

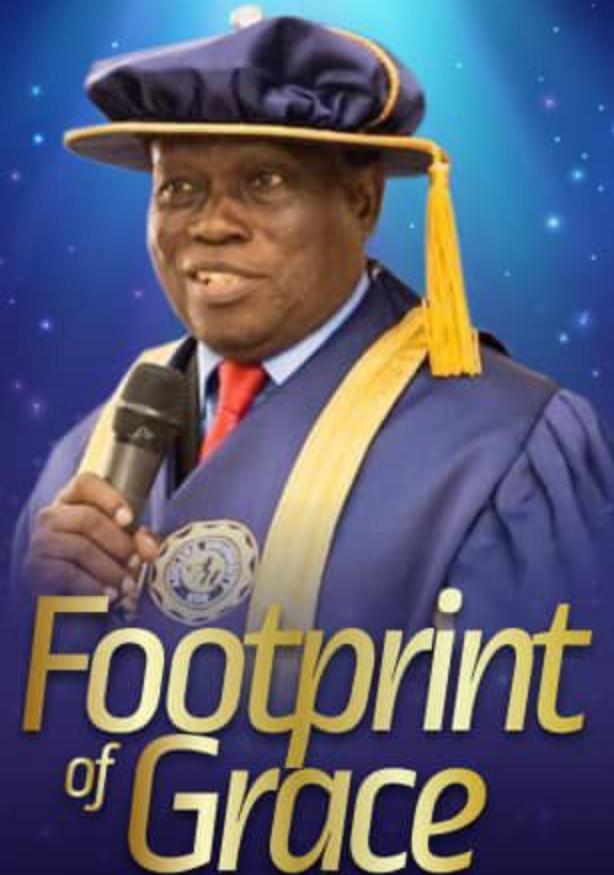
ABOUT THE AUTHOR

L ate Professor Samuel Ekundayo Alao was a Professor of Mass Communication and has worked in the media for over 40 decades. He served as an Editor, Managing Editor, General Manager and Chairman/ Chief Executive Officer of the Daily Times of Nigeria Plc. He then moved into academics where he served several times as a Lecturer, Chair/ Head of the Department of Mass Communication, Dean of School of Education and Humanities, Deputy Vice Chancellor (Administration) of Babcock University, Chief Executive Officer (CEO) of Babcock Consulting, a business and consulting outfit of Babcock University, and Chief Executive officer of Babcock Centre for Executive Development. He was later appointed as the President/ Vice Chancellor of Adeleke University, Ede, Osun State, where he made tremendous progress in the expansion of both undergraduate and previously non-existent post graduate programs. He was an erudite scholar who published more than 35 peer-reviewed articles in local and international journals, more than 10 books out of which 5 are used as textbooks locally and internationally. He was a biographer par excellence who wrote more than five biographies for prominent and accomplished Nigerians. For over a decade, he served as a resource person for the Nigerian Universities Commission (NUC) in several capacities as Chairman, or member of accreditation team to several Universities in Nigeria, and also served as a member of the International Board of Education (IBE). He was nominated as a member of the International Accreditation Team to the University of Eastern Africa, in Baraton, Kenya, and also an External Examiner for Mass Communication programmes at the University of Zululand in South Africa and more than 10 Universities in Nigeria. He served as an external examiner to more than 15 Universities and has supervised more than 25 doctorate candidates, and assessed over 15 candidates at professorial levels. He was a Fellow of more than 12 reputable professional associations including that of the Nigerian Guild of Editors (FNGE), Nigerian Institute of Management (FNIM) and the Institute of Customer Service and Trade Management (FICSTM), among others. He was happily married to Mrs. Dorcas Ebunoluwa Alao, a former Director of Nursing Services at Benjamin S. Carson (Snr) College of Health and Medical Sciences, Babcock University, and a former Chief Matron at Adeleke University Medical Centre. He was blessed with 4 children, namely, Oluwaseun Alao, Ayotunde Alao, Modupe Adetayo, and Ifeoluwa Alao-Owunina.

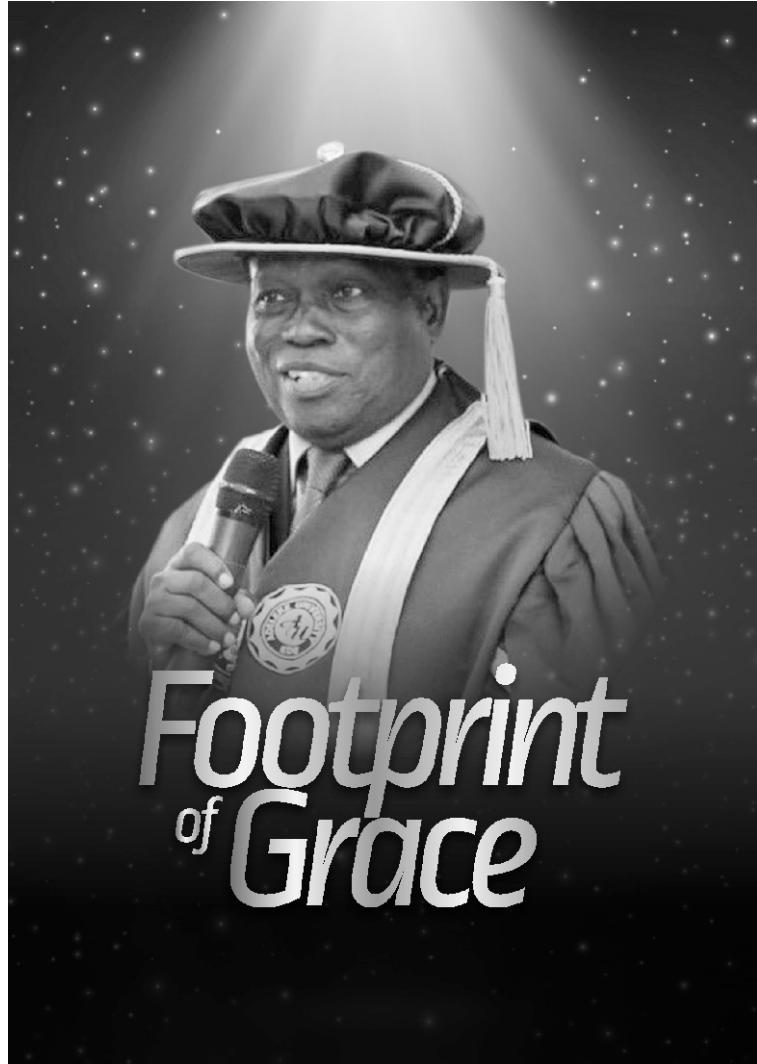


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FOREWORD

I didn't realize that a task as simple as writing a **Foreword** to the autobiography of **Professor Prince Samuel Ekundayo Alao** would turn out to be an arduous challenge for me, as it turned out to be. The more I read through the manuscript the more I got emotional because of the feelings and memories the story of Dayo's phenomenal life evoked. To me it was like looking at Dayo on stage and watching a documentary titled 'This is Your Life'.

Precisely January 2, 1992 I met Dayo on my second return to the **Daily Times of Nigeria Limited**, this time as Sole Administrator of the Conglomerate, and found him as astounding as he turned out to be throughout our working days together and perhaps throughout his remarkable journey in life. He would fit perfectly well in the editorial department, commercial department, manpower development department or even the Daily Times Investments Company. It was difficult deciding where to make use of his bundle of talents: we just had to let go and settle for General Manager [Administration] where he would superintend over the general affairs of 3,400-strong staff of the Establishment.

The book **Footprint of Grace** is an amazing glimpse at the unusual life story of a man whose story would consume more than 2000 pages of any book, of any size. His genealogy was a pointer, a precursor of the life that eventually followed. Dayo's morning showed the day, just like the mornings of his father and his grandfather predicted the lives to follow. In the place I came from, *omo to maa je ashamu lati kekere lo ti maa senu samusamu*.

Dayo was not a rolling stone, rather it was life and the stupendous energy and creativity which Dayo put into it that kept rolling, and revolving round Dayo's mighty stone. He reached the pinnacle of his four chosen careers. In journalism he excelled. In media administration and management of man and materials he excelled. The academia came calling and he also proved his astonishing mettle in all the facets of the academic world culminating in the prestigious office of the President and Vice-Chancellor. More than that, he was also elected Chairman of the Council of Vice-Chancellors - a proof of his shining ability at human management and legendary leadership qualities. Dayo tried his hand in banking and allied institutions. He was into Consulting and Manpower training. He was into agriculture. He was greatly involved in Community activities. He was in fact a Four-man!

The autobiography **Footprint of Grace** authored by Dayo Alao himself but edited by two of his children; Dr Ayotunde Alao and Dr Mrs. Modupe Alao-Adetayo is divided into thirteen chapters. The opening chapter addresses his origin, followed chronologically by his epistemological expedition, his career path, his home front, the birth of journalism, his philosophical beliefs, his ecclesiastical blessings, the perspectives of others on the titanic character called Dayo Alao and lastly his old age-related sickness. His selected speeches and the family's *oriki* conclude the chapters of the exceptionally rich and enriching autobiography of an unforgettable specimen of God's creation.

Written in very simple, smooth-flowing prose and stylishly packaged with glittering cover, each chapter as captioned, does justice to its title and they all in total give a comprehensive overview of the historical narrative of Dayo's inspiring life and its many landmark accomplishments. Interestingly Dayo has painstakingly and diligently written his own book with the events of each passing day.

Footprint of Grace is a book of divine inspiration while the life it mirrors was both inspiring and inspirational. This is a book every child who aspires to be great in life should read while adolescents and young adults should

keep it as companion while teachers and guardians must have a copy each as vivid illustration and instruction manual for their children and wards. It is a book I most earnestly recommend to all tertiary institutions and their leaders as a compulsory reading, to serve as staircase to successful career in whatever field of human endeavour. Professor Alao's life story teaches us, in the immortal words of Archbishop Benson Idahosa 'to aspire, perspire and acquire'. The book also reinforces one's faith and spirituality and accords prime of place to the efficacy of prayers and belief in the supremacy of God in all things. Readers curious to know about Dayo's exemplary devotion to his wife and undiluted commitment to his family will find everything in this un-put-down-able biography. Dayo was a man every woman would wish for as husband; a man every child would wish for as parent and a man every establishment would pray for as its leader and, without a doubt, a man everyone would pray to have as their friend and ally.

In this book you find the model of an all-round achiever, and the quintessence of a complete gentleman with a godly heart, a steely energy and resolve, unalloyed devotion to God and uncompromising integrity. Dayo's epochal life was spent in service to God and selfless service to humanity.

Professor Ekundayo Alao was a great man. Find out why and how. Read the book and learn the lesson of life from his life.



Chief Tola Adeniyi, JP

Jagun Oodua Adimula II of Ile-Ife.

Chairman/President, Canada University Press, Richmond Hill, Ontario, Canada

PREFACE

Footprint of Grace was conceived by the author a few months to his 70th birthday. The writing of the book grew out of his desire to share his inspiring life experiences. His life record of 72 years has been compressed into a book which comprises salient history of his life. A tree, they say, cannot make a forest hence, this book also contains the story of his relationship with others who were in close association with him, ranging from family to friends, colleagues and traditional rulers.

For many who knew the author, you will agree that he lived a desirable impactful life. This autobiography is a typical evidence that God has plans for every human he has created and at the right time, each of those plans will be fulfilled to the glory of His name.

His sole desire is to pass virtuous messages across to every reader of his autobiography that in every situation in life, one should commit his ways unto the Lord and allow God's will to be manifested in one's life. Also, we should learn to accommodate one another and endeavour to lend helping hands to one another. Let us not withhold good things from those who deserve it as long as it is in our power to do so. If you see a brother or sister falling, please pick them up and strive to live at peace with all men. In

addition, let us be contented with what we have because it will make us experience peace of mind. Most importantly, at the appointed time when our work on earth is done, the master will call us home to a higher service where we will reign together in His heavenly kingdom for eternity.

I wish you a wonderful experience as you read through this masterpiece coming directly from your father, brother, friend, colleague and mentor, Professor Samuel Ekundayo Alao who has left you this 'Footprint of Grace' in loving memories of his inspiring encounters in life.

Dr. Modupe Alao-Adetayo

ACKNOWLEDGEMENT

To God be the glory for being an Almighty and everlasting Father who led the author all the way and guided him throughout his lifetime. We return all glory, honour and adoration to Him forever and ever. We are grateful to God for making it possible for the author, Late Professor Samuel Ekundayo Alao (FNGE, FNIM, FICSTM, FCIMCIN, FCBAN), to write his autobiography during his lifetime, though he did not stay to see it published. However, he was able to throw a last pebble into the ocean of knowledge, and this book is an outcome of that.

Exceptional recognition goes to the immediate family of the author, with particular reference to the wife Mrs. Dorcas Ebun Alao, for being a spectacular backbone to the author in every aspect of his life and for filling in the remaining gaps in the book, following the author's demise. Mention is also made of the children, Mr. Oluwaseun Alao, Dr. Ayotunde Alao, Dr. Modupe Alao-Adetayo and Dr. Ifeoluwa Alao-Owunna, whose encouragements spurred the author to keep-going in life, as they have proven themselves to be the successful products of his efforts in life.

Our sincere appreciation goes to everyone who has played a role in the preparation process of this book. A resounding gratitude is given to you, knowing that no amount of thankfulness is enough to appreciate you all. We appreciate the contribution of Chief Tola Adeniyi for writing the foreword of this book. A huge thanks also to professor Bola Sotunsa and Mr. Kinsley Nwaimo for editing and proofreading the book.

Sincere appreciation goes to Adeleke University administration and staff, with special thanks to the Chairman, Dr. Adedeji Adeleke and the entire Adeleke family both home and in diaspora, for the significant roles they played while the book was being prepared by the author. A special thanks to the family of Elder I. C and Dr. Mrs Egbuta and our profound gratitude also goes to Professor Solomon Adebola, the President/ Vice Chancellor of Adeleke University for writing some excerpts in this book.

To Babcock University administration and staff (present and former), currently headed by the President/ Vice Chancellor, Professor Ademola Tayo, who played major roles in the compilation of this book, you deserve our special commendation. Our thanks also go to the former

Vice Chancellors of Babcock University, Professor Kayode Makinde and Professor Adekunle Alalade as well as the former President of Nigeria Union Mission of Seventh-Day Adventist Church, Professor Joseph Ola, whose relationship with the author were also captured in the manuscript.

To colleagues and other professional journalists in the guild, you are well-appreciated for your perpetual support in the professional journey of the author. We say congratulations to you, as one of yours has again been able to compile his biographical masterpiece. The spiritual leaders and members of the Seventh-Day Adventist Church all over the world are not left out in their exceptional role in giving proper moral upbringing to the author who was an active member till death.

We express our gratitude to families and friends who inspired the content of this manuscript, through the personal experience of the author with them, the book wouldn't have made any noteworthy meaning without direct or indirect relationship with you. To the entire Alao and Aina Families your immense contributions, support and prayers are highly appreciated. Also to the Founder of the Nana Aishat Memorial College of Education, Ilorin, Dr

Raheem Adebayo Issah, we are most grateful for your consistent support and care.

To all traditional rulers who have been associated with the author, our thanks also goes out to you.

God bless you all.

Dr. Modupe Alao-Adetayo, for the family.

FOOTPRINT OF GRACE

THE BIOGRAPHY OF PROFESSOR SAMUEL EKUNDAYO ALAO

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SECTION ONE: HIS ORIGIN

CHAPTER ONE: BRIEF HISTORY OF OKE-OYI

Oke-Oyi today is the Headquarter of Ilorin East Local Government Area in Kwara State. It is a metropolitan town located few kilometres from Ilorin the capital of Kwara State. The people are noted for their artistry local blacksmith and farming.

Sometime around the 17th century, Oluo, a powerful hunter left Oyo Ile (the present Oyo state) for hunting expedition up the northern part of the old Oyo Empire. As a professional hunter, he could stay for months in the forest especially when luck decides to smile against him and there were no big game to bring back to the town to sell. His hunting expedition would take him from one location to the other and wherever nature overpowered him, he would rest; hence there was no particular location for him to rest. This continued until one day, when Oluo came to a particular spot where he found more comfortable to rest as compared to other locations. The decision to stop over at this particular spot was not ordinary, it was divine. Being a hunter, who possessed some magical powers, it is believed that something could have prompted him to stop at that particular spot. It is also believed that, perhaps, that spot showed signs of being safe. This is evident on certain realities. Before his arrival, there were evidences of other human activities around the

area as shown on the presence of huts and hamlets. It is normal even up to the present moment to see huts in the forest. These huts called “abule” in Yoruba language are built by farmers and hunters as relaxation spots. A typical abule could be roofed with raffia and usually, clay pots were placed around it so that the pots could gather water whenever it rains.

Oluo would not just leave his surrounding without clearing it and making it safer especially to scare away reptiles and dangerous wide animals. In his quest to make his new found relaxation centre safer, he reached out to a tree located very close to where he was staying. Later the tree was known to be the “igi oyи” (Oyi tree). This tree was very helpful as Oluo would always wash his feet at a stream (Odo oyи) close to the tree whenever he returned from his daily activities. Also, whenever Oluo washed his clothes in the stream, he would hang it on the branches of the oyи tree. This was the practice and his life seemed more secured around the tree and the river. This seemingly homely feelings and attachment for just staying under this particular spot led to a stronger connection that will bring him back after his hunting expedition no matter the distance he had covered. It was indeed a-home-away from home experience for him.

Amanda Lindhout (2014) once observed that, “it's the human spirit inside all of us that has an enormous capacity to survive”. Hence, it is inherent in us to survive.

With time, Oluo, who has acclimatised with the forest resident, decided to build a hut for himself though at a farther spot beyond the Oyi stream which he named "Oke-Oyi". The comfort he enjoyed as a result of having a hut, made him to stay much longer in the forest most times without visiting home. Marcus Tullius Cicero (51 BC) once said, "Like", according to old proverb, naturally goes with like". For Oluo, he needed his "like or type" so; he went and took his younger brother, Odebode. Being a man of wisdom, he foresighted that, with time, due to human expansion, this brotherly and amicable relationship could turn sore hence, there was need to take certain pragmatic steps to avert such situation. Odebode was asked by Oluo to move further inside the forest, which was in the valley to settle down, while Oluo remained on hill-top side of the stream with the Oyi tree just adjacent. The hilly nature of the settlement was what brought about the name, "Oke-Oyi".

With time, other hunters who probably do not intend to settle there permanently started to move closer to Oluo's hut because of his mystical powers and hunting prowess. This accounted for the presence of many descents in Oke-oyi even at present. However, Oluo, automatically became the king as well as the warrior for his people. Odebode, who was his only blood relative, became his associate as well as the kingmaker. Kings in Oke-Oyi up till a particular time in history have always

been coming from the Oluo ruling house while the Ile Odebode (Odebode's compound) has maintained the position of Moji (head of the kingmakers).

Decades later, there was a detour. something happened that altered the equation. There lived a Baale that never had a male child. He had only female children married to other families. Because the Moji would need a male child to succeed Baale on the throne, they nominated the male child from his daughter (his grandson) and that one became the Baale. When he was on the throne, he renamed his mother's compound, "Ile Baale Oke". This was how the ruling house became two; one in the north (Ile Baale Oke) and the other ruling house in the south (Ile Baale Isale). These two ruling houses are closely related today that, they cannot intermarry even as people from Odebode cannot marry from any of these ruling houses. As people continued to migrate and join, these three core families have remained the nucleus of Oke-Oyi community.

Surprisingly, the Oyi tree which is still standing up till now seems to have a mystical power. Whenever it was cut down, it will sprout again no matter the period of the year. That was why at a time people started to pay allegiance to it in the form of worship.

Interestingly, despite the population expansion and civilization, the Oke-Oyi indigene has maintained that trait of resilience and foresightedness. They are very

amenable to change and accommodating. Before 1930s, Oke-Oyi people loved to live closely and maintained their homogeneity and ancestral heritage. Around late 1930s up to the 60s, many Oke-Oyi sons and daughters started to move to other places like Lagos, Ilorin and Ibadan. They were never interested in making fortune through high profile jobs. They never cherished education or acquisition of fine skills. This affected the community negatively. Although things have changed as there are many educated and enlightened people from Oke-Oyi today. There was the belief that one does not need to acquire education that much before he or she could become successful. Gradually, this obnoxious belief metamorphosed to the widely held opinion that, "money is the ultimate aim of every human effort". In other words, like Mauchiveian, the end will always justify the means. Hence, an average Oke-Oyi indigene would go in pursuit of money doing menial jobs with every sense of commitment. This negatively affected the town in its developmental quest.

This however, could be linked to the disposition of the people towards western education. The predominant religion in the community does not favour western education which in recent past has been the determining factor for human development in modern society. Evidently, considering the other neighbouring towns like Sao, Apado and Elesinmeta that has more Christian adherents, it will be clear that religious dominance have

played a significant role on the level of development in Oke-Oyi.

Against this backdrop, there will always be a turning point in the life of a people. This turning point happened around 1918 in Oke-Oyi. The decision of one man, to rebel against the dominant practice of the majority, and to be the light bearer to the whole town, led to the opening of the town to western education. That man was young Amos Kadri Olayinka Alao.

CHAPTER TWO: THE ALAO FAMILY

Juliah H. Hohnston composed a song that captures the experience of the originator of the new Alao family.

Marvellous Grace of our loving Lord,
Grace that exceeds our sins and our guilt!
Yonder on Calvary's mount outpoured
There where the blood of the Lamb was split.

Refrain

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sins!

Sin and despair, like the seawaves cold,
Threaten the soul with infinite loss;
Grace that is greater-yes, grace untold
Points to the Refuge, the mighty Cross.

Marvellous, infinite, matchless grace,
Freely bestowed on all who believe!
You that are longing to see His face,
Will you this moment His grace receive?

One of the issues that have caused a serious contention among religious scholars is the fact that Africans lacked the ability to conceive the reality of God

before the arrival of western missionaries. For example, Georg Friedrich Hegel (1770-1831), the German philosopher, famously described Africa as a place of sorcery and superstition. In his estimation, the African is without the recognition of a "Higher Being" that would have "inspire(d) him with real reverence." Another proponent, the famous explorer Sir Samuel Baker reinforced this popular position when he presented the following report to the Ethnological Society of London on the Africans: "Without any exception, they (Africans) are without a belief on a Supreme Being, neither have they any form of worship... nor is the darkness of their minds enlightened by even a ray of superstition. Edward Tylor (1871) described Africans in general as animists, believing that natural phenomenon, including plants and inanimate objects, have souls. In his estimation, Africans believed there were souls in all things; therefore, they worshipped "objects" as opposed to the Christian God. Whereas these positions may not represent the true position of Africans, it is true that our African Traditional Religion (ATR) permits the allegiance to many inanimate objects, thus we dance, shout, perform libation, sacrifices, consult oracles and all worth in a bid to connect with the creator.

Without exceptions, most African societies were involved in these forms of worship even up to the present time. Hence, Amos Kadri Alao was not exempted from this form of religious practice which was widely believed

to be the only form of communing with the Higher Being.

The great grandmother of Pastor Amos Alao was a good notable masquerade dancer. Masquerades in African are not just mere costume wearing human beings; they possess certain mystical powers. Among the Yorubas, some masquerades are considered people risen from the dead - bones (skeleton) made alive, hence the assumption that they are heavenly beings (Akubor, 2016). The peculiarity and importance of masquerades to the African society can be appreciated only when one considers the sacredness attached to them.

On the Yoruba masquerades, Akintayo (2008), observed that, our folklore or read superstitious inclinations, consider masquerades heavenly beings, to be respected and revered, but they are never touched – their colourful garments sometimes identifying a clan of masquerade pedigree renowned for having powers that instil irrational fear in onlookers. Reading some research material, the masquerades known as Egungun in Yoruba are considered as people risen from the dead - bones (skeleton) made alive, hence the assumption that they are heavenly beings. The masquerades of those days move about with frightening regalia that depicted their mystical powers. As they move, many people mostly young people will be following them as they dance all the way to the market square and around the village chanting all sorts of praises. There are masquerades that women and strangers

are forbid to see while some only come out during the night or when a prominent personality in the town dies.

The mother of little Amos Kadri Alao grew in her masquerade dancing skills that she became the grand matron of her own group of masquerades. Within her circle, she was highly feared and respected in recognition of her numinous powers. As peculiar with most deities, there is usually a point of contact where the human beings interface with the spiritual beings. In the case of this great woman, the bush near her house was reserved to serve this purpose. As the matron and the stronghold of the masquerades, she was involved in many spiritual consultations in order to fortify herself and the other members of the group. There was a time when evil darkness was predominant in Africa that individuals and groups pride themselves based on their level of diabolical strength and witchcraft. The Yoruba has one adage that says, “o ni enu, o le ja, o tun logun”, which means, if you don't have oratory skills, and you cannot fight, then you must have charm to survive. Because his mother was the strong power behind the group, little Amos was initiated into the group.

My father at a time, became a prominent member of the group as the arrow head. He was so powerful that, he would put fire in a pot at the village square and carry the pot with flames

on his head dancing to the admiration of the crowd. In a scene that typified the saying, "the more you look, the less you see", but in reality, he was not the one dancing. He could at that particular moment, be in the family house eating or relaxing with friends. The figure dancing with a burning pot on its head is an invoked element that put on his form. This was the level which his mystical powers got. But if there is need to carry the pot, he would be the one that will carry the fire on his head.

Those days, masquerade festival could last for two weeks in Oke-Oyi. Each masquerade has its own day and on that particular day, it is expected that the masquerade will come out and perform. During this period, other masquerades from neighbouring towns were allowed to come and perform and the excitement was incomparable. Because of the level of mystical powers surrounding his mother's masquerade, it was adjudged the best and people will always look out for it to come out to perform. During his mother's masquerade day, there would always be mammoth crowd, even from other villages to see the dancing skills and boisterous movements of little Amos Kadri Alao. Once he is adorned with the entire

masquerade's paraphernalia and the yelling crowd were ready to sing his praises, he goes hysterical. With these qualities, he was popular among his peers.

There was no form of education for little Amos except the traditional education. Though the enduring role of education in every society is to prepare individuals to participate fully and effectively in their world; it goes beyond that to prepare youths to be active and productive members of their societies by inculcating the skills necessary to achieve set goals. While its functions varied, the goals of traditional education system as identified by Ehindero (1986) are:

- i. Total development of the child-intellect, physical and moral behaviour;
- ii. Introduction of the child to the community and inculcating in him/her respect for elders and others in position of authority;
- iii. Acquisition of specific vocational skills and training to develop a healthy attitude towards honest labour;
- iv. Developing and nurturing a strong sense of belonging and encourage the individual to participate actively in family and community affairs;
- v. Development, understanding, appreciation and promotion of the cultural heritage of the community at large (Olaniyi and Olajumoke, 2013).

The African traditional education was not compartmentalized. Fundamentally, it was targeted toward producing an individual who grew to be well grounded, skilful, cooperative, civil, and able to contribute to the development of the community. The educational structure in which well-rounded qualities were imparted was fundamentally informal; the family, kinship, village group, and the larger community participated in the educational and socialization process. As a notable prince of Oluo dynasty, Amos Kadri Alao was educated in the traditional educational system and he imbibed all these values.

As a self motivated farmer who could wake up very early in the morning and head straight to the farm. He never allowed the happenings in the palace to affect his natural ability to cultivate the ground. He had such farm produce like, corn, guinea corn, yam, cassava and various types of vegetables. Despite being a prince, he was not described as a sluggard; he personified the term "hard work" and did it with the belief that there is dignity in labour. Unfortunately, at the age of sixteen, he could not read, or write. He was simply, an illiterate. His entire life revolved around masquerade dance and farming.

Ironically, at the other side not too far from Oke-Oyi was a town called Sao. Western education had begun and the lives of many rural dwellers have been impacted positively. Education with its huge potentials then was not

welcomed by all. It was regarded as a means of luring hard working children into indolence. Thus, only the children of the slaves and stubborn children were allowed to attend schools.

Then the detour; an American missionary known as David C. Babcock who had worked in Sierra Leone, entered Nigeria in 1914 with two assistants. He travelled down to the hinterland of the then western region until he got to Erunmu. By the end of 1914, he and his team had established a mission station, established three schools and reports had it that, they within this period had seven converts. From Erunmu, the gospel work of David Babcock spread to Sao, which is now in Kwara state. With the entrance of Adventist gospel in Sao, the missionaries established a school and it was not long that the school started, there was remarkable transformation in the lives of the local citizens. Pupils were able to read and write in foreign language, some smart ones were given work as clerks and teachers. This development was enthralling especially to people that were not from Sao who wished that such a development could be taken to their village. It was one of these admirers from Ile Tuntun (a new compound) who longed to see his community developed like Sao that approached the missionaries and requested that they should come to his village Oke-Oyi and meet his traditional ruler. The youngman had been conscripted to Sao by a money lender whom bills could not be paid by the man's

family members. He was not a Christian, but he was working in Sao and his love for what the early Adventist missionaries were doing in Sao made him to request for a visit to his own village. There were no vehicles, no major road, and nothing like bicycle. People then would just wake up early in the morning and trek through the foot paths under the trees until they get to the next village. Oke-Oyi was a neighbouring town thus; it was not difficult for the people to travel from Sao to Oke-Oyi through the bush path. The missionaries with the man that was bringing them came to the palace of Oluo, the king of Oke-Oyi. The mere presence of the white missionaries in the village elicited a sort of mixed reaction. This was the time when Nigeria was under the colonial administration, but the colonial masters most often have nothing to do with the locals, they only meet with their traditional rulers and chiefs. History has it that, this was the first time people in the village will be seeing a white man entering the palace, hence everybody gathered outside with anxiety.

They were welcomed to the palace and through their translator; they made their intension known to the Oluo of Oke-Oyi. Young Amos Kadri Alao was not around then because he has gone for his farming work. Before the visitors would finish explaining the purpose of their visit, he came in from the farm and stood by the door to listen to what the white Seventh-day Adventist missionaries led by one Elder Balogun and the man that invited them were

saying. To his surprise, the visitors were making a request for the traditional ruler to appoint some of their children that would be taken to Ibadan to be trained in the missionary school. In those days, it was customary that Oba's children (princes) will not be allowed to go out for such "a ridiculous endeavour as schooling". So, their request was not going to be granted especially for the Oba's children. At best, since nobody can ascertain exactly what will be the end of such an adventure, the children of the slaves will be sent. They are ridiculed as those going through idle brainwashing initiation by the white men and are being fed with cassava. Thus, when such offers like this are made, the Oba-in-council will just gather some slaves in the town and give them to the white missionaries.

Since the King was not willing to appoint any of his children, nobody was willing to volunteer their children. It was an effort in futility for the missionaries who left disappointed. But young Amos Kadri Alao having eavesdropped and listened through the translator to all they said and his father's response, wondered why such a golden opportunity of taking them to Ibadan for training could be slaughtered on the altar of repressive tradition. He queried whether it was a taboo for a prince or even an Oba to be trained in a school so that he could be like the white men in knowledge. Knowing that all these juvenile disgruntlement would not grant him the right to walk in and argue against his father's decision; he decided to opt

for the easy way out.

The only option would be to elope. Therefore, early in the morning the following day, he woke up and prepared his cutlass and hoe as if he was going to the farm but went straight towards the path-way through which those visitors will pass while travelling back to Sao and stood on the way waiting for them. Immediately they got to where he was waiting, he came out with his farm implements and pleaded through an interpreter that he will want to follow them. After considering his plea, they took him away, first to Sao and finally he landed at Ibadan. While in school in Ibadan, he met other pupils from Ipoti, Otun and Ibadan, like late Pa. Akande who was attached to his room as his junior. They were both close friends before death.

Back at home, Oke-Oyi, that day would remain in history as a day when evil visited the town. Immediately it was noticed that Kadri was not home as usual, they thought that he would be in farm; hence they went to the farm to look for him. This incidence plunged the entire village into confusion when he could not be found by the search party. What could have happened to the Prince? Since there was no trace of him in the farm nor was there any evidence that he worked there that day, but witnesses are confirming that he was seen in the morning with farm implements. The situation became more intriguing. Others who saw him leaving the house in the morning confirmed that he actually left the house for the farm. Without reaching a

consensus, they eventually resorted to consulting the oracle. To their surprise, the oracle had no clue of the young man's whereabouts. But his farm clothe was seen along the way, intuitively, some concluded that, the storm must have carried him away; others said that the evil wind could have blown him away, there were just many versions concerning his mysterious disappearance. The conclusion was that, the prince must have been killed so they mourn and later he was forgotten.

At the completion of his Standard Six, he went to Seventh-day Adventist Secondary School, Bekwai Ghana established in 1953 for further training. When he returned he was made the Headmaster of the church school, the dispenser and the Pastor of the church in Erunmu. There, he was the one taking care of the churches in Atari, Owobale, Ayede, and many other newly established branches around that area. He had a multiple role, as the church Pastor, the teacher, the headmaster and the medicine dispenser. It was customary that he will use his early morning hours to dress wound, his mid-morning for teaching and Saturday for pastoring. People would line up in the church parsonage to receive treatment for different kinds of ailments. Later, he will join them for the morning devotion and after that, he would go to his class for teaching. That was where he met Pastor Adeniji who was a helping hand to his father on the farm while few others were going to school. One day, Pastor Amos Alao met with

Pastor Adeniji's father and pleaded that he should allow the small Adeniji to come to school and learn. That was how Pastor Adeniji started school. In the evening, my father will go out to visit members of the church. Pastors of his time were 100 percent busy and committed to members' spiritual and physical welfare. Their salary was peanuts so to augment, they were farming and members will sometimes assist them in cultivating the farms. Whenever my father was transferred, the first thing that will be given to him is farmland and an orchard where we could plant fruits". For instance, up till today, the coconut trees he planted in Erunmu and Ayede are still there. They call it, Agbon Alao, (Alao's coconut). It was indeed a life of dedication and sacrifice unlike the pastor of today.

After several years, when many people who were adult when he disappeared had died and others advanced in age, Amos Kadri Alao, surfaced from nowhere. To announce his new status as an enlightened fellow and an erudite scholar of his time, he came with a baggie shoe, short three quarter knickers and cap like the old district offers. Fortunately, his arrival coincided with the market day. At first nobody noticed his presence because nobody would imagine that he was alive not to think of being in such an attire that was the exclusive of only the white men and few educated elites in the society. But, when it was discovered that he was the one, the entire village was in disarray. Being a market day, some left their wares in the

market in fear of not being harmed by a ghost. To the new generation that never knew of the prince, the once notable masquerade dancer that mysteriously disappeared, the story was quickly narrated to them. The few who could muster the courage came closer and were throwing sand on him with the belief that, if he was a ghost, he will disappear again. When he could not disappear coupled with his explanations, they calmed down and came closer to embrace him. The town was agog with jubilation; the prince is back as a trained teacher. This was not a mean achievement in those days.

His father had died and a new King has been enthroned. After considering the unfavourable condition that the Oluo and other kings were being subjected to by Ilorin Emirate, he decided to write a petition that the position of then Oba, the new Oluo of Oke-Oyi, whose position was recognized and gazetted in 1917, by the colonial government was not good and that the Emir of Ilorin, who heads the Emirate should review it. When the letter was received by the emirate in Ilorin, they were wondering who could have drafted such an intelligent letter requesting an upward review of an Oba's condition of service. The Emir of Ilorin after few days summoned all the Chiefs and Obas to his palace. There was fear in the palace when Oluo learnt that the Emir was inviting the Obas based on the petition written by young Amos Kadri Alao requesting for enhancement of his conditions of service. To Oluo, that

was unruly as this could boomerang and cause him more humiliations and possibly loss of his position. When the Obas were going for the meeting, young Amos Kadri Alao went with his uncle. On getting to the Emir's palace- the venue of the meeting, the Emir requested to know who wrote the petition asking for a review of the Obas' condition of service. There was graveyard silence in the palace. Nobody wanted to answer of course many at the meeting did not know anything about a petition. Then, young Amos Kadri Alao signified that he was the writer of the petition. The Emir was impressed and announced that the Oba's salary be increased and other condition of service improved upon, which was the opposite of what his uncle, the Oluo of Oke-Oyi had in mind. There was joy in the town when the news came that, the petition he wrote and defended had made the emirate to review the condition of service for all the Obas in Oke-oyi land and its neighboring towns and villages. He was highly respected in the town anytime he visited Oke-Oyi.

His wife, Madam Comfort Alao (nee Adebiyi) was a princess from Sao. The Ohoro of Sao, Oba (Dr.) Bamidele Alabi Adegbite is her own junior cousin. She was also a pastor's daughter, one of the earliest pastors to come from Sao because David Babcock had established the first Seventh-day Adventist formal school in Nigeria in Sao, where early Adventist workers like: pastors, teachers and other artisans were trained. Her father, Pastor Adebiyi,

was one of the first beneficiaries of early Adventist education. He had seven children and was posted to oversee churches in Ila, Ora and Oke- Ila (now Osun state) as a minister. Little Comfort grew up in the vineyard of God as a pastor's kid.

The Psalmist said, many are the afflictions of the righteous; but the Lord delivered him out of them all (Psalm 36:19, KJV). This was the case of Pastor Adebiyi. One day, the devil struck, his wife (Comfort's mother) was in labour and there was no hospital at Oke-Ila then. The only option was to travel to where proper medical treatment could be accessed at a neighbouring town. This however will mean being absent in a pastor's meeting holding at Ibadan. Unfortunately, the woman did not survive it; she died maybe due to the long distance they travelled before getting to the hospital. After her death, Pastor Adebiyi was given a query over his absence at the pastor's meeting at Ibadan. This got him infuriated as he considered it an act of insensitivity on the part of his employers. So, his anger and depression over the death of his lovely wife made him to resign as a pastor. After his resignation, he had a little stint in Oke-Ila before moving to the Northern part of Nigeria, precisely Maiduguri in Borno State. After staying for sometimes in Maiduguri, he became very influential in his new trade as a traditional healer and to appreciate his work, a street was named after his first son, in Maiduguri (Adebayo Street). He later moved

farther to the Republic of Niger where he got converted into Islam and was still practising his traditional herbal therapy on a larger scale. Because of his mastery of the trade, he became more prominent and influential in Niger Republic. Unfortunately, all his children were let lose because of lack of parental care while living in Niger Republic. There was none living with him and he was advanced in age. It got to a time when Comfort (one of his daughters and my mother) who was fostered by the Dada family from Oke- Ila Orangun, who once lived with Pastor Adebiyi, had to go and bring him back.

Late Pa.Dada, who was a classroom teacher in Oke-Ila, after the incidence that surrounded the death of Pastor Adebiyi's wife, took Comfort and became her guardian. That was why she did not follow her father to the north. She grew up in Oke-Ila, attended Teachers Training College and had Grade 11 certificate which she used to get employment as a teacher. Eventually, my mother came across a young Pastor who was pastoring in Oke-Ila, and Ila Orangun, Pastor Amos Alao. She at that time had many suitors from Oke-Ila but, when Pastor Amos Alao, a young charming educated Pastor came into the scene, she yielded and both got married in 1946.

CHAPTER THREE: MY BIRTH AND GROWING UP

After a church marriage between Pastor Amos Alao and Miss. Comfort Ayoka Adebiyi, they were blessed in 1947, as they had their first child but probably due to carelessness or poor health, the child could not survive. I became their second child and was born on September 17, 1948.

Days in Africa bear serious significance. Precisely in Yoruba land, Ojo (days) are not just mere calendar descriptions, they bear meanings and could be used to predict events. Hence, the seven day calendar circle in Yoruba land is:

Ojó Aiku (Sunday)-Ojó Aiku otherwise known as Ojó Isinmi is the day of rest. Yoruba people believed that this day one needs to rest and revitalise to face the activities on the week. However Christian belief accept that the day is the first day of the week.

Ojó Ajé (Monday): This is the day of prosperity on which money joined Orisa on earth and is known as the day of money or prosperity. Business people do not joke with Mondays and popular musician Fela Anikulapo sang a song with a chorus, 'larø Monday Eko o ni gbagba ku gba o". I was not born on any of the busy day".

Ọjó Iségun (Tuesday)- This is the day of victory. It is believed that evil forces are overpowered on this day.

Ọjó'Rú (Wednesday)- This is the day problems, calamities, disruptions and confusions entered the world. It is the day of confusion.

Ọjó"Bo/Ọjó Alamisi (Thursday)- This is the day on which names of the days arrived. It is a day on which Ancestors visit the family. This is why every important festival in Yoruba land begins on Thursday- Ọjó Bo / Ọjó Alamisi.

Ọjó Eti/Ọjó Jimoh (Friday)- This day is synonymous with postponement. It is believed that whatever people have to do on this day should be postponed or else it would fail. This was the day I was born. I arrived to announce that whatever calamities that has preceded my arrival has failed in my life, thus all the misfortune in the family has been postponed forever.

Friday was the day that God finished creation and rested on Saturday. Hence, it was the day that Adam and Eve were created. Therefore, Friday is the original birthday of all humanity. There are renowned world figures that did not only share the same birthday with me, but had the same career path with me. They are:

Guerra Junqueiro, was born in 1850, he was a Portuguese

journalist, lawyer, and politician.

Mihkel Martna, was born in 1860, he was an Estonian journalist and politician

Gabriel Heatter, was born in 1890, he was an American journalist

Indarjit Singh, was born in 1932 he was an Indian-English journalist.

Des Lynam, was born in 1942, he was an Irish-English journalist and author.

Heimar Lenk, was born in 1946, he is an Estonian journalist and politician.

Cassandra Peterson, was born in 1951, she is an American actress, Journalist television host, and producer.

The month of September is one month that is very significant; it is the first month of the four “ember” months of the year. Therefore, it marks the beginning of festivities. My birth record shows that I was born around 5.30am on the 17th day of September, 1948 at the maternity centre at Ilorin, Kwara State. While this is not an expose on horoscope, my month of birth is significant for many reasons. It is generally believed that people born in the month of September are creative, intelligent and very assertive. Virgos are practical, analytical and hard-working, always knowing exactly where to look for the core of any problem. They shine at jobs that require organization, dealing with paperwork and working with their minds and hands. When they focus, perfection is to

be expected from their work, for no other month has such an eye for details.

Admirers said this seems to be accurate description of me, like many great minds who share my birthday they believed that I possess an excellent, bright sense of humour, an awesome imagination and intellectual inquisitiveness that made me standout whenever the best is the target.

When I was born, Samuel, an Hebrew name was given to me. In the Hebrew language, Samuel means, "God has heard" (ùòàåéí Sh'ma Alohim). Which suggests that, the prayers of Pastor and Shepherdess Alao has been answered. Prophet Samuel was one of the prophets that played a prominent role in the in the land of Israel. His birth was very significant because he was born after his mothers' prayer at Shilo. Samuel had the privilege of hearing from God at a tender age when he was living with Prophet Eli. He grew up to anoint the first king of Israel, Saul and when Saul was rejected by God, Samuel was saddled with the responsibility of anointing little David from the house of Jesse as king of Israel. Samuel was the last prophet that Israel had under theocracy.

To me the work of God provides a fortress. Africans believed that, events that occurred before, during and after a child's birth, has a link with what a child becomes in the future. In order not to be caught unawares, the bible warning is, "be sober, be vigilant; because your adversary

the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5:8, KJV). Many things surround my birth which one would have mistaken to be bad omen. For instance, there were birds that will always come around the house every evening and will be singing and making strange sound. This caused Shepherdess and Pastor Alao to embark on serious prayers until the birds stopped coming. Besides, there were another group of people who claimed to be prophets that came and prophesized that I will be a great person and nobody should panic over my life because nothing evil will happen to me. The assurances came because of the prevalence of witches and wizards, that created fear of the unknown.

The Psalmist says, as mountains surround Jerusalem, so the Lord surrounds his people both now and forever (Psalm 125:2, NIV). This assurance must have created the needed confidence in my family. As they watched me grow one trait which was very prominent when compared amongst my peers is that I was always eager to play leadership roles. My parents observed that, I would gather other children even those older than me and will be teaching them things like how to play seesaw or throw stones on target. I was always giving instructions to others and was able to pre-empt the reactions of adults. I enjoyed divine favour in the form of good health and was not sickly. Even when my father went for a one year course at Ihie, in Isiala-Ngwa, Abia State, where he met fellow

school mates like Commodore Ebitu Ukiwe from Ohafia who later became the former Vice President (1985-1986), under General Ibrahim Babangida, I never fell sick. Pertaining to Ihie, before this time, David Babcock and his group of missionaries had done a lot of work in the West that in 1932, the missionaries started a Teachers Training School at Ibadan and later in 1947, the school was transferred to Ihie where it was named Nigeria Training College.

