

MODULE ONE

ANGLICAN IDENTITY AND ORTHODOXY: AFRICAN- ANGLICAN PERSPECTIVES

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Introduction

Anglican Church was primarily the fellowship of the English people. The Church is the product of reformation in England. The main frontier of the reformation was Martin Luther. The Church spread from England to all parts of the World. The mission work from Church of England Anglican Communion spread to Africa Continent through the Evangelism of a lay group called the Church Missionary Society (C.M.S.). The Anglican Orthodoxy is the conformity to establish and accept belief of Catholicism in Anglican Communion Worldwide. This rests on the belief of all Christians Worldwide. The summary of the belief is in the Apostles Creed, Athanasius Creed and Nicene Creed. The three creeds have the common summary as believe in God the Father, Son and Holy Spirit; three personalities, but one God. There are standard things which are common about Anglican Communion Worldwide. Some of these are Liturgical Worship, Book of Common Prayers and similarity in the Polity of the Church.

Church of Nigeria (Anglican Communion) is the product of the Church of England. It is important to note that Church of Nigeria Anglican Communion grew up to maturity and stands her ground against the vices that the ungodly members in the West are posing against the Church. This has given Church of Nigeria the privilege of Mission and pragmatic evangelism going back to the source that initially fed her spiritually. Notably among the Ministers of the Gospel who stood their ground against the same sex marriage was Most Rev. Peter Jasper Akinola, the then Primate of the Anglican Church of Nigeria.

Unit 1: Objectives of the Module

The Objectives of the Module are to:

- Explain the starting point of Anglican Communion in England many years before the turnaround from Lambeth Conference to GAFCON.
- Present the significance of the Lagos meeting held in 2004 on the issue of the leadership of Africans against sex marriage.
- Unveil the reason for the colonization of Africans.
- Explain how denominations have come out of the Church of Nigeria (Anglican Communion).

Unit 2: Turning Points

In October 2004, African Anglican Bishops met in Lagos, Nigeria to rethink their role, affiliations and position in an emergent broken Anglican Communion. That was in the wake of a climaxed revisionist tendencies of scriptural authority, sexual ethics and compromise of Church doctrines with the currents of liberal postmodernism. In June 2008, the Global Anglican Future Conference (GAFCON) was initiated by the African Anglican churches, led by Archbishop Peter Akinola, (then Primate of Nigeria), in collaboration with Primates from other countries of Africa, Southern Cone, with Anglican Bishops from the Europe, America and Asia. It was an alternative to Lambeth which many orthodox Anglicans had resolved to boycott. The Jerusalem Declaration declared a resolve by the more than one thousand participants to salvage Anglicanism from errors of liberalism and sexual immorality and restore what was generally accepted as ideal Anglican Identity and orthodoxy. Underlying the declaration and actions was a reaction to sustained colonialism by the mother Church of England and her allies in America and Canada. This reaction loudly suggested a rethinking of who really is an Anglican, what is Anglicanism?, what is the nature of the Anglican Communion?, on what terms or conditions should the instruments of unity be sustained and what should be the attitude of global Anglicans to sustained colonising practices and tendencies by Church of England represented by the Archbishop of Canterbury? To what

extent should the old British Empire mentality be allowed to influence faith and morals by global South Anglicans, many of who depended upon financial grants from deviant Anglican churches in the West? Bishop Robert Duncan's address to GAFCON, titled "Anglicanism Comes of Age: A Post-Colonial and Global Communion for the 21st Century" resonates the theme of the African Anglican Bishops Lagos 'synod' 'Africa Comes of Age: Challenges of the Anglican Churches of the 21st century'. Duncan identifies the role of colonial systems in the current crisis in the Anglican system that is being subjected to rethinking and redefinition.

We call ourselves Anglicans. We are the national churches that came out of Anglia, England. Canterbury (Ecclesia Anglicana) achieved dominance in the first millennium across the Christian fringe of Northumbria, Ireland, Scotland and Wales. Then in the second millennium, the British Church (and her colonies, in turn) took the Gospel across North America, Australia, Africa, South America, Asia and to the ends of the earth. What a remarkable feat is this worldwide missionary expansion from a remote corner of the ancient world! What is remarkable next however, are the outstandingly British and overwhelmingly Western (Caucasian) systems that guide the thirty-eight Provinces of this worldwide family as the millennium begins. This ecclesiological framework has now become an obstacle to the story.

Peter Akinola's welcome address to GAFCON titled 'GAFCON- a Rescue Mission' attempts to justify the need to decolonise the mind in regard to the future of global Anglicanism.

For those of us gathered here in the name of the Lord, and on behalf of the over 35 million faithful Anglicans we represent, GAFCON is a continuation of that quiet but consistent initiative, a godly instrument appointed to reshape, reform, renew and reclaim a true Anglican Biblical orthodox Christianity that is firmly anchored in historic

faith and ancient formularies...whichever way you look at it, the Communion is deeply in trouble. This is not only because of the actions of the Episcopal Church of America and the Anglican church of Canada but also because the hitherto honoured instruments of the Communion, in recent years have, by design become instruments of disunity, putting the communion in an unprecedented brokenness and turmoil... Clearly the bedrock of the revisionist perspective is the humanist, rather than theological approach. This is the crux of the problem: they are going in the opposite direction from what Biblical orthodoxy demands, and with such a mindset, a meeting point with those who are labelled conservatives – who have chosen to stand where the Bible stands, becomes a very remote possibility.

2.1 The Jerusalem Declaration

The Declaration:

1. Reaffirmed faith in the original Gospel of Christ,
2. Believes authority of the scripture,
3. Upheld the four ecumenical councils and the three historic creeds, the thirty nine articles, submitted to the universal lordship of Jesus Christ,
4. Rejoiced in the Anglican sacramental and liturgical heritage,
5. Recognises heterosexual marriage relationships as the only correct and acceptable form of marriage,
6. Reaffirmed its commitment to worldwide mission and evangelism,
7. But "... reject the authority of those churches who have denied the orthodox faith in word or deed."

2.2 Post Colonial Africa:

Post-colonial Africa has for about four decades taken giant strides towards decolonization. Decolonizing the mind is perhaps the most fundamental stage in the process of liberating African mentality

from the vestiges of colonial domination which persists long after some African states had gained political independence. The effects of the Berlin conference's partitioning of Africa are still prevalent in Africa in several areas, namely:

- a. linguistic barriers between the colonized states,
- b. economic domination by western capitalist system,
- c. globalization of social systems(including entertainment and sports!).
- d. Western 'remote control' still selects the channels of African worldview in many respects.

Walter Rodney's 'How Europe Underdeveloped Africa' reveals various dimensions of western policies to subjugate the mindset and socio-political and economic life of the continent. It is thus apt that an emerging approach towards decolonizing the mind takes in its toll evolution of '**Reconstruction Theology**'. A voice of this theology is the African churches' revolutions in emerging global Christianity. There is no gainsaying the reality that the centre stage of world Christianity had shifted from the West to the global south, particularly Africa and Asia.

There are different Africa: 'Black' sub-Saharan Africa (West, East, Central, and South); Africans in Diaspora [in United States of America, Cuba, Brazil, etc and, of course, the North African Arabs who are so-located by geographical accident, not by racial consanguinity. This latter Africa was initially Christian-dominated but was overrun and now dominated by Islamic religion, culture and system. Our generalized reference to decolonizing efforts refers to the Africa other than the Northern, but incorporates the Africans in *diaspora*. Yet, the need for decolonizing is also applicable even to the North which was/is colonized by Arab culture, as the west colonized sub-Saharan Africa.

Today, a worse stage of colonization persists in many Africans' wilful 'enslavement' of self by emigration to western countries. This brain- drain and refugee incursions into the west, under the guise of seeking more pleasurable life outside African communities engenders a new form of economic colonization of African people

albeit, outside the African geographical setting. This has continued to impact negatively on development efforts in Africa which already struggles with fundamental problems of corruption, poverty (in the midst of plenty) and political instability. The image of the Black man in Europe and America is still servile, that of 'hewers of wood and drawers of water', many Africans are in western jails for one crime or another. The mindset of many Africans is still very colonial; as if good life exists only in the West and as if Africa cannot make its own stride towards development. Ironically, Africans outside Africa have proved to be as intellectually and professionally competent as their western colleagues in chosen areas such as medicine, education, technology, business, etc. The emergence of a Black American President of United States of America (UAS) is a hallmark on example of renaissance of Black leadership, an impetus for decolonizing the mind of the erstwhile colonized, across the globe.

2.3 Causes of Colonization

The root causes of colonization can be traced to several factors:

1. First the White (Caucasian) racial prejudice that the Blacks (Negroid) and the Mongoloid are an inferior race that should be colonized, not only for purposes of civilizing the people but taking predatory advantage of their economic resources; second,
2. The misuse of theological interpretation to justify why the superior race (the blessed) should fulfil prophetic destiny of ruling over the black race (the cursed). Ready references were made to a so-called Hamitic genealogy theory to explain why Africa is cursed, underdeveloped and seemingly incapable of organizing herself unless she is helped by the more advanced west. These fallacies motivated the evil of slavery in which the western church participated.
3. The empire ambition by western powers particularly Great Britain to expand its dominion in successive fashion of earlier Egyptian, Assyrian, Babylonian, Persian and Greco-Roman empires.

Whereas western colonization took two major approaches during two different epochal eras, viz the Trans –Atlantic slave trade and the colonial rule by the empires, particularly the British , French, Belgian and American, the African reaction , past and present, have taken forms of political emancipation resulting in independence of states, anti-apartheid struggles, evolution of revolutionary Black Consciousness Movements, massive education of new African elite, many of whom have emigrated overseas and proved their mettle in various fields of expertise, economic self-sustenance by wealthy African entrepreneurs, landmark achievement by Africans in sports, entertainment and politics, resurgence of values, languages and cultural practices suppressed by colonialists in the guise of being ‘uncivilized’ and fetish, idolatrous, pagan *et cetera*. Bolaji Idowu had reacted succinctly to many fundamental religious misconceptions by armchair western sociologists and religious investigators whose opprobrious errors of terminologies African theologians had challenged.

2.4 African Liberation Theology

Recently, some African theologians responded to contemporary colonial perceptions towards Africa’s prevalent poverty, political instability, economic underdevelopment and prevalent diseases, warfare and refugee situation. This has led to a form of African liberation theology; a reconstruction theology, to reposition African perspectives on global and local issues. This theology has come in different shades of inculturation, contextualization, indigenization and black theologies.

- A. Tuesday Adamo has traced from biblical records, Africa and Africans contribution to the very emergence of Christian religion and theology.
- B. Scholars recall the early church fathers like Augustine of Hippo, Anthony (father of monasticism), Origen, Tertullian and Iranaeus; the role of North Africa, especially the Alexandrian school in the incubation period of Christianity.
- C. Furthermore, the place of Africans in the Old Testament and New Testament show that Christianity was actually more

African than western. Africa received Christianity long before the west, although it did not develop well enough only to receive a reintroduced Christianity through the missionary endeavours. Therefore, it is anomalous to perceive Christianity as a 'White Man's religion' brought to the 'uncivilized and godless Africans'.

- D. Other African scholars have engaged western scholars on issues of wrong use of biblical theology against Africa, such as claiming that the bible supports slavery of Africans or that the Apostolic fathers such as Paul and Peter admonished slaves to honour and serve their masters as if they were serving God.
- E. There is now a hermeneutical reinterpretation of the Bible by African scholars like Samuel Abogunrin of Ibadan school and Kwame Bediako of Ghana school.

The latter participated at an African Theologians consultation on the theme 'The Gospel and the Contemporary Challenges of African Cultural Heritage' (African Institute for Contemporary Mission and Research) that produced the following statement:

The Bible is more than a text: it is our life. We underscore that all Christians in every place and time do have a pre-Christian past connecting them with the present. We maintain that no significant and enduring theology in the history of Christian thought has ever proceeded on the basis of a religious vacuum. What constitutes the pre-Christian preparation for the Gospel will vary in different cultural settings. We reject the early missionary and armchair anthropological conclusions of some Western scholars that African religion and philosophy had nothing significant to offer. Such skewed thoughts may explain the seeming lack of a Christian theology in Africa until recently. The Living God, as known and hallowed in many African pre-Christian indigenous traditions, is the God and Father of our Lord Jesus Christ named in many vernacular translations of the Bible. It is possible therefore, to make a case for the indigenous ancestry of African Christian

experience. We recognize a valid pre-Christian preparation for the Gospel in African religious and cultural traditions. Within them, we find an authentic transmission of the Gospel in Africa and hear Christ's call to Africans.

It is what Africans do with Jesus Christ that matters - that is, how Africans respond to Jesus Christ in the complexities of contemporary life and society. This is the most vital theological challenge facing African Christians and African churches today. The rest of the world will learn from the African response. We realize that although Africa is endowed with numerous natural resources, many civilians die of hunger and disease as a result of conflicts over poor management of these resources. This creates a contradictory state - the African people's hope to share and benefit from their natural resources and their despair and despondency in the face of famine, illness and war which excludes them from the 'banquet of the kingdom' (Mt. 22:1-14, Lk. 14:15-24). We need to go back to the traditional values of sharing and solidarity and build new relationships rooted in Christ and expressed in this cultural vitality. Christ is also African we recognize that Christ is African as he is Jewish or European. He is the Alpha and the Omega. In our reading and application of the Holy Scriptures we do well to be confident in the knowledge that Christ meets us in our culture. Christ speaks and understands our languages because he is one of us. He transforms us and calls us into a new relationship with him within our cultural experience. Our love for Christ ought to inspire us to love our neighbours as we live out this faith together.

The respect for the authority and universality of scripture expressed above is not limited to African scholars alone. Other conservative Anglicans in the West argue for it. Mark Thomson states:

...it should be no surprise that the foundational documents of Anglicanism, the Thirty-nine Articles, the Book of Common Prayer and the Homilies, all insist on the supreme authority of Scripture. As an important aside, it is critical that we turn to these documents for the voice of authentic

Anglicanism, and not succumb to the nineteenth century's preference for Hooker over Cranmer. A preoccupation with Hooker's so-called three legged stool of Scripture, tradition and reason — particularly when combined with philosophies of 'progress' and 'development' which owe more to Hegel than they do the New Testament — takes us on an entirely different trajectory from that of our formularies. I suggest that confusion at this point is one of the longer term causes of the mess we find ourselves in today. But in our formularies the written word of God stands over all other claims to authority rather than alongside them and the health of the church is seen in obedient faith rather than in the search for a new synthesis.

