. Fr. Dr. Daniel Aigbona C.Ss.R



V. Rev. Fr. Victor Chuks. O.M.V



V. Rev. Fr. Stephen Nwabuike



V. Rev. Fr. Francis Sohe SDV



Prof. Isaac Ukpokolo



Prof. Francis Offor



Prof. J.K. Ayantayo



Prof. Remi Aiyede



Prof. E. E. Okafor



Dr. J. O. A. Akintayo



Dr. Philip Edema



Dr. David Ajayi



Dr. Gregory Egbadon



Dr. Ronald Badru



Dr. Akinsete



Dr. Uche Onuha



Mr. Talabi



Mr. A. Alabi



Mr. M. Basiriyu



Mr. Gabriel Okonkwo



Mr. Peter Ikhane



Mr. Fasola



Ms. Helen Olojede



Here are the *Wings* 2016/2017 Final Year Philosophy Students



behaviors, emotional reactions, and relationships which becomes very dangerous to us as individuals and the society at large. One most important price of self-deception is that we unknowingly hurt ourselves, those we love, and by extension our great nation. Declarations have never ceased in the oral cavity of the citizens of this great nation that, there is a great deal of charade in our nation today. Even those with vision impairment have testified to this through their Braille system. Self-deception has become very frightening because it is now beyond the individual catastrophe and has become a national mayhem. Gazing critically into our society today, one could see that, many people desire to be who they are not, pretence has become the new individual and national anthem, people are congratulated for successfully deceiving other citizens, justice is now measured by those that are highly influential, and all the likes. Truth is now determined by the preponderance of unjust people, as against what Pope Emeritus Benedict XVI clearly said that, "truth is NOT determined by a majority vote", but unfortunately, the NOT has been slaughtered on the altars of inconspicuous deception and pretentious lifestyles of the citizens. We often use painful life experiences to justify being non-ideal versions of ourselves. Anytime we do that, we directly and indirectly hurt others and our beloved nation.

Self-deception helps us to contribute to large-scale acts of cruelty by believing our lies and spreading them to others. Although most of us especially the leaders may deny that we are capable of deliberately harming others through self-deception, a great deal of social psychological researches have shown that everyone is capable of acts of cruelty as well as acts of integrity when placed in that position, that is, there are tendencies to become cruel or good because everyone has a criminal and saintly tendencies inside of him or her but it depends on the one the individual decides to develop. He or she may decide to be good because of his or her self-discipline; virtues, love of neighbours and love of the society at large. He or she may also decide to be cruel for obvious reasons as well. In a nutshell, some of us especially our leaders have decided to develop their criminal tendencies. That is why; they cannot forfeit their personal embezzlement and consider the well-being of the citizens of their great nation.

According to James Baldwin, "people who shut their eyes to reality simply invite their own destruction". A good example of a self-deceived nation is a nation that claims that the youths are the leaders of tomorrow, but in reality old men and women (I think ancestors is the right word) have subjugated all the positions of power, completely denying the youths of their rightful places who may have new and better ideas, as regards the advancement and development of the nation.

THE WAY FORWARD IN REGAINING OUR LOST IDENTITY

"If we can tear the blindfold of self-deceptions from our eyes and loosen the gaga of self-denial from our voices we can restore our country to greatness." - Theodore Sorensen

According to the Egyptian saying, "Man know thyself" an aphorism that was made popular by our highly revered philosopher named Socrates, we need to know who we really are, and stop living in illusions, retardations, figments of our imaginations, and continuous infantilism, because self-deception begins from the betraying of oneself. That is, deluding oneself that, one is what one is not, hoping to elude from the reality of life, but unfortunately, locked up in the top-security prison of perpetual hallucination and phantasm. Although, self-deception is seen almost in all aspects of discipline, but for Academians, it exists in the hazard of validation and rationalization in form of explanation for justification purposes. Karen Horney has this to say, that, "rationalization may be defined as self-deception by reasoning." In the history of humanity, self-deception has never baked any kind of bread whether physical or metaphysical. But it is full of hurts and regrets. Using the words of Philip K. Dick that, "Reality denied comes back to haunt."

We should desist from self-deception and hold on to our true identity, we should be honest and real to ourselves so as to develop individually and

globally. Jean-Paul Sartre says that, "the only way to escape self-deception is authenticity." It is suitable to know that one who is comfortable with self-deception cannot be dependable and capable because his/her mind is not stable but disabled. Plato also yells that, "the worst of all deceptions is self-deception." Self-deception is terribly ruinous because it bereaves one of the knowledge about oneself and the lack of self-knowledge is the surest way to destruction. Self-deception can be likened to, "a sin which is a reproach to the nation but righteousness exalts a nation." (Proverbs 14:34). Joseph Butler says, "things and actions are what they are, and the consequences of them will be what they will be: why then should we desire to be deceived." We should endeavour to always represent who we truly are at every moment of our lives, so as to live a happy and fulfilled life devoid of regrets and bitterness. Once we rebuke self-deception as citizens of this great nation, then, this nation will become livable for everyone to enjoy. To transform the entire nation, her citizens need to form their consciences, so that they will be transformed and not be deformed but to perform in an accurate form that they were formed. Change yourself to change our beloved nation.



NIGERIA IN WATERS OF WOE: WE ON US

Tell me of that betrayal, show me that injury that never heals, and that inhumane treatment that shrinks the heart and rends it into shreds or makes the blood run cold, causing it to congeal within the veins and arteries then, I will show you that orchestrated by a brother, a fellow compatriot in the struggle.

It was quite queer and bloody when our task masters were men from the other side of the sea. They, like Kofi Awoonor's Weaver Bird, built their nest on our tree and laid their eggs, defiling our ancient altar with their excrement. We groaned and mourned under their massive elephant legs until our shrill voices gave them cramps, and they were gone.

Although in our midst today, we find them no more with the sceptre, but before they set sail back home, they left a monumental legacy - relics of colonial mentality that took their stead in all fashion. Unfortunately, our own brothers who wriggled out the crown from the skull of imperialism quickly garbed themselves with the white man's pungent perfume, put on his hat and gleefully leapt into his gruesomely luxurious shoes and set themselves on us.

They live in 'Aso' built on a high 'Rock', where they ascend the throne in turns and successions, adding tenure upon tenures at will at the peril of the innocuous downtrodden. With the charms of the mantle, they opened up the channels: the stench of the poisonous, perperish fart of the imperialists now oozes anew in offensive fragrance, finding its way into the weak marrows of the vulnerable, weak, young and old and the poor, and even those of the unborn; but becoming a timpani of oppressive dance for the rich, the strong and the powerful.

It is mournfully heart-rending that as soon as our foreign oppressors dropped us from that blood-draining height, we quickly forgot our mantra of supplication that invigorated our solidarity with which we wrenched our bonafide heritage, our freedom from the bloody talons of our sun-washed abductors. At that time, our creed was, "O God of creation grant this our noble course, help us to build a nation where no man is oppressed". But what do we have this day? It is nothing far from peripetiae - a reversal of fortune. When we were ruled by men in 'Kaki' the guns that were meant to protect us were used to blow out our breasts and brains by our own

brothers, what we fought for as one people, one nation, became the property of a few cabal, black offsprings of white ancestors.

It is painful to conceive that our leaders have themselves become rain makers while they recline in their mackintosh. Now it rains fire and brimstone, hunger howling in every street because they fight their political foes under the pretext of waging war against corruption. Stealing of soup pots has become the stock-in-trade of angry hungry men. Public sectors embark on strike action in turns. However, in the midst of these national woes Mr. President, our senators and government officials go home with heavy pay packets, travelling abroad where they own streets and thick bank accounts for the best medical care while people die of curable sicknesses and diseases. Between 2011-2015, there were corruption cases and scandals that would leave your mouth watery and agape. The perpetrators are our brothers. Is it the ₦195 billion pension



scam that indicted Alhaji Abdurashheed Maina or the \$6bn fuel subsidy scam that found Mamman Ali and Mahmud Tukur at the centre? What about ₦123bn naira fraud that points at Mr. Stephen Oronsaye? Is it Stella Oduah's bullet proof car purchase scandal of ₦255m? And lots more. These looted funds were meant for the general good of the populace, but are only controlled by few private hands, who are our brothers. Kudos to their tutor, the white man.

Does the heart not burn with furious fury when it came clear that the fate we suffer this day is not the handiwork of some ancient gods who resided in Jupiter, Venus and Pluto, but masterminded by us? Who planted the bomb that killed who? Who is the kidnapper and the kidnapped? Who are the militants, Boko Haram and money looters? The pipeline blown up, Churches and properties destroyed belong to who? Who are the corrupt persons we wage war against, the war



Agwuazim Chizim Henry

that plunged the nation into scorching economic drought? Are they also white imperialists who underwent plastic surgery to wear a black skin? Little wonder our Eastern brothers agitate for self rule, reason why their Dedan Kimathi, Nnamdi Kanu gnashes his teeth behind bars today. We need no soothsayer to tell us that the 'nationness' of a nation is far-flung into a far away sky, if in its integral system it habous not nation builders, but grooms marauding and ferocious scoundrels in uniforms of feigned patriotism, hunters of their brothers' blood.

Consequently, the oxygen in our nation becomes harmful by inhalation: young people in hasty steps now rush out of their father's land, taking risky risks to the white man's land; preferring the old paradigm of oppression and discrimination; willingly ready to lick the dust again before their ancient task masters; to continue the manky chores with which their fathers were inhumanly treated. We should not be dismayed that the eagle on our National Coat of Arm has long flown far into the unreachable skies, the horses have darted out in search of greener graze land for survival- the then green land on which they once firmly stood is now in flames. So, it becomes more

painful that the daggers that tear our breasts are us. We are the Caesar, we are the Brutus. Nigeria, we hail thee!

I cannot but surmise at this point that all we got was a quasi independence, a transition that freed us from foreign oppressors and handed us over to indigenous task masters. We can always ask, is it the case that our leaders were those who directly received the hot pangs of colonial polices that is why they have to unleash their anger on us by appropriating the nation's treasure to themselves? Have we forgotten the rationale behind our fight against the imperialists' oppressive polices? Therefore, unless we re-imbibe that same old, national spirit that fought injustice, until we return to that mantra, that creed that gave birth to us as a nation, irrespective of the diversities, things will continue to fall apart.

WHY DON'T YOU PUT A SMILE...?

Orowwigho Peter



In the midst of this recession in our country, a large number of people are suffering, but we also have those who are enjoying. Why don't you put a smile on someone's face?

A wrist watch for N120,000???

Will it show me when the world will end?

Why don't you go for something less and put a smile on someone's face?

A Bathing soap for N80, 000???

Will it wash away sins and sorrows?

Why don't you go for something less and put a smile on someone's face?

A pair of Eye glasses for N350, 000???

If I wear it, will I be able to see the future?

Why don't you go for something less and put a smile on someone's face?

An Italian shoe for N150,000???

I think I will be able to walk on water

Why don't you go for something less and put a smile on someone's face?

A Plasma TV for N500,000???

Will it show me the Judgement day on the last day live?

Why don't you go for something less and put a smile on someone's face?

A Gold plated mobile phone for 3 million

naira. Chai!!!

Will I use it to answer heaven's call?

Why don't you go for something less

and put a smile on someone's face?

A Hand Bag for 1.3Million naira???

Will I put my life inside it?

Why don't you go for something less and put a smile on someone's face?

Sometimes, I wonder why some people spend like craze, knowing full well that there are hungry children,

Children roaming about naked.

Why don't you go for something less and put a smile on someone's face?

The smallest act of kindness you show, can change someone's life.

Remember, money brings happiness, but only brings joy if you help people with it.

Let someone say to you, because of you I didn't give up !!!

When God blesses you financially, don't just raise your standard of living, also raise your standard of giving. Put a smile on someone's face.



Ukpebor Ferguson-Mary Ikhuemosa

SELF-DECEPTION A MALADY OF IDENTITY AND SELF-CONSCIOUSNESS

What a poisonous creepy-crawly?

“The greatest hazard of all, losing one's self, can occur very quietly in the world, as if it were nothing at all. No other loss can occur so quietly; any other loss—an arm, a leg, five dollars, a wife, etc.—is sure to be noticed.”
- Soren Kierkegaard, *The Sickness Unto Death*, (Kierkegaard's Writings, Vol.19).

