

CREATING A PROGRESSIVE NIGERIAN SOCIETY THROUGH THE PROMOTION OF HISTORY AND RELIGIONS

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Abstract

The desire and aspiration of the founding fathers of Nigeria was to bring into existence a vibrant and stable nation where an all-round development would be recorded shortly after the attainment of independence. This vision greatly influenced the nationalist leaders who fought for the country's liberty from the shackles of the British colonialists. It is rather unfortunate that almost sixty years after Independence, Nigeria is yet to be recognized on the global economic, industrial, educational and strategic cum security arenas. This is due mostly to bad leadership and compromising followership as those who have been directing the nation's affairs are self-centred and rapacious. There is no doubt that the relegation of the study and application of Humanities Particularly History, Indigenous Religions (IR), Christianity and Islam is responsible for this sad development. As a result, the vast majority of Nigerian leaders and followers lack sense of history and also soil their hands in corruption and other vices that were frowned at in the pre-colonial African / Nigerian societies when the traditional gods occupied the centre-stage of virtually every stratum of African life, Christian and Islamic teachings. Therefore, the focus of this paper is to address how both History and Religions can be used in instilling sanity in our society without which the nation will continue to be at the back seat of development in the contemporary global system.

Keywords: Nigeria, History, Religions, Political class, Bureaucrats

Introduction

Humanities are a *sine quanon* academic engagement for creating an egalitarian, transparent, vibrant, purposeful and progressive society. This is due to the importance of Humanities which promote culture, morality, national identity, creativity and accountability among other things. Disciplines that constitute humanities include music, painting, folklore, history, linguistics, fine arts, philosophy, religions, languages, literature, archaeology, anthropology and classics. The humanities ruled Nigeria's academic world during the colonial era and the decade following the attainment of the nation's independence. Indeed, between 1950 and 1970, Nigerian scholars made the

country's universities ports of call as far as African studies were concerned. This was particularly true of the University of Ibadan which became a world famous centre of African studies and a Mecca of black peoples throughout the world. Unfortunately, the humanities have been relegated to the background since 1970s as majority of educational stakeholders hardly see anything worthwhile as benefits in teaching and learning those subjects as (Erinosho, 2012: 36) emphasis has shifted to science and technology as well as management sciences.

The humanities are very useful in building a progressive society and this has received the attention of this writer. It is however sufficing to state that the humanities help people to develop critical thinking, promote cultural heritage, enhance moral chastity and also familiarize the scholars and researchers with ancient civilizations in terms of state formation and works of art through the study of subjects like archaeology, history and fine arts. In addition, humanistic scholarship informs us of the cultural borrowings that have permeated inter-ethnic contacts, the roles of languages in business and diplomacy; relevance of humanities include equipping diplomats and in enhancing the linguistic prowess of legal experts. The humanities shed light on the origins of the peoples living in a region, country and continent. (Erinosho, 2012: 41)

In the pre-colonial days, the humanities especially music, art works, history (story telling), religion, and festivals were handled with utmost importance and this helped to create and preserve a same and progressive society in Africa. As (Erinosho, 2012: 41) avers:

In fact, through the involvement in arts disciplines, it has been established that in the olden days, moral chastity, respect for elders, kindness, brotherly love, hard work, honesty, good governance, and egalitarianism were highly promoted in the pre-colonial African setting. Wholesome societies were maintained then as punitive actions were taken against erring members of the society who broke any of the rules or ethics guiding the societal operations.

This situation guaranteed obedience on the path of both the leaders and followers in Africa including Nigeria. When the humanities became integrated in the nation's curriculum and were actively taught, sanity was maintained as the citizens were trained as responsible individuals. But with the relegation of the humanities, the nation decent into anarchy and social vices has become so pronounced that the country is not making any progress. The thrust of this paper focuses on how to use History and Religions in creating a progressive Nigerian society. This is necessary as the political class, bureaucrats, messengers, industrial magnates; even the private sector and religious organizations are guilty of the social vices plaguing the country.