2.5 The Book of Common Prayer

The regular orders of prayer in the Book of Common Prayer were structured around a program of consistent and systematic exposure of the congregation to the whole of the Bible. The Anglican liturgical commitment to the unadorned reading of Scripture has very deep theological roots.

- a) In the first place it enshrines the principle of the clarity of Scripture. The congregation must have direct access to Scripture rather than approach it solely through the interpretation of the church or any individual.
- b) With faith in God, the indwelling Spirit, and access to all of Scripture and not just a single part, Tyndale's ploughboy as well as the scholar can approach the reading of each text confident that he will hear and understand what God has said to his people in the last days.
- c) Secondly, this practice testifies to the place of Scripture in the life of the church. Cranmer and the other founding fathers of the Anglican tradition understood that the teaching of Scripture is the means by which God rules his church.
- d) Here is the authoritative perspective on life in the world in the wake of the resurrection.

- e) Here is the challenge we must receive and the comfort we so desperately need.
- f) Here we have access to the mind of God, As Luther had written so memorably, 'the soul can do without anything except the word of God'.

The Liberation Theology that influenced the dream by Martin Luther King, which many found fulfilled in recent electoral victory of Barrack Obama as Americas first Black President, is the same nexus that propels the African churches to react against other forms of colonization. The most vocal in contemporary times is the reaction of African Anglican churches along with churches in other parts of the Communion against revisionist tendencies and actions by western Anglican churches in Episcopal Church of America and Anglican church in Canada, leading recently to the massive boycott of Lambeth 2008 by most African Anglicans, who rather converged at Jerusalem in June 2008 for an alternative 'Lambeth'; the 'Global African Conference; (GAFCON). This event; its antecedents and implications for decolonizing the mind form the aim of this paper.

Unit 3: The Myth of a Global Church of England

Despite the collapse of British Empire decades ago, the Anglican Church, through its communion, continues to operate as a colonial church. The church remains a state Church of England, its titular head remains the Queen of England, who jointly, with the British Parliament and Prime Minister, appoint the Archbishop of Canterbury. Although the Archbishop of Canterbury is *primus inter peres* among other Primates, he is the visible president over the instruments of Anglican unity such as Primates Council, Lambeth Conference and the Anglican Consultative Council. Despite its collapsing fortunes in England, like other parts of the West, the church survives because of its inherited economic resources through which it seeks to dominate and control indigent foreign Anglican churches who are seen as remnants of Church of England mission outposts despite the autonomy of such churches. The western church entices poor churches in Global west with money to cooperate with it in its revisionist agenda on the authority of scripture, syncretism and

liberal stance toward moral issues like human sexuality. Many Anglican churches including particularly Southern and Central Africa, who are still to envision a possible detachment from the colonial Anglican appendage, compromise their conservative beliefs to tag along with the West as long as the dollar and Pounds sterling keep coming. A necessary step towards decolonization is thus economic self sustenance of African churches. This has been pursued vigorously such that today, African Anglican churches like their Pentecostal counterparts are now as prosperous, if not more, those western churches, except for a few dioceses which are yet to decolonize their colonial mind set.

3.1 Goba! Anglican Future Conference (GAFCON)

3.1.1 Membership: GAFCON was birthed as a corrective and preservative measure to check deviant behaviour, heretical tendencies and erosion of traditions and ethics that constituted original Anglican orthodoxy, by a section of the Anglican Communion. That African Bishops joined others in parts of the West to challenge this aberration is providential. The African continent and her theologians have always risen to the occasion in historic moments of controversies that threatened to undermine genuine Christian spirituality. GAFCON comprised genuine Anglican Christians who are eminent clergy and laity from various countries where the Anglican Church operates. More than a thousand Anglicans from Africa, Asia, Latin America, United States of America, Canada, and England , who later constituted 'Fellowship of Confessing Anglicans', orthodox as it were, participated at GAFCON Jerusalem and subscribed to its Jerusalem Declaration'.

3.1.2. Church of England before GAFCON: Prior to crisis in the Anglican Communion worldwide following revisionist action by western Anglican churches in America, England and Canada and the consecration of a declared gay bishop Gene Robinson, the fabric of the communion had gone to tatters. Hitherto, the Church maintained a superficial unity based on uniformity of doctrine and liturgy built around the Prayer Book and the Articles of Religion. The Church, being originally a state church, enjoyed state patronage

whereas the British Empire reigned. It travelled upon the vehicle of the English language and was indeed widely as Anglican Church- Church of England.

With this heritage, the church in its global communion held common traditions such as Lambeth conference held every decade, presided by the Archbishop of Canterbury. Despite decolonization of states and state religions, England the mother church still carries on as if she is traditionally destined to rule the Anglican Church. It was an irony that the mother church that is gradually dying out to growing secular and post-modern dynamics and is suffering from rapid church decline in its base, still lays claim to headship and control of non-western Anglican churches.

Today, the very fundamental claims of Church of England are being challenged. There are more Anglicans in Global South than in the West. Anglican Church of Nigeria, for instance, has about one hundred and twenty autonomous dioceses and claims to have about eighteen million practicing Anglicans, more than all practicing Anglicans in the whole West! The role of Archbishop of Canterbury as automatic head of the communion is being questioned, just as is his status as head of the global Anglican Church, whereas he is not appointed by the Church but by the state of England. The emerging questions in the decolonization process in contemporary Anglicanism are:

- A. Should the Queen of England (and titular head of the Church of England) and Prime Minister of Britain determine the appointment of Archbishop of Canterbury in global capacity?
- B. Should the other instruments of unity such as Primates Council (who are heads of provinces across the world) not have input in this process?
- C. Should Lambeth be the only voice of the global communion?
- D. Should a dying church that has lost its scriptural basis claim control over a dynamic, fast growing Anglican Church of the Global South?.

Prior to the current crisis, Nwosu (2008) captures the basic identity of the unified Anglican Church as the **People of the**

Prayer Book. This could easily serve as another name by which Anglican worship (worshipper) is known. Colin Buchanan says:

Everywhere in the world, where there have been Anglican Christians, there has been a Prayer Book. And everywhere there has been a Prayer Book, it has descended from the two first Church of England Prayer Books, of 1549 and 1552, written largely by Cranmer and imposed on the Parishes by Acts of Uniformity.

Anglican Christians broadly speaking were the same as the Roman Catholics in England before the Reformation. By then, all Western Christians worshipped the same way in Latin and with identical liturgical forms. State religion was assumed to be Christianity. The kings and emperors made use of uniformity of liturgy (religion) to maintain peace in their domains. In Europe and some parts of the East, it did not quite work out exactly, but this fact does not cancel the truth that religion was an instrument of social control in the middle ages. At Reformation, much of this changed but the idea of maintaining one pattern of worship persisted, hence the Elizabethan Act of Uniformity of the Book of Common Prayer (B.C.P.).

The basic truth that there is great advantage in having one form of liturgical worship needs no argument. It gives Anglicans a sense of common identity. The worship has disciplined structure. There could be little variations perhaps in course of translating the B.C.P. from English to other languages as well as other cultural differences; nevertheless, orderliness of worship must necessarily require structural identity. The Lambeth Conference of 1988 captured it well:

The Catholicity of the visible church must be expressed in some common forms and rituals. The people of God are joined together in one Body by baptism and faith. By the power of the Holy Spirit they continue in the Body through sharing the Eucharist, through dependence upon God's word, through fellowship in prayer, service and suffering. In our communion we expect that proper regard to these

catholic features of worship will be paid in a responsible way by all our Provinces. In principle, we commend all means of communication and co-ordination in respect of liturgy between provinces while not wishing to compromise their proper constitutional autonomy.

The note which Lambeth 1988 is striking here is that Anglican worship and liturgy has to be seen as encouraging unity of the catholic faith, respect for Anglican Communion ties, as well as focus on the scriptural community as opposed to excessive individualism.

Anglicanism has a worship that pre-dates the Reformation, which can be argued to be close to the New Testament time. As we said earlier, Anglicanism is part of the Western Catholic faith in line with the Apostolic (New Testament) Church. The impact of the Reformation on the worship and liturgy of the church did not make the worship to lose that Apostolic mark or thread instead, there is noticeable discipline in Anglican worship.

Worship generally as stated above is the life of Christian Community. Therefore it needs regulation, direction, and drive for the corporate and common intention and goal to be achieved. This is where and how authority comes into play in Anglican worship and life. On this Mark D. Thompson says:

...this practice testifies to the place of scripture in the life of the church. Cranmer and the other founding fathers of the Anglican tradition understood that the teaching of scripture is the means by which God rules His Church. Here is the authoritative perspective on life in the world in the wake of the resurrection. Here is the challenge we must receive and the comfort we so desperately need.

The current struggles for the soul of the Church, for the authority of the Holy Bible and for Christian morality, are a re-enactment of similar controversies that the early church had confronted and won. These include Donatism, Gnosticism, Arianism, Marcionism and Montanism. It is not natural for African Christians (like typical orthodox Christians in other parts of the world) to compromise their faith over issues that are Bible-based.

Unit 4: Rethinking Anglican Identity and Orthodoxy

Two crucial terminologies need clarification at the onset; these are 'Anglican Identity' and 'Anglican Orthodoxy'. It has been argued that because of its *anglo*-derivative, the term 'Anglican' therefore remains the exclusive preserve of the Church of England and those that subscribe to its norms and favours. This colonial mentality has long lapsed with the disappearance of Great British Empire. Christianity in its various forms and shapes today has become global; using the terminology of Philip Jenkins, 'The Next Christendom' features the coming of Global Christianity. His demographic study portrays the worrisome decline of Christianity in Europe and America. In Britain alone, out of population of about 60 million, the Church claims 25 million members based on old official baptismal records whereas 44% claim to have no religion and two thirds of those in ages 18 -24 describe themselves as non-religious. The Church of England, the mother church is presiding over a shadow of the Orthodox Anglican church.

The myth of the Church of England as a rich church is based on her inherited legacies from past faithfuls who willed funds and properties to the church. That generation has virtually passed with successive generations threatened with extinction. Church of England thrives upon the money of the dead! There is no reason why African Anglican churches should look up to donations any longer from the West up to the point of compromising the truth and integrity of the Christian faith. By virtue of growth, missions and a giving culture based on biblical teachings on tithing and offering, the African churches including Anglicans, Pentecostals and Indigenous, are more economically buoyant than the west. This informs the emergent 'Reverse Mission' whereby African-founded churches have sent missionaries to re-evangelize the sleeping and backslidden west.

The centre of gravity of Anglicanism (and even Pentecostalism and Charismatic renewal in Mainline Churches) is shifting to Africa and Asia. The evangelistic train manufactured by Jesus, was kick-started at Jerusalem, and is gathering momentum towards its

heavenly destination. Along the way, it drops passengers and pick-up new ones, at various bus stops. This train in its onward journey from Jerusalem had domiciled momentarily at Rome, England, and is at present passing through Africa.

The meeting of African Anglican Bishops held in Lagos in October 2004 was a major landmark in the development of the Anglican Communion. It was the first time in history that African Anglicans would meet to discuss any matter concerning the Communion. Hitherto, in the usual colonial appendage, the voice of Lambeth or Canterbury determined the course of global Anglicanism. The controversies that attended the western churches recognition of same sex marriage as well as ordination of a Gay as Bishop in an American Episcopal church propelled African solidarity action against the West, a major reaction that has serious political, economic, ecclesiastical and spiritual consequences. This paper examines this development from a biblical and ethical perspective.

In a globalizing world order, regionalization becomes a key component. Like the European Union and African Union, the central coordination of the Anglican Communion will be enhanced by the strengthening of the African forum. No longer will African bishops wait for the one chance in a decade opportunity to interact at Lambeth; they can now share experiences and harmonize visions and mission from their contextual perspective. The Lagos meeting could be described as 'African Anglican Synod' although participants at the conference were drawn not only from all parts of Africa, but from non-African observers especially some British and Asian Mission Agencies. The gathering was not birthed by a grandiose desire to create a platform for mere interaction; it was a child of necessity- a reaction to certain trends within the Communion, outside Europe.

Against the foregoing backdrop, it will be wrong and unacceptable for Church of England to argue that churches that disagree with her cannot use the name 'Anglican' to describe themselves. This would be a fallacy. As the GAFCON Theological resource Group has submitted, the Church (irrespective of denomination) belongs to Jesus Christ who is its Lord; like the term 'Catholic Church' which use transcends the Roman Catholic Church,

'Anglican' transcends linguistic denotation of the English people, it becomes more a symbolic historical nomenclature. God used different races and people to carry out His divine mission on earth. Like the Greeks and Romans in their respective times of prominence, it pleased God to have used the agency of the English people the English language as global *lingua franca* and the advantage of the colonial empire to have spread the gospel to parts of old British dominion including parts of Africa and India. It is noteworthy that the English Church was not alone in the missionary activities. Missionaries of other nationalities participated under the CMS, SPG and USPG missions, therefore the glory cannot go to England alone. In the 1845 expedition to the Niger for instance, alongside Rev. (later Bishop) Samuel Crowther, was Rev. C.A. Gollmer, who built in Badagry, the first Storey Building in Nigeria, as a Church Missionary Society Parsonage.

In the same way as the Anglican Church in the West has always claimed to be heirs of patristic Catholicism, GAFCON may legitimately claim to be heirs of orthodox Anglicanism. Jesus had hinted that biological factors do not describe a person's identity. Once while teaching, his mother and brothers sought to see him but he remarked that those who do the will of God were his real mother and brothers. By inference, true Anglicans are those who practice the biblical foundations and the basic tenets of Anglicanism; not unrepentant deviants and heretics, no matter how highly placed- God is no respecter of persons! According to (2008) Nwosu, "The Christ Anglicans worship is the Lord of the Church, who judges both the church and the world. Anglicans thus have not just faith knowledge about His saving power but committed testimonies about His life transforming encounters with persons". This is what Richard Turnbull tries to describe as 'moderate Calvinism.' Having affirmed biblical and evangelical foundation role, orthodox Anglicans can stand ecumenically to address the challenge of Islam and secularist atheism globally

4.1 Orthodoxy denotes subscribing to fundamental truths of a religion as it was given or established originally. It is a fixated perspective to maintain 'the faith once and for all delivered unto the

saints'. Theological arguments abound as to the appropriate definition of the terminology 'orthodox' for the Anglican Church; some limiting it exclusively to Eastern , Syrian and Coptic Orthodox churches, while other categories are coined as Catholic, Evangelical, Anglo-Catholic, Indigenous, Mission, historic, Pentecostal, etc. These exclusive categorizations are often faulty. For instance, all true Churches should be missionary, orthodox, evangelical and Pentecostal (if they believe in Pentecost and endowment of spiritual gifts). Pentecostalism is a biblical phenomenon which cuts across every denomination. Anglican Church is Orthodox. Before the daring challenge of GAFCON, many Anglicans worldwide have expressed various forms of protests against perversions of deviant Anglicanism and canvassed Anglican orthodoxy. For instance 'The Orthodox Anglican Church (USA) works with similar churches in Mexico, Honduras, Madagascar, Latvia, Congo, Colombia, Italy, Ghana and Brazil, etc. It advertised its beliefs as follows:

A global movement of Christians committed to the historic faith in the Anglican tradition. The Bible is God's Word written.