My father completed his course, he was transferred to Ayedade primary school near Erunmu. He was the one managing both the churches in the district and the Adventist Primary school in Ayedade.

After my birth, the family was blessed with Dupe, who was an employee Ibru Group of companies in Benin city but died with two of her children in a fire disaster. David Oladimeji Alao followed, a Professor of Peace Studies & Governance Conflict, who works as the Chief of Staff to the President/Vice Chancellor of Babcock University. Dimeji was followed by Joseph Gbenga, a retired civil servant in Lagos state, now into academics. Abike was born after Joseph. She became an Assistant Chief Nursing Officer before her death after a brief sickness. Lalonpe came after Abike, but we lost her in her childhood age. Then came the twins: Taiwo, who is the Principal of Adventist Nursing School, Ile Ife; His twin brother, Kehinde, is an ordained Pastor of the Seventh-day

Adventist church. The twins were followed by Idowu, a female child married to Elder Awoyinka in Lagos. My parents would always thank God for the disasters and blessings.

I grew up in a typical conventional conservative Adventist home. Those days, when I went back home from Adventist Grammar School, Ede and needed money, my father will not touch the tithe that he would carry to Oke-Bola, Ibadan. He will just tell me straight, "I have no money". My mother was multi-tasking. She would fry beans cake, do teaching job and seamstress in order to assist her Pastor husband. Sometimes, if she had no money, she will take her clothes (iro and buba) and sell so that we the children would get some money for school fees. My father was strict honest and down to core in his work. He did not allow any of us to go astray. He would continue to remind us to remember the sons and daughters of who we are, "ranti omo eni ti e n se" and he will continue to instil it in us that "we must not spoil his name as a pastor. If other people are doing wrong things immediately we do half of the things they have done, people will raise an eyebrow and want to know if it is pastor's son that is doing that. That way, you would bring aspersion to my image as a pastor".

He will always warn us and when we were growing up, he made us to understand the importance of dignity of labour. Immediately we finish morning devotion between

5.30am and 6.00am, sometimes we will pretend that we were sleeping so that he will not call us out. But when he calls once and twice and you are still lying down, he will go and bring cane. He will beat you from your "sleep" and you will know the seriousness of worshiping God. Immediately after morning prayers, he would apportion different assignments for everyone; some to go and water the garden if it is during the dry season, other to sweep the compound, while the rest will follow him to the farm. He enjoyed going to the farm very early in the morning so that he could return on time and meet with church members who will be coming for consultation and treatment.

My parents had hatred for food wastage; you must not eat and waste food. There were times when we will host up to sixteen to twenty-four people in our house; children of different relatives included. Our relatives will always come for holiday, sometime, members who come for market may wish to come and stay till the next day. These people must be fed while they are with my parents. Surprisingly, the more we were in the house, the more God was blessing the family that we never lacked for a day. At every point, God was always there for us. That attribute of giving was transferred to every one of us children and even the grandchildren. My father was highly principled. He always knew what he wanted although sometimes he may not know how to get there. His word was his bond because those days, pastors were seen as representatives

of God. Thus, they were expected to exemplify certain virtues like compassion, truthfulness, honesty, calm, self-controlled, patience, humility and many more.

He was in the habit of saying "Yes Sir" even to his juniors as a sign of respect. My parents were always on transfer from one station to another but the family was always seen as role model to both members and non-members. Our parents always expect us to live a Christ-like life. Today, the home training had made us humble and eschew arrogance. All these accounted for the success of my father's services as a minister. This was an age when there were not too many pastors and there were many new churches that were being opened at far distanced locations. For instance, on one or two occasions, I travelled with my father. We had to travel to about six churches between Friday and Saturday, worshiping at different places and meeting with church members. We will trek throughout because there were no means of transport like cars and we had no motorbike. Except the Catholic Priests and few other churches, there were not too many Pastors of those days with cars or motorbike. They will carry their load on their head and when they got to a point and the load became too heavy for my father, I will take over. That was how we used to trek to churches located in different villages late night on Sundays.

My mother, Mrs. Comfort Alao was a teacher with a qualification that was equivalent to Grade 11 then. She

would have continued her education but for the fact that there was no one to train her due to the absence of her father as earlier discussed. Sometimes when my father was on transfer to villages without church school for my mother to teach she would start something else. She would advertise her trade as a seamstress first to church members who will bring their children to be trained. Sometimes she will have up to ten children receiving training. At every transfer, she will leave her work and follow her husband to anywhere he was transferred.

Transfer then usually come with unpleasant experiences especially to Pastor's children. The church leadership will announce that a pastor has been transferred but for the next one month they will be waiting for the lorry that will come and pack the load to the new station. Every day after the transfer announcement will be a waiting period because nobody knows when the vehicle will come. They will endure discomfort because they would have packed their loads which must not be unpacked. Finally, it may be in the middle of the night sometimes around 3.00am that the lorry will arrive and they will start to pack. The vehicle will take them to a place where they have never been before and they will be shown one ramshackle house as the house of the pastor. It was indeed a life of sacrifice and that was the experience we went through that is far different from what is obtainable now when Pastors are transferred.

SECTION TWO: EPISTEMOLOGICAL EXPEDITION

CHAPTER FOUR: (PRIMARY AND SECONDARY SCHOOL)

I started my primary education at Ayedade primary at the age of five when my father was transferred to Gbongan. It was the time when one's hand must touch the ear on the other side of the face before qualifying for admission. My family later moved to Ikire. Anytime I was going to school, I will have a bottle filled with garri and water that I was drinking with my friends at school. Because of this snack, my circle of friends got expanded as others were attracted to come to school. From Ikire, the family came back to Gbongan and it was from Gbongan that I left for Jos in 1958.

While Pastor Amos Alao was pastoring, he took some of his younger cousins along and one of them was Joshua Alao. Joshua Alao after his Standard Six was recruited into the Nigeria Police and was posted to Jos in the northern part of Nigeria. In 1958, he came for me and I was taken to Jos. When I got to Jos, life was different. It was not a restricted life of parsonage.

It was a free for all life and under one year, I became integrated into a barrack boys' life. Barrack boys had a very peculiar attitude that embodies boldness, rudeness, not really known criminal tendencies, but they are most

times disobedient and rascal. That was not the time when you have available water in the homes. We will line up every time to fetch water for our domestic uses. I remember that I used to make sure that I get my water first and anyone, boy or girl who dares me, will be beaten and will be left to cry home. So, the noise of my offensive behaviour went round the barrack that, "there is one boy, Omo Alao that is tough in the barracks." Parents were complaining about my bully disposition, requesting explanation on why I should be beating their children. One would wonder what could have caused the transformation in behaviour. It was really a horrible life that came as a result of my interaction with other peers in the barracks. The barrack environment was known for violence and conflict. Young Hausa boys would always want to fight and any form of cowardice will give them the gut to make life unbearable. Therefore, anytime I was going to school, I will put a small knife in my clothe so that anyone who wants to attack me will be appropriately checked.

To assist in contributing to the family's earning I was hawking. Early in the morning, I would wake up and get dressed to go out to sell akara (beans cake) before going to school. Between the hours of 5.30 am and 7. 00 am, I moved round the streets in the barrack, selling akara. Fortunately, the barrack on Zaria road was very close to the Nigeria Prison Barrack and I had covered these three

areas, I would have finished the goods with accurate amount realized.

My uncle had two wives; the morning hawking was for the first wife and the evening hawking belonged to the second wife. Therefore, when I returned from school in the afternoon, I will get ready to go out to hawk for the second wife in selling her, kola nut, cigarette, peppermint, chewing gum, and other petty items. I sometimes hawk a round during the evening hours to sports joints where people are drinking and dancing or club houses including anywhere the items could be bought. I will hawk till sometimes around 10.00pm before getting back home. I made enough money for the family and for myself. There were some kola nuts that I would be asked to sell for one kobo, which I would sell for two kobos and through that, I made my own money.

My first school in Jos was Ansar-ur-Deen primary school, when I decided to leave Ansar-ur-Deen School, the school authority was not happy. The Head Master personally traced me to the barracks, to plead with my uncle but was greatly disappointed to hear that, St. Luke's Primary School had already given me admission. I later left St. Luke's Primary School and went to spend some time at St. Joseph's School which was a Catholic School. because I was an athlete and a good footballer that every school around wanted.

I again had a little stint at St. Luke's Primary School

before leaving for Baptist Primary School. At Baptist primary school Jos, I had a wonderful experience. That was the school where I met one of my royal friends, Gyan Buba who is presently the Gwangwo Jos and former Comptroller of Nigeria Customs. While Buba was in Primary Five, I was in Primary Seven. I had a long stay at Baptist Primary School and finished my primary school education there under the headmastership of Late Pa. Awoniyi who I later discovered was my parents' family friend.

On completing my primary education, I had the intention of gaining admission into a military secondary school in Zaria. I applied and was placed on waiting list for admission which did not come till the expiration of one year. Towards the end of the year, I was permitted to visit my parents who were at Ikun- Ekiti in Ekiti State.

The radical lifestyle acquired in the police barracks, made me always combatant ready. When I got to the area where my parents were living at Ikun, I was trekking down carrying my box in my hand, when some young girls who were apprentice (sewing mistress) with my mother saw a young man who they believed was mama's son, became elated to welcome me and rushed towards me to help carry my box. But, coming from a violent-ridden environment, I thought that they were bag snatchers. In an attempt to defend myself, I gave the girls the beating of their lives. Even, their explanation could not help matters

because I could not understand Ekiti dialect. This was a reflection of the life I had been exposed to in Jos. My mother was really surprised by this action. How would anyone beat young girls in this manner even if they were thieves? Her displeasure was not hidden as she related what happened to my father, who scolded me.

My first few days at Ikun were characterized with amazement. My parents could not relate with my negative characters which included; derived enjoyment in fighting, impatience and other violent behaviours like unnecessary tensed arguments. This lifestyle was at variance with what was expected of a pastor's son. Therefore, a meeting was held where my parents resolved that, as a pastor's son, it will be a disgrace to the entire family and to the ministry if I should continue to live the violent prone lifestyle. And, to exacerbate the matter, I was planning to attend a military secondary school which will further toughen me and expose me to radicalism.

SECONDARY SCHOOL

Two days before my departure back to Jos, in preparation to resume at the military school, a meeting was called comprising Pastor Amos, Shepherdess Comfort and myself and the venue was the church Pastor's office. Churches in those days though not architecturally splendid, confer some levels of awe and devotees reverently come into the church auditorium. The time of

the meeting was also significant. In a typical African setting, the two most significant times of the day are the early morning hours and the late evening hours. This meeting was held by 5.30 am. My father woke me up and I was taken to the church. My parents spoke on the need for me to be known as an obedient and respected individual in the society. After the meeting, I could remember my father (laying hand on me) and bluntly informing me that, "you will not go back to Jos again". That was the last stroke that broke the Camel's back. My desired plan of attending Military school in Zaria was abruptly aborted.

To facilitate my enrolment into a secondary school within Ekiti and neighbouring States I was enrolled into Adventist Primary School in Osi, Ilorin to repeat class seven which was the transition class to secondary school in the Old Northern States of which Osi was then classified. When I wrote the entrance examination, six notable secondary schools including: Christ School, Ado-Ekiti, Titcombe College Egbe, now in Kogi state, Adventist Grammar School (AGS), Ede, Mayfair Memorial School, Oro Ago, (which was a new school that was starting then) offered me admission. Amongst these options, my father opted for Adventist Grammar School, Ede and that was final. The reason was that, it was an Adventist school, and to avert the looming shame of being seen as one of the pastors who could not train his child in a Seventh-day Adventist institution. Then, Seventh-day Adventist

members especially pastors pride themselves on their ability to send their wards to Adventist schools. In 1965, I was admitted into Form One at the Adventist Grammar School, Ede, after losing two years of initial post primary school life.

To my surprise, early one morning, my father travelled with me from Osi, Kwara State, to Adventist Grammar School, Ede. The Principal of Adventist Grammar School, Ede then was Elder Enoch Dare, an intelligent and seasoned school administrator and thoroughly breed educationist per excellence. I was handed over to Elder Dare whose earlier discussion with my father had contributed to my admission into Adventist Grammar School, Ede. Before, my father would leave for Osi, he made a passionate appeal that, the principal should look after me and help curb my immoderations". I found it very difficult to relate with the environment. I really felt uncomfortable and wished I could leave. But, as time passed, things started to take a positive turn. It was the school (AGS) that really reorganised, reconditioned and remodelled me. I can point to that school as the place that I was re-orientated and shown the way of God.

My athletic skills and street knowledge, made me a bit rebellious during my first two years at Adventist Grammar School, Ede. This was the era when mature adults were in secondary schools. They used their age and

physical stature to oppress the junior students. So, I was not ready to accept any trash from anybody irrespective of the disguise and so I decided to initiate a counter technique that will curtail the excesses of the seniors. I created a place in the bush near the school where I taught people Wrestling, Judo and Kung fu. I was in utmost rejection of the punishment being melted out by the seniors I vowed that, any senior who dare messed up, will be dealt with appropriately.

For the first two months, I watched them (the seniors), but from the third month, I became whom I was. I remember one instance, two seniors were discussing about me. They said, "This rude boy, will be dealt with." We were in the prep and in their usual manner, they asked me to come and kneel down. I looked at them, these were people I can easily finish, I thought. Reluctantly, I told them "no, I won't kneel down". One of them was infuriated because of my refusal to kneel down, so he stood up and was rushing towards me. I targeted him and crossed his legs and he fell down. The other two were anxiously furious, how could a junior disgrace a senior in this school? They were coming towards me and I targeted them again and knocked their heads together and ran away. With this, everybody became aware and conscious of me and this freed me from all forms of unnecessary jobs like asking me to draw water or take their books to the hostels or to go cafeteria and collect their food.

The seniors then were "lords" and could punish and send junior ones on unnecessary errands, but nobody sent me on such errands. Nevertheless, my training ground was still functional for those interested in the training which included how to disarm people using their legs even if the hands are tied. For self-defence one can use legs in a military precision to disarm people. No matter how short you are and how tall your opponent is, you can use two fingers to demobilise the person. All you may need is to, stiffen your two fingers, jump up and put the fingers into the opponent's nostril and jack it up. The man will be unconscious for hours, no matter how big and strong the person is. There were other military tactics like different parts of the body to kick and destabilize someone. For instance, when you kick someone in the lower abdomen, or his private part, he will be gone for some hours. These are some of the trainings acquired at the barracks, Adventist Grammar School, Ede was a good place to implement and try them out. One day, I was caught by the Principal, Elder Enoch Dare who in a fatherly manner, reminded me of who I was (a pastor's son) who ordinarily ought to be an example to others. After that, my training camp was dismantled with a stern warning that henceforth, I should be of good behaviour. "I will ever appreciate Elder Dare for that intervention in my life".

There was one weird incidence at Adventist Grammar School, Ede. A group of wicked seniors had

derived pleasure in punishing the junior ones as usual. One evening when we were at prep, some bad boys in the school sneaked out and entered into the hostel with seeds of Mucuna bean or velvet bean (what Yoruba calls, werepe or agabara in Igbo). They spread the poisonous hairy particles at the back of the pod of the bean on the bed sheets of these wicked seniors and left the hostel. After the prep, the seniors were going back with some juniors carrying their books as usual. Immediately they got back to their rooms and lay down on their beds, it was like hell had been let loose for them. The itching and scratching was unbearable. They jumped out and quickly removed their clothes but the itching didn't stop. It was a night of torment for those seniors who learnt their lesson though in a bitter way. Luckily I was not part of the wicked deal because of the promise I made to the Principal to be of good behaviour.

From Form One, I immediately displayed my goalkeeping skills, and I became the toast of all football loving fans. My athletic skills were further developed and I later become the School goalkeeper. I would jump so high to catch a ball and spin while on the air before my feet could touch the ground. I was loved and celebrated by all. There were few players then who could score a goal when I was the kick stopper. At a time, it was speculated that I was using diabolical means to perfect my sporting activities, which were not true.

Adventist Grammar School, Ede started as a unisex, boy school, but my set became the last (1965). A year after (1966) female students were admitted. At every inter-school match, young ladies would line up behind the goal post where I was keeping and will be hailing me, "Bro. Sammy gay!" "Sammy gay!!" With these accolades, I was motivated and thus intensified efforts to ensure that no one scored. The AGS football team at a time became very efficient that they were going out to play competitions with different clubs and groups. Then, there was no serious club in Osogbo side of the then Oyo state only few minor teams existed like the Osogbo District Football Club. At a time, I was hired as a goalkeeper for that club in Osogbo.

In my final year at AGS Ede, the health condition of my father degenerated due to a multiple accident he had. The accident affected his eyes. What actually happened was that my father was leaving Ife to visit Pastor Adeogun the first indigenous Seventh-day Adventist who had retired. Unfortunately, a vehicle knocked him off the road and he had a broken leg. He was just recovering from that broken leg when he decided to go to the church to see how things were going. Eventually, he discovered that a tree was growing into the church building. On seeing this, he asked Joseph (my younger brother) to go and bring a cutlass. As the cutlass was given to him, he stretched to cut off the tree and incidentally, the devil struck again, a

branch fell on his eyes. He was rushed to the University College Hospital (UCH) Ibadan. He stayed there for a long time and this brought a huge financial burden to the family.

One day, while he was still on admission in the hospital, one of the hospital attendants (a white man) said to him, "have you heard what your employers asked us to do? He replied "no". The man continued, "they said we should write a report that will facilitate your retirement since you can no longer use your legs properly coupled with your eye problem. It means, you will not function properly as a pastor". This was privilege information to my father, whose opinion was not necessary neither was it needed. Based on this report, he was sent on compulsory retirement.

This unfortunate incidence coincided with the time of my registration for West African School Certificate Examination (WASCE). I was not registered and the sum of thirty pounds, five pence was needed for me to complete my school fees. Every morning, the school Bursar will stand up at the chapel to make a roll call of debtors. Since my surname begins with "A", the Bursar would always stand and say, "Alao, get out" despite the arrangement made that my school fees be deducted monthly by the church from my father's salary. I was always driven out of the dinning and sometimes from the classroom for this reason. Because my father had been retired and my mother

could not afford the money, the embarrassment continued. Thirty pounds and five pence was a big money then. But as God would perform His miracle, a friend of my father, Mr. Moon, an American who once served in Nigeria as a Nurse, got to know about the condition of my father, and unknown to him about my situation, the Lord directed him to send thirty pounds to my father. At Adventist Grammar School, Ede hope was fast fading as the closing date for registration was fast approaching. The thirty pounds was sent to the school bursar while the remaining five pence was completed by my housemaster and my teacher Elder J. A. Aina, who hailed from Ikun Ekiti where my father once pastored. With these provisions, my school fees and the registration fee were cleared and I was able to write the Examination, and passed out in 1969. My class of 19 students was on record to make 100 percent while in school, I worked as a Library assistant until my final year when I was appointed the Library Prefect.

CHAPTER FIVE: COLLEGE AND UNIVERSITY

After 1969, I still nursed the feeling of attending a military school and I decided to give it another trial, by applying to the Nigerian Defence Academy, Kaduna. I was placed on a waiting list and when there was nothing positive coming forth, I decided to settle for Samuru Zaria which is now Ahmadu Bello University (ABU). Where I was admitted to read Forestry. I was also admitted to study nursing at the Adventist Nursing School, Ile-Ife, which I turned down. My cousin (the daughter of my mother's senior sister) Dupe Oyejola was also admitted. But more importantly I saw Nursing as predominantly populated by women, as a woman's profession.

But despite the admission my father insisted that I must go to Adventist Higher Institution. The only available one in Nigeria then was the Adventist College of West Africa (ACWA) in Ilisan-Remo, Ogun State. This was a seminary for the training of church workers, and I was not too comfortable with the idea, so I refused to go to ACWA. My father then decided to adopt a moral persuasion approach. Very early one morning, he called me and said, "This is the choice I have for you. If you obey me, you will never regret it, but if you go your own way, you will remember today and you will shed tears; that if you had known".

ACWA was not a popular institution then, and it was even said that the degree issued was not recognized outside the Seventh-day Adventist circle. But just to satisfy my father, I yielded, however I had marked out plan- B of transferring my credits to Ahmadu Bello University after a year.

But God had a better plan for me. Life in Adventist College of West Africa (ACWA) was very different. It was a life that I was forced to live, a life of discontentment, a life of repulsiveness and a life of resentment over the entire process. The food and the attitude of the people towards issues were appalling. But, after sometimes, the Holy Spirit arrested me and everything became so fascinated and I fell in-love with the place.

By the time I settled down, things began to look different and pleasant. I started to love the people, their attitude and their programmes. ACWA was a very small school with little or no social life. It was a suitable place for self-discovery, healthy living and personal devotion with the creator. I was becoming a changed person. I was singing in the choir and at the same time in a singing group. The "Western Stars Singing Group". It had myself, Joseph Adebisi Ola, David Babalola, and Ebenezer Alabi as foundation members. Later, Michael Bello, Pastor Fadare, Mr. Kayode Ojo, Mr. Akomolafe and Pastor Moses Adetunbi joined. Mrs. Janet Ola and Mrs. Adebua were ex-members of the group. These and many other things really

caught my interest and I got stuck in that place. I was also intrigued with the work study programmes of the college. Joseph Ola and myself worked at the bakery; Adekunle Alalade was working as office assistant and David Babalola also worked with us briefly at the bakery before he was posted to work at the grounds".

A song composer, William Cowper, has one song that states, "God moves in a mysterious way, His wonders to perform...." this was the exact description of my life in ACWA. I was admitted to study theology, but my innate abilities will not allow me to overlook a need. So, when I discovered that certain things that were easily seen in the conventional higher institutions of higher learning were lacking in ACWA, I decided to fill one of the gaps. For the first time, I became the editor of foreign news on campus, by listening to BBC news and summarised the headlines on sheets of paper that I posted on the notice boards around the school. This was seen as a hobby, but unknowingly, God was preparing me for a life of a journalist.

Things were not easy financially and since I finished my secondary school, there was nobody to sponsor me, I therefore, maximized my time when school was in session and when the school was not in session to work and earn some money. Thus, during holidays, David Babalola and myself would go to the local farmers and assist them to cultivate their farms at a fee. Within the short holiday

periods, we would make some money that will assist us in offsetting our school fees and have extra to take care of other needs. But from the summer of 1972, I was introduced to colporting (Selling books) and highly succeeded with my nephew, Samuel Daniyan with whom I canvassed in Ilorin, Offa and surrounding towns and villages. We did not only make our school fees, but had more for personal expenses.

In 1973, I wrote a comprehensive examination which was an American educational system initiative. It entailed, writing examination that constitutes all the courses which students have offered beginning from first year. I wrote this examination with Adekunle Alalade, David Babalola, Dada and many others. Failure in a comprehensive examination meant that the candidate will not graduate. The examination was a top decider but God gave me the victory I wrote it and passed and earned a degree in 1974. As I wanted it, my bachelor's degree was in Religion and not in Theology which was the only degree being awarded at ACWA then. My hatred for being a pastor was due to what my father went through as a pastor. Secondly, Pastors then were so wretched that, you would see them in oversized coats and buggy shoes and you will see their trousers folded up because they were not ironed. There was no form of luxury associated with these men of God. I had detested the idea of becoming a pastor and earning a degree in Theology that would lure me into

the ministry".

But my desire to graduate with anything else apart from theology, made me and my course mate, late Pa Okochi, to do something alien to the ACWA system and tradition. We both for the first time in the history of the college revolted that we do not want degrees in Theology and our case was presented to Andrews University in Berrien Spring, Michigan USA and the University in her reply stated that it was possible for both of them to graduate with degrees in Religion according to their wish. Therefore, in 1974, I got a bachelor's degree in Religion (major) and two Minors; History and Biology.

SECTION THREE: CAREER PATH

CHAPTER SIX: THE TEACHER AT ADVENTIST GRAMMAR SCHOOL, EDE.

After graduating from ACWA in those days, it was a normal practice to be engaged by the church as Pastors, Teachers, Treasurers or hospital staff.

My first work experience was teaching and I was posted to my Alma mata, Adventist Grammar School Ede. This could be regarded as my second missionary journey to Ede. As a young, energetic and fresh graduate from college, I was assigned to teach Religious Knowledge (C.R.K). Before my employment, Adekunle Alalade had been the only Religious Knowledge Teacher, and I was to assist him in teaching Religious Knowledge in Forms One and Two. I was also to teach Biology to Forms Three and Four respectively. It was at this time that I met Adedeji Adeleke, Late Zacchaeus Babarinde and others who were all in Form Four and Five. I taught them Biology. I saw these young people as friends because I was not much older than them. I was just about six or ten years older than some of them. I saw them as young people and I was interested in their welfare and made my Biology class very interesting.

But, there was one ugly incident. Few months to their final examination, the Senior School Certificate

Examination, there was an uproar in school. It all started with a teacher, who was befriending the girlfriend of the prefects. The other seniors were not happy and they decided to deal with the teacher. The incidence made the school to suspend the seniors, and they were disallowed to attend classes and would be writing their exams as external students. As a young man I decided to help the students in deviance to the school rules. Just opposite the school, was Baptist High School, Ede and I organized a preparatory class to get them adequately ready for my Biology examination. I arranged for the classes, including the practical sections which included ecology, a section that accounts for 40% of the total marks in Biology examination. I taught them and they were well equipped as they attained mastery level in Biology. When the result was released, to the glory of God, all of them passed. The least amongst them got a B grade while others were As. I was very happy, and I thanked God for them.

It is usually said that, "teacher's reward is in heaven" but many of our products today are very successful and responsible citizens. Ironically things were not going according to plan and I was getting frustrated over salary issues. The Federal Government workers salary review committee headed by Udoji had submitted its report and there was a new salary structure, and the new salary structure implies that I will be placed on a salary scale that is twice what I was receiving. My salary

then was 50 naira and that of my colleague Adekunle Alalade was 70 naira. But later, it was discovered that some people with Higher School Certificate were earning about 90 naira. This led to a serious agitation bordering on why should the salary of those with ACWA degree be so low compared to those with HSC teaching in public schools?

Gradually, it became a very serious issue that the school board had to wade in. Pastor Adeniji was the Chairman of the school board then so he and his board members came to address the teachers at the school. Ironically, one of the men that came with him, Gegension, an American who served as the church treasurer made a loose statement when he was trying to answer a question. Adekunle Alalade had asked a question, on "why should salaries of church workers be lower than those with HSC teaching in public schools?" Mr. Gegeson was irritated with the question and in his response made a very bad statement. He derogatorily replied, "Don't you know that you graduated from a seminary? I saw that as a sign of insensitivity from a man of his status. Late Mrs. Modupe Olubunmi Efuntade who was one of the teachers and host of others were fuming in readiness to register their displeasure, but I saw this as an opportunity to let the leaders know how disappointed the church workers felt. As I raised my hand, to contribute there was some apprehension as the Chairman of the board, Pastor Adeniji

said, "Dayo sit down! This caused a bit of confusion, as he whispered to other member that he is a pastor's son, so he should not be allowed to talk. This objection instead of discouraging me, made me a hero somewhat, I was irate, poised and ready to destabilise the meeting. Like a freedom fighter I maintained my grounds and with the intense atmosphere already created, people wanted to hear my opinion. I took the floor and addressed the whole members of the board, teachers and everyone that gathered there that day by letting them know that "It was not a mistake that we went to ACWA. I told them we saw other institutions but we chose ACWA. Now after spending those years in ACWA, even those who own the institution had refused to recognise and accord the degree obtained from the institution its respect. It is rather unfortunate."

This short but straight to the point address, captured the mind of everyone especially, church workers in the school. The meeting ended in a stalemate as there was no consensus agreement on the issue of salary increment. Elder Enoch Dare, who was the Principal was not happy over the development. They left the meeting highly disappointed, but the damage had been done. There is no future in this teaching profession especially, for ACWA graduates. I left and the school management sent some people to placate me and other aggrieved teachers. Pastor Adeniji and some members of the board came to me

with the plea that, "it was not the abundance of the resources that matters, but the blessings of God." And my response was that, he who comes to equity must come with clean hands; how can somebody with HSC be earning more than those with a bachelor's degree?" The situation was later resolved and I proceeded on my annual leave. Apart from teaching Religious studies and Biology, I was also the house master. My position was very critical in the school. I went to Ilorin College with the intention of switching allegiance if the opportunity comes. On getting there, I actually started teaching but, the happiness was not there. My father was unhappy when he heard what I did to the church leaders he adored and insisted that I should go back to Ede. To respect my father when my leave was over, I went back to Ede to resume at AGS, but still looking out for opportunities where I could earn the respect I deserved and would no longer be under the dictate of my father.

AT THE DAILY TIMES NEWSPAPER

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth and be turned aside to fables. (2 Tim. 4:2-4, NKJ).

Teaching portends not too much a future for me and

in a rural environment like Ede, there were not much job vacancies. Fortunately, there was an advert on the *Daily Times* Newspaper. Myself and my colleague Mr. Osundina got information about the advert. But while I was fascinated about the news of the advert, Mr. Osundina was indifferent may be due to his older age. His disposition seemed to suggest that he loved teaching career. No wonder, he after several years became a Principal in one of the schools in Osogbo.

My interest in the advert grew by the day and I decided to gather more information. The *Daily Times* Journalism Institute in Lagos wanted to train qualified candidates in collaboration with the University of Lagos for Diploma programme in Mass Communication. Considering that this may be an opportunity to change my career, I quickly applied. Eventually, I was told that out of over one hundred applicants, it was only 36 of us that were finally shortlisted. Hence, we were invited for an interview at the University of Lagos that I considered as a gateway into the journalism profession.

When I got to the interview venue, there were some seasoned media practitioners comprising of; Alade Odunewu, Tony Momoh, Professor Taiwo who was the Head of Department of English Language at the University of Lagos, and Mr. Gbolabo Ogunsanwo a seasoned columnist and a white foreign correspondent in Nigeria. With these men, I knew that this was a serious

business. When it was my turn, I was invited. Tony Momoh was the one that fired the first question and said, "you have a bachelors degree in Religion, from which University? Then, the Universities in Nigeria were just less than ten, so it was a pride to graduate from one. Since mine was not among the universities, I was forced to describe the institution I graduated from. I explained that, "Adventist College of West Africa (ACWA) was a school owned by the Seventh-day Adventist Church, it trains pastors and other church workers". Before I could finished, Alade Odunewu just interrupted and posed another question, "young man, are you sure you are not wasting your time here?" he continued, "When you say you believe in the concept of God, it sounds ridiculous. Do you see God anywhere? Is it not for you to wake up daily and do your bit, and eventually, one day you will die and others will take over and continue?" This atheistic remark got me infuriated and I could not hide my displeasure. Politely, I replied, "Sir, for a person at your level, who I appreciate reading his column on Sundays, to ask this question is very disturbing. I had expected that a question like this would never come from you. That you don't know God? That God is a mere concept to you?" This is unbelievable sir."

As a pastor's kid, I reduced everything to sermonizing and said, "Look, there is God, this God is in heaven. The Christians' call him God, the Muslims call him

Allah and the traditionalists call him, Oludumare". I dissected everything based on my family background, training and experience. Everybody left the interview and paid attention to me. Then I continued to explain there is God in heaven and your being here today, with due respect sir, all of you sitting down is by Him, you just need to give Him due respect". Unknown to me that the little evangelistic discussion with the members of the panel was the medium through which God used to show the panel members how persuasive I could be and how conclusive I could be when it comes to presenting ideas. All these are latent qualities of a good journalist. There was not much questions for me again.

That was what secured a place for me in the school. Immediately I finished, the chairman of the panel said, "young man we will get back to you if you are lucky". I was directed to the office where I would collect my transport fare back to Ede. These were the days when companies give transport fare to applicants after interview. Gladly, I thanked the panel members and went straight to the office and collected my transport fare to travel back to Ede. After leaving the venue of the interview, I was walking towards the University gate; a thought just filtered into my mind. There was a feeling of guilt, a spirit just came and was fighting me over how I performed poorly during the interview. I wondered why I should have spoken to these people the nation celebrated the way I did. I feared that, I

had bungled the opportunity, that to talk to these people in that manner means that I had failed the interview". But spontaneously, the spirit of God intervened, just as I was getting close to the Chapel located near the entrance of the University of Lagos gate, a fresh air just took over me and gave me the assurance that, if you stand and promote the name of God in the midst of million, the Lord will fight your battle as contained in Mathew 10:33, "But whosoever shall deny me before men, him will I also deny before my father which is in heaven". With this assurance, throughout my journey back to Ede, I was elated that I did not miss an opportunity to let people know about God. I constantly reassured myself that, "I have told them the truth and nothing but the truth; even if I am not admitted. I have said my mind as a young Adventist teacher.

Because of what transpired during the interview, I was not enthusiastic about the outcome of the interview. But God had a surprise package for me. One evening, I decided to go to Ille-Ife to visit my fiancée who was studying at the Adventist School of Nursing. Travelling was one of the best recreational activities those days. So, as a young man visiting his girlfriend, I went to Pastor Dada who was then the chaplain of the hospital to wait for her to finish what she was doing in the ward before joining me. To keep myself busy, I took an old copy of a *Daily Times* newspaper that was placed on the table in his sitting room, as I was just flipping through the pages of the newspaper

and considering just the headlines, my eyes caught page 24 of the newspaper. There I saw a captivating headline that said, "Candidates Admitted for the Fourth Times Journalism Training Coordinated by the Department of Language and Mass Communication, University of Lagos. My memory just went back to the interview. I just glanced through and saw my name. We were 32 and what they said was, at the end of the month which was like two weeks ahead, we should report to Lagos with our typewriter and other requirements"

My excitement knew no bound as I left Ife that evening with a different perspective of life. The next day, first thing in the morning, I tendered my resignation as a teacher and started preparing. I had never lived in Lagos but when I got to Lagos, I got a house in a place called Badia. As God would bless me, I got another job at Gaskia College which was not too far from where I was living in Badia. This was a time when schools run two shifts in Lagos. I will go for training in the morning and teach at the school in the evening. Surprisingly, my salary was three times what I was earning at Adventist Grammar School, Ede for teaching only History. With this, I was able to cater for myself and pay school fees of some of my brothers and assist my parents that had retired from service. After completing my training, I had the opportunity to join the *Daily Times* and *Punch Newspaper* which had just started with its Sunday edition. But the *Daily Times* newspaper the

pride of all newspaper in Nigeria then was also dangling a carrot at me. Still weighing the options, I joined the *Daily Times* office at Kakawa street. It all happened when I went to visit my uncle, Elder Joseph Olarogun a reputable pharmacist who gave me a note to Areoye Oyebola who was the editor of *Daily Times*. I took the note to Areoye Oyebola and was in his office when eventually, Late Babatunde Jose, the doyen of journalism in Nigeria came in. Seeing Mr. Babatunde Jose, I was enthralled we both had a little chat that made Babatunde Jose amazed and he asked, "Young man, do you want to work with us?" Without any hesitation, I gave an affirmative, "Yes sir, I will want to work with you as a journalist". Then, Mr. Jose pointed at Areoye Oyebola and said, "Employ him". That was how I was employed in 1976 as a senior journalist with the *Daily Times*.

For my first baptismal assignment, I was posted to Ikeja. Then, the Ikeja Airport had a warehouse. They called the place Seaside. Goods from abroad were kept in the warehouse pending when the owners will come and clear them. While covering activities at the airport, I discovered some mischievous activities being perpetuated by some Air force officers. They will go to the warehouse and they will be stealing the goods kept there. The method they devised was innovative. They will wear a simple shirt and enter the warehouse. When they were coming out, they would change to a three piece suit. One would be

wondering, whether it's the same person? So I conducted an investigative study and found out that it was true.

Still basking with the excitement of the fresh journalistic ideas I had just acquired at the training school, I wrote a powerful report that became a front page story on the *Sunday Times* with a caption, "Looting at Ikeja Sea Side". Immediately the news was published, it became a public agenda setter. I was celebrated as a potential high flying journalist. Unknown to me that the battle line had been drawn. I reported to the venue the second week, without knowing that some of the Airforce officers were waiting for me. I was picked up and locked up in a guard room, in Ikeja.

I was to be taken to prison from there when Dr. Olu Onagoruwa the *Daily Times* lawyer stepped in. I was granted a bail and confronted the authority of the Airforce with the evidences and many of the culprits were sacked and I was acquitted. I quickly became a media hero, unknown to me that some of the bosses were not comfortable as they planned my transfer out of Lagos. Within few days, my name appeared on the transfer list and I was transferred to Ondo State.

Ondo State had just been created and Akure was new and they said there were a lot of activities in Ondo area up to Okitipupa which journalists were not covering. Actually, there were news items in Ondo, but my name on the transfer was a punitive measure since I had no god

father, and I had not learnt how to settle my bosses with brown envelopes. I accepted my fate, submitted to the will of God and resumed at Ondo town in Ondo State.

I moved out of Lagos with my then girlfriend (Dorcas) and my younger brothers, Joseph and Dimeji who were living with me in Lagos. We could not find a place to sleep that night as there were no hotels around. We all slept at the office. This continued until I got a house. In Ondo, God blessed me; I opened Ondo, Okitipupa, Odeaye, Sekeleme, and all the riverine areas close to Warri, Delta State. Every week, I filed in exclusive stories that would be published by Tunji Oseni who was the Editor of *Sunday Times* on front page.

One day, I visited Lagos and had the opportunity to worship at the Seventh-day Adventist Church in Yaba where Pastor Adeniji was assigned to preach. Earlier, Adeniji would not appreciate me leaving Ede for the media, he would rather prefer that I become a pastor. It was a coincidence meeting him for the first time since I left Ede. So, when I heard the appeal he was making to the nation in his sermon, I picked it up as a news story and it was made a headline on the *Sunday Times* together with one of the old picture I had in my possession. The news was blown up and when Pastor Adeniji saw it, he was shocked to his bone marrow. Pastor Adeniji could not believe it; church members were amazed that, even our pastor's sermon could make a front page on a national

Sunday newspaper.

This single act gave the church an insight on how resourceful communication could be to the church. I continued and things were moving well until one day, when I visited the *Daily Times* Office in Lagos to discover that a young man called Dele Giwa and Ray Ekpu were employed and were put on a salary of 7,500 while mine was 5,800. Someone even whispered to me that, "these young people who are just being employed now are getting more salary than older staff". My countenance changed as I considered it unfair but I composed myself and went back to Ondo, in my brand new green Isuzu car which I bought with Company's loan.

At Ondo, the information about salary differentials would not allow me to concentrate. After pondering over the situation, one day, I decided to wake up early in the morning and travel to Lagos. I drove straight to Kakawa Street, the headquarters of *Daily Times* in Lagos. The secretary to the General Manager, Peter Osugo, was not cooperating when I told her that I wanted to see the General Manager. She requested to know whether I was on an appointment or not. When she learnt that I was not on appointment, she refused to allow me in to see the General Manager. I became aggrieved and became furious and started shouting in the office so as to attract the attention of the General Manager who was inside. The trick worked exactly the way it was planned. When the

General Manager heard the shouting, he came out and asked what the problem was and I hurriedly replied that, "this woman had refused to allow me in to see you, Sir. The Manager not knowing who it was, wanted to know who was talking and I quickly said, "I am one of your staff from Ondo State. Being that Ondo has become synonymous with the name, "Alao", the Manager replied, "oh, young Alao, come in". When I went in, I was offered a seat in front of the General Manager boiling because of the salary issue and secondly, the confrontation from the unruly secretary. Then the Manager asked "why are you here? I said, "Sir, I have a serious problem that I will want you to settle. I could not sleep all night, hence I decided to come and see you. Since, you were the one that taught me that I should not take "no" for an answer, if I go for any interview and anybody wants to block my way, that I should resist it and make sure that I get that interview done. I have learnt to persist irrespective of challenges". Not willing to waste his precious time listening to rubbish, the manager asked again, "young man why are you here? Then I replied, it is unfortunate that, I heard that Dele Giwa and Ray Ekpu were being paid 7,500 and my salary was 5,800. It is becoming discouraging considering the fact that Dele Giwa and Ekpu met me here".

The Manager with all sense of maturity just looked at me closely in a fatherly manner and said, "Dele Giwa and Ekpu have master's degree, and you only have a

postgraduate Diploma with your Bachelors. That is why they are being paid higher". On hearing this, my ego was deflated; all my arrogance and poise used in fighting the woman just went away. The Manger continued, "If you have your masters, today you will get a salary increment". As I was getting out of the General Manager's office, I went to the secretary to apologize but my mind insisted that, "You must not go back until you do something". I went straight to the General Post Office at Kakawa Street and wrote an application letter to Andrews University, Michigan, applying for an admission to pursue a master degree in communication. Within one week, I received a reply with forms. I filled the forms and sent them back, and was given admission, to study Masters in Communication.

To complete my admission, I was asked to pay 5,000.00 naira which was equivalent to 8,000 dollars. It was \$1 to 60 kobo. Therefore, my 5,000 naira will amount to \$8,000 dollar which was the school fees for one year. The challenge was how to raise such an amount of money. My car could worth 3000 and they can't even get it to sell at 3000 because it was bought at 3,500. But, I put it up for sale and eventually it was sold at 2800 naira. My contribution from my monthly salary made the money complete. I sent the money through the church channel and form 1-20 was sent to me which was to be used to process my visa.

In order to avoid being denied a US visa, I went to the

American Embassy a day before to see how people queue and conduct themselves at the embassy. The next day, I came to the embassy courageously prepared and on arrival I introduced myself as a journalist from the *Daily Times* Newspaper and that I wanted to go to America for postgraduate course in journalism. This bravado did not give the white lady at the desk any concern as she looked at me and said, "Study for your masters in America? But there is one postgraduate programme in journalism at the University of Nigeria, Nsukka and the University of Lagos is about to start one?" With a strong determination to succeed and not to allow anything to jeopardize my chances, I politely replied, "Listen Ma, with my experience in journalism today, getting a degree from an American University will be my best bet. I have been following the American educational system and to be a successful journalist, one has to take a degree in America". She said, "ok, let me go in and consult with the consulate". I was just waiting with utmost optimism when my name was announced that my visa was ready that I should pay 22 kobo. I got my visa and that marked the beginning of my preparation for America.

HIGHER DEGREE

When I got to the United States of America, the original intention was to study masters in communication at Andrews University. But while registering I saw that

there could be problem for me in the future. My bachelor's degree in Religion which I obtained from ACWA may not be recognized in Nigeria. Although ACWA was affiliated with Andrews University, but the two programmes are not related. So I decided that the best thing to do without telling anybody was to request for my credit to be transferred from ACWA so that could be used to pursue another bachelor's degree. In 1980, instead of starting with masters, I went for the undergraduate programme and presented my transcript. The transcript was used to re-evaluate me and with the evaluation, I could use only two semesters because I had done courses in communication at the University of Lagos that earned me a Postgraduate Diploma. With all the credits and all the basic relevant courses I did at ACWA, I was given two semesters to complete another bachelor's degree in Mass Communication.

By the end of 1981, I had already completed the programme, and it was on the day of graduation, that some of my friends like Kayode Makinde and George Egwakhe noticed that I was not wearing the gown for the master's graduates. In America, especially at Andrews University then, an undergraduate does not wear a hood. They only wear the University gown. So, I was wearing my gown when George Egwakhe shouted and said, Uncle, why are you wearing undergraduate gown? What is going on? You did masters? It was so shocking but I knew what I

was doing. There is no road too far for a man that knows where he is going.

After graduating with bachelors, I would have gone straight to do the programme I was admitted for initially. But, I discovered that life was difficult at Andrews University because throughout the period I was in Andrews, there were few things that happened. My wife came on visit with Seun, my son who was about one year when I left home for the USA. When she came, she was advised by friends to stay permanently in the USA. She kept this as a secret and did not let me know about this hidden agenda. She was having discussion with some people who promised to assist in actualising this plan. When I eventually got to know, I detested anything illegal so as not to implicate myself. Secondly, getting all the documents perfected so as to enable her stay will take some time. And more importantly she left her mother, in the raging war at Modakeke. All these made me to strongly object the idea of staying back. When I asked for explanations for all the issues raised, including where the family property would be kept, I was not convinced with the response.