It feels really appalling when someone deceives you but it is even worse when it comes from a close person. Just like the feeling you get when a close friend betrays you. Deception can hurt badly. You might be thinking that I am talking about being deceived by a close friend or a family member but I am talking about the most horrible case of deceiving oneself. Self-deception is the conscious act of being mendacious to oneself. That is, making oneself to believe what is not factual. It is the act of deceiving oneself as to one's true sensitivity, purpose, state of affairs, feelings, et cetera. It was Carl Jung who said, “Knowing your darkness is the best method for dealing with the darkness of other people.” Self-deception is poisonous in nature. It could be compared to the parasites that are hidden in the beans which destroy

the stored beans from inside. It becomes very atrocious when the owner of the stored beans is oblivious of the obvious and the result will not be fabulous but disastrous because the insect is dangerous and poisonous. Mark Sultana remarked that, “Self-deception is a symptom of a flawed personal identity and inner division.” But then, why do we still deceive ourselves? We deceive ourselves basically because we do not have enough mental strength to admit the truth and deal with the consequences that will follow. Yet, understanding our self-deceptive nature is the most effective way to live a fulfilled life. For when we acknowledge who we really are, we have the opportunity to change our lives for better.

According to Sam Erwin, “Self-deception is the surest way to self-destruction.” Self deception has a strong indication of total devastation which begins with frustration and depression and leads to eternal damnation. It can ruin one's life by preventing one from getting in touch with one's real problems. Indeed, it is a deadly creepy-crawly. Self-deception affects both the individual and the society at large.

THE SLAUGHTER OF OUR NATION'S IDENTITY AND SELF-CONSCIOUSNESS THROUGH SELF DECEPTION

“Self-deception is the root of all evil” - Robert Heinlein

The greatest tragedy one can ever bring upon oneself is self-deception, because it destroys the individual and the society as well. Fyodor Dostoyevsky makes it undoubtedly apparent that, “above all, don't lie to yourself. The man who lies to himself and listens to his own lie comes to a point that he cannot distinguish the truth

within him, or around him, and so loses all respect for himself and for others. And having no respect he ceases to love.” It is lucid that a nation can lose her authentic identity through self deception and not even conscious of it. Aiden Wilson captures the horrifying meaning of self-deception in this way: “of all forms of deception, self-deception is the most deadly and of all deceived persons the self-deceived are the least likely to discover the fraud.” That is why, Kate S. affirms that, “when I am in the box, I am self-deceived in the



box, I do not see clearly. I am blind to the truth about myself and others.” In self-deception, one is enthusiastically, decisively and dexterously occupied in analytically keeping oneself from being unequivocally conscious of something, which makes it a worse malady. A society deceives itself when it consciously discards what is considered necessary for its development and intensification.

According to Cam Caldwell “one's identity defines how an individual affirms his/her worth to others and to self.” The thrashing of the nation's identity cannot be achievable if devoid of the compilation of individual identities that were ruined in self-deception in the different individuals. In other words, self-deception in an individual is the origin of the loss of nation's identity and consciousness, because self-deception is established in our thinking patterns, beliefs,



SAGE: From your analysis above, it means that young graduates have their roles to play to curb the present socio-economic turbulence Nigeria is facing.

PROF: Of course! We tell them, that as they go out, they can come back to tell us their challenges, if you have a job that is bigger than you, that you cannot handle, we would go there and inspect, supervise, help and guide you and you make your money and take off from there and this is evident in all departments.

SAGE: Prof, what would your general proposal be, as regards tackling the socio-economic turbulence of the Nigerian state and the way forward to produce literates who will be of immense benefit to the economy?

make them get to their end in time, they just have to be brave and courageous to be able to push forward. Fortunately, Nigerians have that 'will power' to forge ahead even in spite of nothingness. We, their lecturers, are to expose them to all the possibilities within our power.

SAGE: There are many people who are honestly ready to work on their own but as a result of poverty, are not able to go into private entrepreneurship. As your closing remark, what advice do you have for young graduates who are facing this challenge out there?

PROF: There are a lot of lands; untapped lands. Have you ever thought of the possibility of people going to farm from their young age? What do you need to produce a maize farm? Just one

maize
and
then
you
clear
and
before
you
know
it, you
are
consuming
and
selling
but
what
we see
is that,
so
many
youths
today
are not

ready to go into those tedious jobs, maybe because their friends will laugh at them, but farming can give you a lot of money. Our young graduates should be steadfast in their approach to life and must be hardworking.

SAGE: Prof, indeed it has been an interesting interactive session with you. On behalf of the Sage Editorial Board, we say thank you prof.

PROF: It is my pleasure. I wish you all the best in your endeavour.

PROF: I have said that our graduates should perform on their own and can create their own jobs and in the process create for others, and that is based on the kind of courses we expose them to. I have also said that we should constantly review the curriculum to meet with current trends, so that our graduates can cope with whatever they are faced with in the society, lest they become like any other person in the society. I also said that we need a lot of counselling to continuously guide our students not to be searching for quick and easy track to get money but to be concentrated and focused and not get into crime which can

PUZZLE General Word Search Puzzles



W O R D S

- | | | |
|-----------------|--------------|----------|
| AVICENA | JOHN | MEAT |
| BOETHIUS | STREAM | PLOTINUS |
| SEUDO DIONYSIUS | GORGAS | ZENO |
| THOMAS | ANSELM | RUSSEL |
| ANAXIMANDER | HERACLITUS | SCOTUS |
| ANAXIMANES | EPICUREANISM | BEANS |
| ARISTOTLE | AVEROES | ETHICS |
| PLATO | SOCRATES | SUN |



INTERVIEW WITH **PROF (MRS) GRACE OGWU.** **DEAN, FACULTY OF ARTS, DELTA STATE UNIVERSITY, ABRAKA.** **ON THE TOPIC: "PRODUCING ILLITERATE LITERATES: THE PARADOX OF THE NIGERIAN EDUCATIONAL SYSTEM"**

Professor (Mrs.) grace Ngozi Ogwu hails from Ukwuani, Delta State. She bagged a bachelor degree in education (B.Ed.) Hons. With a 1st class in 1986 from the prestigious University of Benin, Benin-city. She later had a master's degree in Educational Administration in 1991 from the same University. Also, another masters in Fine Arts (M.f.a) Ceramics in 1991. From the University of Nigeria, Nsukka and a masters in Arts Education in 2003 and then a Ph.D in art education in 2007 from the University of Nigeria Nsukka. She is specialized in ceramics and art education, she became a professor, October 01, 2010.

She is a recipient of numerous awards both in the academia and social sphere, including award of "Ada Okukwe" by the Catholic Women Organization (CWO) of St. Theresa Catholic Parish, Obinomba in recognition of great contributions to the growth and development of the growing parish and the service of God and humanity on the 28th December, 2014; she won the OASIS Magazine "role model" award in recognition of leadership qualities and development of youths on 11th of July, 2015. Also, she was given the ceramics researchers association of Nigeria award for excellence for leadership/academics per excellence inn October, 2015.

Amongst her various leadership positions, she is the president, Ceramics Association of Nigeria (with secretariat at Ahmadu Bello University, Zaria, Kaduna state, Nigeria), from October, 2015 till date. She is a member of the Governing Council of the Delta State University, Abraka from April, 2016 till date. And she is currently the Dean, Faculty of Arts, Delta State University Abraka, Delta State since March 11, 2015 till date.

SAGE: Firstly, we wish to thank you for accepting to be interviewed by the Sage magazine of the seminary of Saints Peter and Paul, Ibadan. Being a stake holder and experienced personnel in the Nigeria educational sector, how would you relate the existing condition of the Nigeria educational system vis-a-vis the socio-economic climate of Nigeria as it affects the populace today?

PROF: The Nigerian educational system has been facing a lot of challenges and these challenges are virtually known to all Nigerians. The truth of the matter is that, we have very well established universities in Nigeria with a lot of equipment and personnel but there is lack of maintenance culture among Nigerians and the government. There is need for provision of equipment for better learning for the various disciplines and this is the reason why the academic staff have always being crying to the government to supply enough funds to maintain the facilities, to make sure that they are up to date and that 'professionals are retrained, because with advancement of technology, there is a lot to do before knowledge can be

impacted. The institutions are stunted without resources. So in this situation, you find many lecturers who sponsor themselves to conferences all over the world, in order to be updated in their disciplines. The only avenue that assist lecturers is the Tertiary Education Trust Fund (TETFund). This has been sponsoring Programmes like training and workshops for many universities and sometimes help with research and publications. But not every institution is able to access the TETFund because they have some rules that guide the disbursing of funds.

SAGE: Thank you prof. We would like you to give us your own view on the topic: PRODUCING "ILLITERATE", LITERATES: THE PARADOX OF THE NIGERIA EDUCATIONAL SYSTEM.

PROF: Yes! What I think your topic is looking at, is the case where you think you have educated people but are unable to validate their education. Thus, they turn out to be "illiterates". For example, when you produce engineers who cannot undo ordinary screw and knot or a y equipment and he calls him/ herself an engineer, that person is an illiterate

engineer.

SAGE: Stemming from the paradox of "illiterate literates", would you agree that the present state of education in Nigeria is a seeming unavailing use of time and resources?

PROF: I do not see it as a waste of time. I just told you that many of the lecturers travel abroad, and when we are travelling, we sometimes take our students with us; particularly post-graduate students, who can "part-sponsor" themselves; and then when you get there, you manage to keep them for the period you are going to be there while they do their research, and you do yours.

We assist ourselves even with services of the internet, but that is not the same as when you have the equipment on ground to practice with. If you teach me how to produce ceramics and I do not have the equipment to do so, of what benefit is that? Some of these things are meant to practised and mastered.

SAGE: Thank you Prof. It is common place to think that Nigeria's educational system sometimes jettison practicality, like we have seen

many universities that teach the theoretical frame work in lecture rooms with no basic avenues of practising. Don't you think this is the background which informs the emphasis of certificate acquisition that seems to be rampart in the Nigerian society?

Prof: Like I said, we are constantly researching, I mean lecturers at all levels. The major job of a lecturer is research, the teaching is important but you must research so as to be up to date. As regards this practice you are talking about, we have looked for alternatives. We send our students on Industrial Training (I.T) and we make sure we send them to reputable companies or organizations where they do practical work relating to their field. They have gathered theory in the school, so they go to the companies to continue practice. So, it is a way of helping them to move away from total

own equipment, we employ the idea of projects from one set of the other, so that when we are not getting any support from the government, we lean on our ingenuity to find solution to our teaching process.

SAGE: Prof, with no aim of passing the buck, what do you think are the factors that contribute to the Nigerian predicament with regards to the educational sector and the challenge of graduates who cannot defend their result?

PROF: Well, the challenges are enormous. If we get into all that, we may not get out of it today. You and I know what Nigeria is with the issue of corruption. We really cannot run away from it. It is not in all universities that you will find very corrupt people, but we cannot run away from the reality of the possibility of corruption creeping into the system. When at some points, the Academic Staff Union of Universities (ASUU), fought for the sponsorship of Nigerian universities financially, the money was coming in billions, yet, we could not see what was been done with it and that was when ASUU turned their focus to the universities and that they should not be given cash, rather, that the government should set up establishment like TETFund and let them operate. When they

illiteracy in their disciplines. They spend six months as recommended by the I.T office, without which they cannot graduate. Within that six months, you would have learnt so many things from the field so that when you graduate and are employed, you can practice effectively.

SAGE: But Prof, most of these practices perhaps are limited to only the field that you are aware of, but generally speaking in Nigeria we hardly see schools who really practice what they teach.

PROF: You may not know because of what people do. For instance, I teach ceramics and you cannot call yourself a ceramal unless you practice it. You must practice it and your mates must see your effort. We grade our students based on this, and for them to be able to construct their

come, you tell them what you want and they build and supervise so that there will be no room for mismanagement of funds. It is corruption that led to this and it was lecturers who still sat to think of how we could manage the little resources individuals get and then said, "Don't give us money, do the project". This happens in all tertiary institutions. So, developing our students is affected by the corruption because if we were managing the resources that we were given, we will not be where we are today.

Another issue is lack of maintenance culture. You should be able to cross check frequently, the current state of your equipment, periodic growth along the trends of your discipline because we produce human beings who will continue to grow the economy. So, we need to make sure that they are in tune with the current trend in their various disciplines, and so if you do not check

and examine your equipment properly and periodically, then you will be doing great de-service to the students you are training and when situations of such arises, you must seek 'help to redirect the students involved.