The Holy Scriptures of the Old and New Testaments are divinely inspired and contain all things necessary to salvation. The sacraments of the church are God's word in action. Baptism and Holy Communion are ordained by our Lord Jesus Christ for all believers.

The written Word and the holy sacraments are joined and rightly proclaimed in the classic editions of the Book of Common Prayer. The Apostles' and Nicene Creeds are to be taught in the Church and to be received by the Faithful. Marriage is a sacred bond between a man and woman. Only godly men should be ordained to minister in the Church.

Stephen Noll, (2008) has raised crucial issues that addresses standpoint of Anglican orthodoxy. In his presentation, he identifies essential elements necessary to an orthodox Anglican Communion covenant which would correct the errors present in the Communion

and to guide the Communion into the future. He states: 'Recovering Anglican orthodoxy must ... include a restoration of Scripture to its rightful place of authority'; 'we should draw on the resources of the Reformation, in its goal of recovering the "plain and canonical" sense of God's Word' and 'Global Anglicanism needs to revisit the so-called Anglican tripod of Scripture, Tradition and Reason (he describes this as 'an historical fiction and a theological Trojan horse'). Rowan Williams' recent work on 'Anglican Identities', wherein he advocates traditional Anglican passionate patience towards contentious controversies and deviant actions, receives rejection by Vinay Samuel who argues: "The above reflects a continuing and dominant theme in Williams' writings and shapes his leadership and response to the current crisis in the communion. He speaks of "passionate patience". Patience is presented as pre-eminently "Anglican" way of holding and exploring Christian truth. Patience becomes the category in which truth must operate". Noll also identifies the need for conservative confession that "presents an opportunity for the historic churches of West and East to seek together the mind of God as they face off against militant secularism on the one flank and militant Islam on the other". He questions basic lapses in the 39 Articles of Religion and recognizes the Anglican Quadrilateral as complimentary in defining Anglican orthodox identity. For instance, "For all their virtues, the Articles of Religion have no single reference to Christ's Great Commission to evangelize the nations.

Likewise, 'Articles' neglected the person and work of the Holy Spirit, and the Established Church often marginalized or expelled movements of "enthusiasm." Indeed, much of the work of Mission Societies has been accomplished in spite of, rather than with the full support of the mother Church". Noll goes ahead to list features of a missionary church to include:

1. preaching the church to its children and successive generations,
2. calling people away from idol worship and salvation in preparation for the second coming of Christ,
3. practice of baptism as seal of salvation,
4. expectation of believers to be filled with the Holy Spirit,

5. expectation and experience of healing and miracles in the church,
6. it is growing in numbers in leaps and bounds,
7. it is devoted to apostolic doctrine, *koinonia* and Eucharist,
8. it is committed to radical sharing of goods and hospitality and it respects authority.

He surmises aptly that “The idea that a rapidly expanding body of global south churches must be governed from a historic See dominated by a secular Government and a compromised mother church is, to be blunt, a dangerous exercise of nostalgia”

Tertullian (c. 213) the renowned African Theologian, Apologist and Church father in his classic treatise titled ‘Philosophy is the Parent of Heresy’ declared:

What indeed has Athens to do with Jerusalem? What has the academy to do with the Church? What have heretics to do with Christians? Our instruction comes from the porch of Solomon, who had himself taught that the lord be sought in simplicity of heart. Away with all attempts to produce a stoic, platonic and dialectic Christianity! We want no curious disputation after possessing Christ Jesus, no inquisition after receiving the gospel! When we believe, we desire no further belief. For this is our first article of faith, that there is nothing which we ought to believe besides.

The two contending forces against Christianity today globally, are correctly identified as militant secularism which is intrinsically wielded in globalization, and militant Islam, which is uncompromisingly antagonistic towards Christianity everywhere in the world. The latter uses reproductive population growth, religious politicization and terrorism to expand its frontiers. It is only very regrettable that the Archbishop of Canterbury, Rowan Williams recently suggested accommodating *Sharia* in British legal system, in spite of the export of terror and anti-Christian hostilities by

Muslims. The See of Canterbury may very well be acting an unchristian script in its position on clear issues such as morality (sexuality) and survival of the Christian faith in a secularized west. Islam operates on crude Jihad.

The case of the fall of Northern Africa from Christianity to Islam and the consequence today speak volumes. In Nigeria, *Sharia* has become official legal system in most Northern part of the country. The dream of Uthman Dan Fodio to dip the *Quran* in the Southern Sea is fast becoming realized. Islam does not allow other religions to operate in its territories throughout Arabia, yet the so called democratic western countries close its eyes to this brazen defiance of religious rights of non-Muslims in Islamic territories. Today, Muslims have more rights in Britain and America than Christians. Whereas Churches and Bibles are outlawed in Saudi Arabia, mosques are fast dotting many cities in Europe, England and America. The west is in an oblivious crisis of ignorance and complacency, to its detriment. Islam does not permit critical discourse of its scripture. Its inspiration and reverence are never jeopardized, while its children are indoctrinated early in life, and conversion from it is at the risk of death. Because of a cartoon of the Islamic prophet by a newspaper in Denmark, Muslims worldwide demonstrated violently, but the west make films and offensive caricature of Jesus with glee. Christian theologians lack respect for God and His Word. They thereby undermine the very basis of their civilization and religious identity. In such a battle of two militant forces –of secularism and Islam, missionary Christianity is the answer, not senseless controversies which weaken the foundation and future of the Christian faith. This is why GAFCON must succeed and the choice of Jerusalem as alternative to Lambeth is most appropriate; a return to ancient Landmark!

Speaking of Christianity-Islam dialogue, Shaykh Ahmed Zamani once remarked: “In the ongoing discourse between Christians and Muslims, it must be realized that there are areas where no amount of logical discourse can bring both sides nearer to each other and where the existence of a permanent impasse exists”. This approach should also be asserted, that in the struggles between deviant and orthodox Anglicans, there are areas where no amount of logical

discourse, especially when it has to do with compromising the authority of Scripture) can bring both sides nearer. Like Luther, the church should declare 'Here I stand; I can do no other, so help me God'

Another issue raised by Noll (2008), is on the inadequacy in the Anglican Article of Religion in respect of missions and the person and gifts of the Holy Spirit. The advances of global Pentecostalism and its effects on Charismatic renewal in the Anglican Church, like in other historic churches in Africa and Asia, point to the indispensable need to revise the 39 Articles of Religion. Orthodoxy does not negate necessary revision that agrees with the very foundation of truth established in Scripture. The Bible is the supreme Article of Religion; the constitution as it was, for all Christians across denominations. Anglican orthodox approach in the colonial era, of suspecting charismatic spiritual gifts was a carryover of the Church of England imposition through the Articles of Religion. The consequence is the loss of many gifted Anglicans, some of whom have founded the now growing indigenous and Pentecostal denominations. It might be interesting that in Nigeria for instance, Churches that originated directly and indirectly from Anglican Church include: most of *Aladura* churches, Redeemed Christian Church, Deeper Life Bible Church, Winners Chapel, etc. Most of these churches have seen the need to resort to Anglican orthodoxy by borrowing from Anglican Church the use of Hymns, Vestments, terminology, and liturgy, etc. Unlike the west, Church of Nigeria has experienced the largest growth in the worldwide Anglican Communion. This is due to the two missing aspects identified by Noll (2008), that is, commitment to missions and spiritual revival with manifestation of spiritual gifts.

The Anglican Communion is yet to resolve the various issues raised above. The Lambeth Conference of 2008 held shortly after GAFCON, was dominated by reactions to GAFCON challenge led by African Anglican churches. The future of the global Anglican Church is still a subject of conjecture as 'things have fallen apart, and the centre still cannot hold'. In this process of spiritual revolution, fundamental decolonisation of the mind is ongoing.

Unit 5: Summary of the Module

The Module presents story of the Anglican Orthodoxy since inception and the change that came into the scene from Lambeth to GAFCON at the suggestion of the same sex Marriage to the Anglican Communion Worldwide. Anglican Christians broadly speaking were the same as the Roman Catholics in England before the Reformation The Book of Common prayers is principally for the unification of the Anglican Communion Worldwide. The module has also discussed the contending forces against Christianity today globally. The leadership of Primate Peter Jasper Akinola as a brave Anglican Bishop from Africa who led a new move of GAFCON to Jerusalem in 2008 is well elucidated.

Unit 6: Assessment on the Module

1. What was the main objective behind the meetings of the Anglican African Bishops in October 2004?
2. What is Orthodoxy?
3. Who among the Primates in Africa led the movement to Jerusalem and commencement of GAFCON?
4. Who was the Archbishop of Canterbury when the Lambeth Conference proposed the same sex marriage?
5. Compare the negligence of the Christians in the Western World to the Arab Countries on issues of seriousness in their religious Faith?

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MODULE TWO

THE PROTESTANT REFORMATION

Isioma Stella OLAGUNJU

Introduction

In October 2017, Christianity Churches worldwide marked the 500th year anniversary of the Reformation which was started by Martin Luther. In a joint worship service held in a Catholic Church in England, where priests from the different denominations presided, he emphasized that what bound them was stronger than what had threatened to tear them apart. Martin had contemporary reformers who had made attempts at reformation including: Saint Francis of Assisi, John Wyclif and John Huss. According to Kitts, (1910) these attempts were truncated by inquisition. However, Martin Luther's reformation was a major historical turning point in the history of Christianity. This Reformation shook the whole of Christianity and at its wake heralded what became known as "Protestantism". It began as an attempt to reform the Catholic Church of what he and some reformers before him perceived as false practices and ecclesiastic malpractices. In contemporary times attempts at reformation and a call for reformation are very evident, especially in a society like ours where the proliferation of churches is rife.

Unit1: Objectives of the Module

At the end of the Module Students must be able to:

- Know what is reformation
- Understand both the earlier event of reformation and its aftermath
- Understand the effect of the 95 thesis of Martin Luther on the Church
- Appreciate the role of other people who were involved in the reformation of 1517
- Differentiate Protestantism from Reformation

Unit 2: Reformation

2.1 A Definitive Conceptualization of Reformation

The word “Reformation” is derived from the Latin word ‘Reformatio’ which means “to reform, to restore, that is restoration, renewal”. It refers to the religious revolution that was formally started by Martin Luther to correct the errors in the church at that time. Martin Luther had on the eve of All Saints day celebration posted 95 Theses on the door of the Castle Church in Wittenberg, Germany. What distinguished Martin Luther from the previous attempts at reformation was his own approach, which was addressing the problems in the church then from the theological perspective. Some of the errors he identified were:

1. The perversion of the church’s doctrine of redemption and Grace. To him Grace which is freely given should not be entangled in the complex system of indulgences and good works. He condemned the sale of indulgences (forgiveness).
2. The pope’s authority over purgatory. This was also condemned
3. The merits of the saints had no foundation in the gospel.
4. He contended that scripture alone is authoritative “sola scriptura” and that Justification is by Faith “sola fide” and not works.

More information on the ninety five (95) Theses are in Module Four.

2.2 The Life history of Martin Luther... The Reformer

Martin Luther was born on November 10, 1483 in Eisleben, Saxony in modern south-east Germany. His parents were Hans and Margarete Luther. His Father was a miner and iron smelter. He desired a better life for his son, and therefore wanted him to become a lawyer. Martin Luther attended the Latin school (Lateinschule) in Mansfeld. In 1497, he went to Madgeburg, where he continued his study at the University of Erfurt. He obtained his Baccalaureat in 1502 and Master of Arts Degree in Grammar, Logic, Rhetorics and Metaphysics in 1505. Narrations on his becoming a friar, Bainton, related how his dreams of becoming a lawyer were truncated by a

life changing event. In July 1505, caught in a horrific thunderstorm that threatened his life, he cried out to Saint Anne (the Patron Saint of Miners) "Save me St. Anne and I'll become a monk.

After this turning point experience, he entered the Augustinian Monastery in Erfurt in 1505. His Father was not pleased with this decision and he tried persuading him, to change his mind. He did not and so in 1506, he took his monk's vows and was ordained a priest in Erfurt. The life of monk consisted of fasting, prayer and work. It was here in the monastery, he discovered his earnest desire to have a proper understanding of theological issues. It was at this stage of his life that he also came in contact with Humanist ideas and embraced their slogan "Ad Fontes" which means "back to the source". Luther situated his thought pattern in this mould. He therefore interpreted it as meaning the study of the Bible in its original form in Hebrew and Greek. In 1512, he earned a Doctorate in Theology and later a Professor of Theology at the Wittenberg University, in 1513. In 1514, he was made the Priest of the Wittenberg's city Church. While preparing his lecture, he came across the first line of Psalm 22, which he likened to Christ wail for mercy on the cross. He interpreted this to mean his own disillusionment with God and religion. On another occasion, while preparing for his lecture on Paul's epistle to the Romans, the verse "The just shall live by faith" struck a chord in him. Pondering seriously on the purport of the verse, he concluded that the key to spiritual salvation was not enslavement to religious dogma, but that faith would bring salvation. Later events by Pope Leo X, 1517 lent credence to his spiritual convictions. Also, a visit to Rome where he witnessed corruption and immoral acts among the clergy left him disappointed and disillusioned.

The climax of his dismay was the pope's announcement of the use of the proceeds from the sale of indulgences for the building St Peter's Basilica. Martin Luther felt this was a gross error and disagreed. On the eve of All Saints celebration he wrote and nailed 95 theses on the door of the chapel. He sent a copy to Archbishop Albert of Mainz. The 95 theses spread throughout Germany and Europe within two months. The Church authorities viewed his actions

as defiance and he was ordered to recant by Cardinal Cajetan in Augsburg.