At that time I was the head of janitorial services at Andrew's University, assigned to oversee the science laboratory and later posted to Pioneer Memorial Church. I had a tight schedule that involved, cleaning the church three times in a week; on Sundays, Wednesdays and

Friday I was in charge of cleaning the church. One evening, when I was returning from the cleaning services I met my wife outside. She explained how much she could be of great assistance if she was allowed to stay with me in the US. I appreciated her gesture and asked who gave her the brilliant advise?. Most of the people mentioned were not living happily together with their husbands and I insisted that she would go back to Nigeria without staying back in order to preserve my marriage and also take care of my siblings. I also decided not to stay back in the USA, especially in Berrien Spring Michigan that is not only costly but had a high rate of racial discrimination

I discovered that the hostility among whites and blacks even in the church was unbearable. For instance, one Sabbath when I went to church with my wife and one year old son (Seun), as we were seated in the pew, no other person wanted to sit with us. We were isolated, and when I discovered that it was intentional I decided that no other person would seat with us on that pew, by asking my wife to lay Seun who was sleeping in the middle of the pew, while we sat at both ends. I wanted to see who will come and ask him to adjust. But, to show how bigoted they were, they would prefer to cluster themselves in the pews, rather than coming close to us. I did that as a subtle protest and to show how I detest the hypocrisy.

After the church service, members were coming to greet us, admiring traditional attire and taking pictures

with us. Those were the things that really turned me off and made me to lose interest in living in Berrien Spring. Berrien Springs weather was very hostile due to the coldness attributed to the great lakes that were located nearby. These issues made the place unfavourable. On the issue of racism I recollect, "a class that I attended where I was the only black in class. The lecturer was surprised and asked if I am truly his student." The lecturer was wondering how a black man would be in his class since I was the first Blackman from Africa he had ever taught. This was an Adventist that worships with me every Sabbath. There was another instance, a lady that taught me Law of the Press and gave me C in her first and second tests. When I discovered that, she could fail me if I refused to do something fast, I decided to use my "Naija Sense".

One evening I went to her office to shower praises on her style of teaching, adding that "you are a very wonderful and resourceful lecturer". "I told her that I was not familiar with American legal system, but would be needing assistance from her, especially if she could get me some of her books to read? She was very excited and replied, really? Do you mean that I'm a good teacher? and I said "yes" and the lady stood up and took me to her personal library and started picking different books for me to read and return. She equally gave me a carton to pack them to the hostel. The books were many and very heavy.

On getting to the hostel, I packed the books neatly under my bed without reading any of them. To my amazement, in my next test, she gave me B+. In the test that followed, it was A, and in the final examination, she gave me A+. This was the same me, without opening and reading any page of her books. But because of the psychological tactics that I played on her, I became her best “student”. Though the trick worked, but it revealed how racially biased the people are in that environment.

Having considered all these things, I decided to leave Michigan for a place where the blacks are not discriminated against. Immediately I graduated in 1981, I went to Oklahoma. At Oklahoma, I was admitted at Central State University, (now Oklahoma Central University) there I registered for my masters that I completed within one year. Because of my good CGPA and my commitment to rigoursly pursue academics, I was retained as an associate lecturer to teach some of the white guys on a part-time bases how to use the computers and do research. It was when I was there that I discovered that there was a University nearby where I could begin my doctorate in mass communication. I applied to Kensington University to start my Ph.D., that I finally completed in 1996.

In 1983, I decided to go back home because I took a two year study leave from *Daily Times* and needed to report back. Immediately I got to the *Daily Times*, I was

made the Deputy Editor, *Times International* a weekly International news magazine edited by Remi Akano, who shares the same birthday with me. Thanks to Tony Momoh who was the then General Manager. Eight years after, I needed to go back to USA to finish my doctorate programme and finally came back after completion in 1996.

CAREER AFTER FURTHER STUDIES

For promotion comes neither from the east, nor from the west, nor from the south. But God is the judge: he puts down one, and sets up another (Psalm 75: 6-7 KJV).

I returned from the US to become an editor and a member of the editorial board of *Daily Times*, and later rose to the position of Deputy General Manager, a position that brought out my tactical managerial acumen to the fore. Later, I was promoted to the General Manger of the *Daily Times*. Then when General Obasanjo became the President, I was appointed the Chairman/Chief Executive of *Daily Times* taking over from alias Peter Pan, Peter Enahoro.

Before now, *Daily Times* was having problems. Things were not working properly by the time I took over as the Chairman. There were challenges to grapple with, such as dilapidated machines, unpaid, huge salary arrears, worn-out distribution vehicles and over staffing. What I did immediately as the Chairman and Chief Executive of

Daily Times was to go for a loan of three million naira (3,000,000.00) to purchase news print and essential print materials. To further reposition the operations of the media house, I approached car dealing companies with a proposal that facilitated a Barter Agreement between the companies. The details of the Barter Agreement entails, *Daily Times* advertising the products of the companies within a stipulated time frame and the cost of the advert is used to purchase Pick-up vans from the companies. Some car dealers bought into this proposal and ten pick-ups vans were purchased to replace the old ones used to distribute newspapers nationwide. With these pickups and essential printing materials, the newspapers bounced back and with the loan the company was able to settle all outstanding salary arrears spanning over six months.

As part of measures to reposition the company, management decided to close down some stations, because *Daily Times* had offices in 774 local governments in Nigeria, a US office and another office in London, where *West Africa Magazine* was published. This reduced to six zones and the number of staff drastically came down. To put a human face to the entire downsizing process, I directed the company's Chief Accountant, Mr. Akanbi to prepare the cheque of everybody who was laid off. When this was done, the affected staffs were invited to the airport hotel, Ikeja for a very befitting send forth party. During the party, they were given their cheques and that way, they

left the company happily.

In 2005, the Senate committee on media of the National Assembly invited all the chairmen of media houses in Nigeria to appear before it for the purpose of reviving their media houses. Ben Bruce was Director General of the National Television Authority (NTA), Taiwo Alimi was in charge of the Voice of Nigeria (VON), Umar Shehu was in charge of New Nigeria and many others were invited to make presentations. When it got to the turn of the *Daily Times*, I made a detailed and decisive presentation which made the senate committee on media to recommend that the sum of five hundred million naira (5,000,000) should be made available for *Daily Times* for a turnaround maintenance.

Still expecting the fulfilment of the senate committee pronouncement which was yet to come, I continued with the repositioning process of the company. All the units had started to respond to the stimulus as the company had started to record improvements in its balance sheet, before the table was suddenly turned around. From the office of the "powers that be", there was a gang up which was targeted at the money which the senate committee promised to give to the *Daily Times*, since I was not a "mainstream guy", and refused to play the game appropriately, a replacement who understands the rules of the game was recommended to lead the company. Thus, there was a call from the office of the Vice President

in Abuja that my position has been given to another person not as the Chairman and Chief Executive, but as a Managing Director. A letter was sent to confirm the change, that with immediate effect, late Onakaba Ojo will be replacing me and that I was posted to Radio House Abuja as the Director of Internal Publicity for the Ministry of Information. Immediately I got the letter, I decided not to go to Abuja. But for the new man that was coming, I bought him a new car and renovated the Company's house and tidied up everything for him to have a smooth take off.

I took him to Cupper Road, where the official house of the Chairman was located and delivered his brand new Peugeot 504 car. Because of the urgency of the change in leadership, I invited the new Director for the handover ceremony and all the top management officers of the company including the editors and general managers of the six subsidiary companies for the ceremony at the headquarters of the media company at Agidinbi, Ikeja. He was introduced to the crop of company executives, and he announced that he was appointed directly from the Presidency, and would solve their problems in a twinkling of an eye. The promise was never fulfilled because the expected ₦500 million was never paid and the *Daily Times* was finally sold out by Obasanjo regime due to the company insolvency.

ISSUES WITH DAILY TIMES NEWS PAPER

When I was the Assistant General Manager of the company, there was this crisis of "IBB must- go" which caused a serious social uproar that led to violent demonstrations in major cities like Lagos, Ibadan and Kaduna. Just one afternoon, some people (hooligans) forced themselves into *Daily Times* premises and went straight to where the reservoir for petrol was and wanted to set it on fire. Somebody called my attention from the office. Since the General Manager was unavailable, on getting to the scene, I tactically tricked the demonstrators by gathering them together promising to publish their grievances on the front page of the newspaper for General Ibrahim Babangida to read. The irate crowd agreed to an interview and photograph section and left without burning the *Daily Times* building. My staff helped to chorus the song "IBB must go" and we succeeded in leading them out of the gate.

There was one other time when the General Manager travelled and there was a nationwide strike. The strike was in the third day and the *Daily Times* could not print because the staff had occupied the company and prevented any business from going on. I secretly gathered some loyal staff to print the news. The other striking members were surprised to see papers on the street the next day.

As the Chairman and Chief Executive, I

experienced a lot of power politics that made some non-professional from the universities to be posted to the newspaper either as managing director or members of the editorial board. It got to a time that, Babatunde Jose who was adjudged the father of journalism in Nigeria was removed because he had issues with some executive in the company. There were several crises between these camps which opened *Daily Times* to daily attacks”.

Finally, President Olusegun Obasanjo decided to sell off the *Daily Times*. He sold it to one Anosike, leading to the end of *Daily Times* conglomerate. Before that time, I had taken inventory of all the *Daily Times* facilities all over the Country. The company had not less than 60 different houses at different locations including Abuja and offices in all the local governments in Nigeria. When Anosike bought it, he was selling off the properties. After that, he changed the operational model of the company and started publishing online. This was far below what *Daily Times* was doing when it was printing almost two hundred thousand copies a day and *Sunday Times* was printing close to half a million copies on Sundays.

THE LIFE OF AN EDITOR

The life of an editor is an unpredictable life. An editor wakes up in the morning, goes to work but cannot precisely say when he will be going back home. He does not know when he or she will be going back for several

reasons. First, the call for duty may take him or her to anywhere at any time. An editor must have his/her suitcase packed in the office because of emergency issues that must be attended to.

It was just by stroke of luck that I did not go to Liberia during Charles Taylor crises. Because I was very curious to go to Liberia and have a one-on-one interview with the parties involved that morning, I just thought that, I have quite a lot of things to do in the office, and therefore I sent two of my reporters (Mr. Odafe Late and one other person) to Liberia. Though my own team returned but the team from the other media houses were not that lucky. My reporters went to those enclaves and did an exclusive interview and the stories were published based on their report.

The life of an editor is very prone to immorality if he or she is not highly principled. It is a life in which one does not know where the lunch or dinner will be, or where you are going to sleep, whether on the bed, mat or on the floor. It is a life where your relationship with your family is secondary; where commitment to your editorial function are primary. You read page-to-page and you painstakingly approve it so that the managing director will really know that you are the editor of the news. You must be up to date. A story could be changed at any time. For instance, there could be breaking news somewhere. And before the news come, the northern edition of the

paper must have gone and the eastern edition has left. But the Lagos edition and the western edition are still in the process. You must play around these two in order to capture the breaking news. All you need is to order your correspondents around the scene of the incident to go and get you information about the issue at hand immediately.

One significant thing that I really appreciated as the editor of *Times International* was that it exposed me to a lot of embassies. As the first journal to become an international magazine in Nigeria, it brought about a lot of benefits. I edited it for eight years and had the privilege of meeting ambassadors of many countries. Immediately an ambassador gets to Nigeria, my paper will be the first point of call to visit. I frequently visited embassies, and on many occasions, Ambassadors send me tickets to visit their countries to see the kind of journalism and press they have. By that privilege, I was able to travel to several countries, like, Moscow, Romania, Bulgaria, Italy, Turkey, USA etc., while some of my staff were privileged to travel to other countries of the world.

This really exposed me widely to link up with the global media. For example, in 1992, under the President Ibrahim Badamosi Babangida regime, I was in Sweden on a Federal Government assignment to promote Nigeria Economy and Diplomacy to the international business community. I was with the then Minister of Foreign Affairs, Senator Ike Nwachukwu and his personal

Assistant, Prof. Akin Osuntokun. We visited several countries in Europe: Sweden, Denmark, Finland, Norway and in Asia promoting Nigeria. During the trip, I discovered that the press in developed world have transformed positively.

While reflecting on what was obtainable then, I discovered that things had changed in Nigeria. Today, you can boast of a fully equipped news room that can do virtually everything for you than during the 80s and 90s when you will need to write on a sheet of paper, and wait for a secretary to type it out. In today's media house, there are computers and page planners that will arrange the work and within few minutes, you could see the paper rolled out.

The real problem with media survival today comes from the advertisement. With the advent of new media, the number of adverts that were coming to the newspapers has reduced drastically. This means, newspapers are not sustainable and the business might no longer be as lucrative as it used to be those days. For instance, if one publishes a 48 page newspaper, 30 pages could be for adverts alone and when you have 30 page adverts, you are sure that the bills have been paid. The advert section was making good money for newspapers.

For example in one of the Independence Day celebration, I introduced something innovative and unique. I discovered that money was not coming in as it

supposed to, I came up with an idea that the company should organize a supplement for the Independence Day Anniversary. We approached some advertising agencies with a promise of 25% commission on every page advert. We mapped out the country into zones. *Daily Times* on that very day alone got about 300 pages adverts that we could not use on that very day. We had to spread it over a period of time until we finished publishing. That brought a lot of money and the company was better off.

The *Daily Times* would have been a viable newspaper if not for the military intervention and the involvement of political leadership. During the military era, the military hierarchy expected editors to come to Dodan barracks in Ikoyi and liaise with the military “boys” on the editorial that must published. I never liked that method because it ridicules the philosophy of media as the fourth estate of the realm. To checkmate this development, we formed an association, The Nigeria Guild of Editors”.

The Nigeria Guild of Editors (NGE) is a forum of all editors in Nigeria with the aim of upholding the principle and ethics of media practice. Members command certain level of prestige that makes it easy for them to be objective on pertinent national issues, because we were of the opinion that the Nigeria Union of Journalist (NUJ) is not prominently constituted to serve this purpose but the editors having attained such a prestigious professional

height are in a better position to engage the government on critical issues confronting the nation.

THE LIFE OF AN EDITOR IN A DEVELOPING NATION

To be an editor in a developing nation like Nigeria is not a pleasant experience. Whenever one goes for international assignments as an editor, from a country like Nigeria, one will discover that we are far away from modern practice of journalism. We were then living in an era when personal computer was coming up and I was assigned to go and cover Non-alliance International Conference in Romania. I travelled with the mentality of using Nigerian style of first writing the news on a paper and later go to a nearby phone booth and dictate the news line-by-line to the news room in Lagos Nigeria. It was a tedious assignment. After the first day, I could not send my story because I was unable to dictate the story to the news room in Lagos. I therefore decided to send the story through the West African Magazine in England because the *Daily Times* was the publisher. It was the West African Magazine that helped to fax the story to Nigeria. Meanwhile, other colleagues who were from developed nations of the world, were writing and sending directly to their news rooms. A story that other newspapers all over the world used days before were recycled by the Nigerian media to use days after, without consideration of its staleness.

Another prominent aspect of the editor's work is his role as manager of men, property, equipment and time. He is expected to know whom to send on what press assignment. An editor must know the reporter that will not just sit down after a programme waiting for "brown envelope" when he should report to the office for his report to be published, reporters who will make sure they do their assignment thoroughly and not folks who will get themselves drunk and return to the office to slump and mess things up. The life of an editor is a very busy life.

LIFE OF A GENERAL MANAGER/MEMBER OF EDITORIAL BOARD

With the exit of Innocent Oparadike and the appointment of Peter Enahoro as Chairman CEO, I was appointed the General Manager Publication Division. My primary duty was to oversee the company's publishing division with ten editors of different newspapers, and magazines while the administration officers and editor manage their own newspapers. By the company's organogram, the general manager managed everything in the division. As the Chairman Chief Executive, you are to manage the entire company with not less than five divisions - Niger Park, the full fledge packaging company, the Times Press, the commercial publishing company, Times Leisure the entertainment outfit and sponsor of Miss Nigeria pageant, Times Travels

and Time Books. Managers of these divisions are usually on their toes by making them to work within budget and generate profit. There was a year when we could not get money to organise the beauty contest. I thought of what to do and I went and met some prominent industrialists, philanthropists and captains of industry we met at a luncheon at Lagos. During the luncheon, I explained to them that I have appointed them to be the sponsors for Miss Nigeria that year. This they accepted and we advertised and application forms were sold". There were state contests and finally all the winners at the states came to Lagos for the ground finale at Eko Hotel. That year, I got three cars as gift for the contestants, there were different trip packages to Dubai, South America, Britain and the airlines provided free tickets.

UNIVERSITY LECTURER AND ADMINISTRATOR

While still in the *Daily Times*, the words of Aristotle that says, "Those that know, do, those that understand teach." came readily alive when I spent my leisure time in working as a Lecturer in the Department of Mass Communication of the University of Lagos. Knowledge acquired became a gap bridging between the classroom and industry which readily agree with the sayings of Nikos Kazantzakis that said, "Ideal teachers are those who use themselves as bridges over which they invite their students to cross, then having facilitated their crossing,

joyfully collapse it, encouraging them to create bridges of their own." In 2005 when I left the *Daily Times*, Babcock University needed experienced hands to pioneer, Mass Communication programme. When I was invited I hesitated and questioned why Babcock, why not seeking for employment as a part-time instead of full employment in Babcock. "True teachers rise to the top not by chance but through passion and purpose says Robert John Meehan. After two months of joining the University, I was appointed the Chair/Head of Department of Mass Communication. The department grew in leaps and bounds such that Mass Communication became one of the flagship department in Babcock University. In the words of Colleen Wilcox, "teaching is the greatest act of optimism." My assignment in Babcock improved my administrative skills and expanded my portfolio. I was later made the Dean of Faculty of Arts and Humanities of Babcock University.

As an administrator, I piloted the activities of the faculty with great passion and commitment. Being someone who describes situation from the optimistic perspective, the faculty was transformed with the introduction of new programmes and the expansion of existing ones. The doggedness and transformative vision earned me the promotion to the level of Deputy Vice-Chancellor of Babcock University. My little stint at this highly desired position gave me the opportunity to enterprise and initiate some novel ideas which have made

Babcock University, the largest private University in Nigeria today. Leaving the office of the Deputy Vice-Chancellor, I was given a herculean assignment of pioneering the University consult, Babcock Consulting. With all the challenges associated with pioneering a programme, I excelled. Apart from establishing the unit as a formidable management consulting firm, registered with the Corporate Affairs Commission, I introduced another subsidiary, the Babcock Travels and Tours, which was saddled with the responsibility of handling travelling and tour activities of the University and other customers. Deploring my journalism skills, the unit dived into compendium and biography writing. I supervised the writing of a compendium for the Lagos State government achievements in Education (2007-2011), and authored three biographies. The unit was later renamed, Babcock Centre for Executive Development with more focus on running professional programmes. I facilitated many agreements as well as signing of MoUs with organisations including; African Business School, New Horizons, Halogen Security Company, Nigeria Institute of Management, Nigeria Institute of Administration, etc.

According to George Washington Carver, "Education is the key to unlock the golden door of freedom. Leaving Babcock Centre for Executive Development, I was made the Provost of the largest college in Babcock University, the College of Management

and Social Sciences. I supervised three Deans and nine Heads of Department.

In 2015, when there was need to change the leadership of Babcock University, after understudying all the personalities expressing interest in the university's top job, I joined the race. My joining of the race came as a huge surprise to those that knew me not, while my close allies knew that, I was a contender to beat. Out of the seven well qualified that were in the race, I emerged one of the last three standing. The next round of the recruitment process was made tougher as the requirements were heightened. I with my "never say die" attitude, threw all my weight into the ring. By the time this round was over, it was between myself and the current President/Vice-Chancellor of Babcock University. I was hopeful for the top job as the delegates headed for Abijan, the Headquarters of the West and Central African Division of the Seventh-day Adventist Church where the final verdict would be given. Just by divine injunction, it was realized that, the University top job was not mine at that place and at that moment. As a man of faith, I submitted to the will of the Almighty.

Just few months after, I was saddled with the assignment of heading the panel that will recruit the top job for a sister private University, Adeleke University. I and my panel members conducted the assignment and I submitted the report to the senate of the University. But,

just like the Joseph in the Bible who was invited to interpret the dreams which Pharaoh the king of Egypt had dreamt. I, submissively interpreted the dreams and was about to go back to my prison room before Pharaoh said, "*...Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou* (Gen. 41: 39-40, KJV). My report though sufficient, could not convince those who gave me the assignment. I was called upon to take over the top job as the Chief Executive of the University. Hence, I became the President/Vice-Chancellor of Adeleke University, Ede, Osun in 2016.

An erudite scholar of repute, I had made scholarly contributions in my field, Mass Communication. I had led National Universities Commission (NUC) Accreditation teams and participated in several accreditation exercises. I had also served as a member of the International Board of Education (IBE), External Examiner for Mass Commission programmes for more than Ten University in Nigeria as well as External Examiner for Mass Communication programmes for the University of Zululand, South Africa. I had contributed immensely to the field of Mass Communication with over forty peer reviewed articles published in both local and international journals as well as ten books that are used in the field within and outside Nigeria.

SECTION FOUR: THE HOME FRONT

CHAPTER SEVEN: THE BETTER HALF

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Dan 1:7).

This was similar to my experience. Very early in my life, being the first child of the family (associate pastor), I was groomed to be focused. While my contemporaries celebrated women and writing love letters with cursive handwriting was like bait, like Daniel of old, I purposed in my mind that I will not mess around with women. "messing up with women will not only mess me up, it will open me up to all manner of ungodly women and eventually, unwanted children; thus, yoking me with unbelievers. I sincerely looked forward to a woman that shares my faith and philosophy of life, someone who will be a prayer partner and someone I will always agree with, do things in common and grow together. That was my concept of relationship and it guided me throughout". Furthermore, I realized that, I easily relate with people and I did not want to break people's heart having been exposed to life at beer parlours, hotels and relaxation centres where I used to go and sell my wares. I was able to ascertain the foolishness of what people call "enjoyment".

In the same vein, identifying the three basic things that could distract, derail and destroy a young man such as, the love of women, wine and money, I decided to guard jealously the good name of my father. Though I had girlfriends, the friendships were well delineated. Secondly, the society has not lost much of its values then. So, relationship with the opposite sex was not seen as an avenue for immorality.

The present Orangun of Oke-Ila, Barrister Adedokun Omoniyi Abolarin was burying his grandmother at Oke-Ila Orangun and he invited Elder Enoch Dare who was the Principal of Adventist Grammar School, Ede. In order to make his trip more prestigious, Elder Enoch Dare decided to invite me. Coincidentally, Alao had nothing doing that weekend so I joyfully followed Elder Dare to the ancient town of Oke-Ila on the day of the burial. After the burial, being a young man, I decided to stay back after being informed that there would be a party that evening. I accompanied a friend to see some friends before the party would kick off. Fortunately, one of the houses that were visited was that of Pa. Jacob Aina Ayantosho (aka, Aina Kekere) probably because of Miss Dorcas Aina who was the first daughter. By mere observation, I discovered that, Dorcas was like the "local queen" whom every boy wanted to toast. But, being the homely and courteous type, the beautiful damsel would prefer to be occupied with house chores than listening to

empty rhetorics from boys. So, I was admiring her; at a point I quickly conducted a background check and discovered that, she was a student at the Adventist School of nursing, Ile-Ife. The manner she comported herself convinced me that, she would make a good wife. Hence, she would need to be talked-to and such a talk would not be the usual rigmarole and playing with words type. It will be straightforward; all protocol would be broken whenever the opportunity comes.

As I was contemplating on how to take the next step, I reached out for one photo album and fortunately it was hers. The album was quite revealing. There was one young man who was conspicuous in the album and further investigation revealed that, he was her boyfriend. Perturbed by this revelation, I decided to probe deep to know the present condition of the relationship. To my favour, the relationship was heading for the "rock" and this would afford me the needed opportunity to fill the gap. When everybody had left the house, I stayed put. Dorcas was told that the visitor would love to see her, she reluctantly came. These were the days when the presence of any adult would stop the younger ones from saying certain things. But this was not the case with me. I was bold, eloquent and confident. These are traits of a teacher and a son of a pastor.

Just a little stint together, I told her, "see, I am your husband, all these people I saw in your album are not

serious thus cannot marry you. "But, I will". This sounded like a thunderbolt to Dorcas who would have been more comfortable with a proposition for boyfriend. To her chagrin, how could anyone muster such a confidence to the extent of calling a girl his wife? This man must not be serious, she concluded. But, Dorcas would want to make her honest opinion known. So she asked, "How would you even refer me as your Iyawo (wife) when my father was sitting at his sitting room?". So, to avert further embarrassment, she warned, "please, my father is sitting at the sitting room." She continued, "supposing that he heard you calling me your wife, he might mistake it to mean that we have known each other for a while".

But being the carefree type I quickly doused her tension by posing another difficult question. "Will your father marry you?" This tuned off Dorcas the more, so, she concluded that, "this man must be too sharp for her liking". There were other arguments but we decided to move on without any cogent resolution.

When the party commenced, Dorcas, her brother and I came in at the same time. The substantive boyfriend had goofed by inviting another girl from Ibadan to attend the party without the notice of the innocent damsel. I had noticed this. So, to complement my gentleman's status as a young teacher from Ede, I went to the young man (Dorcas' boyfriend) and told him to allow me take care of his girlfriend so that, he would concentrate on the friend he

invited from Ibadan. The young man reluctantly, agreed. When it was time to dance, those neighbourhood boys who have been jostling around her became jealous and wanted to prove that, they cannot just be sidelined by a stranger. But, being an astute gentleman, I managed to keep them at bay.

In fact, those days, getting cars to convey people from the cities to the hinterlands was a difficult task. So, Oke-Ila was not a frequently travelled town. The number of traffic along that route was very minimal. Most times, it will be just one BedFord lorry (bole kaja) that will be plying to and fro the town. There was just one vehicle that plied the road and it leaves only in the morning.

Early in the morning, I hurried to the motor park to board the only car but being a stranger, I could not calculate the time accurately; hence, I nearly missed the vehicle. But, God being on my side, I was offered a small stool to sit in the middle of the two rows at the back of the lorry. Of course, this was the only option and there was no other vehicle for that day. The seat though uncomfortable, I was grateful that I was fortunate to get there at that moment because, had the lorry left, there would not have been any other car going to Osogbo. In the front compartment of the lorry were two passengers with the driver. One of the passengers was an elderly woman and the other was Miss Dorcas who was travelling back to Ile-Ife. When the car got to Ila, the immediate town after Oke-

Ila, the elderly woman decided to alight and that created a vacant seat in the front on the car. The driver then asked me who was enduring the uncomfortable seat at the back to come over to the front and join them. This was a huge relieve, so, I joyfully went to the front and God had perfected the sequences. The only passenger in the front was Miss Dorcas, wow, what a coincidence! Maybe, this is a sign of greater things to come. So, both of us sat in front of the car.

As the journey continued, nature would intermittently get hold of Miss Dorcas as she sometimes dosed off. In her unconsciousness, she would lean on my shoulders. Occasionally, she would regain consciousness, wake up and quickly remove her head. This would make her feel shy. The driver of the lorry was very hilarious. So, he would remark, "Young lady, sleep and lean on the shoulders of your husband" this would further make Dorcas to feel unease but she had to endure while the trip lasted. Our adventure ended when she alighted to join another bus going to Ibadan where she intended to see her boyfriend. But, I maintained my cool and played a trick. I reinstated my interest by parting with some money which Dorcas accepted. Having known that she was a student at the Adventist school of Nursing, Ile-Ife, I intensified my visits and gradually the relationship started on passive bases. I was just hanging by, since she had a boyfriend. The proximity between Ede and Ile-Ife contributed immensely

to the success story. On one occasion, when I visited her as a stand-by boyfriend, I observed that she was having issues with her boyfriend. So, I decided to pretend to be a concerned brother. I started to advise her on how to handle conflicts. On one of the occasions, both of us were sitting on the field and I was advising her to be careful with her boyfriend; I advised her to never insult her boyfriend even if they are going to breakup.

With time, the relationship between us metamorphosed as she discovered that I possessed certain desired qualities. According to her, "when we started to exchange letters, I will write with annoyance and he will reply calmly, with some bible quotations. Whenever there was a misunderstanding, I will be irate and he will be quoting from the scriptures". This approach made Dorcas to feel more disgusted and she would wonder, "What kind of scriptural union man is this? Further investigation proved that I was a pastor's son. So, as I continued to match every objection with a bible verse, Dorcas decided to consider me and gave me a trial.

Then there was a test; I was seriously searching for a life partner, but I was not ready to give the slot to any lady. So, I allowed my relationship with the opposite sex to be open. At a time, I had up to three friends. On one occasion, two of them came to visit and Dorcas also came and met the other two ladies. One was washing plates and the other was cooking. Dorcas not very comfortable with this

arrangement, she felt uneasy but I was not perturbed. To me, a clear conscience fears no accusation and the offer was still open for grab. When she realized that I was a happy-go-lucky person, she calmed down and enjoyed her stay.

When I had the final conviction that Dorcas would be the lucky girl, I told my mother who grew up at Oke-Ila. Being a familiar environment, my mother arranged with one of her friends and they visited Dorcas' house without informing her to find out about her parents. My mother out of excitement announced that, her son, who is a teacher is dating your daughter, the one studying at the Seventh-day Adventist school of Nursing, Ile-Ife. Unfortunately, this pronouncement did not elicit the expected response. Her father rebuffed the possibility of such occurrence, claiming that his daughter was not wayward and cannot be dating any young man. But my mother insisted that Dorcas and her son were dating. When her father could not convince the visitors otherwise, he promised to find out from his daughter when she comes during the holiday. Samuel's mother was very impressed by the family especially Dorcas' mother stature whom she described as portable and beautiful and her ideal in-law.

When Dorcas came for the holiday, it was the first agenda that was presented to her. According to her, "I did not deny it; I told them yes, we are dating. Her confidence gave her father a concern and he asked, do you mean you

would want to leave Oke-Ila to go and marry a man from Oke-Oyi, considering the long distance apart? Dorcas replied, "Distance does not matter here; however, it appears that, I cannot see any suitor around here." Such response was unacceptable to her father. But, time would tell. An Aunt, Bisi Adeoye decided to play the go-between. She went to Dorcas' father to persuade him to allow Dorcas marry me. Citing her marriage experience which was within and the marriage was far from what she expected; proximity may not constitute a problem. She equally explained that, she knew my mother when they both taught together at the same school, Seventh-day Adventist Primary School, Osi, Kwara State. With much persuasion, her father consented.

With all the approval gotten, the relationship became more serious till when it was time to unveil the masquerade. It was the day when I would officially visit Dorcas' house. Traditionally, this day was very significant. Because first impression matters, it is often expected that, the suitor should present himself in a manner that will appeal to his would-be in-laws. But, my jolly-good-fellow attitude, I decided to break this tradition, I came wearing a caftan with a cap to match, which was an attire very notable among the northerners. Because they were expecting a visitor, there was feeling of anxiety especially for Dorcas.

Suddenly, I appeared from a distance and every

attention was on me. Dorcas who would have been surprised, decided to douse the tension by quickly running to her uncle, Mr. Kunle Ayanlowo and said, "Egbon, he is the one coming". Her uncle could not believe that the person they heard about is a Hausa man. So, he quickly said, "this Hausa man? You will not marry him". He insisted that, "this man is a real Hausa man, in fact a Fulani man". But Dorcas was adamant and was ready to defend her decision to marry me. When I entered the house, my attire sent everyone into frenzy. Is this the man that wants to marry Dorcas? Then to worsen the situation, when it was time to greet, everyone expected me to prostrate before my would be in-laws. But, I chose to squat just like a typical northerner. This did not go well with the father. But her insistence prevailed and the marriage was contracted.

Though, there were some levels of impasse during the engagement ceremony because what was expected by the family was not given by the visitors. For instance, the goat which the visitors brought was considered not big enough. Considering what was spent to train Dorcas in the school, it was expected that much more would be given by the visitors. One African adage says, if a suitor does not have the expected money, he must possess a good voice. Everything was settled and the engagement was held. The evening of the engagement was fun as I was treated to different genre of music and I started dancing. The

marriage took place on a special day, December 25, 1977. It was described as the best in Oke-Ila as of that time like Dorcas' mother's marriage. Dorcas hails from a family of drummers. In fact, her father was at that time the deputy chairman of Nigeria Drummers Association (NDA) Osun state chapter before his demise. During the traditional marriage, all the notable drummers in Osun state were invited and it turned to be a music festival somewhat. The joy and excitement knew no bounds as various entertainers graced the occasion adding to its pomp.

When we settled down as a couple, things were not rosy. We both had to face life together and according to Dorcas, whatever height we have attained today, both of us laboured to get there. She turned down rich suitors before accepting me because she had the fear of being referred to as a usurper. We went through the thick and thin of life together as best of friends.

Adversity has a way of bringing out the best qualities in us. One American writer once said, "If everything is going your way, you are probably in the wrong direction". For us as a couple, after the marriage, child birth posed a serious challenge as we had to wait for about two years before the first child arrived. The period of waiting for a child is the worst period any couple would experience especially in Africa. These were two years of psychological torment. Friends and family members made suggestions aimed at proffering solution. Ironically,

some of the suggestions were contrary to our belief as Christians. Church members would be making satiric comments but, I became a father, friend and counsellor at this trying period. I provided the needed support and encouragement. In fact, I told Dorcas, "My marriage to you was not because of children, it is because I love you. If it happened that we could not bear children ourselves, we will adopt". But Dorcas would reply that "I am the only daughter of my mother and it will be sad to hear that, I could not bear a grandchild for my mother". I would take her to relaxation centres, tell her stories and renew my faith in God. When the time came, God gave us a perfect set of four children (two boys and two girls). Oluwaseun, Ayotunde, Modupe and Ifeoluwa. The family had even expanded more with the addition of Nine grandchildren.

Indeed, there is always light at the end of every tunnel and to endure the inconveniences of the dark, stifling tunnel, Louisa M. R. Stead composed a hymn that says:

Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise,
Just to know, Thus said the Lord.
Refrain
Jesus, Jesus, how I trust Him,
How I've proved Him o'er and o'er!
Jesus, Jesus, precious Jesus!

O for grace to trust Him more!

I'm so glad I learned to trust Thee,
Precious Jesus, Saviour, Friend;
and I know that Thou art with me,
will be with me till the end.

40 YEARS UNION LOVE SONG & 70TH BIRTHDAY CELEBRATION

Dorcas' reflections on fortieth year of marriage

There are two good things that have happened in my life of which I am most grateful, the assurance of salvation through grace and my marriage to my lovely husband, Dayo Alao. He has remained my backbone, my rock, my pillar, my gold, my brother, my counselor, my adviser, my teacher and my father. God knew me when He decided to specially design him and miraculously ordered his footsteps to come to when there could have been many other ladies.

From the time he proposed to me, he never said I want to be your boyfriend as others were fond of. He from the first time we met each other in my small room at Oke-Illa when I was still a student at the Seventh-day Adventist School of nursing Ife said, "I am your husband". It looked so strange though, but it subliminally showed how innocent and courageous he was.

He is very compassionate and generous to a fault

and cares for outsiders more than himself or immediate family members. He is an encourager that has the belief that, "fear is a proof of a degenerated mind as revealed by Vergil (60 BC). Dayo has systematically expunged the conventional meaning of the word "failure" from his own dictionary. He believes that if one chapter closes, another chapter is about to open. A man of God who so much entrusts his life in divine supremacy that whatever happens in his life during these 70 years, he would cap it as, "God knows about it". There are good counselors who are sympathizers, but, he is an empathizing counselor. He tries to identify with you during the time of trouble. Whenever I asked questions about the situation of things in our life; he has always had an already made answer, "God knows it and will never leave us alone".

His boldness is frightening even as he had utmost respects for human beings. He is very humble and would not be afraid of anybody except God. He has maintained his integrity as his Yes is Yes and No is his No. As a friend of the low masses, he likes to fight for people's right. As a father, he believes in the Eagles method of rearing the eaglets, hence he toughens his young ones in order to get them ready for life. Dayo does not believe in pampering children but rather he would want them to work hard to be on their own with little support. He is very "diplomatic" in his approach to various issues and would not rush to make decisions. He looks at Jesus Christ's perspective before

responding to situations though this may look foolish sometimes.

As a pastor's child, he loves to provide solutions to almost everybody's problem believing that God will use him to bring about the needed solution. He unequivocally was born to be a caring father to anybody that comes across his way even though he is not rich, but the little that God has given to him makes him comfortable.

I count it a blessing to be part of your love, joy and sorrow. Thank you for being what you promised to be in our relationship. Thank you a lot for making my mother happy for the 35 years she lived in our house both when I was in Nigeria and abroad until she died in 2009 in your caring hands. You proved that one good son-in-law is better than a million nonentities. You provided a befitting burial for my mother just as she requested, when I was not in the country. You have joined hand with God to fulfill my destiny and have helped me to become what I am today despite all disappointments from various quarters. Thanks honestly for giving me the noble opportunity to be the only registered wife and the mother of your children.

For living up to your vow and covenant to be there for me in all my heart desires, especially when I left for the United States of America to work and support my son for five years and you never dent your image, you are one in a billion men. You may not be the perfect man, but in our relationship you got it all. I would rather score you ninety-

nine percent (99%) as I reserve the 100% for God alone. I renew my vow that I will love you with all my heart for better or for worse, until death do us part.

My prayer is that, this is the beginning of more good things to come. You will enjoy many more useful years in happiness, good health, joy and sound mind. Your tomorrow will be better than ever before in the name of Jesus.

CHAPTER EIGHT: GEMS OF THE UNION (THE CHILDREN)

I have no greater joy than to hear that my children walk in truth". 3 John 1:4

OLUWASEUN ALAO

One of the most influential people in my life is probably not even aware of the things he has taught me or of how much he has affected my existence. He has always been in my life, from the day I first opened my eyes to the present moment. He is a teacher, a guide, and a source of strength and support. He is whom I look up to with loving trust and pride. With a willing hand to lend, he is a helper, an adviser, an educator and most importantly an extremely honest man. He showed me the stars and taught me how to reach them. He means the world to me, so who is this person in my life? He is my one and only father.

My father is one of the most important and respected people in my life. He made a big impact not only on me, but on our entire immediate and extended family. As the first child of the family, he had tasked me with a range of responsibilities and I stood up to the task like a man. At first I thought this was too much burden to be given these responsibilities but I thank God for him for tasking me with those responsibilities as that has made me a strong person that I am today. Growing up we always had either a

member of the extended family, relation or stranger living with us. This taught me to be accommodating to people. He is a mentor, motivator, counsellor to a lot of people and I cannot say that I know anyone that he has mentored that has not been successful in their career.

My father also influences the way I approach life. I have gained not only knowledge, but have applied his teachings and way of life to my life because of the example he has set for me. My father has provided the stepping stone I need to achieve my goals so that I can lead a happy and successful life. He gave me the greatest gift anyone could give another person; he believed in me. My dad played such an important part in my life, we share the same goofy sense of humor and he taught me always to be positive, appreciate life's absurdities and never take myself too seriously.

My father acquired his life lessons by overcoming the adversities he faced growing up. My father is the first of many children in his family and he single handedly got himself through school and his siblings too. Growing up for him was tough as he had to go through a lot of hurdles, manual labor, rejections and a host of others to make ends meet for himself and his siblings.

He has worked so hard his entire life to ensure that we have everything we need and don't lack anything. He

always provided us with the necessities in life: food, clothing, shelter, and so much more. He sacrificed himself so that we could have more than he ever had. He has given us so much, including the most important thing in the world: all of his love. He is my hero and the pillar that keeps our family strong. We normally have family meetings where we are supposed to air any problems we might be facing or things he had done that we did not like and this gave us the opportunity to interact better with him and express our true feelings.

My father's career is one of its kind. Singlehandedly putting himself through his education and today being at the peak of his career is the best motivation we as the kids can ever get. He never stopped reading, writing articles and writing books. He got his education from different parts of the world and universities which made him internationally recognized in his academics.

My father is understanding, caring, and patient and he diligently listens to any ideas or issues we are facing and decides the best way to solve it. He is always cool and collected in any situation. Family is an important part of my father's life, though he is a busy man he always makes time for us, the extended family and even strangers. He says a couple of adages and one I can't forget easily was "You should be nice to everyone because a bad child has

his/her good days". I really did not understand this adage until it actually happened. At a particular traffic stop in a part of Lagos, there were these group of touts (hooligans) that always greet and demand money from him when passing through every day. Sometimes he gives them something, sometimes he tells them to come to his office so that he can give them a job and sometimes he just makes a joke with them. This was the routine for months until two incidents happened around that area. The first incident, my mum was driving the car and as usual they thought it was him but looking into the car he was not there. They asked where he was and why she was the one driving the car thinking the car was stolen. Fortunately one of them recognized my Mum and said that is Oga's wife. Only for that reason did they allow her leave. On the second occasion there was a standstill of traffic in the area and I believe my father had an urgent place to reach. The touts created a passage for him through the traffic.

Growing up with him was a lot of fun. We looked forward to him coming back from work and his travels. We watched him cook, played soccer with us, played ping pong (he used to win me every time but today I always win him), my swimming mentor, we go jogging together, watched him play lawn tennis, travelled together and a host of other fun activities. His dancing skills is one in town. When we all start dancing it is always a fun scene.

He taught me a very vital lesson about marital relationship. Growing up and watching his marriage to my Mum really taught me a lot about marital relationships. How to be a loving and caring husband, how to handle disagreements with your spouse and especially the virtue of being patient. As the saying goes, every relationship has its rough patches and growing up to watch how my father dealt with his relationship with my mum for over 40 years, I have learnt a lot.

My father is also one of the strongest people I know. We have lost loved ones, and through these times he was always the one consoling everybody and you wonder if he ever goes through any pain. His counsel and advice helped us and the family get through the sad period, he does the same thing to families that lose their loved ones. I have never seen a tear in my father's eyes. I am sure he has his quiet and sad moments but I have not been privileged over 40 years in life to see it.

My father is spiritual and has taught us how to live an upright life. Though he is a son of a Pastor and had that strong background of spirituality, he made sure he passed this on to not only us the children but everyone around him. He held a lot of positions in church, growing up we hardly ever miss midweek church service, Friday evening service to welcome the Sabbath and Saturday worships.

We were also motivated by him to participate in a couple of after church activities. I was in a singing group, drama group, pathfinder youth leader, taught the youth class, all these were inspirations from him. I was also eager to go with him to different churches where he was invited to preach and listening to him preach is always interesting because he does not spend too much time to the point where people are bored and sleeping, and his sermons are very interesting, carrying the whole church along and keeps everyone interested. I have looked around at the congregation a couple of times when he was preaching and I smile to myself because I am proud he is my Dad and I sure looked forward to growing up and being just like him.

He makes sure that as a family we remain spiritual and sin free. Family prayer is a must do first thing in the morning and last thing at night even till date. From when we were kids up till date, we took turns in reading the daily bible devotionals, explaining what we learnt and praying at the end of the devotion. No matter how impossible or difficult a situation is, he will always say "God will do it", and God always comes through. His spirituality and dedication to God has really helped us from when we were kids till date. He practiced all that he taught us and we learned better from watching the way he lives his life, treats people,

performs his job functions and his day to day activities. All things come to an end. As much as we never want to think about that day, the day will come when my father's journey in this life ends. His life has been a wonderful lesson to everyone that has ever crossed his path and even those that have not crossed paths with him but heard about him. My prayer for my father is that God will not make him bury any of his children, his grandchildren or great grandchildren and God will give him longer life in good health and prosperity to enjoy the fruits of his labor. The same prayer applies to his wife (my mum) as his happiness all these years through thick and thin has been rooted in his wife - My Mother!

I cannot be more proud to be the Son of Professor Samuel Ekundayo Alao. He is my role model, my hero, my inspiration and my biggest supporter.

AYOTUNDE ALAO (MY DAD MY HERO)

It has taken me more than just words to be able to put a piece together about my dad, the only Hero I have ever looked up to and adore. I have lived my entire life trying to figure out why God loved me so much and chose to bless me with an Angel as a Dad. Growing up for me I learnt how to have faith, how to have integrity and most importantly how to look up to only God and never fear anything or anyone rather hand it all to God.

I was not up to 10 years old when my dad would wake me up in the middle of the night, carry his shotgun and tell me to hold a cutlass or a big stick as we patrol the compound to ensure safety. As a kid growing up, he taught me the need to be vigilant, security conscious and self-dependent a trait that made me who I am today. He never made us look down on anyone and at the same time he never made us look up to anyone for help except God.