History and Societal Progress

History occupies a pride of place in the humanities. The discipline called History has been accorded diverse connotations or meanings. For J.F. Ade Ajayi, (1991: 11), History must be understood in two ways. First, according to him, History is both the reality of past events, and secondly, the effort of historians to capture or retrieve and interpret something of that reality.⁴ Supporting the view of the late African historical enigma is Marwick who asserts that History refers to what actually happened in the past; the activity of enquiry into that past based on the rigorous study of source materials; the interpretation(s) produced by this activity, the accumulated body of knowledge about the past.(Marwick, 1984: 5)

Story telling occupied a centre stage in African Indigenous Educational system. Elders used to tell the younger generations stories of diverse nature. With the introduction of Western education, professional or academic historians started emerging in Nigeria. Through the efforts of such historians like K.O. Dike, S.O. Biobaku, J.F. Ade Ajayi, I.A. Akinjogbin, A.E. Afigbo, Bawuro Barkindo, E.J. Alagoa, J.A. Atanda, Obaro Ikime, A.I. Asiwaju, Akinjide Osuntokun, among many others, the relevance of the subject has been emphasized. This has been discussed in some previous works. However, it is essential to list some of the utilitarian values of history, and these include the decolonization of Africa's unique history, culture and tradition. History is used in the settlement of land disputes; for tracing the origins of peoples across the globe; it helps in guiding policy formulation and implementation of any society; it informs us that autocracy was not indigenous to most pre-colonial Nigerian societies, and that history promotes nation building through the teaching of patriotism, nationalism and national ideology, (Erinosho, 2009 – 2010: 136) Moreover, history helps the citizens of a country to learn from the achievements, failures, strengths and weaknesses of past leaders; history is often searched for the lessons that it is supposed to hold since an enduring sense of history helps to avoid past mistakes and project for a better future. Sound knowledge of History fosters national unity and integration; offers a nation the opportunity of training high level manpower: and the study of biographies enables us to know about our heroes and heroines; (Erinosho, 2007: 138) while it similarly helps to know the nation's external relations.

The study of History exposes the scholars to the fact that the pre-colonial Nigerian states and empires had and adopted administrative systems that were characterized by checks and balances as demonstrated by the holders of the governmental institutions. Though the executive, legislative and judicial institutions were fused, democratic principles prevailed in most of the centralized and non-centralized polities. For instance, the potentates among the Yoruba never ruled but reigned while among the Igbo, village democracy was practiced. Indeed, religious sanctions awaited any erring king who tended to be despotic. In a nutshell, the political office holders held their positions in trust of the governed or ruled. (Ajayi and Bashir, 1985:128) It was colonialism that

ushered in the era of political rascality on the part of the so-called political class comprising the presidents, governors, law makers, ministers, commissioners, chairmen and by extension, the civil/public servants who have turned themselves into tin-gods. The unfair treatment meted to the humanities and particularly History, largely accounts for this socio-political malaise. The compromising attitude of the followers, most of those being used as political thugs and assassins, exacerbates the situation.

Religions as Control Measures of Social Behaviours in Nigeria

Religion is very crucial in any given society as man seeks to establish a relationship between himself and his creator. Religion therefore implies the response of man towards fulfilling his inner desire to approach and venerate the Supreme Being who is universally believed and acknowledged to be the creator and controller of heaven and earth. Man is conscious of the works of creation and believes that there is a supernatural force behind the existence of hills, mountains, valleys, rivers, oceans, the sky, stars, moon and sun as well as the ever changing weather. As a result, man has spiritualized his own very existence.

Africans (Nigerians inclusive) had strong belief in the existence of God or Supreme Being who could not be directly approached but through intermediaries. This led to the existence of African Traditional Religion in which according to P.A. Dopamu: (2009:7-8)

God is recognized as having absolute power and authority. But He has brought into being certain spiritual beings called gods, goddesses or divinities, who are to serve as His ministers, commissioners, messengers and intermediaries between Him and human beings.