Martin Luther however refused, insisting that he would only do that if the content of the theses were wrong. This action of his initiated his excommunication from the church, however Martin Luther did not stop. He continued to lecture and write. In 1518, he declared that the pope did not have the exclusive right to interpret the scriptures, and for questioning the authority of the papacy, he was issued an ultimatum, which he publicly denounced by burning the letter, on December 10, 1520. A couple of months later he was summoned before the Diet of Worms (a general assembly of secular authorities), he still stood his grounds, refusing to recant. This led to the council issuing an edict banning Luther's writings and he was declared a "convicted heretic". Thereafter he hid himself in Wartburg castle.

It was in this seclusion that he translated the New Testament into the German language providing the ordinary people an opportunity to read the Bible. In 1522, he returned to Wittenberg Castle church in Eisenach. There having escaped the threats of arrest and capture, he began the process of organising a new church known as "Lutheranism". He gained the support of the princes and many followers and his church grew. However, the voice of discontent from the peasants against the rulers he discountenanced, as he sided the rulers against the peasants, of which many of them were killed. He had to support the rulers against the peasants because the rulers provided financial support for his new church. Michelle De Rusha, records that in 1525, he married Katrina von Bora, a former nun who had abandoned the convent and lived in Wittenberg. Together, they had six children, Johannes, Elizabeth, Magdalena, Martin, Paul, and Magarete. From 1533, to his death in 1546, Martin Luther served as the Dean of Theology at the University of Wittenberg. He suffered from arthritis, heart problems, and digestive disorders. The physical pain and emotional strain of being a fugitive also had its toll on him. He died at the age of sixty-two, during a trip to his hometown in Eisleben on February 18, 1546.

2.3 The Aftermath of the Reformation

Martin Luther may never have probably bargained for the turnout of events when his 95 theses were seen by the authorities, he was however determined, resolute and convinced about convictions. On different occasions when he was asked to recant he vehemently refused. According to Bainton (1950), Martin Luther said, "Here I stand. I can do no other. God help me." The climax of his strong will to go on with his reformation was when he publicly burnt the letter asking him to take a back turn in his belief. He was excommunicated from the church by the authorities. For him it was a difficult yet an auspicious time in his history to proclaim what he felt to be truth. The invention of the printing press at this time helped a lot in the dissemination of information. No Reformer was adept than Martin Luther at using the power of the press to spread his ideas. Between 1518 and 1525 he published more works than the next most prolific reformers combined. He made the Bible available to the masses. In doing this, he demystified the sole authority of the papacy as the owner of the bible. He translated the New Testament to German language. He started his own church which he called Lutheranism. Almost about the same time with his reformation was that of Ulrich Zwingli in Zurich (1484-1531) and John Calvin (1509-1564) in Geneva whose reform was inspired by Martin Luther. Martin Luther, Ulrich Zwingli and John Calvin are often referred to as the "Magisterial reformers" because in their reform they did not dissociate the church with the political magistrate of a region, rather they propagated the belief that there had to be an alliance between the church and state for righteousness to thrive in the society.

2.4 Reformers before the reformation

There had been attempts at reformation before Martin Luther's reformation. Peter Waldo, whose followers were referred to as Waldesians, John Wycliffe grouped as one of "morning star of reformation" started as an English reformer. In his reformation, he rejected papal authority over secular power and translated the Bible into English. He preached anti clerical and biblically centered reforms. Jan Huss founder of the Hussite movement was influenced by John Wycliffe. His attempts at reformation earned him excommunication and death by burning at the stake.

2.5 A brief overview of the 95 Theses of Martin Luther.

The 95 Theses was written by Martin Luther. In the theses,

1. he condemned the equation of the repentance as stated by Jesus Christ in Matthew 4: 17, to the administration of penance and confession as administered by the clergy.
2. He contended that the pope had no authority to remit anyone of guilt except by God (thesis 6).
3. He criticised the pope's authority to grant pardon to souls in purgatory. The pope could only intercede for them.
4. Accordingly, he stated that indulgence is granted only to the true Christian who is genuinely repentant not with indulgence letter.
5. Martin Luther contended that papal indulgences should not be preached at the expense of the preaching of the good works of love. In his theses,
6. He advocated for a Christian teaching that teaches the Christians that a good deed is better than one who buys indulgences.

Expectations of Christians

- to be taught that they must cater for their families and not squander their money on indulgences.
- a Christian who sees a needy man and passes him yet gives his money for indulgences does not buy papal indulgences but God's wrath. In so far as this is so, Christians should not exalt papal indulgence to the point of putting their trust in them and losing their fear of God.
- Indulgence should not replace true salvation.
- the gospel of the grace and glory of God is the true treasure of the church, not otherwise.
- Christians should be taught that the pope in identifying with everyone should be willing give his own money even if he has to sell the Basilica of St. Peter to many of those from whom certain hawkers of indulgences cajole money. In no 66 of the

thesis, condemning the sale of indulgence, he wrote “the treasures of the indulgences are nets which one now fishes for the wealth of men.

- 94th thesis contends that Christians should be exhorted to be diligent in following Christ.
- In the 95th thesis, he concluded with these words “and thus be confident of entering heaven through many tribulations than though the false security of peace (Acts 14:22)

The five solae of the reformation are “sola scriptura” (Scripture alone) “sola fide”, (Faith alone)”sola gratia”, (Grace alone)”sola Christus”(Christ alone) and “soli deo Gloria” (Glory to God alone)

2.6 Reformation in Contemporary times

The Nigerian experience

Reformation in Nigeria should not be viewed from the perspective of the reformation that took place in Europe in the 15th century. Rather, it should be argued that reformation within the context of the Nigerian society be seen from the impact of the Church on the Nigerian society. Nigerian enjoys a proud religious Christian history from the advent of formal Christian enterprise in Badagry in 1842 till now and by extension, re-echoing the words of J.S. Mbiti are “notoriously religious”. The evidence of this can be seen from the high rate of proliferation of churches. These impacts are evident in the areas of education, health care; abolition of inhuman practices like the killing of twins. It was the reformation that indirectly helped in the establishment of Faith in Nigeria as the early missionaries were products of the reformation.

Unit 3: Protestantism

Protestantism originated with the reformation. It derives from the letter of protestation written by the German Princes in defense of Martin Luther’s teachings, which had been declared heresy in an edict passed by the diet of Speyer. Employing the term loosely, it refers to the other denominations in Christendom separate from the Catholic Church, which came about as a result of the

reformation. Some of these denominations include; the Lutheran church, the Calvinist, the Anglicans, the Baptists, the Pentecostals etc. In contemporary times other denominations have arisen over subtle theological differences due to idiosyncrasies in beliefs.

Unit 4: Summary of the Module

The Reformation that started as an attempt to rid the church then of some perceived errors has been a major causative factor that has led to spread of Christianity. The fallout of the reformation helped to make the scriptures available to everyone, as against the notion then that only the priests had the sole power, ability to read, understand and interpret the Bible. The Sola scriptura addressed this. It is interesting to note that reformation is an on going experience, evident from Churches springing up based on ideological differences in doctrinal practices and beliefs.

Unit 5: Assessment on the Module

1. Explain the major roles of Martin Luther in Reformation?
2. What is Protestantism?
3. What is the influence of Pope Leo X of 1517 in the works of Reformation?
4. Briefly explain the aftermath of Reformation.
5. What was the effect of the 99 thesis of Luther pasted on the 31st October 1517 on Christianity?
6. Mention other people who were involved in the reformation.

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MODULE THREE

SAMUEL AJAYI CROWTHER AND EVANGELIZATION OF NIGERIA *Solomon Makanjuola MEPAIYEDA*

Introduction

Samuel Ajayi Crowther was probably the most widely known African Christian of the nineteenth century. His life spanned the greater part of the century because he was born in its first decade and died in the last. Ajayi's history begins with his birth around 1806 (Ade-Ajayi, 1972) in Osogun in Ibarapa Local Government Area of Oyo State. His parents were symbols of economic and royal importance. His Father "Aiyemi" was said to be a descendant of one of the leading migrants from Ketu whose peculiar type of woven cloth was called "asoelerin" - cloth with an elephant design in the pattern. His mother's family was even more distinguished. The grandmother was said to have been a daughter of Alaafin Abiodun (1770-1789), the last great ruler at Old Oyo (Ade-Ajayi, 1972).

Unit 1: Objectives of the Module:

At the end of the Module Students must be able to know:

- the personality of Samuel Ajayi Crowther
- the background birth, parental lineage and early life time of Ajayi Crowther
- the slavery experience of Crowther
- Crowther's influence to Christianity
- Crowther's Episcopate

Unit2: The Background of Samuel Ajayi Crowther

2.1 Early life

Ajayi's parents were said to have consulted Ifa oracle to find out which of the Yoruba deities he would grow up to worship. The diviner

had indicated that Ajayi was not to enter any of the cults of the Orisa, the divinities of the Yoruba pantheon, because he was to be a servant of Olorun, the God of heaven (Omoyajowo, 1995).

As he grew up, Ajayi learnt the art of weaving and agriculture from his father. He lived in dangerous and terrible times; a period when the breakup of the Old Yoruba empire of Oyo forced many unsuccessful candidates for the throne to make Osogun their settlement; a period when the effect of the great Islamic Jihadists who were establishing a new Fulani empire in the north, meant chaos for the Yoruba States (<http://www.dacb.org/stories/Nigeria/leacy/crowther/Samuel.html>). Therefore warfare and raiding became endemic.

2.2 Slavery experience and Providential Rescue

When Crowther was about thirteen, Osogun was raided, suggestively by a combination of Fulani slave - hunters and Oyo Muslims. The latter targeted Osogun probably in order to attack disgruntled elements who had made the town an hideout. From Crowther's report, it is stated thus:

The enemies who carried on these wars were principally the Oyo Mohammedans ... and such foreign slaves as had escaped from their owners, joined together making a formidable force of about 20,000 who annoyed the whole country (Ade-Ajayi, 1972).

Osogun was to have her turn of the sorrowful fate of ruin, desolation and deprivation caused by the inhuman trade in slaves. On a day that looked quite bright when most of the able men and women of the town had gone on their daily rounds of work, the slave raiders struck, burning houses, and slaughtering people (<http://www.dacb.org/stories/Nigeria/leacy/crowther/Samuel.html>). While his father was never again to be seen, Ajayi, his mother and two sisters ran into the hands of two of the raiders, who put nooses of cords round their necks. Ajayi was said to have changed hands six times before being sold to Portuguese traders for the transatlantic market. Ajayi was marched to Iseyin and exchanged for a horse

and later sold to a Muslim woman at the market town of Ijaye. One can assert that the short stay with the woman probably in Itoko gave Ajayi the privilege of acquiring a bit of Quranic knowledge which later had impact on his Missionary work in the Niger area. From Itoko to Ikereku-Iwere, an Ijebu town, living with an Ijebu man for two months, Ajayi was taken to another slave market in Ikosi where he was terrified by the sight of the rivers which he had never seen before. From there he was bartered for tobacco and shipped to Lagos where after about three months he came across a White man for the first time in his life.

While all these were happening, the British anti-slavery warship was cruising the coast and this delayed the embarkation from Lagos by the slave traders. However, after a few weeks in 1822 the journey started. Fortunately for Ajayi, the Portuguese schooner was intercepted by the British naval squadron in April 1822. It was reported that 102 out of the 189 slaves on board perished in the resultant shipwreck. The rescued disorientated slaves from inland Africa were settled in Sierra-Leone, which by that time was becoming a Christian community, founded to rehabilitate slaves.

Unit 3: Education, Conversion and Ordination

Ajayi was said to have enjoyed tremendous freedom and kindness in Sierra-Leone that within six months of his arrival there, he had sufficiently applied himself to the studies in New Testament. Ade Ajayi, (1972) stated as follows; "It is said that he (AjayiCrowther) was so eager to learn that he was able to read the New Testament in English within six months".

Coupled with his studies, Ajayi learnt the art of carpentry from Mr. Weeks who later became the Bishop of Sierra-Leone. Having been converted at Sierra-Leone and with his decision to devote his life to God's Service "who saved him not only from slavery of man but that of sin", Ajayi released himself for baptism on 11th December 1825 and adopted the name 'Samuel Crowther' after one of the pioneers of the Church Missionary Society (CMS).

Crowther studied for some years at C.M.S. training institution, Islington, England. His possession of logical faculty and academic prowess was attested to by Bishop Bloomfield who remarked that

‘Crowther was no mean scholar; his examination papers were capital, and his Latin remarkably good’(http://www.dacb.org/stories/Nigeria/leacy/crowther/Samuel.html).

The years between 1841 (the celebrated Niger expedition in which Crowther participated) and 1854 were devoted to pastoral work and writings. Ordained on Trinity Sunday in 1843, he became a member of the Yoruba Mission making his impact felt at Igbein in Abeokuta, living in the present site of Crowther Graduate Theological Seminary. It was in Abeokuta in 1845 that Crowther learnt that his mother, sisters and cousin were alive in a nearby village. It was a happy reunion after 25 years of sad separation. He used the opportunity to baptize his mother with the Biblical name ‘Hannah’ thereby making her to become one of the early converts in Egbaland (Omoyajowo, 1995).

His devotion to studies earned him the status of a scholar of African indigenous religions and Islam and a pre-eminent philologist of African languages. The mastery of languages made a remarkable influence on his career as a translator and publisher. In 1848, he published a few extracts, the Epistle to the Romans in 1850; Luke, Acts, James and I & II Peter in 1851; Genesis and Matthew in 1853; Exodus and the Psalm in 1854. This was the beginning of Ajayi’s impact on evangelization of Christianity in Nigeria.

Unit 4: Missionary Activities in Niger Area 1854-1891

The missionary impact of Samuel Ajayi Crowther’s became well noticed at the planting of Christianity in Lokoja area in 1854 when he accompanied W.B. Baikie’s expedition up the Niger River. This second expedition was said to be on a more modest scale with greatest blessings when compared with the ill-fated one of 1841. The warm reception accorded the expeditionists gave Crowther the impression, which he summarily reported thus;

I believe the time has fully come when Christianity must be introduced on the banks of the Niger; the people are willing to receive anyone who may be sent among them (Baur, 1994)

Consequently, Crowther was entrusted with the opening of the long expected Niger Mission. In view of the dreaded climate, he was given Sierra-Leonean staff only. His Missionary strategy was to occupy important places but only after having thorough friendly contacts and received an invitation from the chief of the location. Believing in the principle of the "Gospel and the Plough" or Christianity and Civilization, his bait for the Chiefs was profitable commercial employment for their children through education.