I learnt the most important lesson from my dad as a kid and that is contentment with whatever we had. No matter how little we had we were always grateful and appreciative of it.

My biggest fear was always the fact that every family had a black sheep, and I had all the traits of being the black sheep but the fear of my dad was a motivation for me to keep my head straight. I hooked up with a lot of bad friends but for some reason I was the influencer rather than being the influenced. I recall my dad always telling us that if we ever got any girl pregnant there is no room for abortion or rejection, we had to marry the person and accept the responsibility of being a father. He would make it seem so easy as he would promise to give us accommodation in his boy's quarters. That statement guided my choice of the kind of ladies I allowed into my life because I knew one mistake with any of them would cost me my future. Consciously or not my Dad shaped the man I turned out to

be. I admired his doggedness and his flare for writing and reading but I was more of a talkative than a reader. When I graduated from university with a second class upper degree I was so sad and dissatisfied because I felt I had failed my dad. I was in tears when I showed him my result but he hugged me and made me realize how proud he was of me. An experience that gave me all the confidence I need to achieve greatness in life.

I never saw the emotional side of my dad until when I had a terrible fire accident that almost claimed my life. I kept asking my dad if I would die and his answer was cold but filled with powerful emotions I never really realized as a kid. A man who held his dying son and all he could say to comfort me was "If you die just put your mind at rest because you will make it to heaven and see God" Those were the words of a man in pain who felt he had lost his son but still wanted to give me hope of life after death. That experience was filled with loads of lessons that I never understood until I started raising my own kids. He is a man with a heart of gold and no amount of money in this life can buy you such a wonderful creature.

A lot of people out there don't even have the slightest idea of how close I am to my dad as we talk about almost everything in life, from my MC jobs to the artistes I manage and even some of the girls I ever dated. The only thing he

had to find out on his own was the youthful exorbitance I displayed as a young boy which he read in my book.

One thing my dad always told me was "you are a star & your greatness will be felt all over the world. As much as I have taken all the lessons on being strong from him I have never been strong enough to accept the fact that one day I would have to live without him. But I stand tall with pride to say I am blessed with the best dad in the world. You are an Angel in human form and I will love you forever.

MODUPE ALAO-ADETAYO

When Dad turned 70, it dawned on me that time really flies though he was still young at heart. He is the best dad in the whole wide world and that is why I cherish him so much. If I have to choose another Dad, I will choose him over and over again. How can I begin to recap the great impact you have and he has made in my life? He has been more than a Dad to me, he gave me guidance all through my whole life (which has been very useful even in this present time). He taught me how to be the best I can be and led me in the way of the Lord. He gave me hope and taught me to express faith when life brought challenges my way. He instilled good morals in us as we were growing up, even though he might have been tough in training us but sincerely it's paying off today and will, forever. He struggled to see that I made it in life and encouraged me to take the right bold

steps every now and then. He believed so much in me and led me to realize that teaching is my calling. I never thought or wished to be a teacher as I was growing up, I wasn't even happy when he introduced me to the teaching profession until I began and then realized that it is my calling, and now I have developed so much passion for it. No other profession can make me happier. I will forever appreciate him for this and will make him proud always. I am really grateful to God for blessing me with such a father, I feel so overwhelmed that words can't actually express the way I feel. If I have to sing it as a song, I would title it 'THE GREATEST GIFT OF ALL'. If I have to write it as a poem, I would title it 'MY DAD, MY JOY'. He is so kind and considerate, very understanding and unique.

He is fearless and full of strength, he taught me how to stomach nonsense and how to be patient/ long suffering. He is the wisest man I have ever known and I am still baffled today to see how God has used him and is still using him to accomplish so much. He taught us to put God first and that prayer is the key to success. I will forever be grateful to God for such a Dad as him. He is:

S-Supportive
A-Accommodating
M-Modest
U-Unique
E-Efficient
L-Long suffering

E-Encouraging
K-Knowledgeable
U-Understanding
N-Noble
D-Diligent
A-Adventurous
Y-Youthful (Smart, Energetic & Enthusiastic)
O-Organized

A-Articulate
L-Loving
A-Amicable
O-Objective

That's who he is and I love him so much. May God bless him for me.

IFEOLUWA ALAO-OWUNNA

My wonderful wise old man is 70 today and not a single day goes by when I don't think about his worth. He's the kindest man I've ever known, the best Dad I could ever hope for, my strong pillar of support, a very accommodating person and the wisest man I've ever had the pleasure to know.

Sometimes you were tough on us but you always taught us what we needed to learn. You showed us that

whatever we get in life must be worked for and it must be earned. You taught us a lot about integrity and good name; you showed and led us in the path of God and righteousness. That is one lesson we will forever appreciate and teach our children and generation.

Thank you for the lessons, for all the life lessons you've shown and taught us. To me as I've traveled on this road of life, it's because of you I have what I have and I am who I am today. I want to thank you from the bottom of my heart for grooming me into the woman I've become. Thank you for raising me, for loving me and for teaching me your ways, a replica of the way of the Lord.

Daddy, anytime I look inwards, I see how your fatherly love, strength and wisdom have made our world beautiful. Even in another world to come, I can never wish for another Dad. Words could never express the love I have for you. The way I've admired every moment of your life and the way I've laughed with you and appreciated the many years of your advice is something I'll forever be grateful for.

People come in many stripes and your stripe is one I cherished so much Dad. People often have their gripes, but you never let those make you sad and you hardly even get sad or worried about anything. You are a very strong, special and rare person and I hope you know it's true that you deserve 72 more great years. Whenever you think of me Dad, I always hope and pray I make you proud. I strive

to live by your example, which is why I cannot possibly pretend to be someone I'm not.

So, today we'll celebrate your retirement from active service at 72 and remind you how much we love you for earning the respect of your children each day and for all the wonderful times we've had with you. I'll give you lots of hugs and remind you of all the times we've shared. Most of all I'll remind you that I will always be there for you for the rest of your life. As you celebrate this very important milestone of your life, I believe today will bring lots of great memories to your heart because it's your special day and I ask nothing but God's divine blessings and grace in your life. May you be more blessed beyond your wildest imagination. AMEN.

SECTION FIVE: THE BIRTH OF JOURNALISM

CHAPTER NINE: THE CRADLE YEARS OF JOURNALISM IN NIGERIA

"A discipline (referring to physics) that hasn't forgotten its founders is immature - Alfred North Whitehead.

Humans as social "animals" crave for news; we are constantly curious to know what is happening around our vicinity. The instinct to know makes news such a valuable tool that aids human survival after the basic needs of food, shelter and clothing. Though a crucial element for human existence, news is very difficult to define but universally consumed. It is like an essential commodity; it could be bought and sold, given freely, often stolen and easily adulterated. It is spread by word of mouth, in printed form and electronically. Thus, it inhabits our memories; guiding our activities and helping us to navigate our daily lives.

The earliest medium used by humans to transmit news was touching, followed by the language of gestures and grunts. Later, the primitive drawings and diagrams scratched on the ground, rocks and cave walls emerged which was around 38,000 BC (40,000 years) ago. As humans evolved and knowledge increased, news came to be transmitted by word of mouth and much later through written language. Some scholars observed that, at first,

news would have been shared information about problems and basic survival issues like where to find food, avoiding dangerous wild animals, lighting fires, identifying poisonous plants, where good water could be found and so on. Other news could contain information about rival tribes and groups, looming conflicts, number of casualties and possible peace measures.

Then it was easy for everyone to assume the role of a news monger. The danger associated with the earliest media was the duplicity of information due to transmission errors.

There is apparent linkage between storytelling and journalism. Hence, scholars like Mitchell Stephens and Michael Schudson have argued that, a historian could be likened to a journalist. If one hunts through the ancient record, one can find something that looks like a primitive means of recording disturbing changes in the environment and spreading the information about, often by archaic signalling systems and ordinary speech and in storytelling forms we today find primordial or merely curious: fable and legend, parable and song (Carey, 2007).

The widely accepted first journalist was Thucydides, from Ancient Greek city of Athens. Born around 400 BC, he with other great contemporary Greek philosophers like Plato and Aristotle engaged in the critics of early Athenian democracy. Disgruntled with the prevailing system of democracy as practiced in Athens, Thucydides embarked

on a mission to educate the public on the current affairs of the state to enable them have a good grasp of the issues. With much information and commentaries about affairs of the state, dissemination became a major challenge. Printing had not been invented and all documents had to be handwritten and copied. Thucydides devised a means of writing speeches which were either delivered by himself to mass audiences or were delivered by other associates. With this, the craving for more state information was increased leading to the increment in writing and dissemination of more state issues.

It was the quest to satisfy the ever increasing thirst of the masses to know, be entertained and educated that necessitated the services of journalists. Carey (2007) stated that, there are societies with newspapers and broadcasting stations that have no journalism. In Carey's opinion, the whole essence of journalism and the need for journalists in a society go beyond information dissemination and education. To this end he submits;

Journalism emerges, first, through a long and complex process, particular to each society, in which fact and fiction need to be separated and reporting and social commentary distinguished from other forms of writing. Second, journalism develops as a device for calling into existence an actual social arrangement, a form of discourse and a sphere of

independent political influence: to provide one mode in which public opinion might form and express itself. Journalism did not so much inform or educate the public or serve as a vehicle of publicity or as a watchdog on the state – the roles it would assume in later periods; rather, it reflected and animated public conversation and argument, furnished material to be discussed, clarified and interpreted, and kept a public record. The value of journalism was predicated on the existence of the public and not the reverse. For that reason, the “public” is the god term of journalism, the final term, the term without which nothing counts, and journalists justify their actions, defend the craft, plead their case in terms of the public's right to know, their role as the representative of the public, and their capacity to speak both to and for the public. If journalism and the public emerged in tandem in roughly the eighteenth century, if journalism was the daily diary of a community, what was the community and what was the context of emergence? If journalism was an agent of community formation, what was the nature and locus of the community thus formed in the eighteenth century? Journalism emerged most systematically where its development was

harnessed to the growth of the nation-state and the spirit of nationalism.

This bears similar resemblance with the Nigerian experience especially during the agitation for independence before 1960. Before then, there were the cradle years of journalism in Nigeria.

JOURNALISM IN NIGERIA

By 1471 Portuguese ships had reconnected the West African coast south as far as the Niger Delta. Portugal's lasting legacy for Nigeria was its initiation of the transatlantic slave trade. The Portuguese monopoly on West African trade was broken at the end of the sixteenth century when Portugal's influence was challenged by the rising naval power of the Netherlands. The Dutch took over Portuguese trading stations on the coast that were the source of slaves for the Americas. French and British competition later undermined the Dutch position, and Britain became the dominant slaving power in the eighteenth century.

After the abolition of the slave trade in the British Empire in 1833, things took an interesting turn. Slaves captured by European masters were freed and sent to Freetown in Sierra Leone. These slaves had lived with their masters in Europe and America, and many had accepted Christianity at the time they were freed. In 1841, freed slaves arrived in Sierra Leone and gradual changes began

in British policies. Slavery was frowned upon, and the British government took it upon itself to enforce new laws and policies, in a bid to stop trading and owning slaves.

Following previous failed attempts to implant Christianity in Africa, due to insincerity of some of the missionaries who were still interested in slave trade, there was a need to explore new approaches. The River Niger formed an obvious means of communication with the hinterland. In 1841 the British Government commissioned three ships, the Albert, Wilberforce and Sudan, to explore and chart the Rivers, Niger and Benue with the hope of meeting the native Africans. The Christian Missionary Society was actively concerned from the start in the preparations for this expedition. Two men from Sierra Leone accompanied it on the Society's behalf- Reverend. J. F. Schon, a German missionary and an able linguist, "was engaged to accompany the expedition with view of ascertaining for the Christian Missionary Society (C.M.S.) what facilities there might be for the introduction of the Gospel among the nations of the interior of Africa" and "to report on the disposition of the (African) chiefs to receive missionaries." The other was Samuel Ajayi (Adjai) Crowther who accompanied him. He was an ordained Catechist, an ex-slave boy of Yoruba parentage. Thus from the outset there was a direct connection between the mission in Sierra Leone and the mission to the Niger. The C.M.S. had already built up a considerable body of West

African experience by its work in Freetown, where the first missionaries were sent out by the Society in 1804.

In April 1846, at the invitation of the two kings of Calabar, a team of missionaries from the Church of Scotland Mission, led by Reverend Hope Masterton Waddell, arrived Calabar where they set up the first congregation of what is now known as The Presbytery of Biafra. Already, many of the freed slaves of Nigerian origin who had settled down in Sierra Leone were turning their thoughts to their old homes. The Yoruba traders who had return to settle in towns such as Lagos, Badagry and Abeokuta began to miss the religious instruction they had enjoyed in Freetown and sent urgent appeals for teachers and pastors. It was in response to this call that Samuel Crowther was sent to Abeokuta in 1846 to work with the Reverend Townsend, a pioneer missionary sent by the Presbyterian Church from Calabar.

Meanwhile, the first printing press in Nigeria was established in 1846 in Calabar by the Presbyterian mission. Ogunsiji (1989) maintained that, the main reason "of installing the printing press was to increase the level of literacy among local people so that they would be able to acquire more knowledge through the reading of short stories and essay on various subjects, particularly religious matters." While in Abeokuta with Samuel Crowther, Henry Townsend, a missionary-turned journalist established "his own printing press and inaugurated a

printing school in the mission's compound in Abeokuta. Five years later precisely November 23, 1959 he published the "Iwe Irohin" for the reading pleasure of Egba people. The full name of Townsend's newspaper was "Iwe Irohin Fun Awon Ara Egba Ati Yoruba" translated into English language means "Newspaper in Yoruba for the Egba and Yoruba people."

Reverend Townsend is reported to have said at the beginning of the maiden edition of Iwe Irohin that ... "my objective is to beget the habit of seeking information by reading ... (newspapers)... The price of Iwe Irohin was about 120 cowries equivalent to one penny and about 3,000 copies were circulated daily. Townsend's newspaper was published in Yoruba, every two weeks but later become bilingual in 1860 when an English language was added. Its content included news of church activities, arrival and departure of religious dignitaries, ordinations and later it broadened to involve stories that revolve around issues in Abeokuta, cotton and cocoa productions.

There were some newspapers founded or published by non-Nigerians, who came from neighbouring countries. The first of such newspaper was the one established by Robert Campbell on June 6, 1863, which he called the Anglo-African, another newspaper founded by a foreigner was the Lagos Times and Gold Coast Colony Advertiser which was established by Richard Beale Blaize on November 10, 1860. Other newspapers

included the “Iwe Irohin Eko,” founded by Andrew Thomas on November 3, 1888, the Weekly Times, established by John Payne Jackson, on May 3, 1890. Payne Jackson has been described as one of those who succeeded in laying a solid foundation for the Nigerian press and also contributed in setting the pace for Nigerian nationalists who eventually used the press as a strong instrument to fight colonialism. There was Lagos Weekly Record, established by J.P. Jackson, there was Standard newspaper, founded by J.S. Leigh on September 1, 1894 and the Lagos Reporter, founded by Victor Manson on September 12, 1898. Others were, the Nigerian Chronicles established on November 20, 1908 by two brothers- Christopher Josephus Johnson and Emmanuel Johnson and the Nigerian Times which was founded by James Bright Davis in April 5, 1910 (Ogunsiji 1989 cited by Nnadozie, 2013).

One significant feature of this era was the over-centralisation of newspaper publication management. They were owned and managed by the owners, who were also the editors, reporters and, in most cases, the printers. This tradition changed with arrival of Daily Times. In fact, Daily Times opened up a new era in the founding of newspapers publication in Nigerian.

One of the early newspapers founded by a Nigerian was the Nigerian Pioneer which was established by Kitoyi Ajasa in Lagos in 1914. Seven years later, Ernest Ikoli

entered the Nigerian newspaper printing industry with the establishment of the African Messenger on March 10, 1921. The African Messenger later transformed into Daily Times after been bought over by a wealthy and influential lawyer, Sir Adeyemo Alakija and Richard Barrow both of whom were running the Nigerian Printing and Publishing Company which was affiliated to London Times. Ernest Ikoli as part of agreement became its first editor (Ogunsiji, 1989) and Sir Adeyemo Alakija was the Chairman in 1926 (Oso, 1991). The Lagos Daily News was established by Herbert Macaulay in collaboration with Dr. J. Akilade Caulcrick and was published in 1927, the Nigerian Daily Telegraph, established by Akin Fagbenro Beyioku came out on November 1, 1927, Akede Eko, founded by I.B. Thomas was published on June 1, 1929, the Nigerian Daily Mail, founded in 1930 by Ernest Ikoli; and the Comet founded in 1933 as a weekly and later daily newspaper merged with the Nigerian Amalgamated Press of Nigeria limited, the publishers of Nigerian Tribune. Dr. Azikiwe in 1937 came up with the West African Pilot, and later with others like: the Eastern Nigerian Guardian, the Nigerian Spokesman, Southern Nigerian Defender and Eastern Sentinel among others (Ogunsiji, 1989). In 1958, Roy Thomson of Canadian went into partnership with the ruling party in Western Region- the Action Group to form the Allied Newspapers of Nigeria which absorbed the Amalgamated Press and launched the Daily Express and

Sunday Express in 1960 (Ogunsiji, 1989).

According to Nnadozie (2013), by early 80s with the creation of states from the old regions, almost all the then 19 states had their own newspapers, by early 90s with the addition of more states bringing the total to 36 states with the Federal Capital Territory, Abuja, more newspapers emerged. Though some have been liquidated, but many have either merged or have been sold. Hence, the list include: the Herald Newspaper by Kwara state Government, Daily Satellite owned by Enugu state, Triumph Newspaper owned by Kano state, Observer owned by Edo state, The Standard newspaper established by Plateau state, Equity Newspaper owned by Kebbi state, Stateman by Abia state, Abuja Today by Ministry of Federal Capital Territory Administration, Abuja, and hosts of others.

Apart from the state own newspapers, private individuals who recently joined the newspaper proprietorship include: Chief M.K.O. Abiola, the Concord, late Olu Abodunrin, the Punch, Mr. Sam Amukapemu, the Vanguard, by Nduka Obaigbena, Dr. Orji Uzo Kalu, Sun newspaper, Bola Ahmed Tinubu, The Nation, Otunba Gbenga Daniel, the Compass, late Alex Ibru, the Guardian newspaper, Mohammed Idris, Blue print, and many more.

THE DAILY TIMES NEWSPAPER

The *Daily Times* right from the inception started off as any modern business concern, having a board of directors and

some shareholders. Apart from this, another feature that distinguished the newspaper was that, it was unequivocal in its attitude towards local politics. The policy of the paper was set out in its first editorial on June 1, 1926 (Oso, 1991). In the policy, the founders said; "Like our great contemporary, the *London Times* – the Nigerian *Daily Times* is a national newspaper and will be attached to no particular creed or party... except, occasionally, and in particular, grave matters, we shall perhaps for several years to come maintain a detached attitude towards local politics which have never up to now risen above petty personal squabbles" (quoted in Echeruo, 1976, p. 16).

Echeruo (1987, p. 8) also observed that, it could be argued that because the *Daily Times* was established by hard-nosed businessmen with their minds and eyes set on financial success and profit-making, the paper could not afford to be political like its contemporaries. As a business concern, the paper had to depend on advertisements; most of the advertisers were expatriate traders who were not sympathetic to the nationalist cause championed by the indigenous press. Accordingly, a non-political, foreign-business-supported paper like the *Daily Times* 'was right from the start assured of both government and private business patronage by way of advertisements and it did not have to depend on its nationalist favour to remain in business.

In 1947, the London *Daily Mirror* took-over the *Daily*

Times and posed a huge rivalry to the West African Pilot which had dominated the market through its wide readership. The motivating factor that necessitated this move among others was the economic situation of the nation. This was evident in the memorandum written by a *Daily Mirror* Director who was involved in the 1947 acquisition of *the Daily Timer*:

The prosperity, present and future, of the country was, of course, of the maximum importance to any newspaper enterprise. I made many and detailed enquiries into the situation and to my mind, the future was full of promises. There were prosperous coal and tin mines. There had at that date, as I wrote 'never been a completely adequate survey, but the Government is starting now...it is hoped there is oil. Altogether there are big development plans'

I was confident about the country and, therefore, about a new newspaper's prospect (reproduced in Echeruo, 1976 and cited by Oso, 1991).

The Daily Times was boosted with a 'new look' garment designed with all journalistic frills and drapery by the new *Daily Mirror* Management¹ (Coker, *ibid*). A prominent part of this 'new look garment' was a conscious policy of human interest and highly pictorial journalism amongst a

predominantly semi-literate people combined with brilliant technical production and widespread sales organization to place the *Times* well ahead of others¹. Furthermore, in its bid to attract a larger readership, the *Daily Times* became a tabloid "and splashed news photographs across its *scintillating* pages". The change soon paid off. Coker observed that, in a predominantly illiterate country, it's very generous and skilful use of photographs and other illustrations very soon sent its daily circulation spiralling far above those of its contemporaries; 25,000 in 1951, 40,000 in 1953, 55,000 in 1955, 80,000 in 1957 and 96,000 in 1959. In 1961, it struck the all time mark of 114,000 (Coker, *ibid*).

The Daily Times continued in its quest to sustain its market share and this led to attraction of better trained professional journalists, to a reasonable extent were not there for "meal ticket", but saw themselves as journalists first before anything else. To this end, attention was given to presentation and style in order to reach a larger readership. During the 1960s, there was a growing zeal of professionalism among the press corps even as opportunities for training existed, thus making journalism a career rather than a form of casual employment

JOURNALISM AND POLITICS IN NIGERIA

Golding and Elliot (1979) have remarked that 'Nigerian journalism was created by anti-colonial protest, baptised

in the waters of politics, and matured in party politics' This observation is not peculiar to Nigeria nor is it an aberration. The first ever journalist in the world, Thucydides and his contemporaries Plato and Aristotle started by educating the public on the shortfalls in the democratic process as currently practiced in the then Ancient Greek city of Athens. Their subtle approach however, led to the emergence of representative democracy. Richard (2003) observed that, over time, democratic rule evolved and changed. The system of direct voting, which had been criticised by Thucydides as 'the severest form of mob rule' was replaced by systems of representative democracy in which a group of leaders who put themselves forward as 'the best' was elected to govern and make decisions on behalf of all people. One key element which allowed that non-violent evolution to take place was the spread of political information to citizens and the handing down of ideals and principles from one generation to the next. With this experience, it would not be a surprise to observe that, years later, most nations' press history had some intersection with politics or political agitation.

In Ghana, historians of the Gold Coast press have tried to paint the indigenous enthusiasm for newspapers in terms of an overall strategy by native elites to gain political power. The early Gold Coast weeklies were critical of the colonial government, denouncing specific

officials and opposing policies. The Nigerian experience bears a resemblance of their close neighbours, the Ghanaians. Newspapers like the *Daily Service*, owned by Herbert Macaulay was opposed to the radical wing of the rationalist movement and was regarded as outspoken paper, Chief Obafemi Awolowo, once made this remarkable comment, *the Pilot* was regarded as 'a fire-eating and aggressive nationalist paper of the highest order' in the tradition of Herbert Macaulay's *Lagos Daily News*, and the Nigerian *Daily Telegraph* (Awolowo, 1960). Eulogising the enormous contributions of the West African Pilot, Oso (1991) asserted that, the paper arrived when most of the earlier newspapers were dying and the *Daily Times* which was technically and commercially the most successful newspaper then could not fill the gap. It could be argued that for Dr. Azikiwe, apart from his own nationalist and political interests, in order to succeed, his papers had to be opposed in editorial policy to the *Daily Times*. Thus, the West African Pilot was the first mass circulated newspaper devoted to promoting serious broad-based anti-colonial mobilization in Nigeria. Daramola (2013) noted that, the West African Pilot and its allies served the country for many years. He further observed that, the Nigerian press enjoyed a marriage of convenience with politics but this marriage of convenience broke down in 1951 when Nigeria was divided into three regions by Governor Macpherson.

Already, the Daily Times had an outstanding policy statement that read, "We shall perhaps for several years to come maintain a detached attitude towards local politics which have never up to now risen above petty personal squabbles" (quoted in Echeruo, 1976). This ought to be stand of the 21st century journalism. The experiences of the pre-colonial days and the first republic shown in NCNC, AG and NPC during (1951-1966), to the second republic as seen in NAP, NPN, UPN, NPP, GNPP, PRP of (1979-1983), the third republic where NRC and SDP held sway in (1991-1993) and finally the fourth republic of multi partisan system, (1999-till date) journalism has matured and should at this stage be seen as an unbiased arbiter upholding the ethics of the profession. Daramola (2013) observed that, the divisive cry of "To Thy Tents, Oh, Israel", sounded in the division of Nigeria into three regions -North, East and West in 1951, has continued to remain with the Nigerian press today. Politics is bound to manoeuvre; but journalism in defence of truth only needs to follow through without caving-in.

SECTION SIX: PHILOSOPHICAL BELIEFS

CHAPTER TEN:

Lead me, Lord, lead me in Thy righteousness; make Thy way plain before my face. For it is Thou Lord, Thou, Lord, only that makest me dwell in safety. (SDAH 169)

The term, impossibility is like a giant that humbles valiant and force them to surrender. But to me Samuel Ekundayo Alao, impossibility denotes a different meaning, it is a catalyst that quickens vicious action, hence, it would be better not to describe a situation and allow it to run on its course than to label it, "impossible"

RELIGION

Functionalism is the summative identity of religion in the worldview. It is my opinion that when you talk of my philosophy with regards to religion, I would rather submit that, religion should not just be a claim or a label; it should not be a garment that one wears today and later removes. Religion should be an inward devotion, that which compels the adherent to constantly want and feel to do good". Religion must cross the rubicon of just wanting, to the region of consistent expression of that inward feeling into a positive action. These actions, must not be at variance with what the Moral Being (God) expects of the devotee, it must really reflect the tenets of a worshipper of

God, the tenet must be that of someone who has stayed closer with God to understand who He is and what He wants from His faithful. Religion through its tenet transforms someone into a believer in God to the extent of believing that he or she cannot exist on his or her own, thus is persistently dependent on daily basis and hourly basis in an unseen God who pilots the affairs of the world.

Religion is absolutely abstract in context and operation. This makes it very difficult for anyone to measure another person's belief or closeness to God by certain indices like; regular church attendance, almsgiving or the manifestation of some gifts of the Holy Spirit like speaking in tongues or divination. Religion is first, a relational experience, evident according the Bible in what the believer does to others. The most frightening aspect of religion is the openness of man's actions and intention before God. This reveals that, no one can do anything in pretence. The highest any human can attain in this regard is to deceive the people around, impress them and obtain their accolade. Ironically, the closest arbiter in this constant struggle is the human conscience. This important nature of man must be constantly in attuned with God. Once on individual basis, you can beat your chest that you have done something to the best of your divine ability and capability, you have done your part. Religion therefore, must make us to understand that, we are the hand through which God will reach the unreachable and such that our

means are not seen as ours alone but that we are a channel through which God must be able to do reach the other people within the society so that, God will be happy with humanity.

POLITICS

Politics is natural with man and it is not new. It does not even start the moment an individual declares his or her intention to context for a public position. All of us are politician by nature considering Aristotle's' description that, "man is a political animal". It then suggests that, politics starts from the home; there is politics of persuading the members of the family to believe in the decision made by the head. This could equally begin from the effort made by a husband to convince his wife to do what ordinarily she would not love to do. Therefore, from the aforementioned, man, based on his circumstances decides to be democratic, authoritarian, or laissez-faire. He or she does not need any political structure to develop these attributes. It is the society that classifies people's natural endowments into different political compartmentalisations.

With the natural abilities comes the ideology that frames ones perspective about life. Hence, on a larger scope, politics becomes competitive because the "interest" is one (power) but the people who are interested in the "interest" are many. Being that man naturally is equipped

with competitive instincts, it is therefore this trait that makes him combatant ready especially for things that he considers valuable. Hence, there is absolutely nothing wrong with politics, it is a game of number. The only wrong thing is how we play it in order to arrive at the number. In his words, "when we do not play politics honestly, it spurs us to manifest the unrefined aspect of man which supports politics of bitterness. This unrefined man uses the opportunity of being at the edge of a political structure to clampdown on others, to cheat others, to oppress others, to suppress others and humiliate. It is this deviant personality that plays politics of wickedness, the politics that pulls people down, instead of building people, encouraging them, and helping them to attain their full potentials. Most times, because power corrupts and absolute power corrupts absolutely, we see politics of fierce vengeance, retaliations, and politics of arrogance with feelings that promote egotism.

Politics ought to be a game. In sports, you need an opponent to emerge as a champion. That is why people claim that politics is "dirty game", when it is not a "dirty game". How justifiable is it to describe the only process that allows the society the opportunity to select the best amongst its members as "dirty game"? Would it rather be better for an individual to impose his or her ideals on the generality of the society without allowing the society to make its own choice? Politics, simple affords us the ample

privilege of seeing our people with their different ideologies compete and we as the electorates listen, consider their positions on relevant issues and pick the best to entrust the responsibility of piloting of our collective wellbeing. It is equally, a training process for people because we have seen situations whereby some after several rejections by the society through the polls continues to adjust their character, political ideologies and public perception. Such people after undergoing these socio-political reorientation and learning process come out refined such that when they re-context election, they win.

Politics is good and clean but the players are sometimes biased, opinionated and stereotyped. And most times they are ungodly. A Christian can go into politics with all the Christian virtues and if God permits it that he or she should win, let the fellow use the position to serve God and humanity aright.

EDUCATION

Education starts from the first day of the child in the womb. The process through which the embryo develops into foetus and stay in the womb before delivery is educational process. The process that made the child to get accustomed with his environment in the womb is education and that is why, whenever a child is given birth to, he or she cries out. That is to tell us that, he or she have

learnt to stay in a particular environment that has been comfortable to him or her. Hence, the sudden change of environment seems to be a strange thing to the child. But when you consider education as the process through which one goes to school, have the opportunity of learning one thing or the other and then getting certified, it means we are moving beyond the basic and fundamental tenets of education. Ellen G. White writes that, "education builds a man and that no man rises above his or her education". The man who is well educated, thoroughly bred will perform well in the society, but the man with a rough sense of education will end up with disorientation and his behaviour will be that of negativity.

African Traditional Education (ATE) is well known for educating people for all round development. Before the western education which is somewhat restrictive and expensive, there was the ATE. This provided a big opportunity for every member of the community to be educated. Its purpose was functionalism and was clear to everyone. This was because African society regarded education as a means to an end not as an end in itself. Hence, nobody was interested in any learning process that would not bequeath tangible skills to the learners. African education thus emphasized social responsibility, job orientation, political participation, spiritual and moral values. Children learnt by doing, that is to say, children and adolescents were engaged in participatory

ceremonies, rituals, imitation, recitation and demonstration (Amaechi and Duruji, 2013). They were involved in practical farming, fishing, cooking, carving, knitting and so on.

Western education came later and its emphasis tended to develop cognitive domain with much emphasis on reading, writing and recitation. This accounted for the initial resentment that greeted this education system. Not until when the products of this started to gain employment as Interpreters, Catchiest and Secretaries that the society started to accept western education. Western education has gone through several reviews that today; it has inculcated some of the contents found in ATE through the introduction of civic education, history and science and technology education.

It is apparent that, I favour the Christian philosophy of education. This is understandable judging my background as a Pastor's kid. My ideal education is the Christian education which in most cases supports holistic education. Education that will not stop at transferring knowledge into the learner but, will train his or her mind, touch on what he or she does physically and changes his or her life while giving hope for the world to come. It the type of education that prepares the learners to be consciously looking forward to the soon arrival of our and saviour Jesus Christ. It emphasizes moral virtues; as students are trained to show respect, to be honest, to reach a level of

academic excellence through hard work. This was the basic and fundamental principles of the system of education that was in existence before the coming of western education and the products of that system were well cultured and intelligent. They were meant to understand the place of dignity of labour, productivity, moral latitude, with a sense of belonging and sustainability.

SECTION SEVEN: ECCLESIASTICAL BLESSINGS

CHAPTER ELEVEN: THE PASTOR'S KID

Every word, facial expression, gesture, or action on the part of a parent gives the child some message about self-worth. It is sad that so many parents don't realize what messages they are sending. Virginia Satir.

Being a pastor's kid is not really different from being any other person's kid. The only seemingly difference is the life and expectations of the pastor's home. They are normally seen from the moralistic public view. The reason for this lofty expectation is genuine; Pastors have traditionally been regarded as keepers of society's "moral rights" (McCown and Sharma, 1992). The social expectations upon pastors and their families may reflect higher standards than those for other individuals. Pastor's kids are regarded as "special" and this imposes greater pressure on the kids thus forcing some to devise means of projecting a dual or split personality.

Because I was the first surviving child of the family, expectations were even more. In most cases, I was seen as the associate pastor. This not only shaped my intellect, it also helped me to develop a sense of responsibility at an early age. Danielson (1981) observed in one of his studies that, missionary children were typically intelligent, emotionally stable, reserved, and honest. It is truism that,

PKs are usually living in isolation. This makes them to enjoy reading and writing, they learnt how to work hard academically, and most often, their performances are far above their peers.

Behind the astonishing description of these wonderful kids, there is an array of unpleasant experiences that only they can relate with. The Seventh-day Adventist church operates an itinerant system. The pastor is often transferred after spending four years in a particular church. These transfers may involve moving from one state to another. The implication is that, the children will be faced with the challenge of changing schools, and this has its own implications on the performance of the children. Most times, pastor kids might be forced to repeat penultimate classes. When in a new station, pastor's kids experience extreme feelings of loneliness and isolation. In situations where churches have parsonage, the location of the house are far from the town and we pastor's kid despite being strangers were faced and are still being faced with the challenge of isolation. Pastors kids only meet with friends when they come for church programmes. Because we are seen as associate pastors, there are certain things our peers will do which we dare not. Because of these, pastors kids suffer in silence and deal with a lot of unresolved emotional tensions We usually feel ashamed to voice these feelings to parents because they genuinely don't want to hurt them or

sound uncooperative or disobedient to our parents or the things of God we cherish so deeply.

Family time denial creates bitterness towards church programmes. Pastors are too busy with church programmes. Coupling this with parenthood means that, one must be sacrificed. Pastoral ministry is not something one can just turn off or close office for the day and done with. There are incessant phone calls for prayers, complaints and enquiries. Not to mention all the mandatory church events, bi-vocational ministry homes, impromptu counselling sessions, mountains of prayerful bible studies, burials, weddings, which sequester pastors' time and deny them the opportunity to stay with their families. There are others like, statutory meetings (church board, business meetings and committees), administrative work, conference engagements, ministry-related travels, personal engagements all these affect the life of a pastor's kid.

There is the challenge of being exposed to the ugly underbelly of the faith. No matter how much their father and mother struggle to shield Pastor kids from the worst aspects of a church it is impossible to keep it all neatly hidden in a drawer without their notice. On daily bases, these kids see their parents being assaulted by church members and brethren of same faith. They see their parents disrespected by people they thought were respectable, and they see members referring their parents

as worst sinners and hypocrites. Sometimes, these desperate and disgruntled members will try to use the children shortfalls as a sore point to get at their target (the pastor) and bring them down. These innocent kids see their parents at their highest high's and their lowest low's. They see Elijah calling fire from heaven and they see him running from Jezebel too. These are hard scenarios for a child to process and still love their church family like they should. Others may only see the public displays of respect for ministry, but Pastors' kids see the ugly moments when the masks come off.

Pastor's kids carry unrealistic expectations from the society. They live under a different heightened set of expectations than most kids. And it can go from one extreme to the other. They are expected to be exemplary and outstanding. Their parents see them as the means through which God will cover up their financial inadequacies. So, they must be super intelligent, excellently brilliant and model for other children. Many people expect them to bypass their childhood completely and act like miniature perfectly mannered adults who must not be caught napping. In fact, everything they and their parents do is highly visible and scrutinized. The feeling of constantly being under a microscope can devolve into spiritual and emotional suffocation. There is also the overwhelming pressure arising from the expectation to grow up and be in the ministry just like their

parents. Should they accept to continue with the ministry work, they are subjected to the all-too-familiar critical eye of a watching crowd. Will he be more anointed than his father or less anointed than he was? Will he be as talented as his father or less talented than he was? These are not just easy realities to live with.

LIFE AS A SEVENTH-DAY ADVENTIST

A song writer Washington Gladden did a hymn that succinctly captures the mind of Samuel as he daily acknowledges his precarious nature and the need surrender to the unflinching power of God.

*O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.*

*Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward fret to stay,
And guide them in the homeward way.*

*Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong.
In trust that triumphs over wrong;*

*In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.*

Born into the family of pastor Amos Alao, little Samuel grew up to embrace God. He never struggled to identify with the truth and this truth has really set him free. One advice that he got from his father was, "there is no small pastor, once he is representing the most High God, never treat him with disrespect". This advice has guided him throughout these years. He has an utmost regard for pastors and will never support any scheme aimed at tarnishing the image of a pastor because, that would amount to bringing reproach to the name of God which the pastor represents. Appreciative of what God did to him and his other siblings, Samuel would never miss any opportunity to bless the men of God through his means. He would always remind that he is a product of tithe and offering. Hence, he is an ardent believer in the principle of systematic benevolence and tithing as espoused by the Seventh-day Adventist Church. His vicarage upbringing made him to cultivate the ideology that, it is wrong to fight a course which God has not commissioned. For him, if God want a course accomplished, He has the perfect means of accomplishing His course.

The accommodative life he imbibed at the vicarage made him a personification of selflessness. Being exposed to the life of self denial and tolerance, he learnt how to live with people under seemingly unfavourable circumstances. There has never being anytime when there will not be more than ten people in the house. He is compassionate to a fault. He finds it difficult to turn down requests. That is why; many perceive him as not being blunt enough as they would expect. There are several instances when he used the money meant for the schools of his children or for other essential family needs to assist others.

Marriages today are facing difficult times. Samuel has mediated in many marriages which were heading for dissolution. His house always serves as the reformation camp. He appeared to command a large repertoire experience that helps him to counsel couples. Through this, God has brought joy to families especially young couples.

Within the church, Samuel has been a pillar and a mentor to the younger generation. His commitment to the growth of the church has been responsible for the establishment of churches like, Ojokoro, Alagbado and his home church at Oke-Oyi. He has served at different capacities in the church. He once served as a member of international accreditation team to the University of Eastern Africa, Baraton, Kenya, on the instance of the

General Conference of the Seventh-day Adventist church. He was the communication director to the old Nigeria Union Mission. The position he used to attract positive media coverage for church programmes and through his influence, the church has received a fair share of media coverage. At the General Conference level, he has served as a member of the General Conference Session Committee on Media. A widely sought after facilitator, Samuel has presented lectures to more than one hundred Seventh-day Adventist church gatherings both within and outside Nigeria. He is presently serving as a member, Governing Council of the two Seventh-day Adventist Universities in Nigeria, Babcock University, Ilishan-Remo Ogun state and Clifford University, Owerrinta, Abia State.

One hymn that seems to have seen him through all these years is Avery Stuttle's classic which has stood the test of time as a hymn of hope and consolation.

O let me walk with Thee, my God
As Enoch walked in days of old;
Place Thou my trembling hand in Thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with Thee.

I cannot, dare not, walk alone;
The tempest rages in the sky,

A thousand snares beset my feet,
A thousand foes are lurking nigh.
Still Thou the ranging of the sea,
O Master! Let me walk with Thee.

If I may rest my hand in Thine,
I'll count the joys of earth but loss,
And firmly, bravely journey on;
I'll bear the banner of the cross
Till Zion's glorious gates I see;
Yet, Saviour, let me walk with Thee.

SECTION EIGHT: PERSPECTIVES

CHAPTER TWELVE:

DAYO ALAO IN THE EYE OF OTHERS

“The opinions of others are important. They are the yardstick by which we measure our perspective on the world.” — Stewart Stafford.

Professor Samuel Ekundayo Alao: He lives on.

I rejoice in the Lord that it is not how long that one lives but the ability to fulfil God given mission through which lives are touched and indelible records of humanistic and sacrificial records are left behind. This speaks to the life of our brother, father and grandfather and if I may add, a father to the fatherless and an irrepressible supporter of the oppressed. His journey in life may not be too long but I rest assured on the biblical reference that the righteous was taken away before the evil days.

His early childhood in Jos and living in the barracks initially made his life to be tough, rugged and not willing to accept defeat or oppression. Back to the South and eventually against all odds, Adventist Grammar School, Ede touched his life and added spirituality to his toughness and love like Apostle John.

He was a man of the people and of exemplary attributes and sacrifice to every one of us in the family. I

must add that he inherited not only the challenges of us who were his sibling but others from our parents who never knew how to reject everyone that intended to stay with us as well as his self-imposed burden on account of trying to solve others problem. This invariably left him hungry, tired and in lack without willingness to allow people around him to know. He could easily be read wrongly whenever standing up to defend others but that was his nature. He chose a path of honour and excellence that was practically impossible to dissuade him from following.

Let me record instances of unparalleled sacrifice. When I completed secondary school education at Government Secondary School, Omu-Aran in 1973; he was a student in Adventist Seminary of West Africa then. He volunteered to go to Omu-Aran to collect my result. On getting there, the school insisted on billing all graduating students for damages during demonstration. His transport money back was used to pay. He enjoyed God's favour by traveling at night with one. Lorry, 9/11 Benz traveling to Lagos that magnanimously dropped him at Iperu by 2.30 am and he had to trek to Ilisan reaching home around 3.30 am.

In addition, he was responsible for paying the school fees of many of the siblings while I need to acknowledge that his resources and that of his wife, Anti Ebun were expended on those coming behind him. He was

instrumental for my wife's relocation to Ililshan and my relocation which initially I was reluctant.

Like what we inherited, his home was always opened to everyone and at times getting into overdraft with the bank to meet the needs of others. He was bold like a lion and always willing to challenge openly without grumbling behind any issue contrary to his perception. He advocated absolute trust in God's providence and never to revenge on any wrong as taught us from childhood.

I am strongly of the opinion that this book in his remembrance will in no doubt be a good reference for upcoming generations on what God can do to move someone from grass to grace. May his good work testify of him for ever as he lives on till the resurrection day.

Professor David Oladimeji Alao

Chief of Staff to the President/Vice Chancellor, Babcock University.

UNEXPECTED DEPARTURE OF 'BRODA SAM' (A FATHER-FIGURE)

At the early hours of Saturday, the 14th day of November 2020, when I was told of the death of my dear brother, mentor and icon Professor Samuel Ekundayo Alao, I was faced with a great shock, first of its kind in my life time. After comporting myself and accepted the reality of his death, I was faced with the challenge of how to tell my wife and over twenty-five other family members that came to

us in Lagos for the wedding ceremony of one of our sons stated for the next day. How I got to Ilorin and returned back to stand in for the family at the wedding program was another story to be told.

'Broda Sam' as we, his younger ones popularly called him, died at a time we least expect. Though sick, but we were prayerfully hopeful of his perfect recuperation. Never did we believe that he could be so snatched away by death.

He was a kind, loving, considerate and pure hearted brother that contributed immensely to ensure that I achieve this success level of mine in life.

Broda Sam labored selflessly to ensure that the family is firmly united and supportively ensured that every family member developed independently while projecting their individual potentialities. In fact, he was uniquely supportive, accommodating, diligent, long-suffering and very caring. I find it difficult to get appropriate words to describe his roles in all the stages of my life development.

Since 1978 when I was a young Grammar School teacher living with him in Ondo town, he was ever guiding and believed in me that I will reach the peak of the career. Until I became a director in the Lagos State Ministry of Education, he was a major encourager.

My dear brother believed that there is no person on earth whose condition is hopeless and cannot be helped.

He deposited a lot of his treasures to help the helpless with or without being related to such person. He was too kind to a fault and would not just allow anyone to go without getting his or her problems solved. He positively touched the lives of so many people regardless of their race, tribe, sex, color or nationality.

Brother Dayo, a very kind and generous person that was very ready to satisfy all his own comfort to bring smiles into other people's faces. He wouldn't condemn your views but always designs a mild and friendly way to correct you. He always sees the positive side of you and was doing everything humanly possible to support you and ensure that you achieve a desired success. No good venture was unachievable by him.