SAGE: We know that education is seen as the bedrock of every nation and aids the nation's development. Presently, the Nigeria education system is more or less said to be in chaos because we have the highest number of graduate in this generation who cannot defend their result, who do not have what it takes to be called graduates. From this light, do you not think there is a need for reformation in the national ministry of education?

PROF: It is very difficult to specifically say which university produces such persons or particular set of graduates who are not doing well. Indeed, the problem cuts across, and as I told you, one of the problem is corruption. There are some institutions where the students are never on ground to take their exams, but they will go and settle somebody

somewhere and people are then allowed to write for them. These are institutions where care is not taken to check exam malpractice, and some institutions have funny lecturers who will not be worried when they are collecting money and providing scores for students who are not in class. So, until we deal with the problem of corruption, we would always have this type of situation and moreover we cannot change this overnight because it will take a lot of energy, counselling and orientation; ranging from exam malpractice to all other nuances, because if we don't do that, we would be having medical doctors who would be giving people Panadol for stomach pain. We have to be sure that the certificate you are taking away, is truly merited. We are not comfortable when our students go out and are not given opportunities for masters because of the fear that they will not be able to perform well. That is why I said, some lecturers go extra mile just to make sure they offer the best to their

students.

SAGE: We hear rumours of lecturers forcing students to do what they are not supposed to do like indulging in malpractice and the conventional "blocking". Is this menace real? If it is, how is being treated?

PROF: I think I told you that among the lecturers, there are the bad ones who are ready to receive such things; but the system also flushes them out, unless they are not caught. This university just dismissed five lecturers at the last council meeting, because, if a lecturer does not know what is right or wrong, then who will know? When you are a

"It is very difficult to specifically say which university or particular set of graduates who are not doing well."

professor, a Ph.D holder and you still do that which is wrong, then you are not to be here. I know there is corruption everywhere but the university system is not as bad as it is outside.

SAGE: From your explanation thus far, we understand you are trying to talk about the system and its organization. What about the students, do they not have their roles to play in making-themselves sort of useless outside, after graduation?

PROF: Oh yes! On the part of the students, it is no longer what it used to be with us when we were students, we took everything we were doing seriously because you may not have the opportunity to have a second chance at that time, very few persons were able to sponsor their children to school and it was even worse for the women, because your parents will say "let us train the boys first"; so we could not afford to lose any opportunity given to us. But today, we have parents who go out of their way to look for the money and means to give their wards the best; still, many of them do not even achieve what they should. They spend four years in the university but they are only interested in fast money. To make a lot of money, the boys look for some funny things like "yahoo" and all other



sort of means of getting quick money on campus and some own facilities and gadgets that their parents are not aware of; some own cars which they use only on campus, and when they are going home, they keep it with their friends.

Hence, one cannot tell how they get this money. So when you have a situation like that, what do you do? Also, today, where students are impatient, there would be the tendency for them not to concentrate because you cannot eat your cake and have it. When they go after money, they miss tests and other activities. It is not the same with a student who constantly attends lectures and is up to date in class. Those searching for money breeze in and out and in the process become half baked. The same thing with the girls; they are interested in fashion and so

many distractions including technology that is not geared towards learning.

SAGE: Prof, how do you think this can be curbed on the part of the students?

PROF: On the part of the students, the universities do a lot of counselling, orientation for novices at different level and at some other points, like when they are moving from 100 to 200 level, cross checking of their certificate and all of that. Also, a lot of conferences, workshops and other avenues for counselling are explored, because sometimes the problems some students face are personal. Like someone forcing them to join a dangerous cult or a child having the parents at the verge of breaking up will not concentrate well in class. So, the course adviser comes in handy at this point.

SAGE: Okay Prof, we know that a Nation's philosophy of education is centred on specific challenges confronting the nation. In Nigeria, we have a challenge of consuming what we produce because we do not have standard means of production from our own people. Do you think Nigeria has a philosophy of education that responds to the challenges confronting her today?



PROF: I know what you are talking about, a centre of excellence, a course that can be ascribed to graduates from Nigeria. It is difficult to have that, but what we have at the moment are universities known for specific areas. If you talk of law for instance, there are universities I know for it and so on. There are institutions that focus on various specific areas and I think this is what is operating around Nigeria.

SAGE: How effective do you think this has been so far?

PROF: It has been effective. There are some universities in the country that will not admit graduates of some other universities and some as soon as they get to know that you graduated from other renowned universities with specific courses, they ask for you immediately because they know the institutions that are very strong in some particular disciplines.

SAGE: Thank you Prof, it seems to be the case that only a pragmatic philosophy of education can attempt a confrontation of the Nigerian depleting state, what do you think is the way out? Such that we navigate from theorizing to practicality.

PROF: We are already on it, even the National University Commission (N.U.C) is already on it, because we have since discovered the educational system is not yielding job and the time where everybody go for white collar job is gone. Now, you have to create job for yourself and for others, and so through the same research process both the N.U.C and universities have decided to review every university's curriculum in every three years, to meet up with current trends in their disciplines. This situation made the N.U.C to suggest that we introduce entrepreneur skill training and business marketing. Whatever you read, you should be able to create a business out of it, call it anything, you don't need to be a practical person before you can create business; many persons do business with their laptops in their rooms and they become multi-millions and employ others. That is the system the universities in Nigeria want to adopt now, we have the centres for entrepreneurs where we teach our students various skills, and all students at a particular level, must go through that programme to acquire a skill which you can develop when you get out when you finish, so that you do not begin to look for job forever. We are already on it, we believe we are producing graduates to be "allround" developed people.



NIGERIA: FROM HERE TO WHERE? The baton was the given to Fr. Paul Akinyode, from the diocese of Osogbo from (1991 - 1992). Fr. Dominic Udesu, from the diocese of Uyo (1992 - 1993) PROBLEMS OF DEVELOPMENT IN NIGERIA: A MORAL PERSPECTIVE: The edition dwelt on the lack of moral development in the country with cares like the February 1992 riot which broke out over a local government decision to move the market from a Hausa area to one dominated by Kafafs resulting to the loss of many lives.

handed over to Fr. Albert Adeleke of Ijebu-Ode Diocese from (1995 - 1996) which had as its captions, POLITICAL POWERS IN NIGERIA: WHOSE BIRTH RIGHT? When the struggle of power increased with politicians going extra miles to win and never wanting to relinquish office, it began to feel like some had the misconception that it was their birthright to rule. This edition attempts to examine this wrong conception.

Fr. Ukutegbe Benedict from the diocese of Warri (1996 - 1997) handed over to Fr. Edagwu Justine also from the diocese of Warri (1997 - 1998) this edition has as its caption - AFRICAN TRADITIONAL RELIGION. A PHILOSOPHICAL ANALYSIS. Fr. Mark Akubo of Diocese took over the mantle to produce (1998 - 1999) edition. It was a time when it seemed pertinent to look at the growing cases of cultism in the society especially in our Tertiary institutions. The focus thus was: THE PLAGUES OF CULTISM IN SCHOOLS: SOLUTION FROM THE CHURCH.

Just when the country welcome Democratic government, it became the turn of Fr. Victor Akpoke from the Archdiocese of Lagos to produce the (1999-2000) edition with the focus NIGERIA IN THE WAKE OF

Lagos Archdiocese, (1987 - 1988) Fr. Samuel Akagwu from the diocese of Idah took over the (1988 - 1989) edition. Fr. Felix Obialo, from the Archdiocese of Ibadan recurred the baton for the (1989 - 1990) edition, followed by Fr. Peter Akodu from the diocese of Ekiti (1990 - 1991). This was a time when immorality was on the increase and Nigeria were experiencing more cases of "419" (Swindlers) hence they focused on: ACUTE MORAL DECADENCE IN

Fr. Valentine Kolodoye (1993 - 1994). NIGERIANS: UNJUST FROM BIRTH? This edition focused on the injustice that continues to ruin the country with special reference to the famous June 12 elections between M.K.O. Abiola new Bashir Tofa which was annulled by Babangida. An election people where beginning to call the best election ever. Fr. Donald Emayomi (1994 - 1995)



BETHLEHEM GIRLS COLEGE, FESTAC TOWN, LAGOS



Located at Festac Town Extension, Abule-Ado, Off Badagry Express Way Lagos. Tel: 08087976355
E-mail: bethlehemgirlscollgefestac@gmail.com, bethlehemgirls_collegefestac@yahoo.com

REJOICE
with the Rector, Formation Team, Student and the members of The Sage editorial crew (2016/2017 Session) for the Successful publication of the

30th
edition of
THE SAGE
MAGAZINE.





GBORU ANDREW

THE CLAMOUR FOR A VISIONARY PHILOSOPHY OF EDUCATION IN THE NIGERIAN FRAMEWORK

Profes s o r Babs Fafunwa one of Nigeria's leading educationist, former minister of education and also the first Nigerian to bag a doctorate degree in Education, asserts that as the use of compass is imperative for a ship, so an effective philosophy of education for African nations in their system of education.

The bilateral romance between Nigeria and the imperialist, yielded sustainable growth and development setting a framework in all sectors of the country's socio-political life. Among the developmental occurrences is education.

Ordinarily one may think defining education is an easy task, the moment you get the floor to express this easy task of yours, you find out there is actually nothing concrete you have to say.

Education is derived from two Latin words; 'educare', which means to nourish, to bring up or raise, and 'educere' which means 'to draw out'. In consonance with this, the Webster's New Twentieth Century Dictionary defines education as the process of training and developing knowledge, skill, mind, character etc. especially by formal schooling, training, and teaching. It also defines it as a systematic study of problems methods and theories of teaching breeding, cultivating, nurturing, and learning.

Plato in his republic stated clearly the relationship between education and philosophy. According to him, "education means the training which is given by sustainable habits to be the first instinct of virtue in children, when pleasure and pain are rightly implanted in non-rational souls". The particular training in respect of pleasure and pain, which leads you to hate and love what you ought to love and hate.

Thomas Aquinas based his philosophy of education on two main components, namely; man and society. For him, in so far as education is the formation of a whole man, man in turn will form the

society. More partial to Aristotle than Plato, he emphasized sense experience as the first source of knowledge in his famous dictum 'nothing is ever in the mind that is not first in the senses'.

John Locke a British empiricist holds that education has the task to produce men who will advance the happiness of the community. We see from this point that education focuses on man and the society. The betterment of man, for enhancement of the community. Men must be of good character he adds. From this point of view, education ought to foster or enhance good life.

For Immanuel Kant, the function of education is social and political. For him, the focus of education should be advancing the realization of the peaceful international state as the embodiment of human perfection.

Bearing in mind that education is the bedrock of sustainable development, it thus affects all sectors of human livelihood. There are indeed a number of factors affecting sustainable growth and development in the social strata or sphere by which civilization can be attained. With the sum of the following, there necessarily has to be a way of sanitizing the whole strata. From this backdrop, only a visionary educational system can help us achieve this aim. This can be possible only through a pragmatic philosophy of education; this however, shall be sheltered on the frame that education is not only the acquisition of degrees or certification but the holistic formation of a person.

John Dewey's pragmatic theory of education comes in as a suitable visionary philosophy of education for the Nigerian predicament. The pragmatists' idea rose out of dissatisfaction with all other options in philosophy available in their day: rationalism, empiricism, Kantianism, and Hegelianism. They opposed the rationalist's notion that truths are eternal.

The pragmatic movement originating from Charles Pierce and William James is a moment that stresses practices, instrumentalism and

experimentation. Pragmatism for Dewey is a way of practical theory. He applied his idea of pragmatism in education. He stressed the need for experiments for any educational theory. In this practicality, he believed that; "education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously, almost at birth and is continually shaping the individuals power, saturating his consciousness, forming his habits, forming his ideas, and arousing his feeling and controlling his emotions. Through this, education, the individual gradually comes to share in intellectual resources which humanity has succeeded in getting together".

Here he proposes a child centered education to assist the child in the advancement of self-awareness for the betterment of the society. For him, education endeavors to shape experience of the young for the production of new habits.

The Nigerian predicament presents a nation where its educational sector suffers various ills ranging from deliberate abandonment and total blackout in policy making, implementation and actualization. This implies a stunted growth in the society at large affirming my introductory quote of Fafunwa Babs.

However, since the justification of a viable society is best sought in the quality of human action promoted by institutions that acknowledge each person, the formation of a person would affect the society. The training for suitable habits as in Plato and Dewey would make for the ideal society Nigeria dreams for.