From the beginning, Crowther seemed to have the problem of getting sufficient and qualified personnel. According to Baur, Ajayi started his first journey of evangelization in 1857, with J. C. Taylor, an Igbo ex-slave whom he stationed in Onitsha while Crowther traversed the Nupe area of Lokoja. His amiability and rich knowledge of the Quran as well as the Bible in Hausa language enhanced the chances of opening a Mission in Rabba. His second attempt in 1859 to strengthen what he planted two years earlier met with a brick wall, when he was informed that the Fulani had become hostile. This forced Crowther to restrict his Mission-field from the Niger Delta to the Benue Confluence.

With an untiring effort, eight adults and one infant were baptized at Gbobe in 1862. This achievement was the first to be recorded in the Niger Mission enterprise. Three years later, Crowther capped this with the establishment of the first primary school in the then Northern Nigeria, Holy Trinity Primary School, Lokoja (Akamisoko, 2002).

The impact of Crowther's Missionary work on the religious life of the people cannot be discussed without a brief mention of its effect on the adherents of traditional religion. Many people were said to have abandoned their traditional beliefs, while some even submitted their idols to the Missionaries for destruction. Although converts were made among the Muslims, yet Crowther acknowledged that they were more easily made among the adherents of traditional religions than among Muslims.

Obviously, wherever traditionalists turned their back on the worship of gods, conflict always ensued between the followers of traditional religion and the early Missionaries. The Missionaries were viewed by the natives as destroyers of customs and culture. Often,

extreme nationalistic historians have used this to discuss the destructive effect of Christianity on the religious life of the people, forgetting the benefits it brought to them. Such positive impact on the life of the natives in the socio-economic, political and educational facets made E. Ayandele to assert that “the Missionaries were not destroyers but were to some degree builders and preservers,” Byang Kato, in corroborating Ayandele’s view stated that the exposure of the natives to Christianity is liberation from depravity evident in African Traditional Religion and modernization. Akamisoko (2002) stressing further on Ayandele’s and Kato’s positions opined thus:

When one realizes that by 1873 there were functional Churches at Lokoja, Egga and Kippo Hill with an average attendance of 5 to 120 members and that they were made up mostly of natives and African immigrants, one cannot but say that the pioneering Missionary activities of Bishop Crowther had made a great impact on the religious life of the people

Unit 5: Episcopate of Samuel Ajayi Crowther

5.1 Consecration as First African Bishop

Crowther’s character and experience were clearly outstanding. He had published accounts of his travels, a Yoruba grammar, dictionary and the translation of parts of the Bible. In Crowther, Henry Venn (the Secretary of the Church Missionary Society) saw the realization of his ideal; a chance for the full development of the native African Church. Hence Venn persuaded the powers that be to make Crowther a bishop. Following Crowther’s consecration in 1864 at the Canterbury Cathedral, Venn wrote to Mann appealing to all Missionaries to place themselves under the Bishop’s jurisdiction and enjoined them to co-operate and work with him like brothers, assuring them that Crowther had been destined for great works by God.

5.2 Episcopal Challenges.

The immediate challenge that faced Crowther and his Mission ranged from personal animosity to dark and superstitious customs of the people. The white Missionaries among the Yoruba, especially Townsend, were emphatically opposed to his consecration. Townsend was said to have generated campaign against Crowther by dissuading German Catechists in Abeokuta as well as African Clergymen from working with Crowther on the Niger Mission. In addition, when the Missions in Abeokuta and Ibadan were given the option to remain under the Bishop of Sierra-Leone or to submit to Bishop Crowther, they chose the former, because of their discriminatory perspective that the authority of the Mission was expected to rest on the authority of the white man. (Baur, 1994)

Secondly the very shape of the Niger Mission was a problem. According to the CMS plan, it consisted of a series of stations along the River Niger. It related not to society or language, but to the river as providing easy communications, a way into the continent's interior. Hastings, (n.d.) observed that "while the river linked the stations, it did so only if you possessed a reliable boat. But for the first fourteen years, Crowther had none". Hence Hastings then submitted that;

If Crowther had been instructed to evangelize the Igbo, his Mission could also have had one (people). Instead he had the many peoples of the Delta in the south, the Igbo in the middle, the Nupe and other more Islamicized peoples including the Hausa in the north (Hastings, n.d.).

Compared to the Yoruba Mission which had a unity of language and culture, there was no such thing in the Niger Mission. With so many different languages, Hausa, Nupe, Igbo, Ijaw and others, there was no easy way to provide teaching of any quality.

Lack of adequate funding was another great challenge that beset Crowther's Missionary activities. He was made bishop beyond the limits of the British dominions, a Missionary bishop dependent on the C.M.S. headquarters. Without a steamer, Crowther's supervisory role suffered a set-back. And also his agents were not

having regular pay, the situation that forced many of them to be distracted.

Furthermore, Crowther's emphasis on the sanctity of Christianity and total abstinence annoyed both the natives and the white traders. Crowther maintained that Christianity had to abolish all false religions and direct mankind to the only way of obtaining peace and harmony with God. He refused to baptize polygamists based on his view of the inherent sin of the practice as "slavery for the wives" and the Biblical ideal which seems to oppose polygamy (Omoyajowo, 1995). His denouncement of drink trade upset Sir Goldie's Royal Niger Company. Goldie believed that since Christianity and Commerce are essential companions for the civilization of African natives, Bishop Crowther's opposition to the importation of gin will have adverse effect on the company that Goldie controlled.

The effect of the discussion was a triangular pressure that the Niger Mission had to face. The pressure of the CMS and its commercial allies in London who gave Goldie full support; the inhabitants of Crowther's Diocese who began to abandon the Church for its stern discipline and of course the financial limitations of Crowther and his field agents.

Unit 6: The Frustration Resulting from Leadership Hazards

In the 1880s, Crowther began to have frustration resulting from his untrained agents' moral turpitude and the allegation of poor supervision levelled against him by his detractors. More frustrating was the sudden death of his soul mate of about five decades, Mrs. Susan Thompson Crowther in October 1880 and also the death of his mother Hannah, on February 4, 1884 (Akamisoko, 2002). To add to his problem, Rev. J.F. Schon, Crowther's personal and bosom friend also passed away in 1889. Crowther became devastated and began to lose control of his Diocese.

Accusations of sexual immorality, illegitimate trading, alcoholism, slaves dealing, inefficiency and the likes were leveled against Missionary agents working with Crowther. The rumors were sent to the CMS Parents Committee in London and published in British newspapers to discredit Bishop Crowther and his African

Missionaries. The steps taken by the CMS is what Baur described as “the Niger Mission Question”(Baur, 1994).

Rev. J.B. Wood was saddled with the responsibility of investigating the various allegations against Crowther and his staff. Crowther was castigated for ineffective supervisory role cum over-leniency in his disciplinary policy. His African staff was criticized for offences ranging from immorality, dishonesty, illiteracy-drunkenness, murder and to generally unfitness.

Despite Crowther’s insistence on proper investigation of the charges, officials at the CMS headquarters seemed satisfied with hurried and malicious judgmental report of Wood and his cohorts. The consequential effect was the issuance of series of dismissals on African Missionaries and the sending of Missionary secretaries who took over the administrative functions from the Bishop, restricting him to the spiritual sphere. The White Secretaries were said to have treated Bishop Crowther with disdain and ignominy. They acted autocratically and lacked respect for him.

The arrival of the first group of British Missionaries called the “Sudan Party” worsened the plight of Crowther. Influenced by the Keswick doctrine of spiritual rebirth, they claimed to have discovered little of the spiritual rebirth in the shepherds (African Missionaries) and even less in their flocks. They saw Crowther as a symbol of Negro race who lacked every sign of ruling prowess. Every commercial institution and educational institute such as the “Preparandi institution building” in Lokoja, which produced the likes of Samuel Ladoke Akintola, the then Premier of the Western region, was sold to the Royal Niger Company; describing the grandest building in West Africa as an obstacle to the progress of Christianity (Omoyajowo, 1995).

The Sudan Party in 1890 went further to call the converts in Lokoja adulterers and harlots who deserved nothing short of dismissal from Church membership. African Missionaries who had been working in Lokoja were described as untrue Christians. A letter was sent to the Emir of Bida calling for the dismissal of Rev. C. Paul of Kippo Hill.

It seemed that the purpose of the white Missionaries was to change every pattern of Christian life already laid down by Bishop

Crowther and his team including the message preached. Mr. Graham Brooke summed up their intent and purpose;

We came out here hoping to carry on and expand the work of twenty years in the place, and now after two months we are driven to admit that there is no hope of success until we have taken down the whole of the past works so that not one stone remains upon another. I mean that the Pastors, except at Gbobe must be changed, the message preached must be changed, the time, mode and place of worship must be changed and the course in the school must be changed (Akamisoko, 2002).

From personal correspondents and other related reports of Bishop Crowther, there is no denying the fact that there must have been some moral and other lapses among the African agents in the Mission field. However, these lapses must be explained within the context of the size of the Niger Mission and some other limitations which made it practically impossible for the Bishop to have effective supervision.

Arulefela noted that the behaviour of the African agents was to some extent a result of their imitation of some irresponsible white traders who themselves were immoral (Akamisoko, 2002). This could be true to some extent because the charges of drunkenness do not hold water since the “Whites” themselves supplied gin and encouraged its patronage despite Crowther’s opposition to it.

Ade-Ajayi (1972) noted that the group of Missionaries who came to darken Crowther’s last days was able, young, zealous, impetuous, uncharitable and opinionated. The Rev. J. A. Robinson who was appointed secretary of the Niger Mission in 1887 was the oldest of them. He was then 29 years of age.

The statement buttresses the fact that the work of Crowther was greatly undermined. How can inexperienced Missionaries take over the spiritual control of the work of over sixty years of a Bishop. Despite their zeal and over-ambition, little achievement was recorded about their Mission and this to some degrees impeded the growth of

the Anglican Church in Lokoja and its environs after the death of Bishop Crowther in 1891.

The decision of the authority of the CMS in sending the white Missionaries, no doubt, confirmed the impression of racial sentiment. Crowther's adversaries thought the time had come to discredit Henry Venn's policy that brought Crowther to episcopacy. They alleged that the men who made Crowther a Bishop had allowed zeal to out-run discretion. Hence Crowther became a victim of circumstance.

With him out of the way, they proceeded to nominate J. S. Hill and when he died soon after arrival, they selected Tugwell as Bishop. In Stock's view, Crowther "may not have been possessed of the highest spiritual gifts, but he was a plain, practical, patient, hard-working Christian man" (Ade-Ajayi, 1972).

Above all, Bishop Crowther must be credited for the opening of Lokoja in particular and Northern Nigeria in general to Missionary works. His pioneering Missionary work full of distress, hazards and labour must not be underrated. Twice in 1859 and 1871, the boat with which he was travelling ran aground off Rabbah and he had to trek all the way down to Lagos. Once at an Igala Village near Idah, he and his son (Dandeson) were kidnapped by an avaricious district head (Akamisoko, 2002).

Unit 7: Crowther's Contributions to Evangelization in Nigeria

Crowther's missionary effort and intellect contributed immensely to the growth of education and culture in his time. He epitomized the man of knowledge par excellence. Crowther did not prejudge the indigenous culture. With careful observation, he saw evidence that there were nodes in the native culture onto which Christian ideas could be grafted.

Achievements of Samuel Ajayi Crowther:

- a) He is the father of indigenized or contextualized Christianity through nativizing Christianity and Christianizing indigenous religious antecedents (www.sierraleone.org).
- b) Crowther's translation of the Bible was not restricted to Yoruba language or culture but include Isuama-Ibo Primer in 1860;

- c) vocabulary of the Ibo Language in 1883;
- d) the Gospel according to St John translated into Nupe in 1877 . These and many more were part of his efforts to make Christianity relevant to the native culture onto which Christian ideas could be grafted. This made Jesse Page to refer to him as “a patriot to the core”.
- e) Modern Missionary work and Church planting in Nigeria were influenced by Bishop Crowther’s ideals and methods.
- f) Crowther did not only work in the Niger area which consisted of modern Middle Belt Region, Niger Delta and South East, he worked tirelessly in the Yoruba Mission in planting Churches especially in rural areas.
- g) In the course of his Missionary activities, Crowther was highly ecumenical. He allowed the bond of friendship and brotherhood to exist. Crowther was said to have offered the Catholic Missionaries who arrived in Lokoja in 1884, a hand of fellowship by accommodating them at the Holy Trinity Church Lokoja, as a take off point for their mission work (Akamisoko, 2002). Crowther believed that working together will speed up the work of mission in Nigeria, for no single denomination can evangelize the entire nation.
- h) By this action, Bishop Crowther set an impeccable example for Church unity in diversity. Christian denominations in Nigeria today will make their message relevant in the society if such spirit of brotherhood is imbibed rather than rancour and unwholesome ego that painted them rivals and competitors.

Unit 8: Summary of the Module

The Church in Nigeria today has a couple of lessons to learn from Bishop Crowther’s experience. Firstly, Biblical standard should be the criterion for the selection of people for Church work. Church leaders must be both morally and spiritually sound. The character of those appointed to lead the Church is more important than their gifts, administrative abilities and academic accomplishment. Secondly, ministers of the gospel should be given

the best training both in the spiritual and theological areas. This will alleviate the roles of novices and quacks in the religious circle. Lastly, disciplinary measures should not be delayed in any form against erring Church leaders. This will serve as deterrent for others and checkmate any unwholesome habit. Although Crowther died a frustrated man in 1891, yet his achievements are unequalled in his days while his legacies linger on.

Unit 9: Assessment on the Module

1. Write a brief summary of the early life and slavery experience of Samuel Ajayi Crowther.
2. Who proposed that Ajayi Crowther be made a Bishop? What were his reasons?
3. What were the challenges Crowther faced as a Bishop?
4. What allegations were leveled against him? List some of the achievements of Bishop Samuel Ajayi Crowther.