The ATR was and is the indigenous religion of the Africans that has been handed down from generation to generation. An erudite scholar of ATR, Omosade Awolalu has identified some fundamental beliefs of Africans. For this study, the following are enunciated:

- a. that the divinities and spirits, together with the ancestral spirit, are in the supersensible world with the Supreme Being, but are not uninterested in what goes on in the world of men;
- b. that the Supreme Being, the divinities, and the ancestors have laid down some rules of conduct and guiding principles for the benefit of men and women and for the maintenance of peace and concord in the community;
- c. that man, the head of all creation, was created a moral agent, gifted with the ability to distinguish between right and wrong;
- d. that when men observe the rules of conduct, they have that favour of the Supreme Being and His agents and they enjoy *Shalom* (total well-being); when

they act contrarily a breach occurs; sin is introduced. In other words, Africans hold that man is vitally related to and even dependent upon Deity and His agents who watch over human behaviour and can reward and punish man as the case may be. (Awolalu, 1976: 3-4)

The pre-colonial African societies stuck adhesively to the ethos of the ATR or Indigenous Religion. In Nigeria, the highly placed and the masses were very careful of their conducts, speeches, actions, and attitudes. Being conscious that they all owed allegiance to God, they usually weighed their actions and utterances, because God was regarded as the King Over all. Among Nigerians and Africans generally, the king or the paramount chief represents divine authority for as E.G. Parrinder says in Awolalu and Dopamu in many parts of Africa, the king or chief is regarded with religious awe, and he links his people to the ancestors, to divinities and finally to the Supreme Deity. (Awolalu and Dopamu 1979: 209). The two distinguished scholars of ATR seem to be on a firmer ground, when they note that “the Yoruba describe God as *Oba Orun* or *Olofin Orun* – the king in heaven”. The Igbo refer to Him as *Ezechitaoke* – “the king that creates”, or *Eze eruigwe* – “king of heaven”. As king, God is also regarded as the *Sovereign ruler of the universe*”. (Awolalu and Dopamu 1979: 48) Consequently, the rulers and their chiefs were/are accountable to the Sovereign Being.

Prior to the advent of the Oriental and Western influences, every African society was firmly rooted in the ATR as there existed the spiritualization of every secular activity. Hence, there was no clear demarcation between society and spirituality (religion). In the words of Awolalu and Dopamu: (148)

West African peoples believe that society is by God’s ordinance. Every institution in the society is therefore religiously oriented, and religion permeates the whole of man. It enters into the life of every individual, hence of the society. The whole society is involved in its spiritual life. Thus betrothal, marriage, birth, death, cultivation of the land, founding of a village or town or market, enthronement of kings and chiefs, and other undertakings in the society, are seen as religious. They are all done after divination; and religious sanctions must be obtained before undertaking any of them.

For keeping the society pure and remained unpolluted, there are set patterns or code of behaviour for the individual or the community as a whole. Human beings religiously observed the norms in order to avert disaster that any breach might cause the community. The norms can be regarded as moral values as man was created to differentiate between right and wrong. This code of conduct called morality was/is reinforced by taboos. Taboos are prohibited actions, the breaking of which is followed by the supernatural penalty. In addition, covenant was/is a key factor in preventing sacrilege in pre-colonial

African societies. When one enters into a covenant with a divinity, such covenant usually has its sanctions and demands. There is connection between taboos and covenant as each divinity has things forbidden (taboos) which must be observed on entering into covenant with him. (Awolalu and Dopamu 1979: 211) In a similar vein, there are codes of conduct (ethics) and taboos associated with the vocations or cult of divinity that people belong to. For instance, people who trade in iron such as drivers, warriors, blacksmiths, hunters etc., have certain norms to follow in order to enhance the place of morality in the society. They must not swear falsely with the emblem of Ogun, the god of iron. (Awolalu and Dopamu 1979: 213)

Given the efficacy and potency attached to the ATR taboos and punishment associated with flagrant violation of code of conduct, the pre-colonial Nigerian societies were peaceful. Murder, arson, armed robbery, stealing, falsehood, wickedness, autocracy, looting of public funds and illegal conversion of the people's properties for personal use and many other social vices were scarce or rare in the olden days due to the patronage accorded African Traditional Religion.

The ATR or Indigenous Religions have staged a come-back and indeed becoming more robust after the initial shock they had suffered from the advent of Christianity and Islam. It is germane to state that the two foreign religions did or do preach morality, fear of God, equality, brotherhood, accountability, and judgment. Their teachings did not contradict the belief systems of the indigenous religions. The teachings of Christianity and Islam regarding God and judgment, which is very crucial in this discourse, is treated later in this study. Nigerians who embraced Christianity and Islam in the past were devoted and pious, accommodating, and showed interest in their fellow brothers and sisters' welfare and progress. Most of them were patriotic and committed nation builders. The current problems the country is grappling with is a global reflection of moral bankruptcy.