John Dewey's pragmatic philosophy comes in handy as a possible solution to the challenges facing Nigeria. Thus, I proffer the development of the human person from childhood as a solution for a better society. Imperatively, economic, political and inter-relational advancements all depends on a good educational system. Therefore the formation of the person is the formation of the society by implication

The Sage @ 30



With IKHIANOSIME NOEL

THE HISTORY OF A DIAMOND STILL SHINING

Thirty years ago, a group of bright minds came together worried about the affairs of the Nigerian Nation dug deep the well of their philosophical wisdom, brought together a pen and a paper and began what is today known as "The First Sage Magazine". Thirty years after, we cannot but recall the great achievements of the magazine since its birth in 1987 till date.

THE SAGE

Like a light that shines in darkness, the sage is born to shine its light of wisdom into the darkness of ignorance and error. Its founding fathers about thirty years ago must have come to the awareness of this need. Of course, my physical absence from the cosmos as at 1986 when sage was born leaves me only with the option of deduction from the meaning of the word "sage", which according to the oxford advanced learners dictionary means "a very wise person". That our founding fathers must have projected this idea, to state in clear terms, the vision that motivates the establishment of the magazine.

The 20th edition of the magazine referred to the sage magazine as an "intellectual missionary with the mandate of procuring absolute emancipation for the people of Nigeria and beyond who are sound by the views of rather respective works,

whereby ignorance thrives where illiteracy flourishes, and where government behave as they deem fit. It becomes imperative for some sagacious individuals to act as lights for others". Similarly, this edition speaks of the saga magazine as an instrument for importing knowledge to knowledge sectors, consolation to the down trodden, inspiration to the down cast, enlightenment to those in the darkness of wisdom; bringing positive change to one society.

Now thirty years old, it becomes apt to recall the historical trajectory rolling at the various editors and issues that our previous publications

have handled in three decades. The maiden edition of the sage had as its editor Mr. Tony Bassey Ekadmang in 1986, looking into issues surveying the Nigerian Nation. It handed over its baton to Fr. Mike Umoh from



to pay attention to the effects of the work of arts prompted this edition. After this came the 28th edition with Noel Ikhianosime, from the diocese of Abeokuta (2014-2015) THE UNEMPLOYED UNDEREMPLOYED AND UNEMPLOYABLE: DEVELOPING A CULTURE OF INNOVATION IN NIGERIA. Just when Ph.D. holders in the country began to apply for the job of a driver, did this edition called to question our sense of creativity. Then came the 29th edition with Gabriel Omeke, from the diocese of Ondo (2015-2016) edition NIGERIA IN THE WIND OF CHANGE: PROSPECTS AND CHALLENGES. When the slogan “change” seems to be replacing our national anthem, the sage was busy looking at the possibility of its true actualization.

And now the 30th anniversary edition which we celebrate this year with Paul-Mark Ruona Eroma from

Warri diocese, examines “NIGERIA AT CROSSROADS: SOCIAL ECONOMIC TURBULENCE AND THE FATE OF A CHOICE-LESS POPULACE” in the face of socio-economic hardship, Sage examines the fate of the citizenry to whom the government owes the obligation to give a good standard of living.

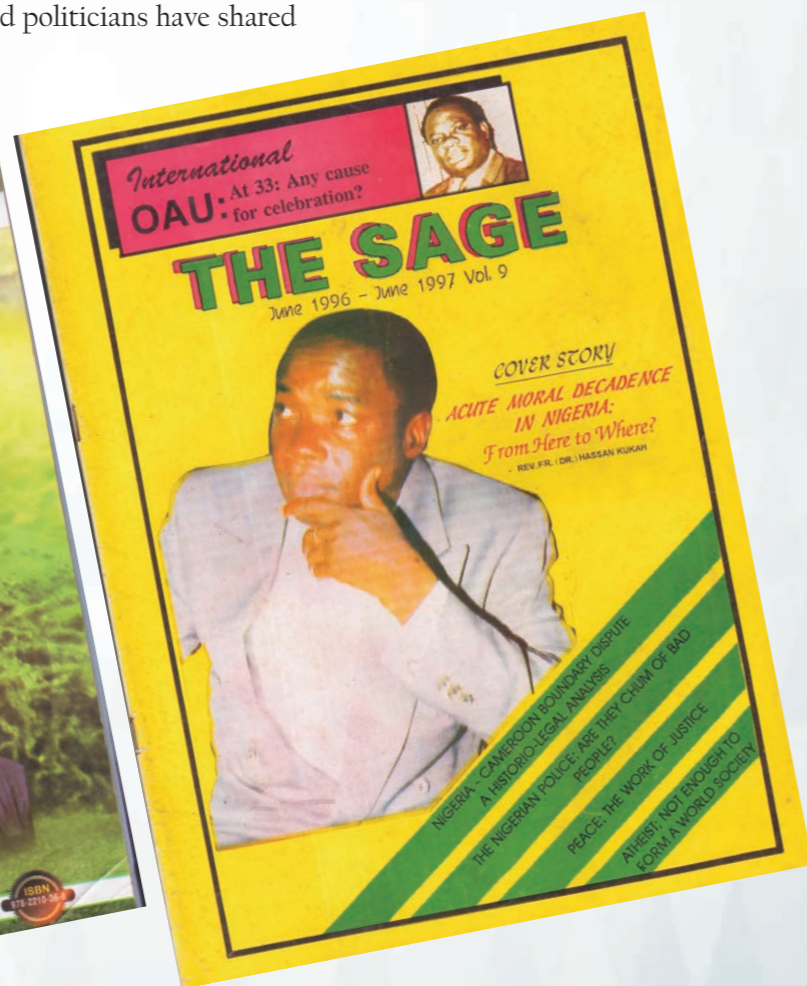
CONCLUSION

The Sage magazine from its inception in 1986 has had its aim, the enlightenment of its readers on all matters of knowledge but with preference given to that which affects us directly such as politics, morality, ethics e.t.c. The Sage magazine in actualizing this have engaged the thoughts and wisdom of many great men and women of this country. Among them are the various leaders of the Church in this country, traditional rulers, various erudite scholars and politicians have shared

their views on issues brought up by the magazine. With each edition, was another attempt to attend to problems facing our potentially great nation, from immorality, to corruption and so on, enlightening the masses and giving them hope and reasons to continue to strive towards national growth and development irrespective of the daily hardships they experience.

Primary Source

Fr. Innocent Amanyi. The Sage at 25: The Historical Landmark of an Ivory Tower still lingering written in the Sage 25th edition. Edited by Fr. John Eyike Pp. 32-34



THE 21ST CENTURY: NATION BUILDING AND DEVELOPMENT IN AN EMERGENCY DEMOCRACY. Fr. Victor Ogbzor from the diocese of Enugu became editor for the (2000-2001) edition with the caption HEALTH SEX AND BEAUTY. You would be surprised the

the Archdiocese of Abuja (2006-2007) RULE OF LAW: PATH TO JUSTICE AND PEACE IN NIGERIA, this focus seems timely till today. Fr. Kelvin Anetor from the diocese of Uromi (2007-2008) SCIENCE AND MAN IN THE

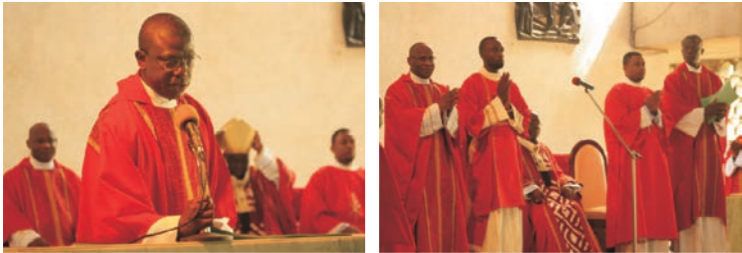
education for all especially the future of tomorrow? That was the major question of this edition. Biose Joseph and Ibiyemi Victor from the diocese of Issele-uku and Ondo respectively (2010-2011) CITIZENSHIP AND NATIONAL INTEGRATION: NIGERIA YESTERDAY, TODAY AND TOMORROW. Fr. John Eyike of the Archdiocese of Benin (2011-2012) CAM



length people would go for beauty. This edition subtly criticized this problem in our country. Fr. Sosu-mobee Philip from the Archdiocese of Lagos (2001-2002) EDUCATION IN NIGERIA, ANY HOPE? With the present state of education in the country, it seems we are still asking this question. Fr. Odah Mark from the diocese of Idah (2003-2004) CORRUPTION AND MISMANAGEMENT: THE BANE OF THE NIGERIAN SOCIETY. Olabisi Julius from the diocese of Osogbo, (2004-2005): THE MASS MEDIA AND SOCIAL MORAL PERVERSION: THE NIGERIAN EXPERIENCE. Fr. Bolokor Joseph from the diocese of Warri, (2005-2006) DEMOCRATIC IDEALS AND THE CHALLENGES OF LEADERSHIP IN AFRICA, at this point, the sage magazine had to access the quality of our so called democracy. Fr. Achiaga Robert from

WORLD: THE QUESTION OF AN LIFE AND SEXUALITY. To avoid us going back to the Stone Age, the need was required and still is today to assess our sexuality which was going out of hand. Fr. Israel Dibia, from the diocese of Issele-Uku, (2008-2009) GOD'S BIG QUESTION: RECONSTRUCTING THE MISCONSTRUED MORALITY IN THE “GOD IS DEAD” BEHAVIOR OF THE MODERN MAN. The attitude of our time began to truly express the feeling that God had truly died in the words of the philosopher Frederick Nietzsche with the behavior of our time, and so the need to ask when he died and how he died was pertinent. Fr. Benedict Ashade, from the diocese of Abeokuta (2009-2010) EDUCATION AND NATIONAL DEVELOPMENT: THE NIGERIAN CHILD. Is there still hope of

PUS JOURNALISM AND THE GLOBAL REVOLUTION IN COMMUNICATION TECHNOLOGY: THE SAGE AT 25. As a way of celebrating her twenty-fifth edition, the Sage celebrates the art of writing, this edition focused on the quality of Journalism in our country; appreciating and encouraging young writers. Rev. Christopher Nwanyanwu of the diocese of Aba (2012-2013) 26th edition, SOCIAL INSECURITY AND THE QUESTION OF NATIONAL INTEGRATION AND DEVELOPMENT. Just when terrorism seems to be tearing the nation apart, this edition became a prompt reflection of the sages. Raymond Emedo from the Archdiocese of Lagos (2013-2014) 27th edition, CORRUPTION OF ARTS AND ITS EFFECTS ON HUMAN DEVELOPMENT: THE NIGERIAN SITUATION. The need



Milestone



ARCHBISHOP ABEGUNRIN INAUGURATES THE 2016/2017 ACADEMIC/FORMATION SESSION

The Inaugural mass held on the 6th of October 2016 marked the official beginning of the 2016/2017 Academic/Formative session. It was presided by His Grace, Most Revd. Dr. Gabriel Abegunrin the Arch Bishop of the Metropolitan See of Ibadan. The second phase of the ceremony was the Inaugural Lecture that was delivered by the Associate Dean of Student Rev. Fr. Dr. Joseph Iyahah and was moderated by Very Rev. Fr James Ngahy SMA. on the topic: COLLABORATIVE MINISTRY IN THE MISSION OF THE CHURCH: EXPLORING EFFECTIVE COOPERATION BETWEEN DIOCESAN CLERGY AND RELIGIOUS.

NEW FORMATORS IN OUR SEMINARY
The seminary is again blessed with two new formators from Ibadan Province. They are Rev. Fr Kenneth Adesina from Osogbo Diocese and Rev. Fr Victor Olaseeni from Ekiti Diocese. May the Lord of the harvest continue to bless our seminary.

CELEBRATION OF BIRTHDAY

The entire seminary community in communion with families friends and well wishers gathered on the 30th of November 2016 to mark the silver jubilee of Rev. Fr. Patrick Oladele. Father is a formator and spiritual director in the seminary. The day was indeed worthwhile as the celebration was started with the Holy Mass after which all proceeded to the seminary auditorium for reception.

Cum Events



MISSION SUNDAY OUTREACH

The church being at the forefront of propagating the kingdom of God, continues this task as the seminary hosted her annual mission Sunday outreach held on the 23rd October 2016. The event was graced with youths of Ibadan Archdiocese, Priests and Seminarians of Religious houses of formation and of course the host community. It was an encounter that was spirit filled and edifying.