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MODULE FOUR

ANGLICANISM AT A GLANCE

Ayodeji Olanrewaju OGIDIOLU

Introduction

The course Anglicanism is a very wide course, extending from the beginning of the Church and covers diverse aspects of the Anglican Communion World. For instance, Anglicanism in Church of Nigeria comprises the spiritual, social, polity, education, health, economy and agriculture, everything that has to do with Anglican Church. The context of this reading work will focus on the meaning of Anglicanism and how it started in Britain. Previous Modules have laid a good historical foundation with emphasis on colonization, African Theology, Reformation and theses submitted by Martin Luther which led to a move for the establishment of the Church of the English People called Anglo from where Anglican is derived. Module Three has exhaustively explored the life, mission work, episcopate of Samuel Ajayi Crowther and his contribution to evangelization in Nigeria. The influence of the Church Missionary Society led to the evangelization of the African Continent. It was at the course of evangelistic work that the Church in Britain started ordaining some of the people that were involved in the evangelism. The sacrificial works of soul winning cost many Europeans their lives. Some of them were buried within the shores of Nigeria.

Unit 1: Objectives of the Module:

At the end of the Module Students must be able to:

- Define Anglicanism
- Know more about Church Missionary Society (CMS)
- Understand the history of the establishment of Anglicanism in Nigeria
- Know much about the concepts of Liturgy in Anglican Communion
- Know the establishment of Ecclesiastical Provinces and Dioceses

Unit 2: What is Anglicanism?

Several authors have defined Anglicanism from different perspectives. The context of this study will adopt a concise definition of Anglicanism. Therefore, Anglicanism is the practice doctrines, history, tradition and belief of a set of denomination which belong to Anglican Church. The word Anglican originates from ecclesia anglicana, which was a Medieval Latin dated to 1246. Therefore, the adherents of Anglicanism are referred to as the Anglicans. Anglican is an adjective qualifying the word Church at the usage. This set of Christians could easily be identified by liturgical traditions and a Concept. Anglicanism originally refers to the teachings, rites and creed of Christians throughout the world with the See of Canterbury.

As far back as sixteenth century, the word Anglican referred to the Church of England, this was not a general term until the nineteenth century. The Legislation in the English Parliament referred to the English Established Church. The implication is that Anglican Church is the offshoot of Protestantism. Later, the Union with Ireland Act created United Church of Ireland and England. The resolution then is that it shall be one Protestant Episcopal Church. This distinguishes its form of Government of the Church from the Presbyterian polity in the Church of Scotland.

The word Episcopal is preferably used as the Episcopal Church at the Province of Anglican Communion covering the United State. The same thing is applicable to the Scottish Episcopal Church. The Anglican Communion in America prefers answering, the Protestant Episcopal Church in the United States. Anglican Church preferred to be used as it distinguishes herself from others who maintain an Episcopal polity. The emblem is a blue background with a crown, having a red cross at its nucleus. This is commonly used on the programmes and stickers of the Bishops and Clergymen of the Anglican Communion.

The Faith of Anglicans is founded in the:

- (1) Scriptures and the Gospels,
- (2) Apostolic Traditions,

- (3) History behind the Episcopate,
- (4) First seven ecumenical councils and
- (5) Early Church Fathers and the first eleven ecumenical councils

The Doctrine of Anglican Church accepts the contexts of the Old and New Testaments as portions of the Scripture containing all things for Salvation and has been the rule and ultimate standard of faith. Reason and Tradition are valuable means to interpret the Holy Bible. Anglicans see Apostles' Creeds as Baptismal symbol and take Nicene Creed as sufficient statement of the Christian faith.

Unit 3: Mission Work in Britain

There was a record of the martyrdom of St. Alban in 304 A.D. There were also records of some bishops in Britain at the same early years. Some early missionaries include: Patrick about 450 A.D., Columba who was an Irish Missionary died in 597A.D. and Augustine with forty Monks who left Rome with the permission of Pope Gregory as Missionaries for Britain.

The instruction of Bishop Gregory to Augustine was that he should select from each Church those things that are pious, religious and rightful; and “when thou hast collected them into one whole, instill this into the minds of the angels for their use”. This instruction arrived at Britain the same 597 A.D. With effort of Archbishop Theodore of Canterbury in 700 A.D there was one Church of England.

Unit 4: Reformation in England (1521 – 1610)

Reformation principally led by Martin Luther, Ulrich Zwingli, John Calvin, and Richard Hooker; among others influenced the Christian Reformation in the Anglican Communion of the Church of England. The Reformation itself was a gradual movement and it was never a sudden revolution. The movement of the above theologians for the spiritual reformation of England made people to refer to them as the Protestants; while the actual move was referred to as Protestantism. The word Protestant is coined from the Latin word- *protestation* meaning *declaration*. This involved the Letter of protestation by the Lutheran princes against the Diet of Speyer in

1529 A.D., which reaffirmed the edict of the Diet of Worms against Reformation. This could simply be referred to as Western Christianity which was not under the leadership of Papacy.

The word Protestant was not initially used for the theologians who worked on the reformation. They were initially referred to as the 'evangelical' who aimed at the return of the true Gospel of the Lord Jesus Christ. The whole story began with the move of Martin Luther and his posting of the 95 theses on the Castle Church in Wittenberg, Germany. The Protest of the reformers was basically on the following points:

- i. Simony,
- ii. Episcopal vacancies,
- iii. The sale of indulgences, among others.

The Protestant position hence incorporated doctrinal changes. Such as 'sola scriptura and sola fidei', which means, scriptures only and faith only respectively? The Protestants presented their scope of understanding to be limited to the Holy Scriptures (the Holy Bible) only and the Faith in God through Jesus Christ. The Scripture is the Bible. The scope of the scripture is limited to the Canonical books of the Bible. This may simply be presented as books of Genesis to Revelation.

4.1 Outcome of Protestantism

The three concise outcome of Protestantism are:

- i. Lutheran,
- ii. Reformed (Calvinist, Presbyterian), and
- iii. Anglican Traditions

The third which is Anglican identifies with both Reformed and Catholic. The word Catholic means the generality of believers or household of Christianity. The reformation that took place by the Protestants was primarily to counter some unbiblical doctrines of the then Roman Catholic Church. Catholic Church, therefore, means the General or the Universal Church for all the believers. The key word is the Universal. There are differences between the Catholic

Church and the Roman Catholic Church (R. C. C.). The former is the universal believe of all Christians, while the latter (R.C.C) has been adopted to refer to the universal church of a particular denomination and nation, for example, the Roman Catholic Church in Nigeria.

In Anglicanism, the work of W. O. Wotogbe–Weneka, John Skinner asserts that Catholicity is an image representing universal possibility rather than a static enclosure of all that is transcendent within itself. The summary of the issues that the Protestants had against the Catholic or Universal Church, and the years of the events as recorded in Anglicanism by W. O. Wotogbe–Weneka are in two spheres. First, what made the protestant move out of the Universal Church and secondly, what will not make the Protestants return to where they came from? The reasons constitute the ninety five theses. Some are:

1. Prayer for the dead – AD 300
2. Making the sign of the cross – AD 300
3. Veneration of angle and dead saints and use of image – AD 375
4. Beginning of the exaltation of Mary (the term ‘Mother of God’)first applied to her by the council of Ephesus) – AD 431
5. The doctrine of Purgatory established by Pope Gregory 1 – AD 431
6. Latin Language as a compulsory Language in prayer and worship imposed by Pope Gregory1 – AD 600
7. Prayer directed to Mary, Dead, Saints and Angels – A.D. 607
8. Title of Pope or Universal Bishop given to Boniface III by Emperor Phocas – A.D. 607
9. Kissing the Pope’s Foot – A.D. 709
10. Worshiping of the cross, image and relics authorized – A.D. 786
11. Worshiping of St. Joseph – A.D. 890
12. Celibacy of the priesthood decreed by pope Gregory VII – A.D. 1079

13. The rosary, Mechanical praying with beads, invented by Peter the Hermit – A.D. 1090
14. Sales of indulgences – A.D. 1190
15. Auricular (through the ear of a Priest instead of to God) instituted by the Pope Innocent III in Lateran council – A.D. 1215
16. Bible forbidden to layman and placed on the index of forbidden books by the councils of Valencia – A.D. 1229
17. Cup forbidden to the Lay People at Holy Communion by Council of Florence – A.D. 1414
18. Purgatory proclaimed as a dogma by the councils of Florence – A.D. 1439
19. Tradition (of earthly elders) declared of equal authority with the Bible by the council of Trent- A.D. 1545
20. Apocryphal Books added to the Bible by the Councils of Trent- A.D. 1546
21. Creed of Pope Pius IV imposed as an Official Creed – A.D. 1560
22. Immaculate conception of the Virgin Mary proclaimed by Pope Pius IX – A.D. 1854
23. Infallibility of the pope in matters of faith and moral proclaimed by the Vatican councils – A.D. 1870
24. Assumption of the Virgin Mary (bodily ascension into Heaven shortly after her death) proclaimed by Pope Pius XII – A.D. 1950
25. Mary proclaimed mother of the church by Pope Paul IV. A.D. 1965

Anglican Communion has imbibed the teaching of the Apostles who often worshipped in Psalms, Hymns and Spiritual Songs. Apostle Paul revealed this in Epistle to the Colossians 3:16- “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”. This shows that the Anglican order of worship is biblical and is incomplete without any of the three aromas to worship mentioned in that verse.

Unit 5: The Concept of Liturgy in Anglicanism

5.1 Definition of Liturgy

Liturgy comprises a system of prayers, the rites and tradition adopted by the Church as ordered way of Worship. The etymology of Liturgy started from the Greek Word, *leitourgia*, . It is a compound word of two different words-*laos*, and *ergon*, . The first means people and the second means work. Following the Greek, Liturgy could be best translated as “doing public work” or doing something that concerns the community that one belongs or the nation. This may otherwise mean working in favour of where one belongs. This kind of job is expected to be done without expectation of any compensation from the Community or the beneficiaries of such job. It, therefore, implies that the work ought to be done not for an individual but for the benefit of the community or society. In the Polity of the Hellenistic city, it is the discharge of specific services to the people of a nation under the control of a single government (body politic). In this case people who have higher level of income are required to discharge such at their own expense.

By this latter view, the Pastors who function as spiritual leaders to the members of the Church are making a Liturgical contribution to the Community at large and are not compensated with salary but with stipends. It is a spiritual service in the benefit of some people. Jesus Christ is the Supreme *Leitourgos*.

5.2 Scriptural Application of Liturgy

The whole service to Mankind started with God, who sent Jesus Christ to offer the service of salvation unto humanity- through demonstration of Liturgy.

1. Making selfless services to humanity: The Author of the Epistle to the Hebrews is very familiar with the Jewish traditions. The author uses the Greek term “*leitourgia*”, (Hebrews 1:7 and Psalm 104:4) to describe the works of the angels and Jesus Christ as the High Priest who made the fulfillment of Levitical model of *sacerdotium*. Both Jesus Christ and the Angels are making selfless services to humanity without the expectation of any sum of money

as compensation from God. At the point of death on the Cross of Calvary, Jesus Christ was found to be performing a Liturgical Service to humanity by ministering salvation to the thief and notorious criminal (Luke 23:43). This act of service was never for the reason of personal gain. The ascension of Jesus Christ was an end to the earthly ministry and the beginning of the heavenly ministry. After the crucifixion was the royal ascension and glorious throne of heaven by Jesus Christ. Yet HIS services to humanity continue through HIS Church and there were records and testimonies of people who were greatly imparted by the Holy Spirit.

The proclamation of the Gospel of our Lord Jesus Christ to the whole world is the continuation of the Liturgy started by the Saviour Himself. This is done by the adherence of Christianity to minister to lost Souls. The Ministry set up for the Church is the proclamation of the Salvation to the whole world which was taken as the Liturgy to the Church. Liturgy is an expression of Faith. Bouyer gives definition to Eucharistic Liturgy as:

the embodiment of great mystery of our Faith, source of all our spiritual life as Christians, His mysteries is properly the ministry of Worship.

2 Liturgy is worship. One may ask how liturgy comes into worship. One of the greatest services that we could render unto God is to Worship HIM. Many no longer worship God in truth and in Spirit as ordered by the scripture. In this generation, human beings have been made the object of Worship. The true worship of God must be made theocentric, God- Oriented, coupled with Church activities. The Christian Liturgy by definition is Trinitarian because, it is essentially offered through Christ to God by the Church through the Power of the Holy Spirit. Therein God is seen as the centre of the Liturgy and Jesus Christ is the Foundation of the Church, the Trinitarian nature of the liturgy points to ecclesiastical liturgical worship. The author of the Acts of the Apostle used the word *lietourgeia*, , for the coming together of the disciples for worship in Acts 13:2. This same word was used in Matthew 18:20 when the disciples met for the breaking of bread, the same reoccurred

in Acts 20:7 and 1 Corinthians 11: 33. The gathering of the believers to worship and break bread is, therefore, viewed as the Liturgy. The true liturgy in the community of the Christians entails breaking of bread, praising God, sharing the ministry of the word of God, engaging in the Eucharist and hymns.

3. Liturgy is Eucharist and Communion. The definitions so far could refer to Liturgy as the Public Worship of God. For the conclusion of the work of Christ on Liturgy, the Lord Jesus Christ instituted the Holy Eucharist to be commemorated in HIS remembrance... Doing it as often as Christians will observe it in remembrance of HIM... The coming together of Christians for the highest service or worship in Christendom is to observe the highest Liturgical service. This is number one supreme service that Christians can offer to God. This is the reason in Anglican Communion why, Holy Eucharist or Communion is the highest worship or service to be observed by the congregation. Redemption of Mankind is sole initiative of God. Redemption is the gift of God to humanity through Jesus Christ (Ephesian 2: 8&9). The gift of Jesus Christ is hence celebrated in the Holy Eucharist. The actualization of the gift of God is practicalised through coming together in respect to God's invitation. Therefore, referring to the Holy Eucharist as a Liturgical service is not an understatement. The great mandate is "Go and make disciple of all nation baptising them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe all that I have commanded you. And Surely, I am with you, to the very end of the age".

5.3 The names for Worship/ Service Sections in the Anglican Communion

These include:

- i. Mattins: It is the morning service. It consist of two kinds of worship called Nocturns and Lauds
- ii. Prime: This is from Latin word *prima* meaning first. The time allotted for this worship is 6.a.m. It could be regarded as the first worship of the day. 6.a.m. is relevant in Christendom for meditation. It relates to a moment when

Jesus Christ was led before Pilate for accusation (John 18:28) and in resonance to the time that Jesus Christ appeared to Mary Magdalene after His resurrection.