The Retrogressive Condition of Nigeria's State

The nationalist leaders who were at the vanguard of breaking the British colonial yoke initially had the vision of creating a push-ful, economically sound, politically conscious and socio-culturally advanced nation that would be globally recognized in the comity of nations. Hence, the three leading political parties namely, the Northern Peoples' Congress, NPC, National Council of Nigeria and Cameroons later National Council of Nigerian Citizens, NCNC, and the Action Group, AG, dominated the political landscape in the North, East and West respectively. Under their leaders, notably Ahmadu Bello, the *Sardauna* of Sokoto, Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo, the parties worked assiduously in their respective regions from the 1950's to 1960 when Nigeria achieved flag independence with the sole aim of taking the regions to greater heights. At that material time, many of the nationalist leaders believed that governance was a social contract and those running the government in the three major capacities – the Executive,

Legislature and Judiciary should operate or function for the general good of the entire citizenry. Unfortunately, the politics of acrimony, ethnic consciousness, greed and insensitivity to the plight of masses sooner than later became preponderant in the minds of the leaders, both the political class and bureaucrats.

The violent political crises that permeated the short-lived First Republic frustrated the generality of Nigerians. Their hopes were shattered as the newly emergent leaders became corrupt, rapacious, self-centered, brutal, and inaccessible to their principals (the electorate) and promoted selfish aggrandizement to the detriment of the Nigerian masses. The resultant effect was the bloody military take-over in the wee hours of January 15, 1966, thus began the tortuous journey of military dictatorship and tyranny up to 1999 with a short break between, 1979 and 1983 which marked the Second Republic. The military juntas battered the economy, disenfranchised Nigerians, stifled democratic principles, suppressed socio-political agitators, silenced social crusaders particularly under the most draconian dictatorship led by the dark goggled General and Maximum ruler, Sani Abacha. The efforts of Gen. I.B. Babangida in Nigeria by midwifing a two – party system for the country might have been applauded if he had done the democratization process with sincerity of returning the nation to civilian rule. The current polarization of the nation into a large number of meaningless, visionless and ideologically bereft political camps of the Fourth Republic since 1999 might have been consigned into the historical museum with the emergence and continued existence of two vibrant and dynamic political parties forming the party in government and opposite party (shadow government).

The birth of the Fourth Republic has given rise to the emergence of a new crop of politicians who are more heartless, dangerous, greedy, daring and unresponsive to the yearnings of the downtrodden and poverty stricken hordes of suffering masses. For those canvassing for elective positions, elections have become a do-or-die affair with their foot soldiers being let loose to secure electoral harvest for their principals. The nation's election neutral umpire – the Independent National Electoral Commission, INEC, has been turned into a rigging machine with many unscrupulous and corrupt resident electoral commissioners, commissioners, and permanent and ad- hoc personnel. Those who win or are rigged to power become selfish and brutal while political appointees are not different from those that contest for elective positions as they in most cases become rabid in looting the Nation's treasury and in eliminating political rivals. The local government chairmen, councilors, members of States Houses of Assembly, governors, commissioners, National Assembly law makers, president(s), ministers, chairmen/chairpersons and members of the various boards of parastatals have become enmeshed in corrupt practices in a grand style. The law makers have lost their oversight functions in checking the excessiveness of the executive political heads as the current legislators particularly at the centre are more devilish, diabolical, rapacious and daring

than the previous successive governments that mismanaged the nation's affairs before 1999.

The situation has been worsened by the attitudes and official conduct of the Judiciary members who have failed in their legal calling as both the so-called lawyers and judges flourish in their mishandling of corrupt cases leveled against corrupt office holders. Their endless injunctions have wearied the suffering masses who look up to the judiciary members as the defenders of the helpless and voiceless. The legal officers particularly the judges have soiled their hands in gratifications and bribes from corrupt public office holders. The civil/public servants are not free of being partisan and corrupt especially in this new political experimentation. From the permanent secretaries to the cleaners, corruption has percolated the nation's bureaucratic edifice. While summing up the current corruption in the land, Erinosho (2015) remarks:

The corruption spree became rife with the birth of the Fourth Republic particularly during the presidency of Dr. Goodluck Jonathan. The state governors stole billions of naira from the treasury of their respective states while local government and councilors as well as top government and many junior workers enriched themselves through ill-gotten wealth...the Fourth Republic has been characterized by extravagant salaries and allowances being paid to federal law makers and ministers. At the same time, a large retinue of assistants in the name of personal assistants, consultants, advisers etc. follows a single political public office holder, whether elected or appointed.