IBUDE MEMORIAL CUP

The annual Ibude Memorial match was played on the 19th of November 2016 between the theologians and the philosophers. All the seminary community gathered round field (A) for this annual event. The match ended 2-1 in favour of the Philosophers.

PROPRIETORS VISIT
On the 25th of October 2016, the seminary community hosted the proprietors (Arch-bishops and, Bishops), Rectors and Formators of our Sister Seminaries; All Saints Uhiele and St. Albert Abeokuta, as well as Formators from the Spiritual year formation houses) in the Seminary. The two days encounter was filled with activities.

NATIONAL UNIVERSITY COMMISSION (N.U.C) VISIT

The seminary hosted the N.U.C officials on the 14th of November 2016 with regards to the renewal of her affiliation to the Premier University of Ibadan. To the glory of God, and the attestation of the efforts of the formators, and the entire community, the visitation was successful and thus the accreditation was renewed.



NIMSAPS INAUGURAL LECTURE

As an environment where academic excellence thrives, the seminary had her first departmental inaugural lecture on the 11th November 2016 with an edifying topic: Descartes and the problem of knowledge. The guest lecturer was Rev. Fr. Dr. Damian Illodigwe who is a resident formator and Rev. Fr. Dr. Kenneth Adesina as the moderator.

MATRICULATION

On the 7th of December 2016, the Seminary had her 31st matriculation ceremony. All the new candidates were officially admitted into the Seminary with the matriculation ceremony into B.A philosophy degree programme of the Prestigious University of Ibadan. The ceremony was graced with Academic Staff of University of Ibadan as well as that of the Seminary.

NINE LESSONS AND CAROLS

The annual celebration of Nine (9) lesson and Carols of the Seminary was marked on the seminary vicinity on the 8th of December 2016. Being an avenue of proclaiming the mysteries of the incarnation, other singing groups from Ibadan also graced the celebration. It was indeed an awesome and reflective moments that we all yearn to experience in the coming years.

HYGIENE AND PREVENTION THERAPY: A POINTER TO INCREASED LIFE SPAN



Ekeneme Vincent

PRE-AMBLE

The living standard of the people in today's society is indubitably toned down by the parade of the poor and aching hygiene system. To this extent, the voice of proper cleanliness is swallowed by the disregarding attitude towards fostering an ideal livelihood devoid of poor hygiene. Our society today suffers from the effect of poor hygiene and sanitation system and would still suffer it in the proximate future if proper and veritable measures are not taken to curb it. Prior to the above, the tenability of seeking an increased life span, or good standard of living cannot be ascertain outside the tribunal of procuring proper personal and environmental hygiene amidst others. To this veritable extent, this write up shall focus its attention in exposing the necessity for good hygiene and prevention therapy, the cause and effect of bad hygiene system, how we can live a better life and recommendations will subsequently be provided.

CONCEPTUALIZING THE NOTION OF HYGIENE AND PREVENTION THERAPY

The word Hygiene is derived from the name of the Greek goddess of health, "Hygiāi" which simply means "health." Hygiene is a set of practices performed for the preservation of health and prevention from diseases as stated in the Longman English Dictionary. According to the World Health Organization (WHO), "Hygiene refers to conditions and practices that help to maintain health and prevent the spread of diseases." Whereas in popular culture and parlance, it can often mean mere 'cleanliness. Hygiene in its fullest and original meaning goes much beyond that to include all circumstances and practices, lifestyle issues, premises and commodities that engender a safe and healthy environment.

Prevention therapy on the other hand simply means those measures one takes in order to procure a solution to the prevailing issues regarding how to enhance proper hygiene. This, in other words, means the various steps an individual takes to prevent his or herself from being infected from the outrage of poor sanitation or hygiene system for the aim of fostering a good and healthy standard of living. In furthering the aforementioned, the exposure of the nature of hygiene will be half hazard if it fails to identify the forms of hygiene as it pertains to our society. Hence, it is fitting to state out some forms of hygiene. Some forms of hygiene are, body hygiene, environmental hygiene, medical hygiene, food hygiene, occupational hygiene and others.

WHAT IS PERSONAL HYGIENE?

Personal hygiene may be described as the principle of maintaining cleanliness and grooming of the external body. Maintaining a high level of personal hygiene will help to increase self-esteem and confidence,



while minimizing the chances of developing several infections. Personal hygiene encompasses all of the daily routines that help keep your body clean. These include, regular healthy habits of brushing your teeth, washing your hair, washing your hands, cleaning your body with soap and water, wearing deodorant when possible and keeping your clothing clean. Also, Preventing infection, which falls under prevention therapy is a tenable aspect of personal hygiene.

When people do not learn these habits, or they are overlooked, certain consequences may develop ranging from social problems to potentially serious diseases. Failure to keep up a standard of hygiene can have many implications. Not only is there an increased risk of getting an infection or illness, but there are many social and psychological aspects that can be affected. Poor Personal Hygiene, in relation to preventing the spread of disease is paramount in preventing epidemic or even pandemic outbreaks. Food hygiene on one hand is very closely associated with personal hygiene. Poor personal cleansing or preparation of food can have a very significant effect on the start and spread of many illnesses through contact with nutritional consumables.

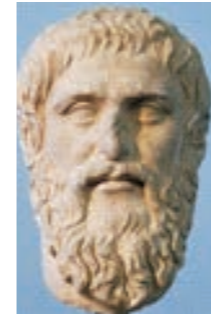
WHAT IS ENVIRONMENTAL HYGIENE?

In the case of environmental hygiene, the concept is associated with preservation of sanitary conditions of the environment to avoid harm to the health of persons. Environmental health means to be attentive to dangerous chemical, physical and biological factors external to the person. These are factors which may have significant impact on human health. The purpose of environmental hygiene is to prevent diseases by creating safe spaces. Environmental hygiene is to take care of both health of current generations and those to come. It is the responsibility of individuals as well as health care providers to live up to their responsibilities to control the general environment as well as the patient's immediate surroundings. Environmental hygiene therefore includes in general, activities of disinfection (to control the bacteria and organisms which are harmful to health), fumigation, disinfestations and rodent control.

Meet Some Philosophers

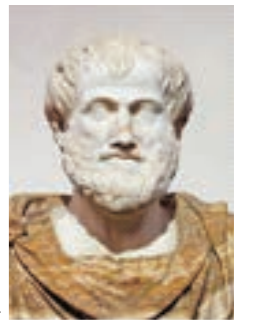


Mbah Paul



PLATO D.O.B: 428 or 427 BC.
 ORIGIN: Athens in Greece
 WORKS: The Republic, symposium, Phaedo, apology, allegory of the cave
 CONTRIBUTION: In metaphysics, epistemology, political philosophy, ethics, cosmology...
 FAVORITE QUOTE: Only those with philosophical wisdom should rule the state
 MENTOR: Socrates
 DEATH: 348 or 347 BC.

ARISTOTLE D.O.B: 348 BC.
 ORIGIN: Greece
 WORKS: Posterior analytics, De interpretatione, prior analytics, on the soul
 CONTRIBUTION: In ethics, politics, metaphysics, cosmology, logic...
 FAVORITE QUOTE: We are what we repeatedly do. Excellence then, is not an act, but a habit
 MENTOR: Plato
 DEATH: 322 BC.



AUGUSTINE D.O.B: 354A
 ORIGIN: Thagaste in Algeria
 WORKS: Confessions, city of God, on the Trinity, the Enchiridion, soliloquies of Augustine, manual
 CONTRIBUTION: ethics, epistemology, jurisprudence, cosmology, space and time, freewill and determinism
 FAVORITE QUOTE: You have made us for yourself, O Lord and our hearts are restless until they rest in you
 MENTOR: Aristotle, Plotinus
 DEATH: 430AD.

AVERROES D.O.B: 1126AD
 ORIGIN: Cordova in Spain
 WORKS: Commentaries on Aristotle, medicine, philosophy and religion, metaphysics...
 CONTRIBUTION: In law, philosophy and physics
 FAVORITE QUOTE: Ignorance leads to fear, fear leads to hate, and hate leads to violence. This is the question.
 MENTOR: Aristotle, Al-farabi, Alexander of Aphrodisas...
 DEATH: 1198AD.



RENE DESCARTES D.O.B: 31st of March 159
 ORIGIN: La ye France
 WORKS: Discourse on method, meditations on first philosophy, la geometrie, principles of philosophy...
 CONTRIBUTION: In metaphysics, mathematics, physics, geometry...
 FAVORITE QUOTE: "cogito ergo sum" "I think therefore I am"
 MENTOR: Archimedes, Plato, Aristotle, Augustine...
 DEATH: 11th February, 1650



IMMANUEL KANT D.O.B: 22 April, 1724
 ORIGIN: Königsberg, East Prussia
 WORKS: Critique of pure reason, critique of practical reason, metaphysics of morals, critique of judgment...
 CONTRIBUTION: In metaphysics, ethics...
 FAVORITE QUOTE: Appearance is not reality (Noumena and Phenomena entities)
 MENTOR: Plato, Aristotle, Hume
 DEATH: 12 February, 1804

ALFRED JULES AYER D.O.B: 29 October, 1910

ORIGIN: British
 WORKS: In Language, truth, logic, the problem of knowledge, central questions in philosophy...
 CONTRIBUTION: Logical Positivism, Logic and Philosophy of mind
 FAVORITE QUOTE: No morality can be found on authority, even if it were divine
 MENTOR: Hume, Vienna circle, Popper
 DEATH: 27 June, 1989



ALFRED NORTH WHITEHEAD D.O.B: 1st February, 1861
 ORIGIN: Kent in England
 WORKS: Principia mathematica, process and reality, science and the modern world, concept of nature...
 CONTRIBUTION: In mathematics, metaphysics, and education.
 FAVORITE QUOTE: Almost all new ideas have a certain aspect of foolishness when they are first produced
 MENTOR: Aristotle, William James, Immanuel Kant
 DEATH: 30 December, 1947

P O E M
THE DAWN OF CHANGE

A bundance must cry;
 Scarcity must weep,
 Riches are rotting
 Nothingness is everywhere

The Big gun has it all
 Bees are dying of hone,
 Cows have no milk
 Lion now crows;
 While cock roars.

The idea of rain is now fire,
 Blood flows in the pot of beasts
 Man against man
 An Ideal state of nature;
 What a tragic moment?

Why now and not later?
 The moment is fulfilling
 The peak of enjoyment is here
 Why looking for an oasis?

No, the present is a means to an end.
 Mirage is a shadow,
 Come and see a brighter future
 If and only if. You are determind.



Akinyemi Raphael



ASIYANBI FRANCIS

ARE YOU A ROSE BEGGAR?

Life, they say is not a bed of roses
 But I see roses all around.
 Both in the seas, oceans, and rivers
 On the dry land and on the rooftop,
 I see roses everywhere,
 So attractive, breath taking and
 appetite quenching.

Roses are red and pure,
 Unique and decent with innocent
 looks.
 Without stain, blemish and guilt
 With a scent that is adoring and
 appealing,
 It keeps on its shiny and glamour
 colour,
 Both day and night.

I have seen roses everywhere,
 Even the kids next block,
 Who have not eaten in days
 Are longing for a bed of roses,
 To satisfy their appetite.
 Who will pluck a bed of roses,
 For these hungered and haggard
 kids?

The beggars on the street,
 Pleading for a scent of roses,
 From passers but are ignored,
 With pleads of pity shedding down,
 The eyelids of the beggars,
 "Please, give me a bed of roses."
 The workers lampooning the state
 governments,
 For a bed of roses after sweating,
 In the feet and faces,
 Beaten by hot canes of rains,
 Slapped repeatedly under the
 scorching sun,
 Just to get a bed of roses for the
 services,
 Rendered to their communities.

The soldiers in khaki want to feel,
 The scent of the oily bed of roses
 dripping down from,
 The pockets and bags of the masses...
 A bed of roses they did not toil for,
 Poor masses, delayed and battered by
 the soldiers in the hot sun.

The bus drivers and conductors
 scream,
 With mouth odour oozing out to the
 passers-by and passengers:
 "Give me your bed of roses,
 I want to feel the fragrance,
 It is appealing and alluring."