Being a great brother and a father figure, he showed me a lot of things; I learnt a lot I didn't know, he also taught me one great lesson; that is to let go and let the will of God be done. I know he didn't mean to leave but with full submission we give God the glory for his life well spent. He was a source of inspiration and motivation to me and my immediate family members. He was truly a mentor and leader. His actions were always kind, fatherly and friendly. A generous hand and an active mind, anxious to please and loath to offend.

We miss him much more than dearly, for having him in our lives was a great blessing and privilege. But now that the time came and he went to rest, we keep

cherishing our memories of him. His indelible contributions shall live in our minds and all that we do. We love him dearly a brother, father, mentor and friend. May he sleep on till the resurrection morning.

I strongly believe that I will see Broda Sam again on that glorious day when our Lord and savior Jesus Christ shall come in the cloud of heaven to take all of us (waiting saints) home. Please sleep on my brother, mentor, companion and leader of father-figure.

Elder Joseph Olugbenga Alao & Family

A QUINTESSENTIAL AND HUMANE LEADER

To his younger siblings, he is Brother Sam, while others prefer to call him Uncle Dayo. But the man, Prof. Samuel Ekundayo Alao is a quintessential leader. He is also a man with a large heart because he finds it difficult to say "No" to anybody who approaches him with problem, no matter the complexity of such problem. Prof Alao does not look down on anybody or play ignorance to anything around him. For this reason, he is an epitome of blessing to so many people. It is a quality that aptly qualified him to be called a man of the people. I grew up to know him as a likeable and hardworking brother. He has portrayed these traits first as an accomplished journalist, then as a seasoned academician, administrator and community leader.

Coming from a humble background of the son of a pastor,

Prof. Alao had taken up the challenge of life with unwavering determination to succeed and to inspire his younger ones to succeed too. He therefore continued to create opportunities as role model and mentor to the upcoming generations. In the realm of professionalism, his gradual rise from a Cob Reporter to an editor of one of the Daily Times publications was a source of inspiration to so many in the journalism profession. My short stint as a journalist was due to his encouragement.

As an academician, he encouraged his family members to have sound education as a solution to poverty and ignorance. Through his academic mentorship, the Alao family has turned out to be a family of scholars. This explains why there is no pushover among members of his family.

His experience as a manager and eventually as the Chief Executive Officer of Daily Times gave him the requisite knowledge of human and material resources management. This rich managerial endowment is what earned him the appointment as the President and Vice Chancellor of Adeleke University. Since his assumption of office in 2016, the university has been repositioned academically and administratively as one of the frontline private universities in Nigeria. On the home front, Prof. Alao is a lover of his place of birth, Oke-Oyi. He has supported the community as a true "son of the soil" projecting the image of the town within and outside the

country. His influence has brought a lot of blessings to the community.

He has meritoriously served his church, the Seventh-day Adventist Church in different capacities. For many years, he was the Communication Director of the church in Nigeria. A service he rendered voluntarily, bringing his wealth of experience to bear on the corporate image of the church.

As he is retiring from active service at 72, may you live long in His grace, good health, peace and joy to celebrate more fruitful years ahead in Jesus name.

Dr. Olatunji Alao, Associate Professor of History & International Studies, Adeleke University, Ede.

Professor Samuel Ekundayo Alao is more than just a brother or a father but rather a God sent messenger that had influenced our lives positively in many ways. He is sensitive to our needs and at all times ready to help. His selfless lifestyle had greatly taught us a message on how to be of assistance to all. His house is open to us at all times, our children are free with him and the family. He fostered unity in the extended family and the community as a whole and is well known for his selfless life.

As you are retiring from several calls of duties to the nation, the church, and as a leader of an academic institution, we celebrate with you and pray God to honour, uplift, protect and continue to guide you, you will know

no sorrow and the goodness of the Lord will continue to be manifested upon you, mummy and the whole family.

Elder and Mrs Taiye Alao and the family.

Principal, Adventist Nursing School, Ile-Ife.

AN INDELIBLE PRINT IN OUR HEARTS

I met Professor Alao during their wedding and we became closer through church activities. I later went into writing and local politics and he allowed me into the Daily Times library at Ikeja. My going into politics led me into writing my first book and he was highly instrumental to the success of the book. My family and that of Professor Alao became one family till death separated us a year ago. My remembering Professor Dayo Alao this moment is as sad and hurting as it was a year ago. But I take solace in the words of an ancient Greek Philosopher, Epictetus, and I quote him "There is only one way to happiness and that is to cease worrying about things which are beyond the power of our will." Professor Alao being no longer here is beyond the power of my will. Our friendship formed in this life has been broken in death but the love we shared remains unbreakable.

Professor Alao and his wife, Mrs. Dorcas Ebunoluwa Alao were ordained in heaven as husband and wife. As a father and friend to both of them, I am in a vantage position to know that they both have so many things in common and that has been a great blessing for

them. The holy bible says in Psalm 127 Verses 3 &4 .."Behold, the children are a heritage from the Lord, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth". God has graciously blessed them with children and grandchildren of good Christian upbringing. For those of us who knew the father of Professor Dayo Alao very well; it is not an exaggeration to say that Pastor Alao's (we called him Papa) christian life and sacrifices left an indelible imprint in our memories. So like the father, like Son. Professor Dayo Alao's memories have left an indelible imprint in our hearts.

My wife and I find comfort in knowing that our lives have been enriched by having shared their love. May that glorious morning come fast when we shall meet to part no more. Amen. Come Lord Jesus!

Chief David A. Osundina

The Asiwaju of Oke-Ila Oragun

Almost like yesterday it was, that we were all very young and even considered our teachers who were then in their 30's as "Baba". But today, one of us is celebrating 70 years of life, which was the totality of King David's earthly existence when he was described as being very old and full of years (1 Kings 1:1 ; 1 Chronicles 29:29:28). Today, Prof. Samuel Ekundayo Alao is past 70 years of age, but not ready to do either of the two things that David did at 70:

Take a new wife to warm him up, or die and be buried. He's got more Senate sessions to chair at Adeleke University, more NUC runs to make, and more Convocation ceremonies to plan and execute. To the glory of God, Prof has gotten many more productive, happy, healthy and holy years to live, many more grandsons, granddaughters and great grand children to cherish and nourish. To God alone be the glory!

Dayo Alao achieved the unachievable for a PK, rising to the enviable apex position as Chairman/ CEO of the premium government newspaper, the "Daily Times".

What A Man!

IKUN-EKITI ROOTS

My first recollection of meeting "brother Sam" as we called him, was when he came home on vacation from the Military School in Zaria, to Ikun-Ekiti where I went to the SDA Primary School in 1963/64. It was during the period that his father, Pastor Alao was Church Pastor, so I shared the affinity of being a PK (Preacher's Kid) with him. His junior brother David Oladimeji Alao and I were closest of friends and members of a Gang of Four which other members included Popoola Adebiyi and Michael Adesola Dada. We did a few things that were not exactly expected of PKs, but compared to the tough rascality of this "big boy" from the Military School, ours was easily forgivable.

We were simply full of admiration for this "no nonsense" big brother!

THE EDE YEARS

Imagine my gaping surprise running into the 'Soldier Boy' again a year ahead of me at the Adventist Grammar School, Ede when I entered Form One in January 1966. Surprisingly, maybe because he was older and more mature, he didn't seem to get into as many troubles as those of us who looked up to him for apprenticeships in outlaw mentoring. Or more likely, he simply outsmarted the system. For instance, I don't recollect his ever being suspended from school for contravening the rules which he obviously broke, while some of us that were very obedient Pastor's children were not as lucky. In any case, his most outstanding record that I recollect was in sports - he was a sprinter and even ended up being the School Goalkeeper during his last year or two. He will be well remembered by AGS rival teams who hated him with passion for not being generous to allow fiery shots into his goalpost no matter their legwork or network. We students would gather admiring around his goalposts during hotly contested matches to watch him dive from one corner to the other like Batman.

So the current ADELEKE UNIVERSITY sojourn is nothing but a 3rd Missionary Journey for this enigmatic man, each successive trip wrapped up around education which, true

to character, was his vaulting pole springing from one lower level to stand on a higher ground. On his first trip as a student, he came as a boy (Master Samuel Alao). The second time around as a teacher, he came as a man (Mr. Samuel E. Alao). This third and final Missionary Journey he is here as a Teacher of teachers, a Professor, President/Vice Chancellor and Chief Executive Officer of an indigenous faith-based private university. What transformation! What a story of work, faith and courage!

THE ACWA YEARS

The fact that Pastor ALAO, who was in close friendship with Pastor MAKINDE, succeeded in redirecting the higher education of his "soldier" son to attend the then unrecognized Adventist College of West Africa (ACWA), was the fatal punch delivered by my father to insist I go to Ilisan-Remo rather than a secular institution. If only he could have successfully fought and won that battle 1970 January, I could have been spared the Via Dolorosa experience January 1971. Once there however, he surprised even himself by building up the foundation of Spiritual leadership by Literature Ministry, Branch Sabbath School, and with others (David Oladipo Babalola, Joseph Adebisi Ola, Ebenezer Kolade Alabi, etc.) putting his musical talent to work in ministry with different singing groups, most notably the "Western Stars Quartet".

SAM IN THE USA

I don't exactly remember how we reconnected upon my arrival in the United States after wandering all over Europe and the Middle East in search of the proverbial "Golden Fleece". But I had the fright of my lifetime the day I drove to pick him up at Benton Harbor for Andrews University in 1979. While watching with others from the balcony of the tiny airport, we gasped with sated breaths as his approaching passenger plane aborted landing and executed a near-vertical last minute pull up manoeuvre, barely missing a tiny little propeller plane whose training pilot had just crawled across the tarmac. How merciful our God must be keeping us from dangers we never even knew existed, for it was only after he alighted that we realized the passengers never even knew why their landing was aborted. Some people even complained about the pilot wasting their time taking some thirty minutes extra to circle and land safely.

Although he never knew this and I never really fully comprehended it myself, but his short stay with me before getting his own apartment in Berrien Springs, Michigan, played a pivotal role in shaping my perspective and the course of my future ministry in education. Like most Pastor's kids (PKs) who had experienced firsthand what enormous sacrifices were made by their parents and the great hardships endured with the most basic deprivations in training their often large battalion of children, brother

Sam's insatiable appetite for success in life had been triggered by the bitter discovery that even the Church as an employer of labor, had no respect or recognition for the Bachelors degree certificate they issued at the end of a 4-year baccalaureate program at ACWA. For, having answered the ministerial calling to teach at our Adventist Grammar School Alma Mata on completion of his Bachelors degree program, the indignity of ACWA graduates in Church employment was glaringly demonstrated in that, not only were they not at par with public university graduates, but were paid on a Higher School Certificate level, lower than Grade Two teachers. The courage of his resignation of appointment from paid ministry in the Church, to seek a diploma and career in journalism resounded loud, far and wide, resulting in such a hostility and condemnation from Church leadership, even membership. Which was baffling and difficult to understand unless for its resoluteness in calling the bluff, hypocrisy and outright injustice of the existing policy, for ignoring the pressure and blackmail mounted by the establishment faithfuls. What an embarrassment for his Godly minister father who valiantly bore the brunt of his "rebellious", "ungrateful", son's defiance. All said and done however, the die was cast and there was no going back on that decision, even as Bro Sam faced an "uncertain" and "unknown" destiny alone but with a "known" God. What audacity! What Risk!! What Hope!!!

Two invaluable lessons from that small step he took which served as a giant inspirational leap for a restless PK that I was, lessons which would ultimately have unimaginable, but undoubtedly determinant weight in my future leadership ministry are:

- 1) Never be held hostage to an unacceptable situation in difference to others' opinion built on fear, envy or ignorance. Stop grumbling and move. You, not others, have the sole responsibility to change your situation;
- 2) Transform your personal frustration and negative experience to positive energy by channeling the pain to engineer a change for the better for those coming behind.

In Berrien Springs, Michigan, the seeds were sown, and watered when we moved to Edmond, Oklahoma with George Egwakhe, from where my wife and I returned to a life of ministry in Nigeria in December 1980. Doesn't that somehow help you to better understand the inspiration behind the radical transformation of ACWA to Babcock? I would gradually realize that the roots of my inspiration in ministry go way back, and the golden strands of the threads that wove my approach to the educational administration was built on collective intolerance of mediocrity and undervaluation of a Preacher's kid. And if you think you fully understand it now, you don't. Wait until you read the "Babcock" sub-heading of this piece.

THE ILE-IFE YEARS

Another enduring moment in my relationship with now brother Sam and Sis Ebun Alao, was the period immediately after his return from the USA. The impossible had happened, and unlike most other PKs who were “lucky enough” to escape the “trap” of Ministry, I found myself deeply entrenched therein, with more of a Pauline Damascus Road firepower calling than the seaside invitation of Peter et al... But while my call to ministry itself may have been a miracle, but the inexplicable wonder of it all was that I was loving it and seeing exciting things happen. One such experience with the Alao's happened at Ile-Ife where Sis Ebun worked as a Nurse at the State Hospital during the period of my ministerial sojourn as Ile-Ife District Pastor, resident at the Lagere Church HQ. Bro Sam must either have been home on his normal weekend family visit from Lagos, and a night vigil was held with me and brother Sam as interpreter on Dec 31st-Jan 1st 1984. He suddenly took ill in the middle of the night on the third day at a time when Teaching hospital complex, Ile-Ife was on strike. The magnitude of the crisis had led Auntie Ebun, his wife to head for the church parsonage for help. I scooped up brother Sam and the wife with a two weeks old Ayotunde Alao unto a “Chariot of fire” which in a few minutes roared unto the Emergency Room of the University College Hospital (UCH), Ibadan. Then and only then did they and i realize that i was still dressed in

pyjamas (which was not according to policy for a pastor who would have religiously obeyed speed limits, and attired in polished black shoes, a dark suit and red tie). I plead “Not Guilty” to the charge because i don't remember anything about that experience, and to the glory of God, brother Sam got over it and was discharged after two days in UCH.

THE BABCOCK RENAISSANCE YEARS

If we call the Babcock epoch of his life the renaissance years, it is no exaggeration, for at Babcock, Elder (Dr) Dayo Alao the consummate veteran journalist was reborn, reinvented and, in an incredible midlife career makeover, was transformed into the new Prof. Samuel Ekundayo the distinguished Professor of Mass Communications and educational administrator. But make no mistake, the greatest impact of Prof. Dayo Alao at Babcock was not merely the visible functions of a teacher, but as a quintessential relationship guru, bridge builder, and peacemaker. When I say “Babcock”, almost everybody would think I am simply referring to his years on the staff. The fact of the matter is that before Babcock, there was “Babcock”.

The then Dr. Alao had by the time of licensing Babcock in 1999, become a household name in Nigerian journalism and established an intricate network in Media circles. He had served and retired meritoriously, with no

pending probes or integrity audit of tenure. He achieved the unachievable for a PK, rising to the enviable apex position as Chairman of Editorial Board of the premium government newspaper, the "Daily Times". Thereafter he launched out to run his own training Consultancy business outfit. He was for two decades the beacon of hope and unmistakable landmark veteran Director of Communications for the Church in Nigeria, pro bono beaming the message, crafting an endearing image and saving the Church from myopic PR disasters - twenty years after his much criticized resignation from an unjust employment remuneration. I am so glad to be able to write this true testimony during his lifetime not just for him to know what quiet impact his life has made, but also to encourage others to stand their grounds on matters of principle and conscience. But beyond the corporate also, he continues to be a dependable ladder for neighbors, friends, employees, many of his brothers and sisters, in-laws, outlaws and every other person, to climb to achieve a spot in the sunlight of professionalism.

Three direct but extremely sensitive personal experiences come to mind in illustrating the sterling qualities of brother Sam mentioned here. The events recorded in this testimony completely redefined Prof. Alao in my estimation and undoubtedly changed the course of history, not only of Babcock, but of education in Nigeria and in the Seventh-day Adventist Church

worldwide. It must be boldly and clearly engraved on the stone tables of history that whatever impact had, or influence Babcock University enjoys today in Nigeria and the world over, including the birthing of new generation private universities whose proprietors were encouraged by the shining star, credit must be given to some individuals used by God, or even knowing that they stood to gain any future dividends from the efforts.

The first instance clearly demonstrating the character of the man of the hour in focus, is how he came to Babcock. As Foundation Acting Vice Chancellor cum Deputy Vice Chancellor of the newly licensed Babcock University in July 1999, I had the singular honour and non-repeatable distinction albeit undeserved under a most excruciating paucity of human and material resources, and an incredibly hostile corporate environment, of building foundation structure, recruiting the pioneer academic, non-academic and support staff to navigate the transition from ASWA to Babcock. I was also privileged to anchor the screening, admission and welcome of the Alpha batch of students to the campus on September 13, 1999. One of the most dependable shoulders I had to lean on albeit in a Part Time capacity was Dr. Dayo Alao. One of the foundational academic programs we took off with was his baby - Mass Communications. As the institutional administrative responsibilities got more intense, it became apparent that there was no way we could pull this off

without a resident professional who would also be committed to the institution's philosophical goals and objectives.

My dilemma then was how to put forward the impossible request to this highly accomplished seasoned journalist that I needed for him to close shop on his private practice for a full time position at Babcock, being so well familiar with his bitter experience with Church employment at the onset of his carrier? Nor was the dilemma made any easier by the fact that when we took off in 1999 the Babcock wage factor was still umbilically tied to the Church. Strict compliance was seen as a test of faith and faithfulness and the "spirit of sacrifice" was de rigueur. I wish to recognize here the "Barnabas" role of Prof. David O. Babalola who bridged the gap to bring him in. Sam Alao's response to that invitation to close his business, and relocate his base and family to Ilisan as Head of Department on fulltime has not stopped ringing in my ears till date: "I was trained with tithe money and made it in life with God's grace. I only went out to prove my worth that PKs and ACWA graduates were not inferior in intellect and ability. At least I have gone out to do something else but you, as an even more qualified PK than me, have spent a whole lifetime in service. You even left a secure and dignified academic employment in a Federal University to come to ASWA as a Pastor when it was an unrecognized Seminary. So what excuse would I have to

say 'no' to God when He calls at this critical time to build the Promised Land - an answer to prayers after forty years of wandering around the wilderness of government or labor market recognition? Prof, I am also here to serve." Judge then for yourself, almost twenty years later at 70 years of age, he's still serving.

The second illustration is not just an incident, but an enacted drama in two parts. The first part is a multiple actor's inter-continental long haul scenario unfolded from Africa to Europe to North America while the second was so intimate that only three of us principal actors in the interaction were privy to the hostilities, but the adjoining crowd was completely oblivious to the great controversy raging in the corridor nearby. Like for many rather unpalatable accounts of Bible occurrences, I have chosen to recount it here for no other reason than to challenge each reader who takes the heavenly kingdom seriously to always remember that our earthly exalted positions or station in life notwithstanding, all power ultimately belongs to God.

The year in focus was 2005 - a General Conference quinquennial sessional year of feverish pitch in global and local Church politics, when ecclesiastical horse trading was usually at its worst, mostly under the covers of pious and ultra-Spiritual presentation, but from time to time rupturing its perforated sewer-grade entrails openly into the public space to desecrate genuinely Godly discourse.

With some rather disconcerting news of a gross misrepresentation and smear campaign on my office and person filtering in from the Edward Jones Dome venue of the St. Louis Missouri GC session early July 2005, I shut down all equipment and headed for the airport, abruptly calling off my approved working leave which had been consecrated to perfecting work on updating the Academic Bulletin, rolling out a full enrolment strategy for the 2005/2006 session, and generally holding fort for my principal who was attending the GC session. But within days my secret quarantine in England was rudely broken by a phone call to my brother's house, and it was Prof. Dayo Alao on the other end of the line desperately insisting that I drop everything else and come immediately to Berrien Springs, Michigan, having used his investigative journalism skills to somehow to trace my whereabouts. Prof. Alao was waiting at the Chicago O'Hare airport to receive Yetunde and I very late Sabbath evening on July 16, 2005, having travelled non-stop from London via Los Angeles.

He had arranged accommodation for us in an Andrews University graduate student apartment but a better part of Sabbath night was actually spent in the home of Dr. Mike Adeniyi across the Indiana state line with Pastor and Mrs. Joseph Ola who were being hosted there, as well as Dr. Adedeji Adeleke. Prof. Alao did not waste time cracking the riddle of all this drama as he and

Dr. Adeleke went ballistic asking Pastor Ola to justify the Church leaders' conspiracy against Prof. Kayode Makinde in the succession planning after Prof. Alalade's imminent retirement. Thanks be to God I was not given to panic, or I would have had a myocardial infarction due to shock on hearing what the emergency meeting was all about, because that was my first time hearing the subject broached at any level, and it was a baptism of fire. After hours of a grueling encounter between the four gladiators, in which my stoic silence was a most eloquent response, we drove back eight miles to Berrien Springs, caught two hours of sleep and a shower before showing up at the wedding of Mariam Iya Daniel and Jean-Claude Milomfa Ayite. My appearance in the Church auditorium with Yetunde was like a ghost apparition to those who never suspected I could be anywhere in the vicinity since I wasn't at the GC session. But Alao was not yet done. Immediately after the Church service before the reception, he literally "dragged" Prof. Alalade into an audience with Pastor J.A. Adeniji where he was confronted with the question: "Tell us because we really want to know, what you have against Prof. Makinde so much so that you undercut him behind his back everywhere?" The embarrassment of this frontal attack was so great, I couldn't stomach it, I asked to go to toilet and never returned before heading for the airport without my host. That is vintage Babcock Alao - An introduction!

The second 2005 encounter happened later in the year at the Excellence Hotel in Ogbia, Lagos, and the event was a Conference or Workshop that had brought most members of the Church leadership together under the same roof. At some point, Prof. Alao called me outside from the meeting hall without bothering to explain details, and I probably should have suspected if my memory had not been too short, when told me to wait for him at a corner place, only to return a few moments later with the outgoing Vice-Chancellor, Prof. Adekunle Alalade. To my utter shock and total embarrassment again, he confronted the Prof with the intensity of the ferocious Vestry war of Babcock succession and point blank questioned him as to why he should be going all the way out to discredit me and rubbish whatever good things we had achieved together as a team. He then asked to know why he would at his departure, spare no efforts to pull down his able right hand man in favour of bringing a successor with no record of commitment to, or understanding of the history, culture and future of the University. When Prof. Alalade was not forthcoming on any questions put to him and wanted to simply dismiss the discussions, Prof. Alao even went to what I considered to be a "ridiculous" extent of asking: "Egbon, if Pastor Makinde Sr. were to be alive and here today with what he's done in the Church, would you have been able to look him in the face and treat his son the way you're treating Prof. Makinde here?" To which question

Prof. Alalade responded coldly without any emotions, that the question was irrelevant, and that nothing would change as to his decision on the succession to the university leadership. I was not at all prepared for what came next, when Prof. Alao decisively declared in undiluted frustration: "Egbon, don't be surprised that Babcock is God's school and He will do what's best for the institution. We don't need to wait until this becomes a matter of "itiju" (shame)." My ears were tingling nonstop and I wanted to simply disappear from the scene. What a relief when, at that point, the conversation ended abruptly and each one quietly went back inside. Of course, if I had even the slightest suspicion that the agenda of the standing meeting was going to be an advanced follow up to Michigan encounter, I most certainly would have disappeared before it happened. That I became openly aware of the furious, vicious and dubious conspiratorial opposition to the fulfilment of God's plan and purpose in ministry, on the false pretext that I was too radical and was going to crash the Church institution, was due to the uncommon courage and conscience persistently and repeatedly displayed by Prof. Samuel Ekundayo Alao who like Jesus, went beyond commentary to confront and correct evil while still respecting and relating with the doers. That knowledge gave me a defined focus for prayer, not to become Babcock VC, but like David whose innocent but public Goliath exploit became a problem for Saul, to be

rescued from the pathway of a destructive vindictive force that unjustifiably refused all pacification. Even more annoying though, was a revisionist version of the attacks in which I was belatedly reassured, as if that were a consolation, that Church leaders only jointly opposed my appointment on the understanding that my wife would ruin my ministry. It was a divide-to-rule strategy from the pit of hell, which dried up without roots having been planted on the Rock, and for which Prof. Alao's counsel was golden: "Just ignore them, Pastor. They're attacking the aspect of your ministry we appreciate the most and which they don't have". Glory hallelujah that God is not man, for it is verifiably self evident that in the Seventh-day Adventist Church anywhere in the world, there is no spouse that has a greater documented record of being used of God to complement a leader in ministry as this woman who has been mischievously badmouthed, mistreated and maligned beyond degree. Notwithstanding all, she continues to serve where others have fallen by the wayside. It is not about being a Lone Star, though. It is about being a Lode Star. The rest, as they say, is history, and this Alao of a man has a way of quietly encouraging or boldly confronting. What a man!

The last case in point was a monumental occurrence that shook the new administration to its foundation within my first year in office sometime in 2007, I believe. The dire predicament was particularly ominous because for the

new administration because, in the proud bitterness of having failed to prevent their worst fears becoming reality, not a few Church leaders had openly predicted critical failure and disintegration within its first year of operation. An internal crisis of confidence surprisingly exploded within the team when one of my two Deputies publicly repudiated the Administration's authority to investigate and discipline a staff who had assaulted another worker (her husband's secretary) publicly because the staff was his wife. Inexplicably the second Deputy rather than uphold the rule of law, supported his colleague and warned the President/VC against any actions that would "reduce" a Principal Officer's wife to the level of a common staff. Both strangely argued that inviting the belligerent woman to a Staff Welfare and Disciplinary Committee or writing her a query would amount to an affront on the Officer and would belittle the office by not backing the officer's wife regardless the facts on ground.

When the Officer in question bragged that he had instructed his wife to ignore any invitation to appear before the committee, I sensed the imminent danger and immediately dismissed the meeting. Thereafter, I went home to pray for composure and to ask for Divine wisdom before taking any actions on this knife-edge situation that risked imploding the team. But in all sincerity, my mind was already made up that from the following day, neither of the two "outlaw" officers would remain on my team,

although I needed to sleep over that momentous decision. I have till today never found out who must have gone to whisper the crisis into the ears of Prof. Alao. But he mobilized the wrongly influenced officer to my residence that same night, and refused to leave until I reluctantly came out to attend to them two hours later. He diffused the tension, saved the cohesion the administration to run its entire term till 2010 by creating a platform for remorse that made it possible to restore the Officer without vacating or invalidating the authority of the University.

Professor Samuel Ekundayo Alao is simply one of a kind. He is a gift to mankind in his generation and beyond. This, of course is not in anyway pretending that he is perfect. Who is, anyhow? The writer himself? No way! But the greatest weakness of this child of God is equally embedded within his strengths. He doesn't want to offend anybody, and that is Utopia. Rather than fire somebody who's obstructing productivity, integrity or performance within the system, for instance, he would rather shuffle that person around to a less sensitive duty post because, according to him, that person also has a family to feed. He would prefer to suffer personally than hurt another person. These qualities may be excellent for a Church Pastor in the parish, but certainly not one that would advance the corporate interests of an organization in a world of crazy competition.

That the old saying is even quoted in the SDA

Minister's Handbook published by the Ministerial Association of General Conference carries is significant enough for members welfare: "The Christian army is the only army in the world that shoots its wounded. ... ", referring to members who stray from the pathway of the majority. The little boy David would also discover too late at the warfront even with his own older brothers Eliab and co., that inspiration to fight giants brings resentment from those frightened veterans who have stared the giant in the face for 40 days of terror. But killing the giant is a mortal sin and an act of defiance to a spineless king right in the presence of his clueless generals. From experience of increased venom from certain Church leaders who felt devalued by the increasing evidence of God's mercies at Babcock with the years, I knew that greater crises awaited any successor who would move the university higher rather than let it fall to vindicate the faulty foundation theory of the sceptics who nevertheless rushed to eat of the fruits in the Promise land after having advocated a return to Egypt beyond the River. And he seemed to have forgotten that in the warped mind of a Ministerial mediocre hungry for power, it is an equally unpardonable sin for a "PK" to forget his real status and confuse himself with a "P". I was genuinely afraid for him that, given his natural disposition to want to please everybody and not offend anybody, he could very easily compromise and soon rubbish his hard earned dignity and unblemished

track record, when he told me he'd applied for the position of President/VC of Babcock at my exit in December 2015. But with this current assignment as President/VC of Adeleke University, a divine appointment which came without his application or supplication, I have absolutely no doubt that God has held him by the hand to teach him and show him the path to tread. The past two years must also have exposed him as Chief Executive, to the raw ugly reality of leadership in a university, a community of eggheads and intellectuals where the leader is nothing more than first among equals. He must have discovered that what pushes executive action to the limits of life and death in the university is not staff but the highly impressionable young minds gathered, most of whom had just left home for the first time. To reconcile the interests of parents with students and staff, not forgetting the community, government regulators and the media, is a balancing act that calls not just for a high sense of self discipline which Prof Alao has always demonstrated in abundance, but even more the enforcement of total discipline in the university community regardless who is pained and who is offended. The pain and burden of Office have made me grow and made of me a much better person even if I've lost many friends and admirers in the process. Like his name "Ekundayo" translates to a transformation of tears into laughter and pain to gain, I therefore wish him the same blessings as I have had - a most successful tenure

and glorious conclusion of a most exalted assignment to the glory of God.

Prof. Samuel Ekundayo Alao is one of the very few individuals in life who have had the rare privilege to live two full lifetimes in one, rising to the highest levels of achievement in both. He is a source of strength, encouragement and an immense pride to his family, his community, his organization, his nation, and to his God. Prof, Remember my response, when you wrote to inform me of your appointment as President/VC of Adeleke University. I cautioned then that it was not the time for congratulations and celebrations which would still have their point of maturity later at the point of exit when the job would have been done and the mission accomplished. Remember also, I promised I would be passionately interceding for you to carry the assignment through to term with a clarity of vision, certitude of purpose and dignity of action. Now that you tell me of you valedictory Council Meeting scheduled for 23rd June, 2020, to God alone be all the glory, great things He hath done.

A very hearty congratulations and celebrations. You're indeed a man from a very humble Pastor's Kid background who has successfully climbed the twin career mountains of Media and Academia and conquered both peaks, just leaning on the Lord God Jehovah. That was also my own experience, equally enjoying the blessings of

both Pastoral and Academic ministries and believe me, with utmost fulfilment. Well, whatever now may be your plans, the Lord Himself will go with you and bless you abundantly. At 72, life is just beginning another phase. As we all head out for the kingdom eternal, I sincerely believe that best is yet ahead. Let's keep connected always in voice and in prayers until God brings us safely back through all these pandemic and other storms of life.

This is actually the time to have the combined celebrations of all mercies as you move to the next level.

Shalom, my dearest brother, Shalom.

Blessings, Bro Sam, all PKs are proud of you too

J.A. Kayode MAKINDE, Ph.D.Emeritus

President/VCBABCOCK UNIVERSITY

I know him to be a reliable and hard working individual Professor Samuel 'Dayo Alao is a personal friend and a brother in the ministry. Our relationship dated back to 1969 at the Adventist College of West Africa, Ilisan-Remo now Babcock University where both of us were students as well as co-bakery workers for our students work study. I know him to be a reliable and hard working individual. He was honest and committed.

As a student worker, he was always on time and efficient. Our relationship grew so well that we became members of the same singing group, the Western Stars Quartet from 1970-1974 when he graduated and left for

mission work at Adventist Grammar School, Ede. Our singing group then went through the length and breadth of the Western region of Nigeria singing and promoting our dear college. He was a good athlete who became a good goalkeeper in the University. He was the University goalkeeper in ACWA, and even when he went to Andrews, he was also the goalkeeper. He is a committed Adventist. When I decided to marry my wife, he was one of the few I told that I want to marry my wife. At my wedding, he was the one that toasted for my cake cutting. Unlike many pastor's kids that turned away from the church after leaving home, Professor Alao remained loyal to his God and the church till date.

When he worked outside the church, he supported the church with his means to the extent of instrumental to the establishment of a church in Lagos. After many years of service to the country through the management of the Daily Times Newspaper, he came back to work for the church during my years of leading the Seventh-day Adventist church in Nigeria, Professor Dayo Alao was my right hand man as the Communication Director from 2000 -2010. He did his work for the Lord. He later joined the Babcock University team in the Mass Communication Department.

As a husband, he has always been loyal to his one and only beautiful wife without messing around. As a father, he has trained all his children well and they have all

excelled in their chosen professions. As the first son of his parent, he took care of his parents until their last breath. As a community leader, he is well respected by family and friend everywhere.

Let me summarize with the words of King Solomon, “seest thou a man diligent at his work, he shall stand before kings and not before mean men (Prov. 22:29).

Pastor (Dr.) Joseph A. Ola

Former president of Nigeria Union Mission of Seventh-day Adventist Church

ELDER PROFESSOR SAMUEL EKUNDAYO ALAO: A BIG BLESSING TO HUMANITY

Williams Shakespeare states: *“Some people are born great, some achieve greatness and greatness is thrust on some people.”* Elder Professor Samuel Ekundayo Alao was not born great, but he has achieved greatness and greatness has been thrust on him. His academic adventures and the fact that he has risen through the academic ranks to the level of a Professor and that, with the high profile of his services to the church and the nation buttress the point that Elder Alao has achieved greatness. Greatness was thrust on him with his present position as a Vice Chancellor, the peak of academic attainment worldwide. How did it happen? When the appointed time for God to exalt Professor Alao came, the Founder of Adeleke University,

Elder Dr. Adedeji T. Adeleke just invited him into the position of a Vice Chancellor by direct appointment. Indeed, that was greatness thrust on Dayo Alao in 2016.

I first met Dayo Alao at the Adventist College of West Africa (ACWA) in 1970. He was admitted for Religious Studies, Dayo as I used to call him exhibited an ideal character of a young man brought up in a Christian home. Indeed, he was a good specimen of a pastor's son. Until I left ACWA in May, 1973, Dayo Alao maintained positive attitude and habits. He was focused, ambitious, careful and a serious student. Academically, he was good; socially he was friendly and a good mixer. Spiritually, he was doing well; a choir member and Dayo belonged to several singing groups. As far as I can remember, Prof. Alao lived an exemplary life even as a young man.

No wonder he was posted to Adventist Grammar School, Ede (AGS) where our path crossed again in 1974. Because his first degree was in Religion major with Biology minor, he taught Biology and also joined me in teaching Bible knowledge. He handled classes 1 and 2, while I taught classes 3 – 5 as the School Pastor. Before Dayo Alao came to AGS, I was teaching classes 1-5 in addition to pastoral responsibilities. Dayo's posting to AGS was a big relief to me.

POST GRADUATE EDUCATION

Dayo Alao's first post graduate educational

adventure was his admission to do Post-Graduate Diploma in Mass communication, organized by the University of Lagos (UNILAG) and Daily Times Journalism Institute (TJI) during the 1975/1976 academic session. It was after the completion of the programme that he was employed by the Daily Times. He worked for the *Daily Times* until 1980 when a challenge regarding poor remuneration drove him to think of further studies outside Nigeria. As he was planning for his wedding, so he was making necessary preparations to go for further studies in 1979.

By providence, I have been close to Dayo Alao as college-mates, at ACWA, and as co-workers at AGS. But Dayo's choice of a life partner for marriage has drawn me much closer to him because he got married to Dorcas Ebun Aina on December 25, 1977. Dorcas was one of my students at the SDA Nursing School, Ile-Ife in 1973. I was not present at their wedding ceremonies because I was then in the USA. What strengthened our close relationship was the fact that Dorcas was one of the most responsible, decent and hardworking female students. Good students are always admired by teachers. We praise God and rejoice with Dayo for a wife that has been an asset and a pillar of support to him all through their years together.

Dayo Alao enjoyed about two years honeymoon

with his wife and they got adjusted to each other very well at the time he travelled abroad. The early years together in marriage produced their first son, Seun in 1979. In the following year, Dayo Alao proceeded to Andrew University, Berrien Springs, Michigan, USA in September, 1980. There, he did his second Bachelor's degree in Mass Communication.

Elder Alao moved to Oklahoma State in the USA to continue his post-graduate studies up to the terminal Ph.D level. He returned to Nigeria and resumed his employment with the *Daily Times*. From the position of an Editor, Prof. Alao was promoted to the ranks of Deputy General Manager, General Manager and later to the position of Chairman of the Daily times of Nigeria. This position made him an international administrator with offices in the United Kingdom (UK) and New York in America. Wherever Prof. Alao worked, he did not lose sight of his Adventist Christian upbringing. As he was serving the nation, so he has been serving the church in faithful obedience to the requirements of the Holy Book. Thus, he became an ordained Elder, an exalted position in the SDA local church hierarchy. Elder Dayo Alao has always been a light and salt agent wherever he has studied and worked. Yes indeed, he has been a blessing to humanity!

PROF. ALAO'S SERVICES AT BABCOCK UNIVERSITY (BU)

In 2005, I had the privilege of inviting this international figure to join us in the service of Babcock University. Prof. Alao started his working life with his B. A. in Religion with Biology minor. He left AGS in 1975 because of his hunger for more education. He ventured into the graduate education and God graciously helped him up to the Ph.D. Our God is always good to His faithful children. Dayo is indeed a testimony of God's goodness, and a good specimen of Christian education. After acquiring quality higher education with his wealth of experience, Prof. Alao accepted our invitation to come to BU. Within a couple of years, he started the Department of Mass communication at BU in 2007. Not long after that, he became the Dean of Faculty of Education, Arts and Humanities in 2007/2008 academic session. Also when Pastor Prof. D. O. Babalola retired as DVC (Admin), Prof. Alao was moved into that position in 2008/2009 academic year. With his wealth of experience and international exposure, he performed to the best of his ability in that position.

In 2010, Prof. Alao started the BU Consult that was greatly an income generation enterprise. In 2013, need arose for the most qualified person for the position of Provost for the College of Social and Management Sciences. Prof. Alao was found to be the most qualified for

the post, so he became the Provost for that College in 2013. It was at this level that he was invited by the Pro-Chancellor of Adeleke University Ede, Osun State, into the position of Adeleke University Vice Chancellor by direct appointment in 2016. By God's grace, Prof. Alao has proved worthy of the height of trust Dr. Adeleke had in him. Without any question, he has been a big blessing to humanity.

As he and his wife, Dorcas continue to serve God and humanity, we wish them more of the Solomonic wisdom, the patience of Job and the persistent endurance and focus of the Apostle Paul. We congratulate you and rejoice with you as you enter into the Septuagenarian years. May you celebrate more years in good health. Amen and congratulations!

Pastor Prof. Adekunle A. Alalade, Pioneer Vice Chancellor, Babcock University, Ilishan-Remo, Ogun State, Nigeria.

Professor Samuel Ekundayo ALAO @70: Celebrating a Sage.

This tribute is to a man of many sides: Scholar, Administrator, Journalist, Public Relations expert, and Communicator. It is true that "the heights by great men reached and kept were not attained by sudden flight, but they, while their companions slept, were toiling upward in the night." This statement by Henry Wadsworth

Longfellow aptly describes the man whose retirement at seventy two years of life we are celebrating. Professor Samuel E. Alao is veritably a celebrated Nigerian. His seventy two years of life and career have straddled the various strata of the Nigerian society. From his early youth in the Northern parts of Nigeria to his academic exploits and subsequent career development to its zenith in the southern parts of the country, this sage has left an imprint along the path he trod. Again, Henry Wadsworth Longfellow was right on target when he said; "for age is opportunity no less than youth itself, though in another dress, and as the evening twilight fades away the sky is filled with stars, invisible by day." This leader and great man being celebrated has made a valuable and exemplary contribution to our great nation. Having risen in his Journalism career to the highest height, he decided to come into the academia where he can bring those under his tutelage face to face with the inner workings of the industry. Also, Professor Alao is a committed spiritual leader who has made many sacrifices of time and resources for the service of God's kingdom. Truly, his own life of active service is an expression of his appreciation to God for giving him many years of fruitful labor.

On this note, I, on behalf of the Entire Babcock University community felicitate and wish a happy retirement life to our dearly beloved Professor and distinguished Vice Chancellor on this special occasion.

This celebration is one of a well-accomplished life that has built others and turned them into influencers of the society. You have made your mark and contribution immensely to the field of Journalism and you are still active in mentoring and impacting younger lives to strive for the best in their endeavors. Having you at Babcock where you served in various capacities has added value to the institution and has become an inspiration to us all. You are truly a man of many sides! For the remaining years of your life, the aura of your influence will continually challenge many others to a life of productivity, excellence, and transparency. The saying is true that the number of years in one's life is not what matters but the life in those years. Accordingly, "age is not measured by years. Nature does not equally distribute energy. Some people are born old and tired while others are going strong at seventy" (Dorothy Thompson). We felicitate with you. Happy Retirement Life.

**Professor Ademola S. Tayo,
President/Vice Chancellor, Babcock University**

The man, Prof. Samuel Ekundayo Alao

I came to know him in 1975 at Adventist Grammar School, Ede. He graduated many years before I gained admission to the school. He took over the teaching of Biology for my class from the previous teacher. His teaching was interactive and down to heart. I was in love with one of the

topics he taught us: "Skeleton as body frame structure". As a teacher he interacted well with students and his constituency. After a long time of incommunicado we met again at Babcock in year 2000. As God ordained it, he was appointed as Chairman of board of Management of Babcock University High School, Ilisan Remo, Ogun State. This brought us closer. His period witnessed rapid infrastructural and human development in the school. We built modern chapel, classroom, male and female hostels, guest houses, Olu Efuntade Hall, bakery, kitchen and cafeteria. Our quest to expand was never satisfied. A drive-in principal official residence with necessary fitting was built. With the completion of this monument he geared the school to build four flats of 3 bedroom. Paramount in his heart was staff development. He encouraged me and other staff to further our education. He gave all necessary support to see that I obtained my PhD. Many staff were able to rise beyond their initial qualifications at the point of employment. The school witnessed rapid growth. He is a pragmatist that believes that we learn to do by doing. He said several times to me to prepare for my exit as if I will leave the office that day. Hence he has an adage that " office ni ma gbehin akowe". He believes in people and gives opportunity to them. I can not forget how he gave me opportunity to be exposed to education in other lands by allowing me and my wife to visit Republic of South Africa at the school's expense.

Fortunately I was appointed the principal of Adeleke University High School, Ede in 2016 almost at the same time that he became the Vice Chancellor of the university. He gave me all the support needed to make my work successful. Brother Dayo Alao as fondly called by the younger generation is loving, caring and responsible. Beyond this is that our relationship is above that of work, we are now members of the same family waiting for the coming of the Lord Jesus Christ.

Dr. Adetayo Timothy
Principal, Adeleke University High School, Ede.

...nothing is insurmountable as far as he is concerned.

I got in contact with my Oga (that is what all of us, his junior colleagues in the Daily Times of Nigeria Plc call him till today) when I was engaged in the Personnel Department (Human Resources Dept) in Times Publications Division - TPD in 1993 as a Personnel Supervisor when he was the Deputy General Manager (Magazines) - Times International which was later renamed Times Week, Poise Magazine, Times Home Studies, Fun Times, Headlines and that same year-1993, he was redeployed to the position Deputy General Manager, Administration in charge of Admin and Personnel Departments (HRD).

As DGM (A), he was able to ensure that all staff eat a

good and rich meal once in a day at a reasonable price (it was more or less free - meal), he ensures that staff buses must convey all staff to and fro the office to the nearest bus-stops to our houses on a daily basis. He believes in Training and Development of staff and will always insist that all staff are given training through in-house seminars, workshops, conferences both in Nigeria and Overseas. He will always insist that we develop ourselves academically and professionally on the job (as he will always say, *Daily Times* has nothing to offer you except you develop yourself and be self-reliant. There was no training programme or events in Nigeria that Daily Times was not adequately represented. Oga will always say - 'Office ni yoo kehin Akowe' that is, the office you are occupying today, will outlive you one day. I always put this in mind whenever I find myself in official positions.

While we were enjoying Oga in Admin/ personnel Departments, when he was moved again to the Times Books Limited as DGM (TBL). He started an exercise and big notes Printing Business (which was one of best in the Country). While in TBL, many Textbooks were published by outstanding Authors in the Book Industry in Nigeria. Virtually all Bookshops in Lagos and all over the country were always in the *Daily Times* premises to place orders for the notebooks which was selling and the company was making fortunes out of this business. All staff were

allowed to purchase the exercise and note books at a reduced/subsidized prices and payment were made at source.