The consequence of the poor disposition of Nigerian political class and bureaucrats is that the country has become a failed state where practically nothing works. The damage being done to social infrastructural facilities like roads, potable water, health services, educational institutions, aviation, housing as well as the mistreatment being meted to the working class and retired civil/public servants are a testimony of the cruelty of the leaders. They shed innocent blood through untimely deaths due to poor road networks claiming several lives in auto crashes, poor health facilities and services, general insecurity as the monies budgeted for these and other essential services are embezzled with impunity. Unemployment and heavy job losses with the attendant violence wrecked by the jobless, armed robbers, kidnappers, money ritual killers and killer squads of the various ethnically and religiously motivated militants and religious fundamentalists.

The followers have their own share of the blame as most of them willingly surrender themselves to be used by the politicians who later have them eliminated in order not to leak any secret involving the murder of political rivals or just abandon them after

elections. The politicians hire thugs and assassins from the hordes of thousands of jobless youth and adults while their own children are flown abroad to acquire qualitative and good education with the stolen commonwealth of Nigerians. Moreover, the petty traders, farmers, street cleaners, mechanics, carpenters, bricklayers, and artisans sell their political birthright by putting their life on the line while canvassing for votes for the political rogues after collecting worthless gratification. The political arrowheads will not succeed without the help and assistance of the followership. Their support for the avaricious leaders has given birth to poverty, hunger, disease, squalor, illiteracy, crime, injustice, environmental degradation, depletion of resources, greed, covetousness, ignorance and conflicts.(Adesina, 2018). The thieves and rogues get away with their crimes because both Islam and Christianity to which they mostly profess that they belong to have a patient, long-suffering and forgiving Allah and God respectively.

Revisiting and Promoting Religions and History for Nigeria's Progress

Nigeria plays host to both Christianity and Islam in spite of being a secular state. Consequently, the Holy Bible and Holy Quran are used during swearing-in-ceremonies of the politicians, top government technocrats (the permanent secretaries, directors – general, directors, accountants – general and auditors – general etc.) and the two holy books are used in the courts of the land, depending on the religion being practiced by concerned individuals. God and Allah hate sin and oppression of the weak by those in corridors of power. In the Holy Bible, the Book of Proverbs 11: 21 exhorts “be sure of this: The wicked will not go unpunished”.¹⁸ In the book of Ezekiel chapter 18 verse 30 – 31 God warns: (International Bible Society, 1987: 550)

Therefore, O house of Israel, I will judge you, each one according to his ways, declares the Sovereign LORD. Repent! Turn away from all your offences; then sin will not be your downfall. (International Bible Society, 1987: 714)

Rid yourselves of all offenses you have committed and get a

New heart and a new spirit. Why will you die, O house of Israel?

In Romans 6: 23, the Bible says “For the wages of sin is death...” (International Bible Society, 1987: 970)

The Islamic faith does not downplay punishment for criminality. This is attested to by the following Koranic injunctions. Kidnapping, carnage, highway bandits and armed robbery are punished thus:

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter,

Qur'an 5:33 (Taqi-Ud-Din Al-Hilali and Mushin Khan)

For theft:

And (as far) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise,

As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime and Allah is Exalted in power. **Qur'an 5:38.** (Taqi-Ud-Din Al-Hilali and Mushin Khan)

The religiosity of Nigerians is demonstrated by the proliferation of churches and mosques that adorn the nation's landscape including government houses – local, state and federal. There is religious balancing in the nomination of those contesting for elective positions, political appointments, recruitment of workers into government ministries, corporations, parastatals, commissions and agencies. Prayers are offered in Christian and Muslim ways. As Omotoye Olorode has observed:

Public officers carried their religious identities in their heads, building churches and mosques with public money in Aso Rock and State Houses... Our universities have been infected: most private universities are religious fundamentalist institutions while primary and secondary educational institutions are "Christian" or "Islamic" ...(Olorode, 2011: 13)

The practitioners of the two universally acknowledged religions in Nigeria now behave irrationally and turn themselves into demi-gods while occupying public offices simply because God and Allah are long suffering and forgiving sovereigns. Even in some Northern States, *Shariah* did not succeed where it was introduced due to the poor characters and corrupt practices of the governors calling the shots in those states. The silence of God and Allah in passing instant justice for heinous crimes is tantamount to

stupidity and weakness by the socio-political traducers who have vilified the nation and cause the masses agonizing experiences. This is where the need to re-invoke the spirits of traditional gods becomes of paramount importance. In ATR God is regarded as the Judge as everything is associated with justice, punishment and retribution. As a result, the deities and their shines are associated with punishment for offenders and the divinities represent the wrath of God. As Omosade Awolalu and Dopamu have underscored, there are anti-wickedness divinities. Among the Yoruba, there is *Sango*, the thunder divinity. It is called *Sokogba* by the Nupe... while it is referred to as *Amadioha* among the Igbo. (Awolalu and Dopamu 1979: 51). Among the Yoruba, *Ogun*, *Ayelala*, *Aganju* and *OmiAlakira* are potent means of punishing criminals and sinners and the vast majority of Nigerian leaders and followers are guilty of wickedness and they inflict affliction on the down-trodden and highly impoverished masses.

Public office holders should be made to be aware that God is retributive and be allowed swear by traditional gods who deliver instant judgment if they so wish. This is because the use of the Holy Bible and Holy Quran during swearing-in-ceremonies seems to have failed the nation as a result of which no progress has been recorded. Erinosho has advocated for the ATR in minimizing corruption in Africa. According to him:

If and when citizens become conscious of the terrifying power and efficacy inherent in ATR and the symbols of the deities and gods of the indigenous African societies are used to take oath while being inaugurated to take political/public official positions, the African leaders (*by extension followers*) would desist from their diabolical and treacherous behaviours. Through this, a new Africa will be ushered in as nobody wants to die sudden and premature death. (Awolalu and Dopamu 1979: 51)

However, the use of traditional gods should not be an imposition as it can be counterproductive because it can lead to untimely deaths of oath breakers and resuscitation of some barbaric practices like human sacrifices and thereby rob the nation quality manpower. Again, it may lead to religious crisis and further polarize the already tense nation. Thus, public office holders should be allowed to swear with the spiritual symbols of their religions but bearing in mind that there is reward either good or bad for their stewardship from God who is the Supreme Judge of mankind. In addition, all religious or spiritual leaders, viz Christian clergy, Muslim clerics and Traditional priests should live righteous life worthy of emulation through which their followers including public office holders can be transformed. Furthermore, religious and moral teachings should be integrated into the nation's academic curricular at all levels in order to raise trustworthy citizens who can manage the country's resources prudently and with transparency. Similar orientation should be extended to all other public offices and

private sector so as to breed sincere and God fearing leaders and followers if it is done with the commitment required.

In addition to the promotion of religious and moral approach is the need to rejuvenate the teaching and learning of History whose utilitarian values in building a robust, progressive, dynamic and promising nation in all facers have been identified earlier in this study.

Concluding Remarks

Leadership and followership anchor the socio-economic, political, strategic and other aspects of a people's national life. However, the de-emphasis being placed on the study of Humanities has done a lot of collateral damage to the nation which has become the crippled Giant of Africa. No thanks to the insensitivity, avarice, brutality and insatiable political ambition of the political class and the irrational compromise on the part of the executive cum bureaucrats, the legislature and judiciary.

This study has navigated the concept of Humanities, the utility of history in national development, the role of ATR in pre-colonial Nigeria, God's interest in human affairs and His disposition toward judgment in the three religions (Indigenous Religions, Christianity and Islam) that are publicly patronized by Nigerians as well as the condition of Nigeria's State and how Religions and History can be revisited, promoted and utilized in revamping the nation. It is believed that if this is implemented with political will, the country will be launched on the path of progress.

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