The market women in their
 multicolour display of goods,
 Are begging the passers, to come and
 see
 Their colourful bed of roses in its
 array of colours,
 The passers are drawn to the market
 womens' stores
 By the deodorant of the goods and
 Negotiations of the bed of roses fell
 on deaf ears...

Students and teachers at headlocks;
 The lecturers scoring the students
 E+,
 For an A+ course the students
 deserved,
 After cultivating and planting roses
 in the soil,
 Ready to be plucked for harvest,
 But are disappointed.

The patients clinging to the nurses'
 hem,
 Pleading for a bed of roses in the
 operating room,
 The doctors inhaling, the fragrance of
 the oily roses;

The patients shouting aggressively at
 the top of his voice,
 "let me also inhale the fragrance of the
 roses,
 Please help me to live, give me your
 bed of roses."

In the prison, the warden and the
 prisoner,
 Fight over the bed of roses
 Who will hold it firmly?
 The prisoner wants a bed of roses
 daily,
 The warden wants it as well;
 To satisfy his pot belly with cigarette,
 But it is just one that is available,
 Nobody wants to share it.

In church, a sophisticated message:
 Is preached on the bed of roses,
 The pastor sweating profusely,
 The congregation eagerly listening,
 With rapt attention and attitude,
 The congregation dropping their
 Bed of roses, at the feet of the pastor,
 With eagerness as the pastor presses
 on...
 Who will water the soil for
 germination?

A bed of roses, which will go round
 for the nation:
 Who is hungry, haggard, battered
 and at the edge
 Of collapsing by gasping her last
 breath?
 Come, call on one and one on all
 Let us water the garden of roses,
 To ooze out the scent of change and
 transformation,
 And pluck a bed of roses, which will
 Satisfy each individual's appetite in
 the nation.

sovereign state of Biafra, South West Republic or Oduduwa State. However, I personally do not think that the solutions to our predicaments lie solely on the disintegration of the constituting units of the Nigerian state. Rather, added to the restructuring of the nation which has been suggested from many quarters, I think that we should all at this time begin to appreciate ourselves and tap into the prospects which our diversity offers and not its shortcomings.

But then, a bigger problem is the fact that currently not many Nigerians seem to believe in the government of the day. The reasons are quite obvious especially, when there is a perceived plot of marginalization, abandonment, selective justice, the enthronement of an invisible and unproductive cabal in the government and a system of cash and carry justice.

Worse still, the very ones who promised us "Change" have either turned deaf ears to our cries and plights or it is the case that they have been compromised in one way or the other and have been rendered helpless in the face of so much that needs to be corrected and repaired. Honestly, with the current state of our economy the hearts of average Nigerians are bleeding heavily with no physician to tend to their wounds. Virtually, Nigerians have become slaves to their own brothers and the end seems far away.

In the midst of all these, the need arises for us to question ourselves, what is the way forward fellow Nigerians?

THE WAY FORWARD

Certainly, those who fought for our independence and freedom had dreams and visions for our dear country Nigeria. There is no gainsaying that such dreams and visions would be anything short of a Nigeria where the rich and poor can walk freely on the streets; where justice and the rule of law are upheld; where equal opportunities are given to all; where an equal playing ground is created for all; where the good of the state comes first, and where security of lives and properties will be a priority without discrimination of any sort. However, a look at various happenings

in our nation today readily reveals the direct opposites of the lofty dreams enumerated above. Hence, it is important for us to seek a redress, examine ourselves and retrace our steps lest we perish with no one left to tell our stories. We must tell ourselves the truth; the "Nigeria of our dream" becomes achievable only when we are ready to pay the price. Paying the price for an efficient Nigerian society is not the exclusive reserve of the political elites. As a matter of fact, every Nigerian citizen has an important role to play in order



to move Nigeria forward. And this begins by having the disposition to do the right thing and shunning mediocrity. It is a call to responsibility, accountability and ingenuity in every area of our lives as a people bound in freedom, love, peace and unity.

CONCLUSION

It is not by chance that we are who we are today. Nigeria is our very own and if we desire to move her forward, we must all become passionate for and about her.

At the moment, we need passionate leaders who would work to enhance the wellbeing of every citizen by initiating and executing policies that would only sustain and promote lives. On the other hand, there is the need for passionate followers who would cease being unnecessarily docile and seek to engage the government of the day not only during the polls but at every moment of the day. This is because we have an obligation to make Nigeria great by realizing fully the dreams of our heroes past. So, arise O compatriots, lets us answer the call of our dear nation by

PERSONAL HYGIENE AS THE 'PRIMUS' PREVENTION THERAPY.

The popular cliché that "prevention is better than cure" opens the ground for the necessity of prevention therapy as a core tool for attaining a healthy wellbeing. In as much as the prevention therapy makes the possibility of abstaining from some bad hygiene plausible, then it logically follows that the first way of fostering this is through personal hygiene. Correspondingly, if effective personal hygiene can be fostered by individuals in the community, then the society at large will not suffer the menace of poor sanitation.



2013. Open defecation rates, which are estimated at 28.5 percent can pose grave public health risks. Every year, an estimated 124,000

Today, it is quite appalling to see people looking for cure to a 'self caused' disease or infection that would have been waved over by fostering a proper hygiene and sanitation. In our country today, we see a number of diseases and infections especially in the Northern part of the country. According to the research by IRIN (Intergrated Regional Information Networks), the Northern part of Nigeria over a decade ago has recorded the largest number of people (over 14,000) who died of the outbreak of various diseases resulting from poor sanitation and hygiene system. Taking a zoom look into this community, one would likely see that the effects of poor hygiene and sanitation system contribute solely to the problem of infections and diseases leading to untimely death of many souls in the country. To this extent however, it will be fitting to state out some effects of poor hygiene system in our society.

EFFECT OF FOSTERING BAD HYGIENE IN THE SOCIETY

The effects of bad hygiene and sanitation over the years have been overwhelming to a great extent. The

effect of poor hygiene is of two dimensions; the health effects and the social effects. These two effects complement each other. The health effects of poor hygiene include; diseases and infections such as influenza, ringworm, body-lice, body odor, bad breath, dental disease, body weakness and many others. While the social effects include, feeling ostracized by family, friends and community, low self esteem, poor development, polluting the environment and others. In our country Nigeria, About 70 million people, out of a population of about 171 million, lack access to safe drinking water and over 110 million lack access to improved sanitation in

overwhelming in Nigeria and can't be over-emphasized. The question now is that how can we be healthier?

HOW CAN WE LIVE A GOOD AND HEALTHY LIFE?

Firstly, in as much as a life devoid of proper hygiene and sanitation cannot be regarded as a healthy life, then the need to enhance it would serve as bedrock for a healthy and increased span of life. The first step to attaining healthy life is essentially subscribing ourselves to personal cleanliness. Against this backdrop, the extent of effective environmental hygiene and sanitation will be effective. A healthy life is a life devoid of infections, diseases, environmental pollution, poor personal cleanliness and many others. Then how can we arrive at this healthy life?

The popular cliché that 'health is wealth' sets the pace for the urgent need to foster healthy well-being in all ramifications. Hence, the question on how to live a better life can also be projected to mean how we can really improve on our daily hygiene. Meanwhile, both personal and environmental sanitation should be fostered by individual in the society primarily. The government sector also is not left out in this responsibility in any way. In fact, it is the responsibility of the government health sector to ensure a good and effective sanitation in the society, ranging from homes, schools, factories, communities, health centers in every section of the society et cetera. If this can be achieved in consonance with individual personal responsibility, then the possibility of securing a healthy life will be certain to a convincing extent.

CONCLUSION

As a way of conclusion, it will be apt to ascertain that life is sacred and everything possible should necessarily be done to enhance its effectiveness. Hence, a society that has lost the consciousness of proper hygiene and sanitation has simply sacrificed the healthy well-being of the inhabitant of that society for doom. A life striped of personal and environmental hygiene is a direct contradiction to living a good, effective and healthy life. It is therefore time we stood to collectively re-emphasize the imperative of bringing about an effective hygiene in our society and the world at large.

The Decline of Mother Tongue in our Modern Society

If you talk to a man in a language he understands, that goes to his head, but if you talk to him in his language, that goes to his heart -- Nelson Mandela.

At Pentecost, people who came from different nationalities, heard the Gospel in their own languages (Cf. Acts 2:1-12). Languages and cultures are part of God's plan. Indeed, Christianity can be lived out in any culture - what a blessing! Language is an indispensable means of communication. Kwame Nkrumah calls language the part of a people's material culture which defines their peculiarity. What is mother tongue, and what is language? Do they have any point of contact, and how should it be revived in our modern society?

Primarily, the immediate language children are born into, which is their parents' traditional language, is called mother tongue. Usually, children groomed in bilingual homes can have more than one mother tongue, and this is quite advantageous, especially when the couple are from different tribes. Again, the mother tongue is an indispensable instrument for the development of the intellectual, physical and moral aspects of children. Habits, conducts, values, virtues, customs and beliefs are all shaped through the mother tongue. A weakness in the mother tongue causes paralysis in thought and expression. Meanwhile, language and culture are interwoven; such that any attempt to separate them destroys the whole unit. In the same vein, taking the language of a people from them destroys their culture.

In addition, the mother tongue, native or first language(s) are unique. When acquired, they consciously or unconsciously become part of a child's personal, social and cultural identity. This identity distinguishes us and helps us to easily understand other people; their values, and traditions. It brings about openness and dignity. By and large, the identification we get from speaking our mother tongue gives us a sense of belonging; easily attracts favour and successful lively social patterns like co-operation, trust, unity and hospitality.

Unfortunately, the situation in some parts of Nigeria is such that there is a gradual decline and almost deliberate neglect and laissez-faire attitude towards mother tongues. The corollary



action is the enthronement of English language as the language of excellence. This is the modernist spirit which is masqueraded by the desire of the West to globalize the world. Thus masking mother tongues as old fashion, and uncivil. Indeed, such attitude is a cry to globalization, which undermines inherent diversities.

Another very shameful and agonizing situation is the habit of some parents in the training of their children. They have come to associate English language with superiority, thereby seeing our mother tongues as primitive and antiquated. This can be seen even in the way they 'phoneticize' the pronunciation and spelling of certain traditional names and words. The rueful aftermath, is that children grow up priding in ignorance, and some likely end up treating their mother tongue with scorn. However, it is very common to hear such children brand their mates who are not well grounded in the use of English language as local.

In addition, in Nigeria, the educational sector is not doing enough to help promote this valuable heritage. Some teachers in different schools perjoratively refer to mother tongues, as vernacular. Thus, imposing the use of English language on the students, and in some cases, these students are seriously penalized or punished for communicating in their mother tongues. In such situations, promotion of the use of mother tongue becomes a vain venture!

At this point, let us highlight the following suggestions as veritable panacea to this unwholesome practice. First, in schools there should be days in the curriculum devoted to native languages. On these days, students should be encouraged to read good literature, discuss their works and summarize what they have read using native languages. Interestingly, some of the long vacation holiday could be spent in "native lands." There, children

will be fully devoted to learning mother tongue, reading and having cultural experiences.

At home, parents should provide good historical books, Spiritual books (Bible, Catechism), music, calendar, and dictionary which are in the native languages. Moreover, there ought to be different radio channels, movie productions that use native languages in their

broadcasting. Logistically, this will help enthrone our language, bring unity and create room for inculturation. For it is a sign of justice that parents, and society should pass their heritage to their children.

Church leaders must see that all members of their congregations receive spiritual food in the language they understand. They can do this by incorporating some days of worship; scriptural reading, songs, translators using the traditional tongue. Through this, we can easily understand the greatness and goodness of God to all his creatures.

In conclusion, Nigeria is a country with over five hundred (500) native languages. Thus, the hegemony of English language in Nigeria is suitably inevitable as it serves as the lingua franca; the common language of communication across the various cultures in the nation. Nevertheless, that is not, and can never be a justification to overlook or worst still, pocket our native language(s).



Paschal Chisom Obi
Schoenstatt Fathers, Ijokodo, Ibadan,



Nigeria:

TO BE OR NOT TO BE!

Kawekwune Felix Isioma

AT THE BEGINNING

To be frank, I am almost tempted not to put pen to paper for fear that those whom I really think need to hear me, may never get to read this. But then I have recently come to realize that much of the problems we face today are consequences of our inactions and lukewarm attitudes towards the Nigerian project. Hence, I think it is pertinent for me to pause for a while and critically evaluate our journey so far as a people after some 56 years of independence; Nigeria, to be or not to be? That is the question!