He was again moved to General Manager (Special Projects) and later as General Manger, Times Ventures Limited in the Group Administration at the Daily Times Head Office (Group office) in Kakawa Street, Lagos . As General Manager (TVL), he reorganized Miss Niger Beauty Pageant, Times Travel & Tours, Times Leisure Services. He got Times Ventures Limited (TVL) involved in the sale of edible items like snails, seafoods, foodstuffs and all manners of trades (Oga is an entrepreneur par excellence). He opened an avenue for Times Food and Dairy under which platform the company market snails in Europe and America.

From Times Ventures Limited, he was again redeployed as General Manager, Times publications Division (TPD), the biggest, largest and richest Division in the Daily Times Group of Companies. In Times Publications Division, the following papers were printed and published- Daily Times, Sunday Times, Lagos Weekend, Evening Times, Sporting Records, Business Times, Headlines Times Home Studies, Times Week, Poise Magazine, Fun Times etc. All these were under the control of Oga, through the Editors, Managing Editor and the Editorial Board. He will ensure that all papers in the

Daily Times stable are on the Newsstand as at when due, no late production.

When Chief Olusegun Obasanjo was sworn on May 29, 1999 as the President of the Federal Republic of Nigeria, he replaced Mr. Peter Enahoro (Peter Pan), then the Sole Administrator of the Daily Times of Nigeria PLC, which was appointed by Late General Sanni Abacha with Oga (then Dr. Dayo Alao) as Chairman/ Editor-in-Chief/Chief Executive Officer of The Daily Times of Nigeria PLC. While we were jubilating that the-man-of-the-people was in charge, he was suddenly redeployed again to the presidency in Abuja (Aso Rock) as a Director of External Communications.

He is one person that does not believe in impossibilities and nothing is insurmountable as far he is concerned. Failure and half measures have no place in his mind. Working with him, you must constantly be updating and upgrading yourself academically, professionally and morally, if you must be in his good books. He is very meek that, he used his official car Peugeot 505 then to pick Staff at Bus Stops during the June 12 protests in Lagos State on a daily basis.

He is one of the few Professors of Mass Communication in Nigeria University today who is well grounded in all areas of Mass Communication Education. As a media and academic icon that has contributed

immensely to the development of Mass Communication Education and profession in Nigerian Universities and other tertiary institutions in the world, his name (Professor Dayo Alao) rings a bell.

My only prayer for this exemplary, God fearing and unique father of all fathers is that, he will live long in good and sound health. He will celebrate 80 years, 90 years and 100 years plus in the mighty name of our Lord and Saviour Jesus Christ.

PRINCE SAMUEL ADEDEJI ADE-AKANBI,
Former staff of Daily Times

SECTION NINE: THE OTHER SIDE OF LIFE

CHAPTER THIRTEEN: OLD AGE-RELATED SICKNESS

The journey to being over seventy (70) years old was not really a smooth one, however, it was short of any major illnesses that would knock me out or warrant me to be admitted into a hospital. This could be largely attributed to my strong immune system and my stubborn attitude towards any kind of sickness which I am always quick to use preventive measures against. On the other hand, it could be as a result of my wife who is a nurse and pays much attention to my health. Before any major sickness affects me she is usually on ground to tackle it by recommending tests and prescription of drugs. It is safe to say I had a mobile hospital in my home with my wife as the doctor, the Chief matron and Pharmacist. However, in 2010, I was diagnosed with Diabetes after a routine medical check-up while on a visit to my wife who was resident in the United States. The diabetes was well managed and I hardly felt any form of pains until 2016. During another visit to my son in the United States in 2019, I went for a full medical check-up where I found out that my prostate-specific antigen (PSA) level was 81, which was higher than normal. Due to the time constraint at the time of the check-up, I had to return to Nigeria to attend to urgent academic issues at Adeleke University. So I went

for further check-up at Babcock University Teaching Hospital where it was discovered that the PSA had further increased to 121. With the increase in the PSA, I was recommended for a MRI test where the result revealed that there was need for me to undergo a surgery which took place early December 2019, and was successful. Since then treatment continued and all was fine as the management of the surgery site by my wife made it seem like there was no cause for alarm. The PSA reduced drastically to 0.6 but unknown to us it was not only the area that was operated on that contributed to the elevated PSA level. Another test was conducted in May 2020 which revealed that the PSA had risen again, to 41. It was at this point that reality dawned on me that I was getting old and that youthful body that fought against sickness in my body was fast ageing. I started feeling pains which made me go for another consultation. I had to undertake another MRI scan which revealed that there were certain suspected cancerous particles in my body and a little tumour was discovered. The indication of this is that if the previously planned surgery was carried out by my Orthopedic consultant, it may not heal and could lead to permanent paralysis that will attract the use of wheel chair for life. In spite of the fact that the surgery had already been slated for June 9, 2020, the children gathered together and decided that no operation would be carried out without an oncologist first examining the particles and the tumour to

avoid full blown cancer in future. The oncologist was contacted by the children even against my wish as I felt obliged to go back to work and attend to pending issues at work. I was so reluctant and ready to go back to work and prepare for the slated surgery but this time around the children stood their ground and insisted that work can wait but my health was of paramount concern to them. I had no choice than to surrender to their wish and agreed to the appointment they had already fixed with the oncologist even without informing me. I eventually visited the oncologist who referred me to Lagos University Teaching Hospital, to see a radiologist who recommended that radiation should be started immediately. The radiation started and it actually started relieving me of the pains and normalcy seemed to be restored. My wife ensured that all went well as we had a regular appointment with the radiologist. My Proprietor Dr. Adedeji Adeleke, graciously financed the bills.

After the treatment session at Lagos, I returned to Adeleke University to plan a senate meeting in preparation for my exit as the Vice Chancellor. The senate meeting was conducted successfully with a proper handing over of necessary items to the University administration. My send forth program was held on the 22nd of July, 2021 and to the glory of God it was a very successful and gracious program well-organized by the University.

On the next day, 23rd of July, 2022, I left for Ilorin to retire

from work peacefully with my wife. At Ilorin, I continued to visit specialists for periodic treatments in order to ensure that my health is being managed well. During these periods, myself and my wife always discussed and planned on how we were going to spend our retirement together, for the rest of our lives. This mostly became our main point of discussion.

CHAPTER 14: THE CALL FOR FURTHER SERVICE

Prior to my arrival at Ilorin, I was summoned by prominent leaders, elders and some family members in my hometown at Oke-Oyi, to assume a kingship position in order to establish traditional rulership that will be officially recognised under the Kwara State Government. At this stage in my life, I still felt I could contribute positively to the development of my home town but within me, I knew my strength was gradually declining due to the old age-related illness which came earlier than I would have expected. This may be as a result of all the energy I had expended for service in the past. This seemed like the only thing that could stop me from taking up this service. I did not discuss this with my wife until we arrived at Ilorin. When I mentioned to her that I was considering accepting to take up a traditional leadership role at Oke-Oyi, she was not in agreement with it. She showed more concern about my health than any further service I may want to be involved in. This lingered for about two months until she was insistent that even if I will take up any kingship position, I must get well first and be strong enough to attend to such.

I continued to experience fluctuations in my health status where sometimes I felt strong and good-to-go and other times I felt weak and just needed to stay put in a restful position. I experienced these fluctuations more often as the

days went by. On several occasions, after having my bath in the morning, I would wait a few minutes longer and stare into the mirror with the question 'God! Am I done with the assignment you have given to me?' Spending more than necessary time in the bathroom got my wife worried and she was always prompted to check on me once I did not come out in time. There was a particular day that she peeped into the bathroom and saw me in front of the mirror, she then asked curiously "What are you doing?" then I replied her that I was asking God whether He was done with me. She was speechless when I told her and the look on her face was expressionless. Gradually I began to experience difficulty in moving around actively and I could not keep up anymore with the writing of this story of mine.

CHAPTER 15: THE HIGHER CALLING

Written by Dorcas Ebunoluwa Alao

"Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Philippians 3:13–14.

This bible text lingered in the mind of my husband during his last days. Dayo repeatedly thanked me and told me that I have tried so much in taking care of him and that my children will also take care of me. He continually emphasised that if God was done with him, He should not make him feel any pain. Whenever I prayed and asked God to add more years to his life, he would plead with me not to pray like that but to pray that God's will be done. He will always remind me of the story of Hezekiah who spent the fifteen additional years that God gave him, in tragedy.

On November 12, 2020, my son who lives in America came home to give us a surprise visit at Ilorin. Coincidentally, our two daughters also came around to spend the weekend with us at Ilorin while our second son resides in Ilorin and was readily available. Their presence really gladdened our hearts and brought some liveliness into Dayo. Later that evening, Dayo called all the children, their spouses and the grandchildren in the usual manner for the

evening devotion. During the devotion, he prayed for myself, all the children and grandchildren one after the other as he mentioned their names. After the prayer, in his low-toned voice, he rounded up by making the following statement:

"I want to thank every one of you for coming and I also thank you grandchildren for coming with your parents, the Lord will make you great. This sickness will never be your inheritance, in Jesus name. You will grow from grace to grace and then the Lord will take you to a higher ground, farther than you can reach and you will be grateful. Though you're young now, the Lord will help you grow higher. I love all of you. Tomorrow we will have story time, story for the children. I thank God for all of you. The hard work and effort every one of you have put in, will never be in vain. So, lastly I want to thank you. I pray, I will live longer than this and then will live longer and we will enjoy ourselves the most. I thank you all, tomorrow, story story time, story story time... and we will enjoy ourselves. Thank you".

After his statement, we all sang a hymn together as follows:

My Jesus, I love thee, I know thou art mine;for thee all the

follies of sin I resign. My gracious Redeemer, my Savior art thou;if ever I loved thee, my Jesus, 'tis now.I love thee because thou hast first loved me, and purchased my pardon on Calvary's tree;I love thee for wearing the thorns on thy brow;if ever I loved thee, my Jesus, 'tis now.I'll love Thee in life, I will love Thee 'til death,And praise Thee as long as Thou lendest me breath;And say when the death dew lies cold on my brow,if ever I loved thee, my Jesus, 'tis now.In mansions of glory and endless delight;I'll ever adore thee in heaven so bright;I'll sing with the glittering crown on my brow;if ever I loved thee, my Jesus, 'tis now.

After the devotion, we all went to bed. On the next day, November 13, 2022, he did not really communicate with anyone in the house and only managed to eat a very small quantity of food, after much pleading. I went out briefly in the evening and while I was away, he told the children, "*make sure you take care of your mother because she has really taken care of me*". When I got back, we were together in the room and he said "*Ebun, if anything happens, please don't cry, if anything happens, please don't cry*", and that was all he said. Later that night, when we were about to sleep, he requested that his first son Seun should lay on the bed, just beside him and I agreed, saying that the bed is big enough to accommodate the three of us. He then placed his hand on Seun's head and continued to rub it until he slept off. Afterwards, around 12.00 midnight, Seun said "*Mummy,*

daddy is already asleep and he is sleeping very soundly, can I go to sleep?" I then told him to go and sleep, Dayo also woke up and told him to go and sleep and then myself and Dayo also went back to sleep.

Around 4 am on Saturday morning, November 14, 2020, I woke up and wanted to take a pee but I noticed that I could not hear the sound of Dayo's breathing, so I wondered what was going on?. When I tilted him up to look at him, he just dropped on my hands and I noticed that his breathing was very shallow. I quickly called the attention of the children to this and we quickly rushed him to the hospital where he was pronounced dead.

It then dawned on me that all the events that took place in the last two days, involving the surprise visit from our children and grandchildren at the same time, and particularly his death which occurred on a Sabbath morning (as he was always fond of saying that he will prefer his death to occur while he is sleeping and especially on a Saturday morning which we observe as a day of rest), were all God-ordained arrangements. Dayo made necessary preparations for his exit for service in the life beyond. In conclusion, I will say Dayo fought the good fight, he finished the race and kept the faith. TO GOD BE THE GLORY!

SELECTED SPEECHES

APPENDIXI

KWARA - POSSIBILITIES/PROMISORY NOTE OF A FRONTIER STATE IN NIGERIA. A LECTURE DELIVERED BY THE PRESIDENT/VICE-CHANCELLOR, ADELEKE UNIVERSITY, PROFESSOR SAMUEL EKUNDAYO ALAO

Introduction

Permit me to honestly express my gratitude to the organizers of this forum, (AIMUF) which is under the visionary and enlightened leadership of Dr. S.A. Ajia for extending an invitation to me as the Key-note speaker during this 2018 brainstorming session of the members. Considering the array of dignitaries present in this audience, I congratulate you for being in this meeting which can be likened to any gathering of leaders of thought in any democratic setting within and outside Nigeria. May Almighty God/ Allah continue to imbue the leadership of this forum with the requisite wisdom that will percolate to the benefit of the majority of Kwara people both at home and in Diaspora, the poor, the rich, and the vulnerable. May Almighty God/ Allah show mercy and compassion in this land such that every aspect of our challenges shall be met with sound, logical and scientific solutions that will usher in the Kwara of our 'Eldorado' in our life-time. You are welcome.

ORIGIN OF KWARA STATE

Kwara State not minding the opinions of numerous critics and cynics is the “beauty of Nigeria”. It came into existence by a Military Fiat on the 27th May, 1967 along with other eleven split from the old regional government.

At its inception, early controversies surrounded its nomenclature before consensus was struck. It was originally called West-Central as it was contiguous to the west before the colonial administration. Substantial part of Ilorin province belonged to the north with the advent of Sheikh Alimi Jihad.

All these are contentious factors that portend great potentials for the growth and development of a frontier state constantly under siege for the past fifty years.

In his introductory remarks to a public lecture at the Department of Political Science, University of Ilorin, Ilorin 2007, the enigma, Chimaroke Nnamani, then Governor of Enugu State, had stated thus: “Ilorin, Kwara is a junction community which holds the future stability of Nigeria. It parades great people and great minds. They include Dr. Olusola Saraki, Alhaji Abdulrazaq Folrunsho Ganiyu (SAN), Cornelius Olatunji Adebayo, Agboola-Ibrahim Gambari, Tunji Olagunju and a host of other distinguished personages.

Much earlier, the immensely talented military President, Ibrahim Babangida had prophesized that the future of Nigeria is tied to the destiny of Kwara.

At its creation in 1967, it was the fortune of a young Colonel, David Lasisi Bamigboye, to pilot the administrative governance of the frontier state. The young Bamigboye courted the friendship of much older bureaucrats in the state to pilot the stormy waters of “Kwara” an ethnic description of River Niger by one of its component groups. Thus, Simeon Soyemi who later became a Deputy Governor of the state, A.G.F. AbdulRazaq (SAN), Peter Olorunisola (SAN), S. Amego, Abdul Rahmon Okene, Yahaya Orioko, Rowland Adeleye and others like Isaa Obaro formed the inner cabinet of the young state.

Many political watchers then did not give Kwara a chance as it was predicted that the young state would collapse under intense configuration of ethnic and religious cleavages. Contrary to the prediction of nay Sayers, Kwara has continued to be in spite of vagaries of time and events.

To corroborate the earlier statement, Kwara of 1967 had diminished in size and space with some sections of it belonging presently to Kogi and Benue States respectively and the other parts are in the Northern part of Niger State. Notwithstanding this political gerrymandering occasioned by creation of new states, Kwara is a State to beat in terms of cosmopolitan status, ethnic diversity, religious composition, social stratification and harmony that subsists between Yoruba, Fulanis, Kemberis,

Beriberis, Igbominas, Nupes, Barubas, Kanikes indeed, Kwara is miniature of the Nigerian state.

For ease of reference and succinctness, it may be plausible to graphically chronicle Kwara in certain historical phases spanning 1967-1975.

KWARA 1967-1975

The young state took off effectively and was comparable to the contemporaries in Rivers, Kano, Borno, and Cross-River around in this period. The state recognized the import of an informed society, hence established a Newspaper which was national in its outlook, incisive in its editorials and pungent in dissertation of topical national issues. In 1973, the Nigerian Herald was in all forms at par with Daily Times and The Punch in the coverage of Fela Anikulapo Kuti's Kalakuta Republic episode. At its inception, Nigerian Herald now The Herald paraded distinguished Newspaper administrators and columnists like the late Abiodun Aloba (a.k.a Ebeneza Williams), Segun Osoba, Peter Ajayi, Yakub Abdulazeem, Alfred Ilenre, Dan Ikunaiye and a host of prominent journalists.

The government of Col. D.L. Bamigboye built the state secretariat phase one. The Kwara Hotels which is still a sprawling edifice, Kwara State College of Technology now Kwara Polytechnic, Ilorin and a host of other higher institutions in the state. The giant strides were summarily

terminated with the coup of July 29, 1975 and counter coup of February 13, 1976.

With the transition to civil rule 1976-1979, it was the good fortune of Brigadier George Agbabiaka Innih to complete the momentous of D.L. Bamigboye and Late Col. Taiwo through the construction of Kwara State Stadium Complex, massive asphalt construction of Ilorin Township roads including the then Oyo bye-pass, Taiwo and Muritala Mohammed Roads etc.

KWARA 1979-1983

With the arrival of civil rule, otherwise the second Republic, Kwara and her citizens became noticeably visible in the National Scheme of things. The late grandmaster of politics and then Turaki of Ilorin, Dr. Abubakar Olusola Saraki took a shot at the Presidential nomination of defunct National Party of Nigeria (NPN). The party that later controlled the Federal Government of Nigeria. He came appreciably fourth beating better known politicians like J.S. Tarka (Lion of Gboko). He eventually became Senate Leader for the second Republic and effectively handled the national assignment with candor and dignity. Alhaji Akanbi Oniyangi, the then Wali of Ilorin became Minister of Communication and Defense. The position he held till the coup of December, 1983. Alhaji Alli Mokele, Alhaji Haliru Dantoro, Cornelius Olatunji Adebayo, Issa Obaro, Gani Mohammed,

Barrister Tunji Aroshiyin L.A.A. Jimoh, Abdullahi Babatunde Kazeem and a host of others all held various forms of political appointments both at the state and national levels to the visibility and rising profiles of Kwara at the national front.

However, by the second leg of second republic, power rivalry, political cleavages, and personality clashes held the jugular of political actors with Saraki and others at one end and the three musketeers of Adamu-Attah, Oniyangi and Dautaro at the other end of the divide. It was a scandalously fought battle of wits and guns, infamously referred to as "Salako". Thus, signalled the end of second republic.

KWARA 1983-1985

The first military coming of Mohammed Buhari had a seasoned Kwara son, General Babatunde Abdulkaki Idiagbon as second in command. In fact, the regime was advisedly described as Buhari-Idiagbon regime in actual recognition of the input of the strongman from Kwara. However, the regime was short lived but did not go without registering some inputs on Kwara. One of such was the inclusion of Professor Agboola Ibrahim Gambari as External Affairs Minister with his three concentric circles of foreign policy formulation, implementation and evaluation.

KWARA 1990-1995

The Babangida unending and undulating transition programme did not leave Kwara State untouched! While Dr. Abubakar Olusola Saraki renewed his presidential ambition under Social Democratic Party (SDP) as against the secured government sponsored party, the National Republican Convention (NRC), the effort could not fructify due to Babangida's hidden agenda.

However, Dr. Saraki re-established his political supremacy by assisting Alhaji Mohammed Shaba Lafiagi, Prince from Lafiaji, Edu Local Government to become the Governor of Kwara state for two years. During his tenure, Governor Shaaba Lafiaji presented a populist credentials through many peasant-oriented programmes, including the transit scheme across the state. He built the Kwara State College of Education (Technical), Lafiaji.

KWARA 1999-TILL DATE

With sudden demise of General Abacha, his successor, General Abdulsalam, set-up a very short transition government to coordinate the process that will midwife a democratically elected government. The transition saw the major political parties trying to placate and pacify southwest as a result of the death of the late business mogul, Chief MKO Abiola widely believed to have won the June 12, 1993 presidential election but annulled by the military junta.

While the PDP presented Chief Olusegun-Obasanjo and Alhaji Atiku Abubakar, the joint accord of APP/AD presented Chief Olu Falae and the late Alhaji Umaru Shinkafi. It is superfluous to mention that Obasanjo won the election thus returning as elected president. Kwara did not fare prominently at first tenure of Obasanjo excepting the appointment of General Abdullahi Mohammed as the Chief of Staff to the president. The second tenure was better compensated with appointment of both Chief Cornelius Adebayo and Mrs. Funke Adedoyin (both from the South of Kwara) as Ministers.

The second tenure of Obasanjo equally heralded the first Kwaran to have ever adorned the head of the Supreme Court in person of Hon. Justice Solihu Moddibo Alfa Belgore as Chief Justice of the Federation. Within a spate of six months, S.M. A. Belgore brought his mien and carriage to stamp on the apex court. It was equally a golden era for the bar of Ilorin as four persons were elevated to the rank of Senior Advocate of Nigeria (SAN). They were Alhaji Saka A. Isau (SAN), Alhaji Oba Adebusun (SAN), Chief Duro Adeyeye (SAN) and Chief Rowland Otaru (SAN).

In the first tenure of this republic a peer Admiral returned, in person of Alhaji Mohammed Alabi Lawal. He was popularly elected as Governor. Governor Lawal is arguably venerated because of the mass appeal his leadership seemed to have engendered. The joy was short lived as personality clash began again between Dr.

Abubaka Olusola Saraki and his protégé Alhaji Mohammed Lawal.

KWARA TODAY- Flash Points In Our Inter-Personal Relationship

The issue of leadership dominance in Kwara had since migrated from a sparse or filial pre-colonial enclave to a sophisticated hybrid if not a coalition of interest. For the purpose of this lecture, it may not matter when, how they came but it is a fact that Sarakis, Belgores, Adebayos, Kannikes, Barajes, Akanbis, Abdul Razaqs, Aladas, Jimohs, Gambaris, Bayeros, Golds, etc have done their bits in Kwara and the Emirate, in opening a space to all to contest ideas and ventilate feelings with a view to reaching a consensus that would benefit the greatest number of our people.

Kwara state today is one that is divided along religious, ethnic and tribal lines. There is no synergy and coherency amongst the people. Lack of trust, internal bickering has given rise to the spirit of Pull-him-Down (Ph.D). Nepotism, lack of trust and confidence in leadership has brought the state backward more than ever before. Today, the gap between the rich and the poor have become so widened that most people have lost interest in the leadership irrespective of party affiliation. Kwara today is bedeviled with greediness and misuse of religion to deceive the people and impoverish them the more. Our identity seem to be tied around a hegemony that has hold

the state so strongly that breaking forth from its grip has proven very difficult. But there is a hope for the future and the hope is in Kwara of tomorrow.

Our political actors that dominate the space should be open for an all-inclusive coalition along with other elite collaboration to fashion pragmatic policies that would benefit all Kwarans.

Leadership engagement and recruitment should be more open, transparent, democratic and liberal. There can be more win-win situation than war-war situation of second and third republics if we must see the Kwara of our dreams come alive in 2019.

ECONOMIC PRIVILEGES

Kwara state is strategically located in the north central geo-political zone of Nigeria. The capital city of Ilorin is situated on 306km inland from the coastal city of Lagos and 500km from the federal capital, Abuja. There is an international airport in Ilorin and a railway that complements the vehicular movements. Apart from the natural resources which the state is blessed with, there are other complexities that need to be harnessed for the benefit of Kwara state.

A recent analysis by the Economic Confidential Annual Viability Index (ASVI) 2016 shows that, Kwara state is economically viable.

Geo -Political Zone	s	Viable State	s	Percentag	e
South Wes	t	Lago	s	169	%
South Sout	h	River	s	63	%
South Eas	t	Enug	u	25	%
North Centra	l	Kwar	a	35	%
North Wes	t	Kastin	a	6.6	%
North Eas	t	Tarab	a	11	%

The table above reveals the IGR situation per geo-political zone. In the North Central geo-political zone, Kwara state with 35% has the highest IGR. Surprisingly, Lagos state has the highest IGR of 169% more than her allocation from the federation account. Lagos has ₦302bn of the ₦801bn IGR. That means Lagos has an IGR that was higher than 30 states put together. The second state is Ogun state with 127% IGR above her allocation from the federal government, is adjudged the fastest developing state in Nigeria.

IGR is the aggregate of Pay-as-you-earn (PAYE), Direct Assessment, Road Taxes and revenues from Ministries, Departments and Agencies. The multiplier effect of improved IGR is that economic fortunes of the state improve with the IGR. It is a bottom-up movement against the up-down model of collecting monthly allocations from the federation account which often than not are used for personal purposes. The challenge here is that, IGR will improve if the government is doing

everything to diversify the economy of the state to make it more attractive to investors and small and medium scale businesses.

From early 1970s to the '80s, Kwara albeit Ilorin served as home to flourishing industries that provided employment to the teeming population of Kwarans.

Where is MATCHO today? Where is TATE AND LYRE? Where is KWARA TESTILES? Where is SATALITE? Where is KWARA BREWERIES? Where is KWARA PAPER CONVERTERS? The list is 'legion ad infinitum'.

But before then, permit me to further douse my curiosity with these rhetorical questions: where are the notable pot-making local industries in Ondoko, the outskirt of Ilorin? What has become of the 'Aso-oke and Adire from Oloje, Ife-Alusekere and Ilorin that brought the people of Ilorin in commercial contact with Yorubas of the west in towns like Ilesa, Abeokuta, Inisa, and Osogbo?

The Aso-adire and Okro plantation notably in recent years in Shao area have disappeared. The ceramic of the Nupe people of Patagi, Shonga and Lafiagi is no more. What has become of Tapa or Nupe rice that was usually a delicacy during festive periods of note like Christmas and Ile-ya?

Where are the rich yam plantations that stretched from Paiye-Melete district of Moro to Kaiama and Bariten? Modern technology I suppose must have extinguished the

light of legendary Igbomina mercantilism and the artistry local blacksmith of my hometown, Oke-oyi, and adjoining communities like Sao. We must return to our indigenous technology with modern technical inputs while the government must do the needful to attract foreign investors if we must really develop.

NATIVE/SETTLERS SYNDROME

Over the ages, empires have come and crumble. Empire crumbles and collapse on the cracks of injustice. Institutional framework should be built in Kwara as a whole, Ilorin Emirate in particular to conciliate perceived cases of injustice while reforms and accommodation be built to preserve the Emirate.

Just as a generation of Nupes in Lafiaji and Creoles of Sierra Leone are Camp Bell Street, Lagos and may not be able to locate their indigenous settlement, Ilorin should become home to such people and others from other parts of Nigerians and immigrants who are ready to accept the "theory of assimilation" and peaceful co-existence.

RELIGIOUS TOLERANCE

The supreme God cannot be described as a Christian or a Muslim, so Kwara of our dream should be open to religious tolerance of all shades of religious persuasions. Kwara is noted and regarded a 'state of harmony'. Both

Christian and Muslims have had a long history of co-habitation without religious uproar. This tempo must be sustained by all stakeholders in order to show Kwara as a reference point to the entire Nigeria. We must also accommodate our brothers and sisters in other religions like, the traditional religion so that our confession of love does not favour only people of our religious affiliation.

KWARA TOWARDS 2019, THE FLASH POINTS

ECONOMY

What type of Kwara State would our children expect to see? Globalization has made our world a global village. The time to act is now. The reason is simple and sure. If by our action or inaction we pretend that everything is alright, we may be heading for a future of uncertainty. With the developments in the Northeast geopolitical zone, Borno state precisely, it is obvious that the young people when they are fading up with a system may not be civil enough in handling the issues as the adult would do.

Without largesse from the federation account, the Kwara State has emerged as the leader in the zone in terms of IGR. It them means that, the future is bright. With 35% IGR, Kwara generates more funds internally than some oil rich states like Delta State 34%, Cross River State, 26%, Akwa Ibom State, 16%, Ondo State 12%, and big states like

Kano State 27% and Kaduna State 22%. Performing more than states with oil proceeds shows the resilience of our people when it comes to business. We must not relent; more effort must be geared towards ensuring that we deepen our drive towards attracting investors with transparent and honest policies.

POLITICS

Kwara has been widely criticized by political watchers as a 'pariah state'. We can change that perception if we desire. While we cannot do anything about our past, we can certainly do something about our future. The beauty of democracy as a system of government is that it provides alternatives to the electorates. To this end, Kwara State of the future must promote the culture of representative politics. Our approach must be based on enlightened platform of coalition of interest that will cater for the best interest of our masses. Kwara people must be properly educated to know and appreciate their right as the electorates. The era of imposition must be over; the people must be given the opportunity to choose who will be their leader and representative. At the recruitment level into leadership positions, the focus should be to look out for pragmatic and very realistic leaders who are visionary, dynamic, experienced, democratic, temperamentally balanced and astute administrators with bridge-building mentality.

Politics of parochialism and oppressive tendencies should give way to broad-based coalition of leaders that will make sacrifice for the benefit of Kwara without recourse to family, filial, religious or ethnic affiliations. 2019 offers yet another opportunity for Kwara people whether peasant, artisans, integrant group, religious leaders and traditional rulers across the state to cast their lots for progressive politics, enlightened leadership, visionary and accomplished technocrats who will cater for the lots of traumatized citizenry irrespective of where they reside in the state. Politics of exclusiveness must be jettisoned for an all-inclusive political arrangement that understands that the need of the poor in Ilorin is not fundamentally different from the needs of the poor in Jebba, Omu-Aran, Sao and Oke-Oyi.

The search light for credible, honest and competent leadership must begin from this gathering and search light should be beamed to all strata of religious opinions, labour, students, youth, market men and women, traditional institutions etc. There is a saying that, 'it does not really matter whether the cat is black or white as long as it catches the mice, it is a cat'. Therefore, this search light should be beamed across political and religious affiliations to get the 'Moses' that will deliver all Kwarans from the bondage of servitude into the "Promised Land".

The state has always been blessed with outstanding leaders. From the days of Dr. Olusola Saraki who was a

majority leader in the Senate to his son and our former governor, Dr. Bukola Saraki who is presently the senate president, Kwara state has never lacked men with the right attitude to lead when the need arises. The challenge before us all is to, find ways of harnessing these peculiarities and use them to our advantage instead of fighting one another. Having a former CJN, Belgore S.M.A. (Rtd) offered Kwara a lot of opportunities, the Senate presidency from Kwara equally provides an ample window of opportunities for us if we could harness it. Senator Bukola Saraki's presidency should deliver bountiful harvest of dividends of democracy in infrastructural wise, employment outlets and visibility in national politicking. Having such a prominent personality in the senate ought to engender the era of expanded political participation and building of trust between leaders and followers. The new ideology should be geared towards asking how Kwara people would be affected and not how will one individual be elevated.

From the followers and populace, much responsibility still lies on our hands. The practice of "use and dump" must be resisted. Nobody should come here and use us to actualize his or her political ambitions only to leave immediately he or she is declared the winner. We must engage our leaders on a constructive debate to know their antecedents as well as what they intend to achieve while in office. Following

blindly has not paid us in the past; therefore, we must open our eyes this time around and ask facts-revealing questions.

CHIEFDOM AND KINGDOM

The traditional institutions must be apolitical and be ready to offer sincere, honest and meaningful advice. As custodians of cultural and traditional values, royal fathers and royal potentates should be harbingers of developmental efforts not only in their home communities but must collaborate with one another in other communities in the name of brotherhood. We have had history of a venerated Royal Father, the Emir of Ilorin, who used his traditional office to attract both developments and goodwill. The institution of royalty as the case of royal fathers should be preserved while hands of fellow-feeling and fellowship should be extended to all subjects not only in the Emirate but equally south and north of Kwara State.

The pockets of grievances concerning grading, regrading and recognition of chiefs should be visited with open handedness where specific peculiarities occur in the Emirate or elsewhere in the state. Stakeholders should dialogue on them with liberal minds to finding effective and lasting solutions to them.

ORGANIZED LABOUR

The organized labour is an interesting group that plays important role in any civil government. The strategy of labour must be intelligent, civil, objective and robust. The enlightened labour union should be able to dissect government policies with a view of offering robust alternatives where there is any well-intentioned alternative. As a coordinating force, the organized labour should be able to mobilize the students, youth organizations, market women, artisans, and government workers for a well-articulated policy support or objection that will benefit the generality of Kwara people. Fortunately in this regard, Kwara state, Ilorin in particular is the citadel of Trade Unionism and this must be harnessed for the good of the people.

YOUTH ORGANIZATIONS

The youth of today appears to be docile and prefer the option of crime to constructive engagement of the ruling class. They must be enlightened and mobilized for positive contributions to the society. The youth are the future leaders, thus they must not waste their productive lives as thugs, arson, cultists, drug peddlers and addicts. Engaging the youths in a technological driven society like ours requires strategic articulation and commitment. There are sectors that one could easily termed “youth friendly” like: sports, entertainment, tourism, agriculture,

arts and crafts etc. Our youth must be positively engaged along these sectors for the overall development of the society.

There must be a deliberate action to lure the youth into sporting activities. The infrastructures must be provided, at least, one stadium in each local government with state-of-the-arts facilities. Secondly, our schools must be encouraged to start intensifying efforts aimed at discovering talents right from the primary and secondary schools. Entertainment industry has become a money spinning industry even in Nigeria. Music, home videos, cinemas, comedy, are some of the various ways through which the young people are engaging themselves and they are doing well. The enabling environment is what is needed.

Tourism business is what sustains the economy of cities like Paris, Dubai, and Nairobi. This all-inclusive subsector has the propensity of stimulating economic activities through its multiplier effect on the allied businesses. For instance, Lagos and Cross River state have initiated annual carnival programmes that attract thousands of tourists from within and outside Nigeria. The potential inherent in this sector is very enormous.

Agriculture still maintains the highest employer of labour in Nigeria. Kwara state occupies a very good and advantageous space that is capable of supporting all-year round agriculture. The government's experiment in

Malete Farm and Shonga rice plantation are good examples that need to be replicated in other parts of the state. Funds should be made available for the youths to venture into profitable agro-businesses. Remember, 'an idle hand is the devil's workshop'.

The National Youth Service Corps (NYSC) members can be used to accomplish many laudable projects in Kwara state. Many of them have gone through entrepreneurship programmes in their various institutions before graduation. The state should collaborate with the managers of scheme in such a way that, training centres will be established for corps members to teach other young people how to make things like, shoes, bags, soap, detergents, repair laptops and phones, sewing, etc. The use of young people as political thugs, and hooligans should be stopped in the state as preparation for another round of general election approaches.

HEALTH SECTOR REFORMATION

Our health is our wealth. This must occupy a front burner as 2019 approaches. The bulk of Kwara people live in the rural areas, thus, the target of health care policies should be directed at Primary Health Services. The issue of medical tourism in Nigeria is becoming embarrassing. Does it mean there are no qualified health care personnel? Does it mean we cannot build state-of-the-arts ultra-

modern specialist hospital and employ qualified hands both within and outside Nigeria to reduce the rate of medical tourism abroad? The answer to these questions is YES. We can do all that. The challenge is not the availability of funds, but the will power to do it. Kwara state can be the medical hub of Nigeria, there is nothing that can be treated in India, United Kingdom, USA, South Africa etc that cannot be treated in Ilorin, Omu-Aran, Offa, Jebba or Lafiaji, all in Kwara state if the hospitals are built and the right personnel are employed.

EDUCATION

Education holds the key to industrial and technological development of our state. Government local, state and federal should play more and better pivotal role in the education of Kwara citizens. Education should be subsidized at the primary, secondary and tertiary levels for indigent's people to enable them acquire the necessary skills to lead a meaningful life. Various religious organizations, NASFAT, QUREEB, Ansaru-Islam, CAN, and the Pentecostals should continue to build more secondary schools and universities in Kwara state and try to subsidize their charges to enable the children who are very poor enjoy the good dividends of quality western education. If not for the quality education made available by mission institutions, I might not have been qualified to speak to this enlightened cosmopolitan and sophisticated

audience.

ELITE COLLABORATION

Elite platform like the one we are having today can be replicated across the state with a view of organizing talk shops, workshops, seminars, symposia and conferences that will sensitize and awaken all citizens to serve as agents of developmental movement. Today, most state governments across Nigeria hardly pay salaries to workers let alone venture into the realm of developmental projects. Where these governments have failed and are still failing, elite groups in the communities should intervene like the County Council in UK and District Council in America. The era of government intervention in communal projects may appear a little delayed as the present economic challenges has remained unabated in the country. Elites like AIMUF, and others must collaborate with local associations like Iloirin Emirate Descendants Progressive Union (IEDPU), ODUA, Egbe Omo Igbomina, Odo-Owa Welfare Association, Offa Descendant Union, Lafiaji Development Union, LADU, Omu-Aran Descendants Association, Shao Development Association, Oke-Oyi Progressive Unions and so many others must fill the gap and develop the people and the communities.

Let me remind this esteemed audience that our past has been made beautiful by the benevolence of groups not

really government. Conterminous communities should unite in construction of feeder roads, local schools, bridges and maternity centres. Most of the first generation secondary schools in Kwara state were established either by communities or mission organizations. The Offa Grammar School which was established by the U.D.U in 1945/1947 is an example. Apart from group efforts, individual elite have made tremendous contributions towards the development of our people through their developmental foundations like, Mustapha Akanbi Foundation, Justice Alfa Belgore Foundation, Professor Oyawoye Foundation and so many others.

There is need for the revival of communal spirits, synergy and partnerships anchored and coordinated by elite's collaboration for the actualization of a new Kwara where Equity, Justice and Fair Play shall reign.

DIASPORA TOUCH

For our young men and women in the Diaspora, history beckons you to show the light to us so that we will be able to discover our path. You have seen it all, the developmental trends and political dimensions in China, India, America, Japan, Singapore, the United Kingdom, and other emerging markets across the world. It is time to come and contribute your little quota towards the development of Kwara State. A little drop of water here and there will make a mighty ocean. Through your Diaspora donations and enlightenment programmes, we

shall meet the target of becoming like Dubai, Honk Kong, Texas or other beautiful and industrialized cities of the world. This dream must be realized in our life-time through our collective collaboration and support.

Professor Ibrahim Agboola Gambari in a lecture at the inauguration of Kwara State Association of Nigeria (Georgia Chapter) USA on July 19, 2000 has these snapshots:

I cannot complete this speech without focusing on issues that are Kwara specific. Our state is one of the oldest in the country and belongs to the first wave of state creation from the Mid-West in 1963. It does not have much to show in terms of physical and infrastructural development and here I am talking of the whole Kwara and not just Ilorin. In the first instance, there is an unfortunate dichotomy between the abundance of human and even mineral resources on the other hand and industrial and economic underdevelopment in the state. We, the people of Kwara state, especially the wealthier ones with cooperation and help from inside and outside the country must re-align these two contrasting realities.

Again, Charles Soludo, former Governor of Central bank of

Nigeria (CBN) poignantly painted the picture of Kwara development paradigm in a paper captioned, "Preserving Stability and Accelerating Growth, Central Bank of Nigeria". In the paper, he succinctly posited that, while 95 percent of the population of Jigawa is classified as poor, only 20 percent of Bayelsa is so classified. While 85 percent of Kwara is classified as poor, only 32 percent of Osun state is in the same boat.

If we must rework the state of things in Kwara, then these postulations by Ibrahim Agboola Gambari is very instructive. We must have a leader that demonstrates a sense of fair play and democratic tolerance, an astute leader that appreciates people's needs and possesses integrity. We as a matter of urgency, needs a leader with the 21st century democratic ethos and collaborations. Above all, we must have a leadership that can see beyond the ostentation of office and the gimmicks that go with politicking, to see that leadership is all about service to humanity. We must have a leadership that can have clear vision for Kwara than we have it now. We need a leadership in Kwara state, indeed in Nigeria that will not only leave its footprints on the sounds of time, but on which by dint of hard-work, fair play, dedication and commitment will live forever in the hearts of Kwarans".

In addressing and confronting the challenges of underdevelopment, Gambari submitted that,

'such primitive underdevelopment of minds

as seen in indigenes versus settler syndrome, inequality in income and economic leverage, employment discriminations and primordial cleavages must be weaned for a liberal, all-inclusive, open society built on strong and durable institutions and matured civics'.

This is the assignment this forum along with other interest groups including the elites, economic and political, labour, professionals, civil societies, religious organizations, and youth must collaborate with one another in the years ahead to achieve for the benefit of all Kwarans and Nigeria.

CONCLUSION

For our Kwara to leap and jump in its developmental strive, we must move beyond wishful lamentations. It is the doer of the deed that makes history for posterity not the critics and spectators. The state that parades the following distinguished personalities and high achievers cannot afford to lag, Professor Ibrahim Agboola Gambari, an accomplished diplomat and statesman of note, Prince (Dr.) Samuel Adedoyin of Agbamu farm, the irrepressible doyen of Doyin Group of Companies, Hon. Justice S. M. A. Belgore (a former Chief Justice of the Federation), Hon. Justice M.M.A. Akanbi (PCA rtd) an iconic and anti-corruption fighter, Alhaji (Dr.) Oladimeji Amoo (Jagumolu of Igbomina) a business magnate and promoter of Alkhima University, Ilorin, Senator Mohammed

Shaaba Lafiagi, a polished and urban statesman, Ahmed Pategi, Honorable member and a visionary leader, Bishop David Olaniyi Oyedepo, astute, visionary, seasoned and pragmatic leader that has succeeded in promoting three faith-based universities in Nigeria including the Land-Mark Omu-Aran.

Rt. Hon. Dr. Abubakar Bukola Saraki, sitting Senate President and icon of famed Saraki Dynasty, Prof. Oyawoye first Professor of Geography in West Africa, Dr. Tunji Olagunju, a consummate diplomat and educationist, Chief Joe Olarogun, first Pharmacist North of Niger, Alhaji Abdulaamiyu Folorunsho Rasaq (SAN) first legal practitioner in Northern Nigeria and our royal potentates, Oba Gbadamosi Esuwoye, Oloffia of Ofa and the highly referred Maimataba Serinkin Ilorin, Alhaji (Dr.) Ibrahim Sulu Gambari, the Emir of Ilorin. With these calibers of people from our clime, one thing is sure; we have no path with failure.

RECOMMENDATIONS

- Education and agriculture are intertwined and both portend great future for Kwara State. Kwara has six (6) flourishing universities compared to Osun State with eleven (11), Ondo State with eleven (11), and Ogun State with twelve (12). There should be concerted effort to increase the number in the next few years. I humbly recommend that Kwara State Polytechnic, and College of Education, Oro, be

upgraded to Kwara State University of Science and Technology and Kwara State University of Education respectively. Also as an agrarian state, a University of Agriculture should be established in Jebba. The universities especially the proposed Kwara State University of Agriculture could serve as research center for Benue, Kebbi, Osun and Lagos in rice, cocoa, cassava and coffee production.

2. To achieve a paradigm shift requires a holistic diagnosis of the challenging situation. The outcome of this gathering should guide future activities that will launch Kwara into a state of self-sufficiency, and attainment of the status of food basket of the nation. It should activate a radical thinking that will lead to political realignment and ideological reconfiguration, capable of repositioning our state as a prominent role player in the development scheme of Nigeria.
3. Peace preludes all forms of human development. We need peace in Kwara and I must appreciate the present administration led by Alhaji Abdulfatai Ahmed for the relative peace being enjoyed in Kwara state. In the absence of peace, there shall be no progress; development and growth which are tributaries of peace. Let us ventilate our grievances with highest sense of decorum for consensus. There is the best in the worst of any of us, and the worst in the best of us. Let us learn to live together in harmony and shared prosperity.

Lastly, I must thank the organizers of this gathering for their foresight and resilient spirit. I equally note with gratitude the sacrifices of our heroes past in the state whose efforts made us stand here today: Chief J.S. Olawoyin, (The Late Stormy Petrel of Offa Politics and one of the Architects of Kwara, A.G.F. Abdul Razaq (SAN), Dr. Abubakar Olusola Saraki, I.G. Ekunrin of Oke-Ode, Olanrewaju of Omu-Aran, Yahaya Ori-Oko (Late Madawaka of Ilorin) Sa'adu Alanamu (Gbogbo-Iwe), Alhaji Adebimpe Oniyeye, Alhaji S. Laiaro, Alhaji Sule Maito, Alhaji Sanni Okin, Elder Adefalu of Okutala, Bello Ijumu, Adelakun Adetoro of Shao and, of course our Late Maimataba Ilorin, the 9th Emir of Ilorin, Alhaji (Dr.) Zulu Kainemi Gambari.