- iii. Terce: Terce means third. It is the third hour service, which is 9.a.m. This hour is in consonance with the time that the Holy Spirit descended on the Apostles and the early disciples on the day of Pentecost (Acts 2:15). This is also matched with when Jesus Christ was beaten and crowned with thorns.
- iv. Sext: This is the sixth hour observed by 12: 00. Noon. Jesus Christ was crucified at this sixth hour according to John 19:14.
- v. Nones: This is another Latin word meaning the ninth hour service. That is 3. p.m. It is this same hour that Jesus Christ gave up the Ghost according Matthew. 27: 45-60.
- vi. Vespers: This is the eleventh hour of the day which is 5:00.p.m. in resonance with Matthew 20: 6, 12. The meaning of Vesper in Latin is evening. It is around this time that the body of Jesus Christ was lowered from the Cross (John 19:31). Also, around this time on Maundy Thursday, the Holy Eucharist was instituted in Matt. 26:20.
- vii. Compline: Compline is a Latin word coined from *completorium* which means, the close of the day. It is a 6.p.m. service. It was around this hour that Jesus Christ was in the garden of Gethsemane praying in agony it was around this time too that Jesus Christ was buried.

All these services have portions of the book of Psalms attached to them. The lections, after the pre-reformation service book produced in 1549 Book of Common Prayers in England at Offices of Canonical Hours, were combined and formed into Morning and Evening Prayers. At the compilation, relevant hours have been retained in the canonical hour. The readings of the Bible portions and Psalms were therefore spread across the weeks and months.

Unit 6: Commencement of the Church of Nigeria (Anglican Communion) and the Creation of the Provinces and Dioceses

6.1 Commencement of the Church of Nigeria Anglican Communion

The commencement of Christianity in Nigeria could also be referred to as the beginning of Anglican Communion in Nigeria. The reason is that, the arrival of the Mission group of the Church Missionary Society (CMS) in Britain landed in Nigeria, precisely in Badagry on the 17th December, 1842. An historian argued the fact that the fifteenth century when the Portuguese first came with one hand of the Gospel and the second hand of the slave trade should have been the appropriate date. My submission to that thought is that the Portuguese who came at the said time were not here for the Gospel because their choice of the slave trade abolished any view of the Gospel of Jesus Christ. They came purely for slave trade.

The Portuguese had no record of a church started, or any soul won for Christ. But a critical view revealed that, places like Benin, Warri and Calabar have had their kings in Cassocks and some foreign dresses as far back as about 1600s. These people might have been influenced by the set of foreigners who were coming for Evangelism, but changed their mission to slave trade when they got to Africa. Ayandele (1996) has his record thus:

Except for the futile, feeble and spasmodic attempts by the Portuguese to Christianize the peoples of Benin and Warri, European contact with the Bights of Benin and Biafra, dating back to the fifteenth century, was primarily commercial until about the middle of the nineteenth century. At first, trade was in sylvan products, but in the sixteenth century, and for over 300 years, 'living tools' became the main export of the Niger Delta and provided the wealth upon which the city states of Brass, Bonny, New Calabar and Old Calabar thrived. In 1807, for both philanthropic and economic reasons, Britain abolished this nefarious traffic and in the next sixty years made strenuous

efforts to see that this Act of Parliament was heeded in West Africa.

6.2 Church Missionary Society

The Church Missionary Society was founded in 1799 comprising of the lay members of the Church of England. The British Parliament abolished Slave Trade in 1807 and it was necessary to take a trade work into the shores of Nigeria. Through the geographical exploration of Nigeria by Mungo Park, Clapperton, John and Richard Lander (who are called the Lander Brothers), River Niger was traced to its source. The idea was to found an alternative to slave trade and preach Gospel that will change people's heart. The clarion call by Thomas Fowler was that the Bible and the plow must be presented to the Africa continent.

The report of Henry Townsend to the C.M.S. made them to send Samuel Ajayi Crowther to join Mission work. C.A. Golmer and four American teachers were also involved in the new group sent to join in Missionary for the spread of the Gospel in Nigeria. At this, Samuel Ajayi Crowther translated the English Bible to Yoruba. He also, translated the English Dictionary to Yoruba. G.F. Schon helped in the translation of the Bible to Hausa. Schon also recommended to the C.M.S. in Britain, that special attention was needed for the health care of the Missionaries. Schon presented a need for the training of the Agents in Sierra Leone for the Mission work. This idea was welcomed by the British Government. Samuel Ajayi Crowther was one of the agents trained, latter ordained in London in 1843, and sent for the interior mission work in Nigeria. The publicity that was given to the expedition exerted missionaries to come to Nigeria. The Niger expedition faced the following challenges:

1. Serious oppositions from slave traders
2. Opposition from the adherents of African Traditional Religion
3. Shortage of staff
4. Illness, mainly Malaria which killed the Europeans in good number
5. Islamic Religion

6.3 Beginning of Mission Work

The C.M.S. Mission work in Yorubaland can be seen in three phases. Badagry has always been the entrance into the Mission Works. The first phase was marked with the arrival of Mr. (Later Rev) Henry Townsend of C.M.S., Britain in Badary on the 17th December, 1842. His arrival was almost at the same period with Rev. Thomas Freeman of the Methodist Church who arrived Nigeria in September 1842. Thomas Freeman and Henry Townsend celebrated Christmas together in 25th December 1842, with the Holy Eucharist. This was the first ecumenical service on the soil of Nigeria. Henry Townsend left Badagry for Abeokuta on the 29th December 1842 accompanied by Andrew Wilhelm.

This Mission was tagged a Mission of research. The exploration was a successful one as the CMS decided to establish a permanent mission in Abeokuta. Walker F. Deaville in his book, the Romance of the Black River: The Story of the C.M.S. Nigeria Mission, in knowing the Fundamentals of Anglicanism by M. Olusina Fape, (2009) says that:

The hand of God was beckoning to Abeokuta, and for the moment there was no opportunity of carrying out earlier project of a mission on the Niger. Every possible circumstances pointing to the Egba capital as the strategic base for the new venture. A number of the teachers and catechists in Freetown, being Egbas were keen to work among their fellow- countrymen.

The CMS Mission in Nigeria had conjunction with Niger Expedition of 1841. There were three phases or techniques to this Mission work, which made evangelizing Nigeria successful. These were:

- i. Evangelism,
- ii. Commerce, and
- iii. Abolition of the slave trade

Olasehinde (2013) says,

“The Church of Nigeria Anglican Communion today is the proverbial mustard seed of December 1842 that has grown to a big tree providing for Anglican Churches on the African Continent and Africans in Diaspora in matters of spirituality and biblical doctrines”.

It means that further development in Anglicanism in Nigeria is an off-shoot of the 1841 expedition. Bishop M.O. Fape presents birth of Anglican Church in Yorubaland as a result of what started in Sierra Leone on the 18th December 1845.

6.4 Establishment of Ecclesiastical Provinces and Dioceses

The Church of Nigeria has grown in length and width. This is very true as the branches of the seed are now having fourteen Provinces. The history has it that Archbishop L.G. Vinning was made the Bishop of Lagos Diocese in 1940 and later became the first Archbishop of the Province of West Africa, between 1951 and 1955. The Province of West African was inaugurated on the Wednesday before Easter of 17th April 1951 by the Archbishop of Canterbury at Freetown. Freetown therefore became the entrance of the Mission Work to West Africa. Then, G. L. Vinning was appointed Archbishop of the West Africa. The jurisdiction of the equatorial region of West Africa includes sixteen Dioceses. Archbishop J. L. Horstead took over in 1969 and ended in 1961; Archbishop C. J. Petterson served between 1961 and 1969. Still on the seat of West Africa Archbishop, was Archbishop H.N.C.O. Scott who served between 1969 and 1981.

On the St Matthias day, 24th February, 1979, the sixteen Dioceses of the Anglican Communion within Nigeria were constituted into a separate Province of Nigeria with Archbishop Timothy Olufosoye as the first Primate. The implication of this was that, Anglican Communion in Nigeria became a Province in 1979. The current Ecclesiastical Provinces and the number of Dioceses under them are shown in the table below.

S/N	NAME OF ECCLESIASTICAL PROVINCE	NUMBER OF DIOCESES
1.	Ecclesiastical Province of Lagos	13
2.	Ecclesiastical Province of the Niger	9
3.	Ecclesiastical Province of Niger Delta	13
4.	Ecclesiastical Province of Ibadan	17
5.	Ecclesiastical Province of Ondo	12
6.	Ecclesiastical Province of Kaduna	11
7.	Ecclesiastical Province of Owerri	12
8.	Ecclesiastical Province of Bendel	13
9.	Ecclesiastical Province of Enugu	12
10.	Ecclesiastical Province of Aba	9
11.	Ecclesiastical Province of Kwara	8
12.	Ecclesiastical Province of Jos	10
13.	Ecclesiastical Province of Abuja	11
14.	Ecclesiastical Province of Lokoja	11

In 1979, Anglican Communion started with one Province (the Province of Nigeria) and sixteen Dioceses were under her. As at 2017, Anglican Communion comprises fourteen Provinces and One hundred and sixty-one Dioceses. Three provinces were created within Church of Nigeria Anglican Communion in 1997. This led to making:

- i. Archbishop J. A. Adetiloye the Archbishop of Province 1 comprising the Western region of Nigeria,
- ii. Archbishop B. C. Nwankiti the Archbishop of Province 2, comprising the Eastern part of Nigeria, and
- iii. Archbishop P. J. Akinola as the Archbishop of Province 3, covering the Northern region of Nigeria.

History has it that in 1988, Archbishop Joseph Abiodun Adetiloye became the Primate and Archbishop of all Nigeria with his See in Lagos Diocese, and Christ Church Marina was the Headquarter of the Diocese. Primate Peter Jasper Akinola became the Primate of all Nigeria in 2002 at the same time; he was the

Bishop of Abuja Diocese. He retired in 2010 and the incumbent Primate- the Most Rev. Nicholas D. Okoh took over the baton. As at the time of writing this book, Church of Nigeria Anglican Communion has fourteen Ecclesiastical Provinces within Nigeria and some Dioceses outside Nigeria. The Fourteen Ecclesiastical Provinces and the number Diocese under them are indicated in the table above.

The Bishops or Archbishops could be translated **NOT** transferred, while Priests and Deacons could be transferred. Translation is not the same thing as being transferred. Translation is done by the house of Bishop to a Bishop. The word translation means that such Bishop will never be sent to work in such Diocese again in his life time. In the case of Transfer, the Bishop of any Diocese has autonomy and power to transfer any of his Priests or Deacons to anywhere he likes; as directed by the Holy Spirit. The Priests or Deacons may still repeat pasturing the same Church as many times as possible as being led by the Bishop.

An interesting event is that the Church of Nigeria Anglican Communion has started Missionary and Statutory Dioceses outside the Geographical Topography of the Country Nigeria. These are:

1. Convocation of Churches in North America (CANA) which started in 2005, located at Truro Lane
2. Missionary Diocese of the Trinity (MDT), Inaugurated on 19th August, 2012

Besides the two above is a Nomadic Mission which started in the year 2006, primarily to the Muslim Fulani Tribe.

Unit 7: Summary of the Module

<p>Students have been introduced to what Anglicanism and the role of Niger Expedition at the propagation of the Gospel in Church of Nigeria (Anglican Communion). The inauguration of the Church of Nigeria Anglican Communion was also examined. Liturgy in Anglican Communion is well elucidated with the names of the canonical hours of prayers in the Church. The readers have been intimated with the fast growth of the Dioceses</p>

in Anglican Communion which has increased to 161 Dioceses within the shores of Nigeria as at the period of the compilation of this material.

Unit 8: Assessment on the Module

1. What is the meaning of Anglicanism?
2. What was the role played by Niger Expedition in evangelizing Nigeria?
3. What are the positive contributions of Samuel Ajayi Crowther to the evangelization of West Africa?
4. When was the Church of Nigeria Anglican Communion inaugurated?
 - b. How many Primates do we have in Church of Nigeria (Anglican Communion) so far?
5. What is the Canonical hour in Liturgy?
 - b. List the canonical hours in Anglican Church.
6. What were the three phases or techniques used for mission by the C.M.S. by the Niger Expedition in 1841 for the evangelization of Nigeria?
7. How many Dioceses have the Church of Nigeria (Anglican Communion) as at July 2017?
8. How many Provinces have Church of Nigeria (Anglican Communion) as at July 2017?

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MODULE FIVE

THE SACRAMENTS

**Taiwo Olayemi OLODUDE and Ayodeji
Olanrewaju OGIDIOLU**

Introduction

The Latin word '*sacramentum*' originally meant an oath of allegiance. In classical usage, the word 'sacrament' means, in general, something sacred. In military usage, it expresses the obligation of a soldier to a Leader or a country; this is the oath by which he is bound. In ordinary language, "*sacramentum dicere*" means to swear. Sacrament is a religious rite or action that makes present, or effective, the Sacred or Holy. It was used in Vulgate (the Latin translation of the Bible) to translate the Greek word (mystery).

Although the word 'sacrament' does not appear in the Bible, sacramental actions like baptism, purification rites common sacred meals, rites of initiation and laying of hands are found in both Old and New Testament.

Unit 1: Objectives of the Module:

At the end of the Module Students should be able to:

- define and understand what sacrament entails.
- explain the two main Sacraments of Anglican Communion
- explain what the elements are in the sacraments
- understand significance of baptism to a Christian
- understand the importance of Sponsors or Godparents in Baptism
- appreciate the significance of Confirmation to an Anglican.

Unit 2: Components of Sacraments

The Book of Common Prayer (in the catechism) defines a sacrament as: 'An outward and visible sign of an inward and spiritual grace given by Christ as sure and certain means by which we receive that grace'. By this definition, Grace is God's favour towards us-unearned

and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts and strengthens our wills. In classical Christian theology, three factors are required to constitute a sacrament. These are:

1. It must have been instituted by Christ
2. There is an action accompanied by a word. There must be 'matter' (the elements: water; bread and wine) and form (words) – i.e. there must be elements of creation accompanied by appropriate words of redemption.
3. There must be the right intension (i.e. to perform the sacraments in the name of Christ).

2.1 Types of Sacraments

The two great sacraments of the Gospel given by Christ to His Church are:

1. Baptism and
2. Holy Eucharist.

2.1.1 Baptism

Baptism is the sacrament by which God adopts us as His children and makes us members of Christ's Body, the Church and inheritors of the Kingdom of God. The outward and visible sign in baptism, as a sacrament, is water in which the person is baptised in the name of the Father and of the Son and of the Holy Spirit while the inward and spiritual grace in baptism is union with Christ in His death and resurrection, birth into God's family the Church, forgiveness of sins and new life in the Holy Spirit.