NIGERIA AT 56: WHERE WE ARE TODAY

After 56 years of being reckoned as an independent state, it should ordinarily be expected that a firm foundation for a stable and an efficient state should have been laid. However, it is sad to note that as a result of the conspiracy of the political elites, the 'Nigeria of our dream' seems to have eluded us. As it stands, we are at the cross-roads and the future prospects of our nation offers us little or nothing to be excited about. Our country is currently engulfed with so many anomalies which seem to mean nothing to those at the helm of affairs.

As it stands, in Nigeria today, the lives and properties of citizens seem to have been paid for and bought over in full by those who can afford them. And while a few privileged class of citizens continue to amass wealth, a larger proportion of Nigerians are exploited and dehumanized on a daily basis as a

result of an unjust structure carefully crafted by our political elites to serve their selfish purposes.

Obviously, the core values of our society seem to have been traded for a plate of porridge and its taste has gone sour down our throats. Corruption and mismanagement of public funds have eaten deep into the fabrics of the Nigerian society and funny enough we hear people these days say jokingly, "bring back our corruption". More often than not, successful persons are categorized no longer on how much they have contributed to the positive growth of the society but rather on the basis of how far they have been able to "intelligently" divert public goods for their private use and that of their cronies. Thus, dishonest men and women are celebrated and applauded while honesty is reserved only for those who do not wish to make an impact in the society.

WHY NIGERIA IS NOT WORKING!

Majority of the problems we have today in Nigeria are all traceable to the lack of trust and suspicions which characterize our relationships with one another. Issues such as, rotational presidency, fiscal federalism, appointments, admissions and recruitments based on quota system and State of Origin, have always given us reasons to distrust, blackmail and suspect one another. This is why our growth has been fixated. If we want to grow and develop as we should, we must unite and tag all these issues as

common enemies and fight them with all our strength.

Also, it is on record that, 'Ethnic hate' played a pivotal role in the January 1966 and July 1966 coups which eventually set the stage for the civil war of 1967 to 1970. The genesis of the Igbo-Hausa/Fulani acrimony is traceable to that dark moment of our history when the Igbos were slaughtered in the North, while their Hausa/Fulani counterparts were slaughtered in the East and Nigeria found itself in the grip of a "To Thy Tents, O Israel" chorus. As a result of all these sentimental and ethnic centered politicking which has characterized the Nigerian nation, the perpetual pitching of one ethnic group against the other in Nigeria has become a second nature.

In the midst of these, there is hardly a week that passes that does not greet the Nigerian citizens with unbearable stories that depict our lack of seriousness as a people. The slaying of innocent citizens by aggressive herdsmen whose identity have remained undisclosed, has become a common trend. Every now and then we are confronted with such issues as, people agitating for a sovereign state out of Nigeria. There are equally others who blow up pipe lines as a response to a perceived injustice being done to them by the government of the day.

Of course, no people would fold their hands and watch their rights trampled upon and refuse to act especially when situations seem not to give room for possible changes. As such, I could ordinarily begin to understand and



With Gboru Andrew Oyinkepreye Azubuike Babatunde Haruna
Melchizedek A.K.A Andrusen Rekpete

Igbo Kwenu

An Igbo man had an accident with his new BMW X6, then he called a police officer and said "This man just come smashed off the door of my BMW X6! My N6million car is now condemned!" the officer shakes his head in amazement and said... "You Igbo are so materialistic, you didn't even realize that your hand has been cut off". The Igbo man looks at his amputated hand and screams: chai...Chinekeme!!! Where is my Rolex???

Timi Can't Make It to School Ever Again

A kid (Timi) went missing. His family uploaded a message on WhatsApp with his photo. He was found!!! That's a big thanks to WhatsApp. Now, it is more than three months he is not able to go to school. Why? This is because whenever people see him, they take him back home as the message is still in circulation on WhatsApp.

Only if the Yorubas knew the meaning of "OLANIYI" in Igbo Language

My Sky Bank Amala!

You'll Be Talking about How Sweet Amala Is and Somebody Will Just Come Of Nowhere And Be Like.. "Eww... I Can't Eat That Rubbish" NwanneBikoBiaKa'mJukeneGi.. Do You Have Sense At All?

Please.....

My Fellow Nigerians..... It's "GTBank" And Not "GTB bank" Thank You

This Suya Sef!

Who Made It Compulsory That Suya Should Be Eaten At Night? Pfft What If I Wanted Suya For Breakfast?

Shout Down Jare!

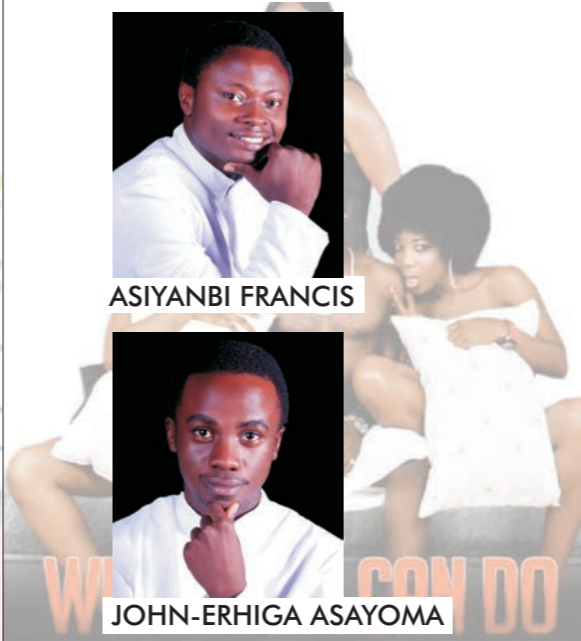
You Don't Give Birthday Shout out To Others But when it's your birthday, You Expect The world to give You a Shout Out? IshiOmebiriGi?

Android Phones Though

I Got a Notification That My Bible App Needs To Be Updated Like Bruh What Do I Need The Update For? Has Adam Eaten Another Apple Already? Or Is Eve Now Wearing Gucci?

Maths Teachers Are Like

Example 1
2 + 8 = 10
-
Example 2
7 + 9 = ___
-
Homework
9 + 9 = ___
-
Examination
Log12x + Sin7y X Cos14 + C + Cos14x + Sin - 1Tan9xy + 8y - 7x = _____?
Are they not wicked?



ASIYANBI FRANCIS

JOHN-ERHIGA ASAYOMA



NOLLYWOOD AND ITS CRAZE FOR NUDITY: BACKSLIDING FROM CORE AFRICAN VALUES.

INTRODUCTION

Today, we find ourselves in a world where the challenges of life are becoming more complex; where traditional values and convictions concerning rightness and wrongness of attitude and behaviour are breaking down and where people are getting more confused and disoriented by the day. People find it easy to trivialize the core values of society which have held peoples together for centuries. No wonder, that the more technologies are invented to keep humans together the farther apart we become, and the more breakthrough we have in improving our health but the less healthier we become, and so on. We place importance on lesser things and our priorities are distorted. Clothes which are supposed to cover the nakedness are now reduced or removed. The animal instinct is now the order of the day, the interest in hidden things is gradually eroding as things that are supposed to be private are now at full public glare corroborating an online statement credited to President Robert Mugabe of Zimbabwe that, "we are living in a generation where people 'in love' are free to touch each other's private parts but are not allowed to touch each other's phones because they are

private." However the solution is simple – a return to our core values.

NOLLYWOOD: THE NIGERIAN MOVIE INDUSTRY

Nollywood is the name of the Nigerian movie industry, just as Hollywood is to the United States and Bollywood to India. Apart from its entertaining nature, it is one of the greatest means of promoting the culture of the Nigerian people. In fact, the industry was formed to be a voice



of the Nigerian people, to show the world our norms and values, and what makes us different from other civilizations of the world. Furthermore, the movie industry started out in a bid to teach the youths who they are and where they come from, to give hope to the hopeless, to

show that we are still Africans irrespective of the colonial master's influence and to build a society of patriotic and law abiding citizens, as also reflected in most of our literary pieces (Onuzulike, 2007. Nollywood: The Influence of the Nigerian Movie Industry on African Culture.)

NUDITY IN NIGERIAN MOVIE INDUSTRY

Like Nollywood, Hollywood and Bollywood are industries that have their own ways of producing movies which are greatly influenced by the locality and culture. As we see in Hollywood, many movies are now science-fiction movies, basically portraying them as giants when it comes to technology

and what they wish to attain in the nearest future. For Bollywood, they tend to create movies with a lot of cultural heritage as regards their dressing, language and cultural rites, because it is who they are.

Coming down to the Nigerian movie

industry, it is not uncommon to find many movies talking about violence, witchcraft, nudity, explicit sexual relations and prostitution, drug and human trafficking, money laundering and human sacrifices among others. Although these are the present realities in the society but do they really portray who we are as Nigerians? Does it showcase our values and culture?

Nudity in film is any presentation can be said to include one person (or more persons) who is wearing less clothing than moral norms consider modest. Nude scenes can be controversial in some cultures because they may challenge some of the community's standard of modesty. However, the explosion of the culture of nudity in the Nigerian Movie Industry has gone beyond the acceptable level and become so dirty that it makes a mockery of the film makers, actors and our past heroes who set good examples and norms for the industry to follow.

Gone are the days when Nollywood movies were models of moral decency in our country and beyond. The moral standard in Nollywood has greatly fallen due to the production of highly indecent movies in recent times. Decency has thus been sacrificed on the altar of popularity and mammon. In those days, most movies (especially Mount Zion Movies) and soap operas like "SUPERSTORY, I NEED TO KNOW" etc, portrayed the sense of brotherliness, communal living and love for one another. These are what make up the Nigerian society, but nowadays, the reverse is the case. It is not uncommon to find movies teaching youths how to make money as quickly as possible through unholy means, or how they can get away with infidelity in relationships and marriages. Needless to state however, is the fact that the major cause of this is none other than the influence left on us by the colonial masters and the imitation of the "western world". We should remain who we are and not allow any foreign body or nation to directly or indirectly influence what we believe in.

IMPACTS OF NUDITY ON THE SOCIETY

I was unfortunate to have experienced a situation where I saw a little girl of around nine years left with two other toddlers of opposite sexes where the little young girl is caught trying to make the toddlers display the copulation process. Also, will I be quick to forget the scenario of seeing a mother flogging her young daughter all because she was inserting a pencil into her genitals. All this, is less compared to the various cases of incest, rape and child marriages or relationships read in newspapers in the country daily. I begin to wonder the cause of all these and I am quick to observe that the Nigerian Movie Industry cannot be exonerated from all these as most people now have access to it in one way or another. Hardly, today will a movie be produced or a musical piece reeled out without scenes on nudity. These have altered the psychology of most Nigerians that nudity is beauty and fashionable.

Nollywood has thus become a very powerful medium of socialization in the world today and the impact unquantifiable. Also, Psychologists have also discovered that indecent dressing is dangerous for women and it increases the risk of rape cases. In addition, Nollywood movies are now teaching young girls that virginity is no longer a pride to take to their husband's home as we find many of our young girls on the streets as non virgins, with children or into prostitution. This indecency in the movie industry is not only affecting the sexual life of youths, it is also tearing them apart psychologically into doing more evil in our society than there should be. The exploding cases of homosexuality, bestiality, broken marriages and children outside wedlock are some examples.

PANACEA TO THE EXPLODING CULTURE OF NUDITY IN THE NIGERIAN MOVIE INDUSTRY

As a general maxim goes: a river that forgets its source would soon dry up. There is need for a sober reflection of our Nollywood industry and a need for a consequent revival of our cultural values. Dressing, words and actions in our films should reflect our cultural background and value. It should promote what our ancestors left for us which includes good moral teachings. Our movies should condemn and discourage us from presenting bad characters/traits while also promoting and encourage nationalism, and encourage values such as honesty, chastity and decency rather than obscenity and pornography.

Furthermore, women should be portrayed in a good light as good mothers and wives, respectable young leaders, responsible young girls and cultural elites and not as mere sex slaves. Also, fidelity in marriage and dating should be encouraged and promoted at all levels.

Educational, religious and business institutions are also not left out in the task of sanitizing the Nigerian Movie Industry. Students should be guided to dress properly especially in the higher institutions of learning. Churches and mosques should also hammer on decency in dressing and refute nudity. Business organization as well should not sacrifice their ethics on the altar of profits.