APPENDIX I1

THE ROLE OF RELIGION IN THE QUEST FOR RESTRUCTURING AS PANACEA FOR STABILISING EASTERN NIGERIA POLITICAL ECONOMY

Introduction

Let me begin by thanking the leadership of Anambra Conference of Seventh-day Adventist Church and Adventist Men's Organisation (AMO) for inviting me as the key note speaker during this year's AMO Conference. It is an opportunity I considered rare not only because of AMO, but because of the topic, "**THE ROLE OF RELIGION IN THE QUEST FOR RESTRUCTURING AS PANACEA FOR STABILISING EASTERN NIGERIA POLITICAL ECONOMY**" This is a topic that is most appropriate at this moment in our national life. Its aptness reflects the extent of the concern of the organizers, to assemble like minds in academics and the church to reflect on this burning issue affecting our dear nation today.

What is Religion?

The concept of religion is as old as the origin of man. Religion could be conceptualized into two distinct categories: substantive and functional definition. Within the purview of substantive definition of religion, scholars

have faced a herculean task of crafting a widely acceptable definition. That notwithstanding, there are a number of definitions by scholars that have stood the test of time. Obe (2013) explained that, "religion connotes a belief in Supreme being and his worship through a specified ritual. Gordon W. Allport (1994) opined that "religion encompasses a value that every democrat must hold, the right of each individual to work out his own philosophy of life, to find his personal niche in creation as best as he can. Durkheim (2002) defined religion as a "unified set of belief practices relative to sacred things, i.e. things set apart and/or forbidden beliefs and practices which unite into one single moral community all those who adhere to them. Ananaba (2011) describes religion as the "belief in Spiritual Beings". Martins (2010) stressed that, religion is based on moralistic outlook or way of life. He further maintained that, in its doctrinal perspective it may be defined as a system of general truth which has the effect of transforming character when they are sincerely held and vividly apprehended. From the barometer of functional religion or what could be called doctrinal perspective, religion may be defined as a system of general truth which has the effect of transforming character sincerely held by a group and vividly practiced by adherents of that faith. The functional meaning of religion is seen to elevate the ante by emphasising concrete derivative as they affect human lives rather than mere religious cannons.

Religion from a legalistic background could be seen in the definition given the case of Nilnikoff Vs Archbishop of Russia Orthodox Greek Church, where religion was defined as: "Man's relation to divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense, it includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishment. It is from this perspective that various beliefs on religion stem. Within the African context, and Nigeria in particular, three major religions are practiced; Christianity, Islam and African Traditional Religion (ATR). Before the coming of the missionaries, ATR was the religion widely practiced in Nigeria and other African countries. ATR possess all the attributes of a religious configuration and its adherents were devoted just like any other religion.

ATR being a indigenous religion, seem to be more tolerant and accommodating to other religions. Both Christianity and Islam have invested much effort some involving destruction of lives and properties in their quest to convert believers of ATR. The worship centres are not spared as they are most often utterly destroyed.

Starting with a major Muslim reformist movement—the Sokoto Jihad in contemporary Nigeria's vast Northern Region, the movement to expand the

influence of the caliphate was intensified towards the south. The objective of the Jihadist was to conquer more territories and convert more pagans. In the south, the Christian evangelical movement, propelled by the influential English missionary organization called the Church Missionary Society (CMS), started from Atlantic Yoruba communities in southwestern Nigeria hold sway during the nineteenth century.

The operation and the structure of Muslim and Christian movements paved the way and laid the foundation on which the Nigerian colonial state was grafted in the early twentieth century. In what later became the Northern Nigerian Protectorate, the Sokoto Jihad of 1804-1808 transformed not only the Hausa city-states, but also shaped the geopolitics of their neighbors to the south, especially the diverse communities in contemporary central and northeastern Nigeria (modern Nigeria's Middle Belt region) as well as the Yoruba region in the southwest (Vaughan, 2016). As the Sokoto Jihad consolidated a theocratic confederacy

(the Sokoto Caliphate) under the control of Fulani Muslim reformers in the northern Hausa region by the mid- nineteenth century, Christian evangelical movements, fueled by the activities of Yoruba CMS returnees from Sierra Leone, penetrated Nigeria's Southwest, steadily transforming the social structure of Southern and central Nigerian communities by the late

nineteenth century. Later in mid- nineteenth century, the missionaries through the inland way ways of Niger, made an inroad into the southeast touching Onitsha in Anambra state and from there spread to other parts of the southeast. Meanwhile, report had it that, there were missionary activities in the down south-south region of cross river state.

LITERATURE REFLECTIONS

Literature is awash with reports of instruments adopted by religion that made it a strong non-political mobilizer around the world. McCarthy (1987) and Smith (1991) argued that religion serves as instrument of resources mobilization for groups and organizations seeking to expand democratic participation or protect the interests of the marginalized. Religion attained prominence through the failure of the state to meet up with expectations of the citizenry. Standing in the gap with its functional approaches that has direct positive impact of the daily life and wellbeing of its adherents, religion has become the platform for self expression and actualization of self worth. Casanova (1994) and Epstein (1991) argue that religious institutions build democratic forces that challenge authoritarian regime particularly in Eastern Europe and Latin America. They have equally provided skills and organizational strength in civil society activisms that are related to democratization (Verba et al. 1995).

Scholars like Pals (1996) and Hughes (1995) have noted that religious institutions influence political choice or activities. For instance, Hughes (1995:39), stated that individuals *undoubtedly act on the basis of their beliefs and ideas, and the ways in which they conduct themselves follow from the religious and political conceptions to which they subscribe.*

In the United States of America, religion provided an ample opportunity and platform upon which the marginalised black-American who were the descendants of slaves expressed their dissatisfaction and called for political reformation with unprecedented audacity. Welch and Leege (1998) see religion as a force for order, social control, and conservative positions on public policy. According to Hoge and Zulueta (1985) the conditions that promote consensus among inhabitants of a common environment are likely to be present in formal organizations that encourage face-to-face interaction such as religious organizations. Religion as a social phenomenon enjoys the crowd and has greater propensity to double its followership within a short span. It indoctrinates its adherents, serves as the representative of Supreme Being, thus, everyone follower irrespective of social class or attainment, is under obligation to comply. Stark (1987) corroborate and state that, they are voluntary associations of individuals bound by strong affective ties and regular social interaction; their members are tied to

particular indoctrination and maintenance of group norms.

Christianity as a form of religion has some core philosophical canons and/or tenets that distinguish it from other religions. Love for one another, forgiveness, help for one another, not bearing false witness, upholding moral uprightness, kindness and faith in the second coming are just a few. Islam as a religion preaches love for another, loyalty to constituted authority, kindness, faith in Alah and self control amongst others. It is upon some of these canons that religion derived its functional meaning and in essence could attempt to fill the gap created by dysfunctional state structures and programmes. Though apolitical in some instances, but the religion (Islam or Christianity) maximises the opportunity created by asymmetric communication methodology. This has empowered religion to assume a strong mobilization force and kinship tie only similar to that of ethnicity. With this attribute, religion is at liberty to maneuver its tentacles in any desired direction in order to achieve its objectives. Thus, we see religion being involved in health care, education, mass transportation, housing, and other welfare activities. According to Martins (2010) it became an agent for propelling social change.

Identifying the nexus between favourable political and economic atmosphere, religion began to extend its influence to politics, not as protestant this time, but as

strong exogenous factor. Capitalizing on the power of pulpit, the propagation of morality and as the mouth-piece of Supreme Being, religion appraises the political, economic and other functions of government. Religion undertakes this function through such programmes as sermons, announcements, pastoral messages, adult education classes, poster displays, welfare, and church publications. In this sense, existing religious traditions/attitudes toward authority, knowledge, obedience and the need for salvation make the function very efficacious (Martins,2010).

Religion in the South-eastern Nigeria

With the imposition of colonial rule in Southern Nigeria, Christianity and its trappings of modern education provided an appealing religious explanation in an increasingly novel world. The appeal of Christianity, from this perspective, was not simply in its emphasis on the transcendent “macrocosm,” but rather in its relation to and ability to “explain, control, and predict” the dynamic conditions of the time. Indigenous religions, as Jack Goody reminds us, have serious limitations in the modern world because of their inability to generate requisite modern institutions, professional skills and technical expertise essential to navigate the major social, economic, and political developments of the twentieth century – attributes that world religions, especially Christianity,

possess in abundance because of their long history of trans-regional networks, scientific engagement, professionalization, and extensive traditions in literacy.

Christian missionaries and colonial administrators worked creatively to deploy complementary doctrines of Western training and enlightenment to advance colonial imperatives. The second half of the nineteenth century was quite remarkable in the east as Anglican and other Protestant missions, as well as Catholic presence were established in the urban centres. By the early decades of the twentieth century, Catholicism had become the dominant monotheist religion in the eastern Nigeria, most likely because the Catholic Church was prepared to offer local converts access to education (Ekechi, 1971).

Apart from personal benefits in terms of conversion, Christian religion influence on Nigeria brought about increasing awareness across ethnic identity. This was evident on written languages that were distributed through bible translations and literacy classes especially organised for Princes and Princess in the palaces, and Catechists for teaching bible to the locals. Although missionaries' activities started in Lagos in the early decades of colonial rule, by the later colonial decades, it had also transformed the eastern Nigeria. Because the colonial masters were not interested in educating the young Africans, the church stepped in by establishing mission schools.

Young Easterners embraced education provided by missions and their brilliance led to their domination of work sectors of the colonial state open to Africans such as lower ranks in civil service and railway. The organisational power again resulted in the formation of a pan-ethnic Igbo Federal Union, which was an elite group in the civil service. Another development was the domination of easterners in nationalist politics/ struggle with notable figures like of Dr, Nnamdi Azikiwe (the Zik of Africa) who combined politics with entrepreneurial brilliance of newspaper publishing from 1944 onwards. From the forgone, one could appreciate the role which religion had played in the socio-economic and political life of the eastern Nigeria people.

The Eastern Nigeria is no doubt a unique geopolitical zone when it comes to religious experiences. Until the present moment, the Eastern Nigeria (southeast and south-south) has retained its identity as predominantly Christian region. Elsewhere, like the southwest and north central, there is has been an admixture of Islam and Christianity. The core northern states (Northeast and Northwest) bear resemblance of the eastern Nigeria in terms of Islamic dominance. This to a great extent shows the hegemony of Christian religion and it has permeated every aspect of the region such that, today, we are having traditional rulers who are Christians. In every major market in Lagos, Abuja or other major cities where

easterners are doing business, certain hours are usually devoted for worship.

Restructuring in Nigeria

The quest for the restructuring of the Nigerian political system has been made relentlessly since the 1914 amalgamation of the Northern and Southern Protectorates by the British colonial conquerors (Darah,2017).

The British colonial masters had resorted to violence and deployment of military might to defeat opposition and take-over the native lands. This resulted into bloodshed and widespread destruction that finally led to overthrowing of indigenous political authorities at the time. The effects of the British action are still haunting Nigeria till this day. The colonial masters amalgamated different natives settling at different regions into a single country to serve their economic objectives of exploiting and looting agricultural and mineral resources found in the Nigeria soil.

According to Darah (2017), Nigeria was seen as Africa's biggest source of industrial raw materials and market for British products. To establish this commercial empire the British, in the 1849, appointed John Beecroft the first Consul of the Bights of Benin and Biafra stretching from Calabar in the east to Sierra Leone in the west. With the Consul, there was a constituted administrative unit to deal with any seemingly opposition force. The Consul for

instance planned and executed the military annexation of Lagos in 1861 including other inhuman atrocities in the region within that period. The British went on to loot, kidnap, and jail, destroy and kill constituted authorities. Later, their obnoxious acts of conquest and looting were inherited by the Royal Niger Company (RNC) that was granted trade monopoly in 1885. This new tyrant creation was headed by Tubman Goldie. The Company was later changed to United African Company (UAC) and went on to sign trade agreements with kingdoms and peoples and operated as a sovereign economic entity. These agreements of course were unfair to the native people and producers, hence agitations for restructuring and better deals for locals.

During the anti-colonial agitation for political independence starting from the 1940s, Nigerian nationalists crusaded for a federal system of government to replace the over-centralised, exploitative one imposed by the British (Darah, 2017). Nigerian peoples represented by the nationalists opted for federal model with its rights and privileges because it was the most suitable arrangement for running and managing a multi-ethnic, multi-cultural country such as Nigeria. With the attainment of independence in 1960, the battle shifted from external British colonial masters to internal Nigerian exploitative rulers. Since the return of democracy in 1999, the clarion calls for restructuring has focused mainly on

resource ownership and control or regional and state autonomy, amongst others. The fulcrum upon which organisations and individuals involved in the advocacy hung their demand is political and economic power devolution to the federating units for enduring and sustainable democracy, accountable, responsible leadership and equity. They want restructuring that is intended to remove the impediments of intolerance and abuses inherited from decades of dictatorial, military rule since 1966.

The recent quest for restructuring the Nigeria state has taken another dimension in the last eighteen months with more prominent Nigerians lending their voices and calling for the restructuring of Nigeria. What is actually the meaning of restructuring this time around? Structure is a Latin word, "structura from struece". It means the way parts of a thing are arranged or organized (Chambers 21st, Century Dictionary (Revised Edition), restructuring will mean, to make amendments on the present system or manner of governance.

In specifics, Dr Nnamdi Azikiwe, one of Nigeria founding fathers, once proposed restructure that will have eight provinces:

1. Northern Province, consisting of Katsina, Kano and Zaria
2. North western Province, Sokoto Niger and Ilorin
3. North eastern province, Borno Bauchi and

- Adamawa
- 4 Central Province: Kabba, Benue and Plateau
- 5. Southern Province, Warri, Benin, Onitsha and Owerri
- 6. South western- province, Ondo Ijesha, Abeokuta, Oyo and Lagos
- 7. South eastern Province Calabar and Ogoja
- 8. The Cameroons.

At independence, between 1960-1966, the structure was: Northern region with headquarters in Kaduna, Western region with head quarters in Ibadan, eastern region with headquarters in Enugu and Mid-Western region with head quarters in Benin. In the build up to the civil war, an attempt was made to disintegrate the eastern region in order to weaken its political influence and consequently avert the civil war. Hence, between 1967 and 1991 thirty six (36) states were created. We started with twelve states from the old regions, later we had nineteen states, twenty-one states and now thirty-six states operating under six geopolitical zones. The period between 1967 and 1968, Edo, Kaduna, Kwara, Cross River, Kano, Lagos and Rivers states were created. In 1976, Adamawa, Bauchi, Benue, Borno, FCT, Imo, Niger, Ogun, Ondo, Oyo, Plateau and Sokoto states were created. 1987 saw the creation of; Akwa Ibom and Kastina. In 1991, Abia, Anambra, Delta, Enugu, Jigawa, Kebbi, Kogi, Osun,

Taraba and Yobe were created. The year 1996 was for the creation of Bayelsa, Ebonyi, Ekiti, Gombe, Nasarawa, Zamfara. Proposals from notable Nigerians like former Vice-President, Dr. Alex Ekwume has been that the six geopolitical zones as we have it now should be transformed to administrative provinces, such that we would have six administrative units: Northeast Province, Northwest Province, North-central province, Southwest Province, Southeast province and Southsouth Province.

Recently, former Vice-President and APC chieftain, Alhaji Atiku Abubakar has lend his voice by defining restructuring as making changes to our current federal structure so that it comes closer to what our founding fathers established in response to the very issues and challenges that led them to opt for a less centralized system. It means devolving more powers to the federating units with the accompanying resources. It means greater control by the federating units of the resources in their areas. It would mean by implication the reduction of the powers and roles of the federal government so that it would concentrate only on those matters best handled by the centre such as defence, foreign policy, monetary and fiscal policies, immigration, customs and excise, aviation as well as setting and enforcing national standards such as matters as education, health and safety.

At another different occasion, he had this to say, "No section of the country can claim correctly that its

people are better by the current structure of our federation. We must acknowledge that what got us into our centre-dominated federal system is political expediency and fears. The whole purpose of restructuring is to eliminate those policies that feed mindset that drives the sharing behaviour. Only by restructuring can we guarantee unity, equity and security for our nation". To further portray this lopsided structure that makes some regions hosts whereas the other regions parasite on these few, it will be academically appropriate to let this gathering of intellectuals to know that Nigeria can be likened to the Garden of Eden in the Bible in terms of her natural endowments.

From Adamawa state, iron, lead, zinc and limestone. From Bauchi, gold, coal, columbium and limestone. Benue state have, tin, marble, limestone and columbium. Borno state is blessed with, uranium, clay, potassium, limestone and diatom. Gombe state is blessed with, limestone and gypsum. Jigawa state has, Kaolin, Potash, iron, oil and copper. Kaduna state, serpentine, asbestos, gold, clay, and graphite. Kastina state has kaolin and asbestos. Kano has, Kaolin, Columbium and tantalum. Kebbi state has, kaolin, bauxite, potassium, and silica sand, Kogi state has tantalum and marble. Kwara state has quartz, granite rocks, marble, clay and gold. Nassarawa has, salt and bounte. Niger has, clay, gold, silica, marble and copper. Plateau state has, cassiterite and barites. Sokoto state has

gypsum, phosphate, limestone, clay and silica. Taraba state has uranium. Yobe state has potash and crypsum. Zamfara state has gold. In the southern region, especially the oil rich Niger Delta where about 35 billion barrels of crude oil are reserved, a quantity big enough to fuel the entire world for more than a year. There is large deposit of battlement in Ondo state, limestone coal and timber in Enugu state. With all these mineral deposits, we are a rich nation that needs not to have anything to do with mass unemployment, poverty, insecurity and constant calls for restructuring or agitations.

The recent quest for restructuring should not come as a surprise to any political watcher. Our leaders have made nonsense our rich diversity through religion, ethnocentrism and geocentrism. Our economy has defiled all known economic logic because of inherent corrupt practices in almost every sector. The resultant effect is that, our infrastructures are in comatose due to decades of neglect and the wailers among us continued to loot the country without conscience. We have overtly celebrated corruption to the blazing view of even the "blind man" on the street. The major cause of insurgency in the northeastern Nigeria was the wide spread corruption amongst political elites. In a country where material poverty on the part of the citizens has reached its crescendo and paradoxically the average citizens live on less than \$1 (₦400) a day. Yet members of the National

Assembly are demanding for increase in their allowances from N27 million to N42 million quarterly for a member of the House of Representatives. Of course, senators are expected to earn higher than that. In the 2010 budget, refreshment alone gulped as much as N57.7 billion. Who have not seen the shocking recoveries that the present administration is making? Millions of naira abandoned in Murtala Muhammed Airport in Logos, another one in an apartment in Ikoyi, another in Soak-away underground in Kaduna, another in an apartment in Abuja the list is inexhaustible. Who the owners of these looted funds? How come that no arrest is being made? How many corrupt and public funds looters have been jailed? The recent quest for restructuring is a sign that we may not enjoy the opulence of time before the evil day comes.

How then can we stabilise Eastern Nigeria Political Economy using Religion in order to stop the quest for restructuring?

Religion in Nigeria is a strong phenomenon. According to Martins (2010), Nigeria in recent times has emerged one of the most religious countries in the world. As the number of churches/mosques in the country continues to increase and the population of worshipers doubling, so also is the number of mosques and Islamic faithful enlarging. He further asserts that, it has been argued that Nigeria has become the number one country globally in terms of the

population of religious worshipers and adherents, notably of the two major religions Christianity and Islam. Unfortunately, while there seem to be continues transformation in the face of religion in Nigeria, particularly in the continuing increase in the number of places of worship and the population of adherents, the same cannot be said regarding the changes religion has brought in regards to its impact on social transformational role including helping to champion the cause of the people. Regrettably, as Martine observed, there is a dominant view that despite the visible religiousness being exhibited by many Nigerians, including the country's political leaders, the failure of the people to live by the core tenets of their professed religions has made it impossible for religion to serve the functions it ought to serve in the process of social transformation and the building of democracy.

Who are the politicians? Studies have proven that, most politicians in Nigeria subscribe to the Islamic or Christian religion. Why is it difficult for the Christian Association of Nigeria (CAN) and the Supreme Council of Islamic Affairs to draw up ethical guidelines for Christian and Muslim politicians? It is known fact that, during political campaigns in Nigeria, politicians visit religious groups to solicit for divine blessing and vote. Study by Malachy (2010) has revealed that, religion played a significant role in Anambra state elections since the return

of civilian rule in 1999. In a region like the eastern region that is predominantly Christians, a quick review shows that the five governors are either catholic or Anglican with the exception of Abia state that is Seventh-day Adventist. It is also a common sense to conclude that, most of the state elective and appointed positions are made up of Christians. Therefore, religious practitioners have either failed the people to say the least or like Anthony Lewis would say, "*religion and extreme nationalism have formed deadly combinations in these decades, impervious to reason*". Those who invoke the name of God while taking their oath of office ought to be sanctioned when they deviate from what the sect believed in like: corruption, electoral malpractice, human rights violations and other devilish ways. Someone once suggested that, the only way corruption could be stopped is to force the politicians to swear by the symbols of traditional worship. Swearing by the gods of iron (sango), or thunder (amadi oha) could provoke the anger of the gods if the swearing official is not sincere by his oath of office. They believe that, the striking of thunder to kill a dishonest public office holder could put a permanent stop to corruption.

Despite universalistic teaching of all religions and elevation of their true followers to the highest spiritual level, man has suffered because of the dysfunctionality of religion, arising from its archaic institutionalization, corporate character and indoctrination of fanatic and

obsolete beliefs and practices. The religious leaders in Nigeria and their political allies seem to have abandoned their responsibilities in the process of nation building. While religious leaders and the political rulers should be more occupied with the question of how to ensure the common good, there is unification between religious practitioners and political leaders that is detrimental to the process of social change. The former has resorted to fanning the ambers of the later. At both the religious and political arenas in Nigeria in recent times, the pursuance of group interest has given way to self-serving enterprise where common goal is no longer valuable and unity unnecessary. Religion has played a significant role in the eastern Nigeria political economy before. Prior to independence, the missionaries through their missions schools trained young men and women who later worked as clerks, storekeepers and administrative officers during the colonial era.

Finally, having discussed the nexus between religion and the Nigerian struggle for self identification, it is evident that something went amidst in the process that has sustained the quest for political and economic restructuring up till this present time. Religion initially through its functional connotation pitched with the people and worked to correct some of the pains inflicted on the people by the colonial masters. This led to the establishment of mission schools, hospitals, orphanage

homes, skill acquisition centres, and provision of relief materials. With these humanitarian initiatives and their moralist teachings, religion attracted many adherents across the Nigerian state.

Fortunately today, majority of the Nigerian leaders (past and present) are either Muslims or Christians. They come to the mosque or church for prayers before and during the electioneering campaigns, they come back for thanksgivings after their victory. They invite religious leaders for state functions and make donations toward the course of religion. What has religion done to sanction erring political members as a sign of showing disapproval to the inhuman treatments on the citizens? What has Christian Association of Nigeria (CAN) and Supreme Council of Islamic Affairs done to members for not projecting the tenets of their faith while they are in office?

THE WRONG APPROACH

The present configuration of Nigerian state is no doubt lopsided. The recent clamour for restructuring is a manifestation that people are no longer comfortable with the way things are going. In the eastern Nigeria, we have seen different groups calling for restructuring and others agitating for a sovereign state. The wrong approach here is the approach adopted by the federal government in dealing with the agitators. A more democratic approach would have been to engage the various stakeholders

(including religious leaders) in a dialogue to address their grievances. Philosophical ideologies that lead to call for succession are not terminated by the use of force; it takes a systematic reorientation exercise to convince the people that their concern is part of the agenda of the government. Religion thus, is a veritable tool in this regard which the government can use to achieve its objective of winning the confidence of the disgruntled people.

CONCLUSION

Religion got it wrong immediately it went into unholy alliance with leaders perpetuating evil through obnoxious, repressive and retrogressive policies that are inimical to their tenets they profess. Religion has thus failed the people spiritually, economically and psychosocially. The protests, fierce agitations, struggle for self determination, escalation in crime rate and suspicion even after one hundred and two (102) years of amalgamating Northern and Southern protectorates and fifty seven (57) years of post-independence are all signs of failed religious system.

Recommendations

1. Religion should dissolve its unholy alliance with the state and power holders. Is there any cleric like Nathan (a prophet in Israel), who would look at King David face-to-face and declared, "thou are the

- guilty one oh king."
2. Religion must assume its previous position as the platform upon which God speak even to the leaders.
 3. Religion must cease from exploiting the people through various means thus pushing members to engage in all manners of unholy act. Once they are liberated, every message about morality becomes irritating and repulsive.
 4. Religion must expand its functional activities by touching the lives of its adherents positively through relief materials, education, hospital and economic empowerment. Almost all the major denominations in Nigeria today have a University. These universities must be subsidized for the children of the poor to attend. The Adventist model of Students' Work Study and Canvassing (local and international) are good examples.
 5. Religion can own business enterprises and employ members. It is not enough to pray for the members to get job, create job and employ them.
 6. Religion must engage the youth. Mountain of Fire Ministry (MFM) has a male football club that is playing in the Nigeria Premier League (NPL) now. That is a good development.

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APPENDIX III

A LECTURE DELIVERED BY THE PRESIDENT/VICE-CHANCELLOR, ADELEKE UNIVERSITY, PROFESSOR SAMUEL EKUNDAYO ALAO, DURING THE 2018 FOUNDER'S DAY /ANNUAL LECTURE AND 30TH GRADUATION ANNIVERSARY OF 1983/88 SET OF CHRIST SCHOOL ALUMNI, ADO-EKITI ON FRIDAY, JUNE 29, 2018 AT ADO-EKITI, EKITI STATE.

Protocol

I am highly delighted to be part of this epoch making event, "Founder's Day 2018 /Annual Lecture and 30th Graduation Anniversary of 1983/88 set". To be marking 30 years after graduating from the secondary school shows a great deal of appreciation, humility and a commendable sense of gratitude.

Christ School Ado Ekiti is not just a school, it is a training ground. The array of some of your alumni says volume of the quality of education which this place has bequeathed to those that passed through it. The school that was founded in 1933 by a British Missionary, Archdeacon Henry Mallimore as Christ Central School, and later renamed, Christ School, Ado Ekiti had a distinct philosophy about what the products of the school would look like. Therefore, it was conceived as an attempt to advance secondary school education in Ekitiland and

Western Nigeria in an atmosphere where discipline, diligence and academic excellence would be nurtured and guaranteed. 'The total impact of the education to be given was to make the individual a useful person to himself and his community'. 'For this reason, initial subjects taught in the School included the following outside the normal academic subjects: Tailoring, Brick-making, Plastering, Building, Carpentry for boys and Weaving and Knitting for girls. Looking at the caliber of some of the products of this place: Christopher Kolade, Bolaji Akinyemi, Koyode Fayemi, Bolaji Aluko, Henry Dele Alake, Olusegun Aganga, Michael Omolewa, Bunmi Famosaya, Michael Otiko and many more, one can unequivocally state that, Christ School, Ado Ekiti has been a blessing to the Nigeria nation.

The topic before us today is very instructive, Quality and Equity in Education - Pillar for National Development. The back page of Punch newspaper of Thursday, June 21 has a captivating caption, Nigeria, a country of millions of Tajus". It that report, it was said that, Nigeria has around 8.6 million children out of school and that number is believed to be the highest in the whole world. Education is a public good and a human right from which nobody can be excluded since it contributes to the development of people and society. UNESCO's holistic and rights-based approach calls for inclusive quality education which meets

the basic learning needs and enriches the lives of all learners, regardless of their background and circumstances, with a particular focus on vulnerable and marginalized groups.

According to Barbara Ischinger (2012), the highest performing education systems are those that combine equity with quality, they give all children opportunities for a good quality education. The quality education is a complex concept. Terms like efficiency, effectiveness, equity and quality have often been used synonymously with quality in education (Adams, 1993). What then is quality education? The argument has been made about quality (Pirsig, 1974) that while we may not be able to define it, we know it when we see it. Quality education plays a central role in reducing poverty, improving livelihoods and empowering people. It is a keystone for building more just and sustainable societies. Hence we look out for the indices below whenever we want to discuss quality education.

- I. Learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities;
- II. Environments that are healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities;

- III. Content that is reflected in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy and skills for life, and knowledge in such areas as gender, health, nutrition, HIV/AIDS prevention and peace;
- IV. Processes through which trained teachers use child-centred teaching approaches in well-managed classrooms and schools and skilful assessment to facilitate learning and reduce disparities;
- V. Outcomes that encompass knowledge, skills and attitudes, and are linked to national goals for education and positive participation in society.

A brief detail of these parameters would support the argument that, quality education is a complex concept that needs to be given proper attention if we want to achieve it.

Good health and nutrition: Physically and psychosocially healthy children learn well. Healthy development in early childhood, especially during the first three years of life, plays an important role in providing the basis for a healthy life and a successful formal school experience (McCain and Mustard, 1999).

Early childhood psychosocial development experiences: Positive early experiences and interactions are also vital to preparing a quality learner. A child who misses positive

stimulation or is subject to chronic stress in the pre-school years may have difficulty with psychosocial development later in life (McCain and Mustard, 1999).

Equity in education can be defined in many different ways depending on the perspective on viewing it. However, the Organisation for Economic Co-operation and Development (OECD) has a conceptual framework that defined state that, equity in education can be seen through two dimensions: fairness and inclusion (Field, Kuczera and Pont, 2007).

Regular attendance for learning: A child's exposure to curriculum — his or her 'opportunity to learn' — significantly influences achievement, and exposure to curriculum comes from being in school (Fuller et al., 1999).

Family support for learning: Parents may not always have parental education not only influences parent-child interactions related to learning, but also affects parents' income and need for help in the home or field — help that often comes at the expense of keeping children in school (Carron & Chau, 1996). Parents with little formal education may also be less familiar with the language used in the school, limiting their ability to support learning and participate in school-related activities.

Interaction between school infrastructure and other

quality dimensions: The quality of school buildings may be related to other school quality issues, such as the presence of adequate instructional materials and textbooks, working conditions for students and teachers, and the ability of teachers to undertake certain instructional approaches.

Class size: Does class size affect quality of education? yes, the maxim, the fewer, the merrier is just a simple illustration.

Teachers' behaviours that affect safety: Relative to both girls and boys, parents, educators and researchers express important concerns about teachers who create an unsafe environment for students.

Effective school discipline policies: Students, teachers and administrators should agree upon school and classroom rules and policies, and these should be clear and understandable. Order, constructive discipline and reinforcement of positive behaviour communicate a seriousness of purpose to students (Craig, Kraft & du Plessis, 1998).

Non-violence: War and other forms of interpersonal and group conflict clearly have an impact on children's mental health and their ability to learn. Many young victims of

violence suffer lasting physical, psychological, social-emotional and behavioural effects.

Life skills: The term 'life skills' can be broadly interpreted, and is often assumed to include such topics as health, hygiene, etiquette, and vocational skills. In UNICEF, however, life skills are defined as "psycho-social and interpersonal skills used in every day interactions...not specific to getting a job or earning an income". The definition also explains that "a wide range of examples exist under the UNICEF working definition of Life Skills, such as assertion and refusal skills, goal setting, decision making and coping skills" (UNICEF, 2000). Life skills curriculum focuses on attitudes, values and behavioural change, rather than seeking to provide young people with a body of knowledge about a set of topics.

Professional learning for teachers: every system of education is as good as the teachers because, "no educational system can rise above the quality of its teachers and no nation can rise above the level of its teaching staff". The highest quality teachers, those most capable of helping their students learn, have deep mastery of both their subject matter and pedagogy (Darling-Hammond, 1997). Does our system attract quality teachers or are we losing them to other profession with better career opportunities?

Teacher working condition: Teachers' presence in the classroom represents the starting point. When teacher salaries are not always paid on time, many teachers resort to holding second jobs, which may detract from the time and energy they expend in the classroom.

Outcomes sought by parents; Parents tend to see academic achievement as closely related to the opportunity for social promotion and employment. These anticipated outcomes tend to be highly valued by families: future employment possibilities that result from education seem to be a primary factor in the demand for primary education (Bergmann, 1996).

Student access to languages used at school: The languages schools use for instruction can have an impact on learning and academic achievement in general. Research suggests that many benefits can be gained by beginning primary education in the student's home language.

Administrative support and leadership: The quality of administrative support and leadership is another critical element in school processes, both for students and for teachers. taking from the macro level, ensuring financial resources for education, especially for recurrent budgets is a necessity and promotions may not be based on

leadership or management skills.

While we acknowledge the truism that, “all fingers are not equal”, it is advocate that no finger should be deprived of privilege based on its length. For equity in education, it may appear a controversial, but while we cannot define what it is in exactitude, we know when we are far from it. Equity implies “inclusion” which means, ensuring that all students reach at least a basic minimum level of skills. To this end, equitable education systems must be inclusive and support each student to reach their learning potential without either formally or informally pre-setting barriers or lowering expectations (OECD, 2010). Equity also connotes “**fairness**” which implies that personal or socio-economic circumstances, such as gender, ethnic origin or family background are not obstacles to educational success. In a society like our where inequity is well pronounced, an **equitable education system** can redress the effect of broader social and economic inequalities. Based on our experience in Nigeria, it is a fact that, providing equal education to everyone is elusive. The OECD, (2001) report indicated that, current data from member countries showed that despite expansion in access to learning opportunities in most countries, educational equity 'has proved highly elusive'. That notwithstanding, everyone can attain his or her highest educational level once the enabling policies are provided. Secondly, it no longer seen as adequate to provide equal

access to the same “one size fits all” educational opportunity, therefore, more and more, the focus is shifting towards providing education that promotes equity by recognising and meeting different educational needs (Faubert, 2012). The motivation to pursue equity in education is the recognition that, low educational attainment reduces individuals' opportunities for increasing their knowledge and their cognitive, social and emotional skills (OECD, 2010). This also reduces social and economic mobility of the “victims”. Unfortunately, social knitting of our human existence would surely expose the evil of this inequality in education and that we see manifesting in high crime rate in our society.

JUSTIFICATION FOR EQUITY IN EDUCATION

- I. There is surely human right imperative for all people to have a reasonable opportunity to develop their capacities and to participate fully in society. The right to education is recognized, for example, in the United Nations Declaration on the Rights of the Child.
- II. Insofar as opportunity is not distributed fairly there will be an underutilization of talent; some people will not develop their skills and abilities with consequent loss not only to them but to the society generally. We cannot know how many outstanding scientists, writers, artists, or teachers are lost

because a significant number of people are not able to obtain the necessary learning.

III. Higher levels of education are associated with almost every positive life outcome – not only with improved employment and earnings but also with health, longevity, successful parenting, civic participation, and so on (Dearden, Reed and Van Reenen, 2000; Vernez et al., 1999; Osberg, 1998).

IV. Insofar as societies contain significant numbers of people without adequate skills to participate socially and economically, there will be higher social costs for security, health, income support, child welfare, and so on (Statistics Canada and OECD, 2001).

Table 1: PUBLIC PRIMARY SCHOOL ENROLMENT BY STATE, YEAR AND SEX, 2013-2014

S/N	STATE	2013		2014	
		MALE	FEMALE	MALE	FEMALE
1	ABIA	120,546	118,030	100,879	97,600
2	ADAMAWA	290,686	266,936	303,566	278,762
3	AKWA-IBOM	448,762	479,528	448,032	479,062
4	ANAMBRA	419,117	473,992	369,088	386,164
5	BAUCHI	431,772	339,771	390,007	317,866
6	BAYELSA	240,326	243,452	61,647	61,739
7	BENUE	341,035	302,156	281,992	252,652
8	BORNO	539,787	419,598	566,776	440,579
9	CROSS-RIVER	115,243	109,670	101,402	95,538
10	DELTA	176,765	173,774	187,825	183,049
11	EBONYI	184,290	186,020	209,921	214,739
12	EDO	161,707	155,777	170,998	451,984
13	EKITI	64,861	63,294	65,807	66,121
14	ENUGU	98,919	95,693	95,378	92,438
15	GOMBE	277,840	211,633	267,514	212,232
16	IMO	796,610	719,989	718,141	672,039
17	JIGAWA	312,025	228,174	315,683	235,271
18	KADUNA	637,844	543,041	619,366	532,510
19	KANO	1,141,637	1,100,419	1,255,430	1,219,492
20	KATSINA	903,277	617,419	897,337	664,383
21	KEBBI	287,428	167,873	281,061	163,568
22	KOGI	177,420	184,622	180,758	196,896
23	KWARA	100,810	91,728	103,774	94,474
24	LAGOS	246,297	256,050	195,999	204,278
25	NASSARAWA	170,130	141,271	174,688	145,506
26	NIGER	410,239	298,034	410,239	298,034
27	OGUN	215,251	211,195	204,790	200,234
28	ONDOKO	643,159	643,671	629,257	630,543
29	OSUN	167,944	169,045	180,109	179,783
30	OYO	473,426	509,240	477,851	516,600
31	PLATEAU	535,932	500,381	259,236	259,999
32	RIVERS	195,037	197,537	128,438	130,845
33	SOKOTO	410,979	228,093	427,348	246,612
34	TARABA	318,137	255,900	285,012	230,973
35	YOBÉ	486,686	319,257	411,947	284,948
36	ZAMFARA	271,273	143,809	264,360	139,996
37	FCT - ABUJA	102,988	102,770	104,312	106,449
	TOTAL	12,916,185	11,268,842	12,145,968	10,983,959

Source: Thursday, February 18, 2016 2:22 PM/NBS

Table 2: Public Junior Secondary School Enrolment By State, Year And Sex, 2013-2014

S/N	STATE	2013		2014	
		MALE	FEMALE	MALE	FEMALE
1	ABIA	21,866	29,252	19,932	24,786
2	ADAMAWA	64,346	49,006	64,346	49,006
3	AKWA-IBOM	79,827	86,985	120,451	136,967
4	ANAMBRA	54,475	58,401	56,888	64,199
5	BAUCHI	84,919	51,599	81,419	52,245
6	BAYELSA	25,031	23,466	17,431	16,818
7	BENUE	44,165	37,332	31,801	27,817
8	BORNO	49,180	36,877	51,644	38,722
9	CROSS-RIVER	35,440	34,467	32,940	32,716
10	DELTA	67,533	64,510	27,588	27,617
11	EBONYI	33,571	35,679	37,409	38,447
12	EDO	60,240	59,887	54,294	48,966
13	EKITI	26,622	26,052	19,196	26,910
14	ENUGU	42,732	50,660	44,744	47,192
15	GOMBE	52,326	42,253	52,944	41,404
16	IMO	42,856	44,988	76,215	77,174
17	JIGAWA	63,456	41,534	68,158	40,873
18	KADUNA	93,772	74,109	87,587	70,687
19	KANO	44,701	49,266	173,722	118,951
20	KATSINA	116,926	78,968	119,897	89,095
21	KEBBI	96,481	47,175	100,749	46,865
22	KOGI	46,845	42,353	31,222	29,449
23	KWARA	51,564	46,038	54,553	49,223
24	LAGOS	159,772	169,623	156,280	161,332
25	NASSARAWA	13,370	10,672	13,370	10,672
26	NIGER	121,813	69,846	121,813	69,846
27	OGUN	108,974	106,900	106,168	102,414
28	ONDO	65,355	62,650	67,490	66,564
29	OSUN	68,122	64,974	65,184	65,249
30	OYO	119,586	118,040	124,070	128,179
31	PLATEAU	32,502	27,409	31,360	26,997
32	RIVERS	66,222	74,424	59,751	66,504
33	SOKOTO	53,845	20,282	54,300	22,724
34	TARABA	25,642	19,161	22,804	16,656
35	YOBÉ	39,746	27,792	40,320	29,229
36	ZAMFARA	66,243	29,396	54,309	28,867
37	FCT - ABUJA	50,401	50,867	50,401	50,867
	TOTAL	2,290,478	1,962,892	2,392,750	2,042,229

Source: Thursday, February 18, 2016 2:22 PM / NBS

A close look at the two tables reveals a shocking reality. Ekiti State used to be called, Fountain of Knowledge before it was changed to, Land of honour and integrity. Where in the knowledge that Ekiti State is known for? It was once said that, "Ekiti State, if you are not a Professor, you are a dropout," in Table 1, Public Primary School Enrolment by State, Year And Sex, 2013-2014, Ekiti State had the one of the worst primary school enrolment, coming above just Abia state and Bayelsa State. The table 2, Public Junior Secondary School Enrolment by State, Year And Sex, 2013-2014, Ekiti State was the state with the lowest number of enrolment into public secondary schools.

There is urgent need to review the priority by all the stakeholders to ensure that, education is given the appropriate recognition because it is the only sector that transforms human capital. While we are taking care of the younger generation, there is still need to consider the adults.

Equity education entails that, adults are taking into consideration. Adult learning is the most difficult part of the lifelong learning continuum because of its diverse nature and scope. Efforts to provide further education for adults who did not complete primary, secondary or other forms of education has suffered lots of setback in Nigeria. Their issue in most cases is subsumed under the mass literacy programme which in most cases is not functional. There is need to integrate the adult learners into our plan to

waned our society of extreme illiteracy.

Development as defined by Jhingan (2008), is “growth plus transformation” or “growth plus change”. It is thus demonstrated in particular through improved performance in the factors of production as well as in the increase and modernization of the infrastructure network, the development of the institutions, the change in the attitudes and values and “an upward trend in the entire social system. If we aspire to join the league of developed nations in the nearest future, then, quality education in an equitable manner must be entrenched into our system. With this, crime and other illegal activities may decrease, since better educated people tend to be less involved in criminality (OECD, 2010). This still has the potential to powerfully improve social outcomes and foster social progress (Woessmann, 2008). Many economic and social problems such as terrorism, teenage pregnancy and unhealthy habits are linked to low levels of educational attainment and skills (Cunha and Heckman, 2007; Heckman, 2008).

Education that used to be the exclusive of the elite has in recent times, attracted the poor in an unprecedented manner. It would amount to crime against humanity if the beneficiaries of quality and equitable education cannot provide it for the next generation after them.

Finally, if anybody wants to play politics in a manner that it would be beneficiary to posterity, late such a person emulate the late Dr. Obafemi Awolowo. Whose legacy in education is yet to be attained let alone superseded by the modern day politicians. Quality and Equity in Education if attained, will serve a Pillar for National Development.

Recommendations

1. Education should not be used as a political tool.
2. The UNESCO recommendation of 26% annual budget to education should be adhered to in our national budget.
3. There is need to eradicate extreme poverty because it affects parents ability to release their children to school.
4. Our elites should try and give back to the society. Scholarships, endowments and grants should be given to deserving students.
5. Groups like this should assist their alma mater through building of classrooms, libraries, laboratories etc.
6. Attainable policies should be formulated and government both at the state and federal must have the will power to implement the policies.

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APPENDIX IV

A KEYNOTE ADDRESS DELIVERED BY THE PRESIDENT/ VICE-CHANCELLOR ADELEKE UNIVERSITY, EDE OSUN STATE, PROF. DAYO ALAO, DURING THE 38TH ANNUAL CONFERENCE OF THE NATIONAL ASSOCIATION FOR THE STUDY OF RELIGION IN NIGERIA (NASR) ON THE THEME, RELIGION, CORRUPTION AND GOVERNANCE IN NIGERIA ON SEPTEMBER 12, 2017 AT THE PERFORMING ARTS THEATRE, ADELEKE UNIVERSITY EDE.

Introduction

I am very delighted to give the keynote address at this 38th National Conference of the National Association for the Study of Religion in Nigeria (NASR) with the theme, **RELIGION, CORRUPTION AND GOVERNANCE IN NIGERIA!**

On behalf of the Pro-Chancellor and Chairman of Council, Dr. Adedeji Adeleke, I welcome you to this conference holding in our beautiful campus adjudged by stakeholders as one of the fasted growing private universities in Nigeria. I must appreciate the organizers for choosing our university and also for the efforts you have invested to make this conference a success. It is my firm believe that this conference has afforded me and other erudite scholars yet another opportunity to share our

thoughts on the vexed issue of religion, corruption and governance in Nigeria.

RELIGION, CORRUPTION AND GOVERNANCE IN NIGERIA

The theme for the conference “RELIGION, CORRUPTION AND GOVERNANCE IN NIGERIA” no doubt has been intelligently crafted by the organisers; nevertheless, I would have loved it to be thus, “RELIGION, GOVERNANCE AND CORRUPTION IN NIGERIA”. The reason being that, looking at these three concepts, it will be better for us to situate corruption as the last of the three and trace the nexus amongst them with the aim of ascertaining how they relate with each other in real life without altering their natural sequence.

RELIGION

Religion according to Udoide (1997) is man's response to his Supreme Being who is his creator and whose response affects his relationship with other creatures. Durkheim (1947) defined religion as a unified system of beliefs and practices relative to sacred things, that are things set apart and forbidden, beliefs and practices which unite into a single moral community who adhere to them. Vernon (1962) posited that religion is that part of culture composed of shared beliefs and practices, which not only identify their supernatural and the sacred

and man's relationship to them but that which also relate them to the known world in such a way that the group is provided with moral definitions as to what is good and what is bad.

All these definitions, the last one by Vernon (1962) capture very succinctly what religion represents. Religion must provide its adherence with moral definitions as to know what is good and bad. Taking from its functional meaning, religion has its values and systems that show that it is a means used by man to reach a supreme and Holy Being. Thus, Udoide's definition is very instructive here when he stated that, “religion is man's response to his Supreme Being who is his creator and whose response affects his relationship with other creatures.

Man in his natural state is very religious, that is, man wants to worship, he wants to show allegiance and that has given rise to various forms of religion: Christianity, Islam, Judaism, Buddhism, African Traditional Religion, etc. The irony is that, God is one and does not change, despite the numerous ways He is being worshipped. The problem has been that man has exploited and manipulated religion to enrich his own selfish intentions, thus religion seems to have misrepresented God to the people.

GOVERNANCE

The second concept which this conference must attempt to scrutinize intellectually is Governance. But it will be very

difficult to understand the concept of governance without first understanding the concept of government. Hence, let us first explain the term *Government* which is derived from the Greek word *kyberman* meaning to “steer”. According to Natufe (2006) *government* is a collective body of elected and appointed institutions empowered to legislate and adjudicate for the good of the society. *Governance* on the other is conceptualized as the processes and systems by which a government manages the resources of a society to address socio-economic and political challenges in the polity. Thus, a *government* is elected or appointed to provide good, effective and efficient *governance*.

Governance is not strange to an average rational human being. The reason being that, he or she knows and differentiate between what is good and what is bad. Thus, a good governance system is defined by its relationship to some key prerequisites, including Accountability, Transparency, Participation, and Predictability (Netufe, 2006).

Kaufmann (2005) cited by Netufe (2006) have identified six dimensions of governance which could be collapsed into the above categories. Their six dimensions of governance are:

1. “Voice and Accountability (VA), the extent to which a country's citizens are able to participate in

- selecting their government, as well as freedom of expression, freedom of association, and free media
- 2. Political Stability and Absence of Violence (PV), perceptions of the likelihood that the government will be destabilized or overthrown by unconstitutional or violent means, including political violence and terrorism
- 3. Government Effectiveness (GE), the quality of public services, the quality of the civil service and the degree of its independence from political pressures, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies
- 4. Regulatory Quality (RQ), the ability of the government to formulate and implement sound policies and regulations that permit and promote private sector development
- 5. Rule of Law (RL), the extent to which agents have confidence in and abide by the rules of society, and in particular the quality of contract enforcement, the police, and the courts, as well as the likelihood of crime and violence
- 6. Control of Corruption (CC), the extent to which public power is exercised for private gain, including both petty and grand forms of corruption, as well as

'capture' of the state by elites and private interests." No country will be taking serious amongst comity of nations which lacks some of these defining attributes of governance mentioned above.

CORRUPTION

In the course of this conference, Corruption will be discussed as one of the component variables. Etymologically, the word "corruption" comes from a Greek word "*corruptus*" Meaning; an aberration or better still misnomer. According to the United Nations Global Programme against Corruption (GPAC), it is defined as "*abuse of power for private gain*". Transparency International has chosen a clear and focused definition of the term as "*the abuse of entrusted power for private gain*". In the simplest of terms, corruption involves the abuse of power for private gain.

Corruption has become endemic in Nigeria that we irrespective of religious affiliation subscribe to it. From the pulpit to the street, governing to the governed, corruption has become very alarming. According to the global Corruption Perceptions Index (CPI) 2009 by Transparency International (TI), which generated healthy debate, Nigeria occupies 130th position out of the 180 countries surveyed.

According to Waziri (2010), we are corrupt when we display any of the following behaviours: **general**

corruption like; embezzlement on entrusted funds, conflict of Interests e.g the award of contracts by public office holders to cronies and personally held companies, bribery, fraud, **political corruption** e.g nepotism or favouritism, ethnicity, rigging of elections, misappropriation and conversion of public funds for personal gains, **bureaucratic corruption**, extortion, manipulation of procurement processes e.g by over-inflation of contracts, leaking tender information to friends and relations etc., corporate corruption e.g diversion and misappropriation of funds through manipulation or falsification of financial records etc.

Several decades ago, Chinua Achebe in his widely acclaimed book, "The Trouble with Nigeria", remarked that "*My frank and honest opinion is that anybody who can say that corruption in Nigeria has not become alarming is either a fool, a crook or else does not live in this country*"

Religion, should affect governance because those in government are adherents of various religions. Whereas religion has devised dubious means to through misrepresentation of God to attract all kinds of people with little or no effort to transform their behaviours, corruption is inevitable.

CONCLUSION

Religion possesses a strong influence on any of these two concepts if it could According to Henslin (2007), serve the

following functions:

- I. Provides answers to perplexing questions about ultimate meaning such as the purpose of life, why people suffer, existence of afterlife. Etc.
- II. Provides emotional comfort especially during the time of illness, death, suffering and so on.
- III. Provides social solidarity- unites believers into a community that shares same positive values.
- IV. Provides guidelines for everyday life through rules and regulations on what to do and what to abstain from.
- V. Provides social control so that fairness and justice will be displayed.
- VI. Provides support for the government.

Once again, I wish you a wonderful conference experience.

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APPENDIX V

LECTURE DELIVERED BY THE PRESIDENT/VICE-CHANCELLOR, PROFESSOR DAYO ALAO DURING THE NIGERIAN UNION OF JOURNALIST AWARD PROGRAMME IN OSHOGBO ON FRIDAY, MARCH 17, 2017 ON THE TOPIC: RECESSION, THE ROLE OF THE MEDIA

Let me thank the Nigeria Union of Journalists OSBC Chapel for inviting me as the Guest Lecturer during this year's award programme. It is an opportunity I considered rare not only because of the NUJ, but because of topic, RECESSION, THE ROLE OF THE MEDIA. This is a topic that is most appropriate at this moment in our national life. Its aptness reflects the extent of the concern of the organizers, to assemble like minds to reflect on the burning issues affecting each and every one of us not minding whose ox is gored.

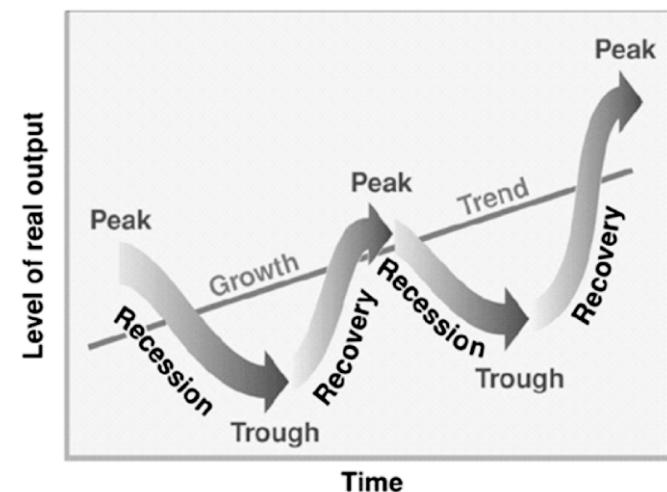
The media is often described as "the fourth in the realm". This means, the media has an enormous responsibility to play in any forward looking society. This short discussion will look at recession and the role of the media during the recession period. It is my assumption that we will be telling ourselves the plane truth here as there will be no need to embellish the facts just to achieve cheap popularity and acceptance. I am not in the habit of praise singing especially in this time that our collective sense of reasoning

is being tried.

There is no gain saying it that these are trying times for the average Nigerian irrespective of political party or religious affiliation. Since the return to civil rule in 1999, there has not been this kind of free fall in productivity and liquidity as we are experiencing now.

WHAT IS RECESSION?

According to the National Bureau of Economic Research (NBER), a recession is defined as "a significant decline in economic activity spread across the economy, lasting more than a few months, normally visible in real gross domestic product (GDP), real income, employment, industrial production and wholesale-retail sales" ... According to economists, two consecutive quarters of negative growth in gross domestic product (GDP) leads to a recession.



There are different stages in every economic movement; Peak, Recession, Trough and Recovery as depicted in the diagram above. How did just see ourselves in recession without knowing when we were at the peak?

CAUSES OF RECESSION

The present economic recession in Nigeria is caused by the following factors:

1. The low prices of oil: the price of oil in the international market has nosedived in recent time. The implication is that a country like Nigeria which depends heavily on the petrodollar for her foreign exchange could not sustain import dependent economy. The excessive demand for foreign exchange led to the present foreign exchange crisis.
2. The volatile state of oil production in Nigeria: the oil production region of Niger Delta is bedeviled by militancy and pipeline vandalism. The obnoxious government policies and neglect have resulted to the carrying of arms and distortion of oil production and destruction of oil installations.
3. Bad debts gathered over time: Ever since the Nigeria government embraced the act of borrowing money from national and multinational organizations, the impact has been huge debt stock has really affected the nation and impeded its quest for development.
4. Corruption: corruption is a cankerworm in Nigeria. The immediate past Prime Minister of Britain, David

Cameroun once described Nigeria as "a fantastically corrupt nation". In another remark he said, "if Britain had wasted the kind of money Nigeria has wasted, it would have ceased to exist. These are satirist way of describing a nation within the diplomatic circle. However, the message has been sent.

5. Lack of well defined fiscal and monetary policies: the rate of policy summersault in Nigeria is very alarming. This policy reversal syndrome of our government discourages investors and development partners.
6. Inefficient leadership: Nigeria has not been fortunate to have very efficient leaders. This has resulted into formulation of wrong policies, poor leadership, economic crisis and mass poverty. We could not have federal cabinet members up to six months after inauguration. What this means is that, the engine house on the nation was switched off, and then the economy had to go into recession. It is a simple logic.

INDICATORS TO SIGNAL THAT RECESSION IS EMINENT OR HAS ALREADY OCCURRED:

1. Inflation: according to investopedia, a sustained increase in the general level of prices for goods and services. It is measured as an annual percentage increase. As inflation rises, every naira you own buys a smaller percentage of a good or service

2. Businesses cease to expand, there is a economic stagnation.
3. The GDP diminishes for two consecutive quarters,
4. The rate of unemployment rises and housing prices decline.
5. Large and small businesses are affected, as production slows down.
6. Downsizing; companies are laying off workers,

WHAT IS MEDIA?

The media has been variously defined by scholars of mass communication and other science scholars among which media is referred to as a collective means of communication by which general public or populace is kept informed about the day to day happenings in the society. The media is also said to be an aggregation of all communication channels that use techniques of making a lot of direct personal communication between the communicator and the public.

More important to note is that, the media is also referred to, as "The Fourth Realm of the Estate", i.e. The fourth pillar in support of the essential tripod of government; the Executive, the Legislative and the judiciary. The two broad categories of media –

- (a) The Print media comprises of Newspapers, Magazines, Journals and periodicals and
- (b) The Electronic media includes the Radio, Television and all related modern means of communication such as the computer and the Internet.

These are the conventional social functions the media render to the public, but which is equally applicable in broader sense in national development pursuit. It could be said that through educating, informing and entertaining, the media thereby make the society, society members or the nation as well as the leadership of the very society, aware of the importance and need to undertake certain process or processes of national development. Also attached to these three basic roles of media is another role of persuasion, where media are seen as virile tools of applying persuasive efforts to influence people's actions towards a particular direction. The mass media are therefore seen for their role in furnishing the public with necessary information to achieve development or change goals.

These roles of media in national development lie in their capacity and capability to teach, manipulate, sensitize and mobilize people through information dissemination – (Ucheanya 2003, as cited by Chinene Nwabueze). The media also chart a course for the public in line with the agenda setting theory, thereby creating in the minds of the

people, issues that should be viewed as priority issues including development programmes and policies - (Nwabueze, 2005).

THE SITUATION OF MEDIA BEFORE THE RECESSION

There are many factors that have constituted hindrances to the progress of the media in Nigeria. According to Inuwa (2007), these factors include:

1. Inadequate remuneration and protection for media practitioners by the media managers: How many media personnel can boast of having insurance policy? How many are paid at all not to talk of well paid? This problem of poor remuneration has been with us in the media world and it has led to suppressing of facts and succumbing to collection of gratification (the notorious brown envelope syndrome) in order for the reporters to have their ends met or pay for transportation and facilities for sending their stories.
2. Crossing the interests of media owners or proprietors: The media outfit is a very capital intensive venture that an ordinary person cannot venture into. This has made the ownership of media outfits the exclusive reserve of the rich. From the public to the private media houses, the interest of

the owner must be protected. A situation whereby executives of government owned media would prefer to have their lead story carrying big portrait of the governor or president on the TV screen or front page of Newspaper in order to maintain their position in office portends a very big danger on credibility.

Secondly, private media owners often have governors, ministers and commissioners friends, at which the helpless reporter willing to report facts or expose an act of dishonesty committed by any of these people could not have his story published or aired because it crosses their (media owners) personal interests. As regards to this, Oduyela S. 1996, pointed out – “Ogbeni Lanre had recently approached an editor of one of the new generation Newspapers in Lagos on his article on Mr. Gbenga Daniel, governor of Ogun state; the editor out rightly told Ogeni Lanre that he would not publish the article because Gbenga Daniel is his friend” Odulaye went further thus – “Journalism in Nigeria has now shifted from its position as the watchdog to collaborator in killing of a nation through misinformation and covering up for dishonest public office holders. It is no more a news that editors and publishers call ministers and governors to inform them of stories about them and the possibility of killing it”.

3. Lack of self censorship is also a problem militating

against objective and developmental output by Nigerian media. The media are seen as good in criticizing others but scarcely do they criticize themselves in terms of observing the code of ethics of the profession. While a section of the media engages in bitter criticism and harassment of those in position of power to earn their recognition, others stoop down to paying cheap lip service to the authorities that be with a view to gain gratifications. It could be said that while the former case could fetch charges of defamation in the court of law, the later could expose the practitioner to ridicule and debasement.

PROFESSIONALIZATION OF MEDIA IN NIGERIA

There is no gain saying that there are no professional standards for the media practitioners. There core values that a professional media practitioner must adhere to includes: respect for truth, accuracy, independence, fairness, balance reporting, objectivity, neutrality, and impartiality. Central media tenets such as impartiality, truthfulness, balanced reporting, fairness to all parties; etc must guide the professional conduct of every media practitioner. It is only through this that the media institution/journalism can live up to the expectations of a professional.

According to Adaja (2012), to earn respect, recognition, and credibility for the Nigerian Journalism profession, truthfulness must be held sacred, while neutrality and objectivity should become sacrosanct.

WHAT IS THE ROLE OF THE MEDIA IN THE MIDST OF RECESSION

Since the 2007 crisis in the US, there has been a growing interest in the media research field with respect to the role of the media in the global crisis, given that the news media play a critical role in covering and commenting on social and political crises, natural disasters, and financial recession (Cottle, 2009; Chakravarty and Downing, 2010, p. 693). The media plays very important role in the life of any given society. First, because it can affect the public agenda. Second, because it may influence, in certain circumstances, public attitudes toward existing or proposed policies, especially with respect to the economy (Carroll and McCombs, 2003). Third, it may also affect citizens' behaviour in various sectors of the economy, such as consumer behaviour, financial activities, professional and investment decisions, and their commercial transactions, and so on (Kollmeyer, 2004).

THE GREECE EXAMPLE

The Greece is one country that faced economic recession in recent time. The media both local and international were awash with different perspectives and opinions about the Greece situation. A study by Andreas Antoniades (2012) revealed the bad impression about Greece created by the media. According to Antoniades, There are at least three 'dominant themes' that give shape to this negative

discourse: 'corruption', 'lack of credibility' and 'irresponsibility'. The repetitive, extensive and intensive mobilisation of these 'themes' in relation to Greece, in all the media sample and throughout the period under examination point to a very deep damage at the image of Greece at an international level. From their analysis, it was observed that during the period under examination, 'Greece' evolved rapidly from an object of critique, i.e. something that is criticised, to a negative reference point and to something that conveys a negative meaning. In this way, the implications of the negative discourse on Greece exceeded the sphere of the overt and the conscious and started to operate also at unconscious, subliminal ways, which are very difficult, if not impossible, to be influenced, let alone be controlled and reversed.

The Greece image was negatively affected. First, the theme of corruption. Corruption is omni-present in most analyses on Greece. It emerges as the definite characteristic and a distinctive quality of Greek politics and society. No matter whether it is references to Greece as a safe haven for an 'endemic culture of tax evasion' or to tax-evasion as a 'Greek habit Die Zeit, or' references to the system of the 'fakelaki', or allusion of the phenomenon of 'cooking the books, just to mention some examples, Greece is portrayed as a political system and a society that is permeated and defined by corruption. Thus, in some sense 'Greece' emerges and is consolidated as the (corrupted) other of the

(rational) western society (especially in western media). Second, the issue of 'lack of credibility'. The most destabilizing deficit of Greece, during the period under examination, was not its fiscal deficit but its credibility deficit. The acknowledgement of the manipulation (yet again) of its economic statistics was the last nail in a years-old coffin. Although, the acknowledgement of data falsification by the Greek government referred to the fiscal deficit for 2009, rapidly the statistics of the Greece's entry in the common currency were put in doubt, and with it the very place of Greece in the Eurozone. 'Greek statistics' became a global joke. The repercussions for Greece's image and credibility in the European and international arena can hardly be underestimated. References to Greece as an "unreliable" and 'untrustworthy', state acquired a 'common sense' quality in the European (north and south) and international press. The same for the 'fact' that Greece did not 'deserve' and should have never been admitted' in the Eurozone.

Third, the issue of 'irresponsibility'. This theme is not separate from the themes of 'corruption' and 'credibility'. Yet, what makes it distinct from the latter two is its emphasis on morality and ethics. What underlies this aspect of the discourse on Greece, is the notion of an excess in the Greek behaviour and style of life – an excess that is to be found in the roots of the Greek crisis. The lexicon of this moralising discourse is not of course new. For instance,

Greece is referred to as a 'black ship', a 'free-rider', a 'profligate' state. The Aesop's fable of 'the cricket and the ant' is also prevalent here, either to describe Greece or to juxtapose the Greek (or the south) and German (or the north) way of life. The Strait Times write that 'Greece was often Europe's problem child', and that '[m]ore than half of Greece's population are state employees, and many just shuffle papers, while The New York Times refers to Greeks' inclination for 'volema': '[In Greece] alongside a strong desire for reform lies a deep sense of resignation. Many Greeks find the status quo, however problematic, more convenient than a new order; they aspire to finding what is known as "volema", a comfortable setup within the prevailing system'.

NEGATIVE MEDIA REFERENCES TO GREECE	
Local Media	International Media
threat, indiscipline, poor relative, unreliable, epitome of irresponsibility, weak, weakest link, systematic lair, instability,	Greek virus, fragile, gangrene, sick, beggar, vicious circle, abyss, Spain is not Greece

The more worrisome thing about Greece during the period under review was that, the country was transformed into a 'negative signifier'. Greece image was used in political, economic and media cycles by elites in many countries around. For Greece to reverse this negative image it will take time, systematic effort, resources and imagination. The Greece example ought to teach us some salient

lessons. The situation could not have been that bad or may have been worse. But, as the media were viewing it from different perspectives, opinions were formed and impressions were created. That shows the power of the media as the fourth realm of the estate.

THE NIGERIAN EXAMPLE

How Has Media Conducted Itself During The Recession In Nigeria

Prior to the 2015 general election, the media was awash with propaganda and this was evident in the form of hate campaign statements and the polarization of the media and the polity. Arising from that election with President Mohammadu Buhari emerging as the winner, gave rise to new era of media practice. Those that aligned with the former President Goodluck Jonathan were greatly disappointed and some immediately after the inauguration of the present administration became the target of state harassment. With this ugly experience that was caused by political differences, the media seem to have been conformed to be sympathetic to happenings in the society. The effect is considerable reduction in democratic ethos with special regards to freedom of expression; the media has been forced to be lenient to the activities of the present administration.

The change mantra which for many was a heraldic summon to a new golden age of economic prosperity in

2015 has suddenly became a disturbance of deceptive utopianism that only used the electioneering process to wrestle power from the ruling elites for the benefit of another cohort of rattling political gladiators.

Nigerians believed the manifesto of the present administration. The change mantra forced Nigerians both old and young to come out en masse, queued, voted, waited under the sun and the rain for their votes to be counted. Among the promises were, creation of employment, payment of social security to the old and unemployed, bringing dollar at par with naira, fighting corruption, stopping insurgency and other forms of insecurity, improvement in infrastructure and feeding of school children. Almost two years into this administration, one wonders how many of these promises have been fulfilled. The change mantra has shifted to "HOPE" mantra.

The situation becomes more ridiculous when our collective sense of reasoning is challenged with the new phase of duplicity that has metamorphosed from the 'change' mantra to asking Nigerians to tighten their belt in hope that the dark that envelopes presages none but a light of blissful future after all. No matter the parameter one is using, the recession is seriously unleashing untold hardship on Nigerians. The naira has fallen, tumbled and the only solution being adopted is the quick route of injecting foreign exchange, inflation has raised to all time high of above one hundred percent, unemployment has

risen to 13.9 percent which was 6.4 percent during the last quarter of 2014, 7.5 percent in the first quarter of 2015, and 13.9 percent in the third quarter of 2016- higher than recorded in almost two decades, with more than 80 percent of Nigerian youth in the unemployment market (the National Bureau of Statistics).

The hope of uninterrupted power supply seem not to be attained owing to the fact that power production has drastically reduced such that in some areas power supply has dropped to 2-hour in 2 days. While in some, there is none for months.

In January 2012, Nigerians came out to resist fuel price hike and the price then was pegged on 97 naira per liter, the same Nigerians could not do much apart from an unsuccessful nationwide strike when the price was raised to 145 naira per liter. The irony is that, the product is sold as high as 250 naira per liter in some locations.

Hunger is in the land. Inflation has raised the cost of goods that many families could no longer feed themselves. Pots of soup are now missing at half-done or while the food is still on fire. Insecurity in the land is on the increase. Kidnapping today has become a lucrative business for the idle hands in our society with little or no security measures in place to forestall this incidence.

One question that easily comes to the mind is where the media is and what is the constitutional role of the media? Is either the media is not telling us the truth or they

are not saying anything. It seems that the media has underreported the present economic recession in Nigeria. Ajulo (2015) made this remark; "it is a common saying that the judiciary is the hope of the common man. I think more important is the fact that the fourth estate of the realm is the voice of the voiceless, the conscience of society, the one to nudge, though prick and if need be, jab society into life again from slumber when somnolence and passivity seem the only safe course or inclination.

The media owns the society the responsibility of saying the truth no matter the inherent risk and bitterness. The productivity of the media is not measured on the number of news papers they are publishing per day, but on their ability to tell the truth. There is no time that is not adverse to the media. According to Ajulo (2015) Even in time of economic prosperity, the job of the ombudsman has always been a very difficult one, tunneling through the society, divided as it were between good and evil, oppressor and oppressed, exploiter and exploited, and of course good becoming evil and evil becoming good in time. His job is always a risky one. It becomes even more so in periods of economic recession. One is that he/she suffers the general backlash on people's livelihood occasioned by economic downturn. Two is that, recessions breed high degrees of intolerance on the part of the powers that be both in government and in the civil society.

I think the role of the media ought to be appreciated

more during the period of recession. The reason being that, it is only during recession that the media ability to analyze, synthesize, evaluate and predict the entire social life is highly appreciated. Beyond simply regurgitating contents of press statements, release and news briefings, the media is expected in the periods of economic recession to probe more into the deepest reaches and archives of the nation's economic life and present the most reliable account of the true situation.

It is unfortunate that the heartbeat of the media-the journalists have been caged through lack of adequate welfare so much that most of them can no longer be objective in their reportage. The truth still remain that, the sustainability of the media is its credibility. At this juncture ladies and gentle, the role of the media is to report, broadcast and publish the truth, it should remain the last man standing.

Yes recession connotes economic hardship for the journalists and their families; however, the journalists must not compromise his or her ethical stand by remaining morally afloat even in the midst of this excruciating economic reality. The recession is only a period and hopefully it will end one day, but the hard reality is that, once the credibility of the media is questioned now, it will be difficult to trust them when then period is over. Thus, economic recession should not be seen as an excuse for the journalists to keep out of business; or play to the gallery

but to become resolute and play his or her role.

There is the question of whether the media has adequately reported the issues surrounding the recession? Just recently, the former Governor of Central Bank, Chukwuma Soludo made a statement and said, "President Buhari inherited a bad economy and made it worse," worse in what way? That means it is the present government's actions or inactions that landed us in this condition? Nobody has asked that question. Investigative journalism is fast losing its potency in our society. One would have expected that by now, the media would have probe more into that statement in order to ascertain the actions and/or inactions of the government that exasperated the economic woes of the nation. The recession is ongoing, is not the work of the media to engage the government on what actions that are being taken to pull the nation out of the mess? I think the media has tried, but much more still need to be done.

Finally, in your pursuit to provide solutions to the present economic conundrum, you must know that, a soldier proves his calling in the battle field and not in the beer pallor. Likewise, the media, the journalist's role is to remain the voice of the voiceless, the only reliable voice, whether in the time of economic prosperity or in the undeserving time of recession as we are experiencing it today in Nigeria. Never let your integrity to recede because the economy is receding, by the grace of God, it

will soon be over.

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APPENDIX VI

AN OPENING ADDRESS DELIVERED BY THE PRESIDENT/VICE-CHANCELLOR, ADELEKE UNIVERSITY, PROFESSOR SAMUEL EKUNDAYO ALAO, DURING THE 2017/2018 ACADEMIC SESSION STAFF COLLOQUIUM AT THE UNIVERSITY CAFETERIA ON WEDNESDAY, SEPTEMBER 6, 2017.

I thank God for being with Adeleke University for the past one year. It has been a wonderful experience. I appreciate God on behalf of the Pro-Chancellor and Chairman of Council, Dr. Adedeji Adeleke. God has used him to bring blessings to thousands of homes and individuals. I also appreciate the Principal Officers, members of senate, management staff and our dear students, you have given your best to this University in the past one year, and God will never forget your labour. Amen.

The 2016/2017 academic session was indeed remarkable. Commencement of Nursing, Anatomy and Physiology programmes were approved by the National Universities Commission (NUC). We went through NUC accreditation exercise for five programmes in Faculty of Business and Social Sciences (FBSS). Law and Accounting programmes were also visited by the Council for Legal Education and ICAN respectively. We equally had NUC

Resource Verification exercise for six postgraduate programmes. These are testimonies of what dedicated and committed men and women can do with team spirit.

The theme for this year's colloquium is, "**A BREED APART: RENEWING OUR FAITH-BASED MANDATE**". A breed is a particular type of thing or person, especially one that can be easily distinguished from other similar things or people (Microsoft Encarta, 2009).

The question I will like to ask is, "Is Adeleke University easily distinguished from other private universities in Nigeria?" If the answer is yes, then what are the parameters or indices to prove that truly we are a breed apart?

OUR VISION STATEMENT: *Excelling in high quality teaching, research and innovative learning with capacity to compete globally.*

Excelling in high quality teaching: this entails high quality teachers/lecturers, with good pedagogical skills, appropriate mastery of subject matter and good classroom management. It denotes moving beyond the call of duty in the way we teach and the type of research we undertake. For us to excel in high quality teaching and research, we must mentor our students rather than just teaching them. We must drill them on the habit and practice of carrying

out rigorous and very novel research programmes. We may not be the first, but we must be unique whenever we emerge.

Excelling in research: the first and the most important output of a University is research. Therefore, our research output must be current and relevant; it must contribute to knowledge and national development. Industries and government agencies should look up to our research outputs for solutions. Our library, laboratories and classrooms should be known for providing empirical evidences that will assist government and international organisations in making decisions that affect humanity.

Innovative learning: we must move beyond the traditional teaching and learning approaches. Innovative learning entails; student-centred learning that is driven by solution-based learning curriculum. Experiential learning programmes in Adeleke University must be end-user driven and our approaches must be industry-based to make our products relevant in a competitive labour market.

Develop capacity to compete globally: we graduated the third set of students in July this year. What has been the feedback from employers and universities on the performances of our graduates? What problems have our

research products solved or are we just piling them in the archives? In what reputable international journals have we published our research findings? What academic laurels did our staff and students win that shows academic excellence? These are mind boggling questions that we must think about and chart way for how to provide answers to during this colloquium.

OUR MISSION STATEMENT: *In pursuit of truth and preservation of truth, advancement and transmission of knowledge through high quality, general, professional and vocational education towards preparing people for dedicated service to humanity.*

The best way to pursue truth is through research and the best way to preserve truth is to disseminate it through teaching and publications. With ground breaking researches, we will advance knowledge; we will equally need to transmit the knowledge through high quality

General education: (i.e. education for universal knowledge),

Professional education: (i.e., education that is peculiar to certain areas of specialization), and,

Vocational education: (i.e., entrepreneurial education that will make our students job creators), so that we can prepare our graduates for committed, selfless and result-oriented service to all humanity.

OUR PHILOSOPHY: *The University serves as a vehicle for national unity, peaceful co-existence and scholarship where present and future leaders of our nation are nurtured. As a university of highest quality, it is open to men and women without discrimination to culture, race, religion and/or socio-economic background. The university upholds the principle of equity, justice, fairness and universality of knowledge.*

Our philosophy is our corporate signature. As an educational institution of higher learning, it encapsulates our collective intellectual ideologies and succinctly defines who we are. It is the pulse through which people get to know our perspectives as an institution as it explains why we exist; why we educate; who we educate; how we educate and to whom we educate. Therefore, it defines us as an institution.

The concept of “vehicle” here makes us very unique considering the present challenges facing us as a nation. We have given ourselves the responsibility of remoulding young minds to cultivate common ideological frameworks that foster national unity, peaceful co-existence and scholarship thereby providing an environment where present and future leaders of our nation in particular and the world at large will be nurtured. Our concern is to turn out graduates who are global competitors and players.

Finally, we uphold the principles of Equity, Justice, Fairness and Universality of Knowledge (JEFU), which

can mean;

Justice: we have committed ourselves to the promise that, no one should be given unfair and/ or undeserved treatment.

Equity: we believe that every staff or student has an equal right to prove his or her worth. So, we try to provide an enabling environment for all to prove what they are made up of without any form of prejudice.

Fairness: there is high rate of objectivity and open consideration in dealing with issues that concern our collective existence as an institution.

Universality of knowledge: we strongly affirm that it is in the cross pollination of ideas and knowledge that we can derive our authority amongst other universities in the world.

OUR CORE VALUES

These are cherished attributes that we have identified as an institution to guide us in all our dealings within and outside as a people. These values must be internalized by every member of this University community to mark us as a breed apart.

Collective Responsibility and Accountability: it is not we versus them; it is rather, we and myself.

Honest, Openness and Integrity: what we cannot do in the daylight, we must not do in the darkness.

Tolerance and Humility: the shortcomings of each other

must be accommodated with required respect.

Unity in Diversity: Our individual differences must be harnessed for our collective good.

Godliness and Joyful Service: we acknowledge the supremacy of God and that affects our attitude towards service delivery.

Intellectual Freedom and Responsibility: there is no form of indoctrination and everyone is allowed to explore the environment intellectually with a sense of accountability.

Value-based Education: education is not just a means to living a better life, it is life itself. And as such, we educate the three domains of learning: Head, Heart and the Hand.

CONCLUSION

Ladies and gentlemen, the flight, AU 2017/2018 is about to take off, fasten your seatbelt, get ready because, our belief in faith-based education system is such that everyone must key into it for us to have a successful landing at the end of the day.

Thank you for your attention and welcome once again to the 2017/2018 staff academic session colloquium.

APPENDIX VII

PRESENTATION BY THE PRESIDENT/VICE-CHANCELLOR, ADELEKE UNIVERSITY EDE, OSUN STATE NIGERIA, PROFESSOR SAMUEL EKUNDAYO ALAO AT THE VALLEY FELLOWSHIP CHURCH, CALIFORNIA USA

TOPIC: UNITY THROUGH DIVERSITY- SHARED HISTORY AND THE NEED TO PUT THE PIECES TOGETHER

The only reliable history of human creation is that contained in Genesis (1:26-27), *And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and 27, so God created man in his own image, in the image of God created he him, male and female created he them.* This bible reference adequately stated the origin of humanity as well as the concept of unity. The introduction of sin in Genesis (3:1-12,) signified the beginning of disaffection, disintegration, and disorientation.

All through the history, human beings have degenerated based mundane issues like race, ethnicity, social class and creed which seem to have taken over our shared evidences of human equality. Taking of race, according to Taylor, (2000), *modern races presumably descend from various mixtures of ancestral types. Some of the most obvious*

differences, such as skin color, which divide us today, are a result of adaptation to different climates. For example, Mongolian features and skin color are well adapted for survival in cold climates; African and Indian populations have dark skins that protect them from tropical ultraviolet rays; and the pale skins of Europeans are adapted to the scarcity of sunlight in a cloudy climate. Despite these dissecting factors, there are interesting and unique shared human experiences that further confirmed the humanity in each and every one of us. Take for instance the Oxygen we breathe, the blood flowing in our veins, the fact that we all succumb to the cold hand of death and so on.

Regrettably, one global human experience that truly projected the cruelty of human beings was the slave trade. Spanning about four centuries, the Trans-Atlantic slave trade forcefully moved people from hundreds of different ethnic groups with vastly diverse languages and cultures and brought them to the New World. Majority of these able-bodied men and women were from African regions, and they were forced to travel four thousand miles along the Atlantic ocean down to America's Atlantic Coast to work in sugar plantations.

One slave master once made this statement, “*I could not be persuaded to join in the torment of the Negros, who excepting their want of Christianity and true religion (their misfortune more than fault) are as much the works of God's hands, and no*

doubt as dear to him as ourselves; nor can I imagine why they should be despised for their color, being what they cannot help, and the effect of the climate it has pleased God to appoint them”.

There was no justification for such an inhuman treatment. Some of these slaves were highly talented, intelligent and naturally strong. Though there are arguments in support of slave trade, giving it names like “trade by barter”. Yet, nothing can justify the forceful and brutal eviction of people in their prime age to a new environment, as slaves. Time and events have proven that, God at no point in time has designed that a particular race or group should be superior or lord to the others. Thanks to the instrument of education.

Putting The Pieces Together Through Education.

With Trans-Atlantic slave ending around 1820, education became a strong instrument for human development. In the New World (Americas) and all over world, the new burden shifted to what to do with the army of slaves. While some were being repatriated to places like Liberia, Serbia, Lone other slaves found favour and were sent to school. Today, there are many people of black origin doing well all over the world.

In Africa, before the seventh century, (1800s), the chief contact of sub-Saharan Africa with Europe was through the traffic in slaves for the New World. The new phase of

the contact would then be through missionary activities. Education again played a prominent role as an instrument of change and transformation. "Christianization went with reading and writing, with the rise of African literatures. In this aspect the missionary work proved to be a truly creative force within the history of the African peoples and societies, transforming their lives materially and mentally perhaps more radically than any other impact before or after and perhaps more deeply than Africans themselves had imagined and realized at that time (Pawlikova-Vilhanova, 2007).

The consequences of missionary activities were manifold. Early missions schools grew out of the desire to spread the gospel. Conversion and education or training went hand in hand. The primary goal of all mission societies in Africa was the winning of converts and therefore a heavy religious emphasis was common to all mission schools. Schools were established because education was deemed indispensable to their aim, but always placed religion at the forefront of the school curriculum.

Africans who attended these mission schools are today captains of industry, successful professionals, professor and most importantly, good Christians.

STRENGTHENING THE RELATIONSHIP BETWEEN

VALLEY FELLOWSHIP CHURCH AND ADELEKE UNIVERSITY

Valley Fellowship Church as a Seventh-day Adventist Church has a lot give and benefit from Adeleke University. In the area of human recourses, you have trained medical doctors, nurses, professors, engineers and other professionals. We will want you to come to Adeleke University and help us out. In the area of material resources, our clinic needs modern hospital equipments, our science laboratories need equipment for scientific researches and our farm house needs machines for practical training of students. Our library will need specialized books in Medicine, Pharmacy, Nursing, Public Health, Anatomy, Physiology, Law and Business Management Studies. In the area of evangelism, we organize week of spiritual revival once every semester on our campus, we will need pastors and preachers to come from Valley Fellowship Church and talk to our students.

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Missions

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FAMILY TREE/ORIKI

Alabi Edu, Omo Sankusa legbeji
Omoajawooju tore
Omo okunkun birimubirimu lona Egbe
Omoonilu o fe o tu
A banigbelarani
Omoodilojuelegangberu
Omobo tutu npaiwofa
Nwonani o gbeise re de
Bo se olowo, won anikoroju fata senu
Omoowosunsuntafasileana re
Bi o baalarina , a ba baba omo
Omoabojuanajungodojungodo
Omo a pa wofa bi e niripo
Omo a pa olowoponra bi enidade
Omoalapoogun, tinkonile, tinkoloko
Omoojo mu bodo, lodonpogun
Ojoinubigiyalumi
Ojoinu bi yayaegbegi lo fi popojagun
Omokukute o yin yingin, Odebodeomira
Omoonisawoawonga, omoonibu ere mi

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Prof. Alao's engagement night
Dec., 24, 1977



Engagement Dec., 24, 1977



Wedding Day in Dec, 25 1977 at S.D.A Church
Oke-Ija Ila Orangun



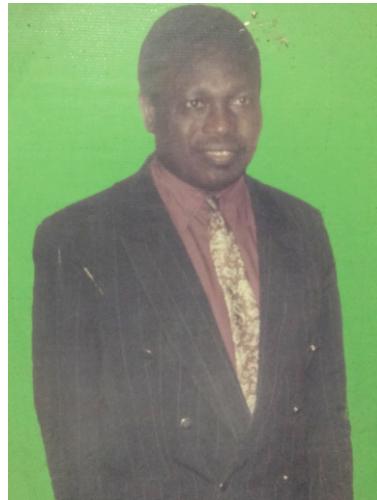
Marriage with Dorcas
on 25/12/77



Prof. Alao with his children and grand children at his mother's burial



Teacher at Adventist Grams, Ede 1975



Prof. Alao as Chairman/CEO of the Daily Times of Nigeria



Prof. S. E. Alao as D.V.C. in Babcock University



Welcoming Dr. Deji Adeleke to
Adeleke University



Meeting with one of the visitors
of Adeleke University



Prof. S. E. Alao giving an award to
Mr Anene of Adeleke University Ede



Some of Prof. S. E. Alao's friends in U.S.A.



Prof. Alao in his House in Lagos



Prof. Alao decorating Prof. S. A. Adebola as the next V.C of Adeleke University



Prof. & Mrs Dayo Alao with Timi of Ede and his wives as New VC of A.U in 2016



Prof. in one of his meetings with the Accreditation Team



Prof. S. E. Alao with his singing group at Abuja



Prof. S. E. Alao with his first son's family



Prof. Alao, Dr Bright & Prof Adebola party time at Ede



Prof. Alao presenting a certificate to a corper



Prof. S. E. Alao with



Prof. S. E. Alao with some stakeholders of Adeleke University



Prof S. E. Alao with the accreditation team at A.U, Ede



Prof. S. E. Alao with the A.U engineering department at their inauguration



Prof. S. E. Alao with other university professors during his inauguration



Prof. S. E. Alao with Dr Deji Adeleke & Friend during his inauguration as Vice Chancellor



Prof Dayo Alao with Inspector General of Police



Prof Dayo Alao in his office with Inspector General of Police



Prof S. E. Alao with the Oni of Ife, Oba Ogunwusi during his visit to the palace



Prof S. E. Alao & His deputy Prof. S. A Adebola



Prof Dayo Alao during his Inauguration Speech, 2016



Prof Dayo Alao with Dr. Ayo Alao's first son and his mother-in law



Prof Dayo Alao with some of his grandchildren



Prof Dayo Alao in one of the football matches at ASWA, Ilisan as a goal keeper



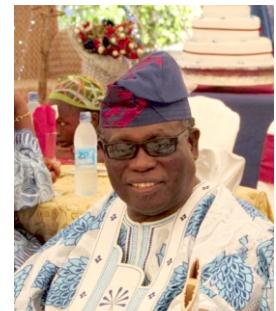
Prof & Mrs Dayo Alao with his last daughter and her family Mr & Mrs Andrew Owunna



Prof. Dayo Alao's first Isuzu Car in 1978



Prof & Mrs Dayo Alao at Adeleke University Devotion Hall, Ede



Prof. Dayo Alao at Ilisan



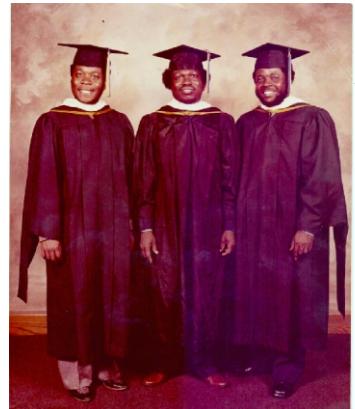
Prof & Mrs Dayo Alao at Babcock University during Dr. Ayo Alao's PhD Convocation



Prof & Mrs Dayo Alao with Adeleke University Staff



Prof. Dayo Alao with friends during one of his visits to America



Prof Dayo Alao & Friends at his graduation in America



Prof Dayo Alao's first degree in Unilag



Prof & Mrs Alao with Engineer Andrew Owunna and his Grandchildren



Prof Dayo Alao with his grandchildren, Annabel and Israel Owunna



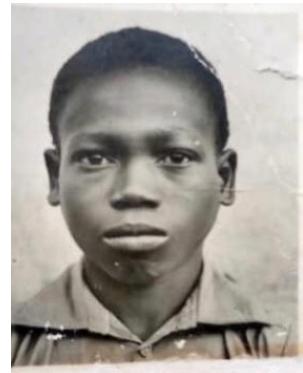
Prof Dayo Alao at the sea side



Prof Alao receiving an award in one of the conferences at Abuja



Prof Dayo Alao in one of the Graduations at A.U.



Prof Dayo Alao as a student at Adventist Grammar School, Ede



Prof. and Mrs Dayo Alao & Family at Adeleke University, Ede



Prof. Dayo Alao with Alaperu of Iperu & one of his chiefs



Prof & Mrs Alao receiving an Award at Oke-Ila Orangun



Prof. Dayo Alao in the V.C's office at Adeleke University, Ede



Prof & Mrs Dayo Alao with his blessed children, 1998 in Lagos



Prof. Dayo Alao in his office as President/V.C Adeleke University



Prof Dayo Alao as Chairman/CEO of Daily Times, Agidingbi, Lagos



Prof Dayo Alao in one of his football games at ASWA



Prof & Mrs Alao during inauguration as V.C. at Ede



The quartet of ASWA, Bisi, David, Ebenezer & Prof. Samuel Ekundayo



Prof & Mrs Dayo Alao at Babcock University



Prof & Mrs Dayo Alao, Past Leke Owolabi, Chief Dupe Dupe Sanni, Dr Ayo Alao & Dr Deji Adeleke during Prof Alao's 70th birthday



Prof Dayo Alao during his 70th birthday at Ede



Prof and Mrs Dayo Alao, Mr & Mrs Gbenga Alao at Prof's 70th Birthday



Prof Dayo Alao's inauguration as VC at Adeleke University, Ede



Prof and Mrs Dayo Alao's immediate family at his 70th birthday



Prof and Mrs Dayo Alao with their grandchildren



Prof Dayo Alao and his family at his 50th birthday



Prof Alao during one of his lectures



Dr Babarinde, Chief Mrs Sanni & Dr Deji Adeleke during inauguration of Prof. Alao as V.C A.U.



Prof & Mrs Dayo Alao with their first son in 1979



Prof. Alao with some of his siblings



Prof Dayo Alao as a teacher at S.D.A Grammar School, Ede



Prof Kayode Makinde reading a passage during Prof Alao's 70th Birthday



Prof Dayo Alao during a football match at Adeleke University



Prof. & Mrs Alao with their first daughter's family



Prof & Mrs Dayo Alao with Annabel Owunna



Prof Dayo Alao receiving staff of office as V.C/President of Adeleke University



Prof. Alao giving a presentation at Adeleke University



Prof. Alao and Last daughter at her Wedding