Conclusively, regulatory agencies in the entertainment and communication industries should rise up to the task before them and our national assemblies should also not be tired in fighting this war for if we frown at factories poisoning the air we breathe in, should we not then protect our minds (the wellspring of life) from moral corruption and our cultural values from fading out? As such, there is a clarion call to all of us as Nigerians, to promote decency and cultural norms and values to see our nation grow to the level it is meant to attain.

ASIYANBI FRANCIS AND JOHN-ERHIGA ASAYOMA

FR. BENET CHIKE AMAEFULE - A FRIEND, BROTHER & PRIEST

It's hard, but it's true: sometimes God removes good things from our lives for our good. - Wayne Stiles



Rev. Fr. Kenneth Agwu? (koagwu@gmail.com)

Perhaps in no other vocation than in the vocation to the Catholic Priesthood is the aphorism "Many are called but few are chosen" (Mt 22:14), more apparent. It must have been so because the Priesthood of Jesus Christ by its very nature is not only a mystery but also a privilege. Any wonder the author of the letter to the Hebrews averred, "One does not take this honour upon himself, but takes it only when called by God, as Aaron was" (Heb 5:4).

To me, my class, Bodija 2014 Set, has not only been a blessing; it is one of the greatest gifts from God. Reflecting on this class in an article titled The Journey Thus Far, published, Sat June 14, 2014, on Awokpa Communications Board, Seminary of Saints Peter & Paul Bodija, Ibadan, I likened priestly formation to a commercial bus filled with passengers going to different destinations. At every bus stop, some passengers alight, only very few in some cases follow the bus to the final bus stop. Indeed, as our formation progressed, each academic year became a bus stop, because some brothers discontinued with the seminary formation.

On Mon Jan 29, 2007, One Hundred and Two (102) students from Bodija were enrolled for B. A (Hons) Philosophy in

formation, in what is now infamously dubbed as 'Bodija Crisis,' when law and order broke down in that unhappy moment shortly after Fr. Michael Sasa left as Rector.

By God's grace, we survived the turbulence and in our final year, divine providence brought us forever together. We were on the same floor - Second Floor St. Peter's, his room was 209 and mine, 220 whilst our Class Prefect - now Fr. Udo Peter occupied room 215. Among us, there were no dull moments. We shared our joys and sorrows together. I recall one occasion when we put the Seminary Rule of Lights-Out in abeyance. We were in Fr. Udo's room soon after the Compline and happily chatted until dawn when we simply took our bath and headed to Chapel for Lauds. Sadly, these sweet memories are now in the past.

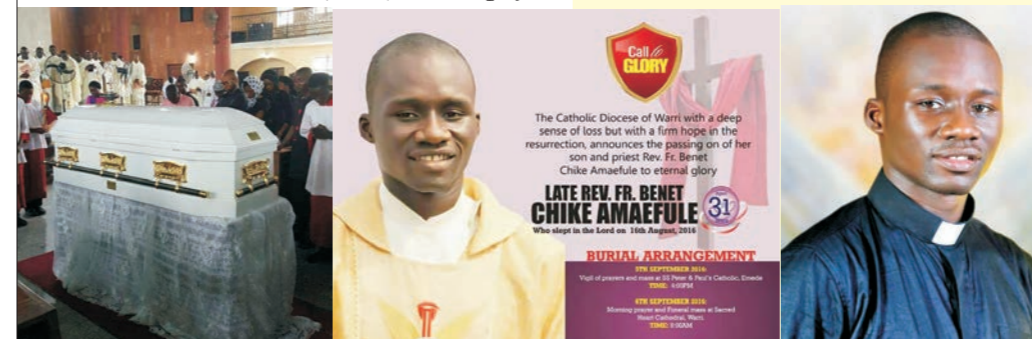
Have we reasons to mourn? The answer is an emphatic YES because despite his shortcomings, Fr. Chike was a good man. He was many things to many people. He was a friend, a brother, a mentor, and above all - a Priest of the Most High God. Anyone who had a chat with him surely always left him elated and wiser than he met him. At least, you will not leave unaffected by

says; "But the souls of the just are in the hands of God, and no torment shall touch them. In the eyes of the foolish, they appear to be dead; their departure is held as a disaster, and their going away from us total destruction; but they are in peace. Though seemingly they have been punished, immortality was their sure hope. After slight affliction will come great blessings, for God has tried them, and found them worthy to be with him; after testing them as gold in the furnace, he has accepted them as a holocaust" (Wis 3:1-6).

Truly, "after slight affliction," our beloved brother Fr. Chike has gone for his "great blessings;" why, because he has been "found worthy" to be with Christ. "In him (Christ)," Preface I for the Dead, reminds us that "the hope of blessed resurrection has dawned, that those saddened by the certainty of dying, might be consoled by the promise of immortality to come. Indeed, for your faithful, Lord, life is changed not ended, and when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven." It is our earnest hope that our brother Fr. Ben Chike is in heaven.

As far back as Wed Oct 15, 2008, I have had reason to reflect on this mystery called death in what I captioned, "When I Shall Be No More." How truly would I want to be remembered? What disposition would I want friends and well-wishers to adopt at the wake of my death? This is what I desired; "When I shall be no more, do not cry for me rather pray earnestly for me. In crying, you do yourself bodily harm but in praying you will find consolation and my soul will find peace." I think this is what our brother Fr. Chike needs and would want as well.

To his Bishop and the diocese of Warri, the immediate family members, classmates, diocesan brothers, parishioners, friends and well-wishers; and indeed to all and sundry, let us be consoled on the fact that "life is changed not ended." The world is like a stage, and we human beings, like actors. He has played his role, and I trust, very well and has quit the stage. His death is a dreaded blow to all of us. He was a precious gift not only to his family and his diocese, but also to entire human race. No doubt, "it's always great when God replaces something painful with something wonderful. Or when He provides for a need in a context of desperation. But what about when God takes away something we enjoy - or something we need? Or when He allows something bad to invade something good?" Can we still like Job say; "The Lord gave, and the Lord has taken away. Blessed be his name?" (Job 1:21).



the University of Ibadan; our brother - Fr. Ben Amaefule Chike, was one of those. In fact, his admission number was Twenty-Five (25) even as mine was Twelve(12). In June 2010, after four years of Philosophical Study, we were Ninety (90) of us who graduated. By Wed June 18, 2014, when we rounded off our formation with the completion of our Oral BTH Exams, guess how many were left? We were Forty-Two (42), Twenty-Nine (29) Resident Students and Thirteen (13) Religious - again, Fr. Chike made it to this final stage.

Naturally, the mutual dependence on one another for survival in crises, helps to promote a sense of brotherhood among seminarians of about same seniority and age, more than is probably true of other vocations. Fr. Ben Chike and I were genuine and close friends, who shared a similarity of outlook on many subjects. Our friendship was further cemented by our betrayal, a common adversity and the danger we faced towards the end of our

his complex personality; his infectious smiles, erudition, temperament and of course, self-comportment even if you disagree with him. To lose him therefore is quite painful since his exit creates an inevitable and irreplaceable vacuum. Yet his mien while he lived seemingly points to a direction he would want us to follow; it is this, to be happy. Why not! Throughout our formation, it was rare to see Fr. Chike unhappy. Even in the face of the most challenging experiences of formation, he had always maintained his composure. This must have been in the hope of what is to come, namely - Eternal Bliss.

Hard as death may appear, for Christians, it is not a disaster as long as they lived well. The question is, did Fr. Chike live very well? As far as human reckoning is concerned, we believe he did. So, he falls into the category of those classified as Just. The scripture gives eloquent testimony to what awaits them when it

Agwu is a Catholic priest of the Archdiocese of Abuja & was Fr. Chike's Classmate & Floor Prefect in their final year



OCHIGBO JOSEPH

GBAAMAMU BONIFACE

FROM UEFA TO NIGERIAN PREMIER LEAGUE: REGAINING THE CONSCIOUSNESS OF NIGERIAN FOOTBALL

PREAMBLE

Football is the most popular sport in Nigeria. It is a game of passion and it is so lucrative in this modern world. Hence, every right thinking youth of the nation would naturally want to become a footballer. Football goes with luck most times and that is why the best team on the pitch technically may not always win matches. The Nigerian national football team competes regularly for international titles and many Nigerian footballers compete in Europe, particularly in England. Nigeria has one of the finest national teams in Africa and has produced many notable footballers, such as J.J Okocha,

Nwankwo Kanu, John Obi Mikel, Obafemi Martins, Victor Moses, Vincent Enyeama, Osaze Odemwingie and so on.

THE DECLINING STATE OF NIGERIAN FOOTBALL

The rate of decline in Nigerian football became very alarming when the national team could not qualify for the African Cup of Nations last year because they could not beat South Africa and as such they were out. The national team is often seen as the giant of African teams and worst still they were the defending champions before Ivory Coast took over. Just recently, the FIFA ranking came out and Nigeria

possible solutions

THE CAUSES OF THE DECLINE IN NIGERIAN FOOTBALL

A lot of things are responsible for the decline in Nigerian football. Some of these include the lack of confidence on the part of the players, internal crisis in the NFF board, corruption, no substantial remunerations for the players and coach, inconsistencies on the handlers of the team or players, lack of development in the domestic league and so on. Many of our players no longer have confidence in themselves anymore; they play as if there is nothing as stake. They do not have this motivating spirit that was there before and this act has caused a lot of damages and shame to Nigerian football today. There is hardly no month that passes by that there will be no one form of crisis or the other in the NFF board. We must realize that whatever that affects the inside also affects the outside and as such we should learn to tackle our problems very amicably. The level of corruption in the Nigerian football is on the increase if not at the peak even. Coaches are bribed to field in players who are not of standard to play. The NFF board will bring players from their own towns, ethnic groups, states, or clans to play when everybody



is 59th in the world and 12th in the continent. It is on this note that I would discuss the major causes of the decline in Nigerian football below with the

knows that this particular player is not good enough to gain his entry to the team. The issue of allowance for the players is nothing to write home about, these players are paid very little and

have this European culture of moving players from the junior teams to the senior team so as to maintain solidarity and familiarity among the players. Take for instance players like Messi, Di

really progress. There is a need for urgent action to check the trend. After the success in 2013 African Cup of Nations everything concerning the Super Eagles has been unbearable for football fans and the nation as a whole. Because what affects the part also affects the whole; as such the problems facing the growth of Nigerian football should be given immediate and sincere attention. We can move forward if we are ready to tackle these issues discussed above sincerely.



CONCLUSION

The consistent decline in the fortune of football in Nigeria, especially, the national team has become a source of worry for football fans. In recent times, Nigeria's national team has performed poorly in the international level, the

whereas in their various clubs they are paid much and we expect them to risk their life for us whenever they are called to play for the Nigerian football team. We are not saying here that they should be paid huge sums of money but at least a nice pay that will be appreciated by the players will do. This I believe will motivate them a little. Nigeria has become Chelsea football club all of a sudden, that changes her coach at the slightest mistakes of the coach, we change coaches like women that change wrappers. We do not have patience like Arsenal or Manchester united during the days of Sir Alex Ferguson. These clubs stood by their coaches when they were not doing well and now we can see the fruits of their patience. The same thing is applicable to the players we parade, we do not

Maria, Zabaleta, Agüero, were moved from the junior teams to the senior team and they have formed a formidable team. Their equals in the Nigerian team where are they? The likes of Obi Mikel, Obasi Chinedu, Isaac Promise, Onyekachi Apam, Taiye Taiwo, are they not suppose to be the ones moving the team now? The last to be discussed about the decline in the Nigerian football is the lack of developing domestic leagues. We lack this habit of developing anything locally and football is not an exception either. Since we do not want to sow how can we reap? The countries that do much about developing their local leagues, we are seeing their products and this should serve as a lesson for us. Some other issues are there that militate against the progress of Nigerian football but the ones discussed above are the major ones that are obvious to us all.



only hope of football in Nigeria is the under 17 team that has been doing us proud. Nigeria no doubt has built herself a name in the comity of soccer nations in the world and this must not be lost in a blink of an eye. Nigerians are soccer crazy and given this nature of love for the country's soccer team both old and young would want to hear the country's name mentioned among the top teams that have upper hand in any competitions.

THE PROFFERED SOLUTIONS

There are no better solutions to these problems than for us to go back to the drawing board and plan our football section well if we want to

**OCHIGBO JOSEPH
GBAAMAMU BONIFACE**