In baptism, it is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Saviour. In the Anglican Church, both adults and infants can be baptised. Infants are baptised so that they can share citizenship in the Covenant, membership in Christ, and redemption by God. Promises are made for them by their parents and sponsors who guarantee that the infants will be brought up within the Church to know Christ and be able to follow Him.

The word "baptism" covers a whole complex of realities such as: new birth, the gift of the Holy Spirit and being incorporated into

Christ. The baptism of Jesus marked the arrival of the saving reign of God, the revelation of the mystery of the Trinity and the coming of the Spirit (Matt. 3:1, 16-17, 4:1).

In John 3:5, Christ announced the necessity of spiritual regeneration of “Water and the Spirit” in His conversation with Nicodemus, and it has been commonly believed that He instituted the sacrament and gave His disciples the command to baptise in the three-fold name: God the Father, Son and Holy Spirit (Matt. 28:19).

Baptism has been an integral part of Christianity from the beginning. The earliest converts were baptised (Acts 2:41). Paul opined that baptism marks the beginning of the Christian life. (*cf.* Acts 2:38; 8:16; 10:48; 19:5)

At baptism, sponsors or Godparents, who are Communicants (those who had been confirmed and have been partaking in the Holy Communion) in the Anglican Church, will be appointed as witnesses and prospective mentors for the baptismal candidate. If the person to be baptised is a male, 2 male communicants and 1 female communicant will be required as sponsors or Godparents. If the person to be baptised is a female, 1 male communicant and 2 female communicants will be required as sponsors or Godparents.

2.1.2 The Holy Eucharist

The Holy Eucharist is central to all Christian worship. The Holy Eucharist is the Sacrament instituted and commanded by Christ for the continual remembrance of His life, death, and resurrection until His coming again.

The Eucharist is called a sacrifice because in the Eucharist, the Church’s sacrifice of praise and thanksgiving is the way by which the sacrifice of Christ is made present, and in which He unites us to His one offering of Himself.

The Eucharist is an action which brings us in contact with the saving events of the first Easter. Right from the heart of the Eucharist is the remembrance of the awesome death by crucifixion of the Son of God who loved us and gave Himself for us (Gal. 2:20).

In the Eucharist, the outward and visible sign is bread and wine, given and received according to Christ’s command.

The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to His people and received by faith.

The benefits we receive in the Holy Communion are forgiveness of our sins, the strengthening of our union with Christ and one another and the foretaste of the heavenly banquet which is our nourishment in Eternal life.

Other names by which the Holy Eucharist is known are the Lord's Supper, Holy Communion, Divine Liturgy, the Mass, the Sacrifice and the Great Offering.

Each of the names used for this service emphasises an important aspect of its nature and essence:

Eucharist comes from the Greek word "*Eucharisteo*" which means "to give thanks", and picks up the references to Jesus' giving thanks at the heart of the Last Supper (cf. Mk. 14:22).

Holy Communion reflects the Greek word "*Koinonia*" which means sharing as derived from 1 Cor. 10:16-17.

The Lord's Supper is mentioned in 1 Cor. 11:20 (cf. Lk. 22:20). It points to the fact that the ritual is a symbolic meal, standing in continuity with the meals that Jesus enjoyed with His disciples. It expresses the fellowship with the living Jesus Christ. It is also a sign of the new order of the Kingdom of God. 1 Cor. 10:16-17 suggests both the partaking of Christ and the fellowship of Christians with one another.

Breaking of Bread is used at the climax of St. Luke's Gospel (Lk. 24:35) and it is used to refer to the Eucharist in Acts 2:42, 46; 22:7. It expresses the fact that Christian discipleship involves the material sharing of lives.

The Mass: This term is derived from the Latin Liturgy, when the Priest at the dismissal says, "Ite missa est" meaning "*Go, you have been sent*". It can be seen as a reminder of mission and as an echo of Jesus' commission in St. John's Gospel, "as the Father sent me, so I send you (Jn. 20:21).

However, before we come to receive the Holy Communion, it is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

In the Anglican Church, the required rites to pass through before one can take part in the Holy Eucharist are Baptism and then, Confirmation.

Unit 3: Confirmation

Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a Bishop. *Confirmation* is derived from the Latin word *confirmare* - to strengthen. In this sense, Confirmation involves the reaffirmation of faith through the strengthening and renewal of one's baptismal vows accomplished through prayer and the laying on of hands by a Bishop.

Historically, Baptism and Confirmation once was a unified rite, with the Bishop performing both activities. With the spread of the faith in Europe during the early middle Ages, the rites became separated. In recent centuries, it has been seen as an opportunity for those baptised as infants to make an adult profession of faith, and to reaffirm the vows made on their behalf by witnesses. Also, many who have been baptised as adults still present themselves for Confirmation as a way of completing the ancient rite of initiation, or because they have been received into the Communion from other denominations.

It is required of those to be confirmed to have been baptised, are sufficiently instructed in the Christian faith, are penitent for their sins and are ready to affirm their confession of Jesus Christ as Saviour and Lord. One of the valuable tasks of a Parish Minister is the preparation for candidates for confirmation. The age of the candidate is from 12-14 years and above, but the age of confirmation candidate is to be decided by the Diocesan Bishop.

We must note that confirmation is a symbol of two things:

- a) The gift of grace with admission to the Holy Spirit.
- b) Intellectual understanding with renewal of vows.

Basically, the candidate to be presented for confirmation must have experienced the new birth i.e. be a genuine believer in Jesus Christ. He/she must also learn, by heart, the Lord's Prayer, the Ten Commandments, the Creeds, basic Church doctrines as stated in the Catechism and other Biblical truths that are necessary for Christian maturity.

Unit 4: Summary of the Module

The definition of Sacrament is well explained in the context of this Module. The two types of Sacraments welcome in Anglican Communion are Baptism and the Holy Eucharist, believed to be instituted by Jesus Christ. These two Sacraments and the elements in the Sacraments are well elucidated. The role of the Diocesan Bishops in Confirmation Service is explained. Likewise, other names for the Holy Communion are presented.

Unit 5: Assessment on the Module

1. What is Sacrament?
2. What are the two Sacraments recognized with Anglican Communion?
3. Who are the God Parents?
4. Who performs the Service of Confirmation in Anglican Communion?
5. What are the elements in the Holy Eucharist?
6. What are the other names for the Holy Communion?
7. Define Baptism according to the Catechism in the Book of Common Prayers of the Anglican Communion?

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MODULE SIX

ANGLICAN CHURCH POLITY (THE CONSTITUTIONS OF THE POLITY OF CHURCH OF NIGERIA (ANGLICAN COMMUNION))

Celeb Olanrewaju BABALOLA

Introduction

The introduction will be on the identity of the Anglican Church. The word Anglican emanates from an ancient Latin name for the Church of England, *Ecclesia Anglicana* (The Church of England). That means a church which arose from and has its root in England. Thereafter the bodies of such churches which took after or share faith in common with the Church of England are called “Anglican Church”. In other words, it is a Church in full accord with the Church of England in doctrine and church order in any part of the world. The word Anglican itself can then refer to some things pertaining to the church of England or a member of the church of England or a church in communion with it, that is, one who upholds the teaching or systems of the Church of England.

Unit 1: Objective of the Module

At the end of the Module Students must be able to:

- Understand the Bishop’s Ecclesiastical authority in his diocese and his roles.
- Know the discipline, vision statement of the church and the elements of the vision.
- Explain the mandate and aim, relationship of the Anglican Church with other faiths, health care and the constitution of the Church of Nigeria.

Unit 2: ANGLICAN CHURCH AS EPISCOPAL CHURCH

The Anglican Church is episcopally led Synodical governed. The Historic Episcopate has always been recognized as an essential non-negotiable element of our Anglican identity. Bishops are believed to

be successors to the apostles and upon their consecration receive the authority and responsibility inherent in the sacred and unbroken apostolic office. The people of God are united in one local church by their communion with their Bishop, and through the communion of all the Bishops in a college of Bishops the people of God around the world are joined in one communion. Resolution 49 of the 1930 Lambeth Conference, notes that the Anglican Communion consists of “those duly constituted Dioceses, Provinces and regional Churches in communion with the See of Canterbury” that are “bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference.”

This understanding of the Historic Episcopate derives first from the authority Jesus bestowed on his disciples and second on the Apostles’ subsequent provision for the continuation of their ministry without interruption by those consecrated to the office of Bishop.

Unit 3: The Bishop as the Ecclesiastical Authority in the Diocese

The Constitution and Canons of General Convention make the Bishop the Ecclesiastical Authority in the Diocese. That authority is always properly exercised in accordance with the constitution and canons of the Diocese, but from the perspective of the Constitution it is the Bishop (or the Standing Committee in the absence of a Bishop) that is the Ecclesiastical Authority, not any central body or officer.

Our Constitution does not purport to define the authority inherent in the office of Bishop, but recognizes in Article II that our jurisdiction is that of an “Ordinary” and affirms through the use of this significant term that the Bishops possess the full authority of the apostolic office. “Ordinary” is a term of art in Anglican and Roman Catholic ecclesiology and canon law that refers to the power inherent in the office given by the Lord to Peter and the Apostles. In the Roman Catholic Church, “ordinary power” is the power exercised by the Bishop of Rome as successor to Peter in a supreme and universal manner and by the diocesan bishops within their sees. It is the power that derives from divine office, not canon law.

The Church of England, which itself received the Historic Episcopate from the Roman Catholic Church, continues to recognize in its canon law that its diocesan bishops exercise “jurisdiction as Ordinary.”

The Anglican co-chairman of the Anglican Roman Catholic International Commission explained the inherent authority of bishops as follows: “The essential powers and responsibilities of apostolic ministry are inherent in the gift of this ministry. They may be ordered and given shape by human law, but they are not the creation of human law.” The inherent nature of this authority was noted by the seminal thinker on Anglican polity, Richard Hooker, who followed St. Augustine in emphasizing that this authority was “not by force of any council (for councils do all presuppose bishops, nor can there any council be named so ancient, either general, or as much as provincial, [since] the Apostles’ own time, but we can shew that bishops had their authority before it, and not from it).”

This inherent authority of a Bishop is also given constitutional recognition by two other provisions in our Constitution. The first, already noted, describes the Bishop and Diocesan Board in the absence of a Bishop as “the Ecclesiastical Authority” in the diocese.

The second prohibits any Bishop from acting in another diocese without consent of the diocesan authority. Not even the whole House of Bishops or, indeed, the entire General Synod acting unanimously could override this constitutional reservation of ecclesiastical authority to the diocesan Bishop and Diocesan Board.

Lest there be any doubt about this issue, the Constitution specifies that Bishops can act outside their own dioceses even when authorized by the House of Bishops only in “territory not yet organized into Dioceses of this Church.”

It is significant in this regard that the office of Presiding Bishop, unlike that of diocesan Bishop, is a constitutionally-defined office. The Presiding Bishop does not have a see and does not exercise ordinary power, but only the limited authority delegated by the Constitution and duly enacted canons. The Presiding Bishop at the “direction” of the House of Bishops or instance of the Primate may also act or authorize others to act in unorganized territory, but the primary responsibility of the Presiding Bishop is, as the name implies,

to preside at the meetings of the House of Bishops and to act as its agent in canonical matters. But neither the House of Bishops as a whole nor the Presiding Bishop on its behalf has ecclesiastical authority to act within or speak on behalf of a diocese.

3.1 The Roles of Bishop

- A. A Bishop is the chief priest and pastor of a diocese.
- B. A Bishop proclaims Christ's resurrection and interprets the Gospel.
- C. A Bishop works for reconciliation in the world.
- D. A Bishop ordains others to continue Christ's ministry in his Diocese.
- E. A Bishop shares in the leadership of the Church throughout the world.
- F. A Bishop encourages and supports all baptized people in their gifts and ministries, nourishing them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption.
- G. A Bishop guards the faith, unity, and discipline of the Church.
- H. A Bishop celebrates and provides for the administration of the sacraments
- I. A Bishop is the chief administrator in his Diocese
- J. He ordains and confirms
- K. He is the chief minister of the Word in the Diocese
- L. He is the chief minister of the sacrament in his Diocese

Unit 4: Anglican Church and Discipline:

The Church employed different forms of disciplines in the New Testament era. Discipline was not limited to leaders of the church. Every member is subject to the discipline of the church. The Anglican Church of Nigeria has a restricted form of discipline. It is clearly stated in the constitution of every diocese in Nigeria the discipline of a bishop, priest or deacon and the laity.

Unit 5: Vision Statement of Church

The Church has complete faith in the Almighty God and will go to where he leads. The Church will, during the vision period, strive to achieve numeric and spiritual growth and show greater care and love for the flock. The Church will strive to be more efficient and effective in the management of its resources, create a sound financial base for itself and be more tolerant in intra-and inter-religions affairs.

The Church of Nigeria shall be: spiritual, dynamic, responsible, united, viable, living, caring, loving, relevant, Godly Christ-like reformed, charismatic, well ordered, evangelical, enterprising, disciplined, knowledgeable, bible based, growing, faithful, self supporting, social welfare and a church that epitomizes the genuine love of Christ.

5.1 Elements of the Vision

The vision lays stress on spirituality, unity, evangelism, care, love and laying the foundation for enduring growth. Some of these key elements are highlighted below.

Evangelism: Evangelism is the transfer of the knowledge of our Lord Jesus Christ and His goodness from one believer to another. The transfer takes place through preaching, Bible study, good neighborliness, etc. Our Lord Jesus commanded us to “Go ye into all nations and make disciples of all men”. Whosoever believes is saved. Evangelism is a key obligation of the Church and, indeed, all believers.

5.2 Spirituality: This relates to our level of awareness of God’s sovereignty. One’s level of God consciousness underscores one’s attitude and relationship with God and man. All Christian must be devoted and must consistently seek the truth through prayer, meditation, conscious bible study and devotion.

5.3 Unity: Unity is strength. When we are united like a broom, it is hard to break us. Unity can be cultured through love, dialogue, effective communication and respect for the view of others. The unity of the Church can translate to the unity of the nation.

5.4 Caring: The Anglican Communion is fundamentally a caring church. The Communion must commit itself to caring for one another within the Church as well as others in Nigeria and the world at large. The Church (ANGLICAN COMMUNION) shall:

- a) Demand of every child of God a caring attitude.
- b) Support and care for those who face tribulation as a result of being converted to Christianity
- c) Develop a nationwide programme within the church to provide support and care for those who deserve it.
- d) Provide caring and neighbourly fellowship and financial support especially for poor converts.
- e) Tackle the issue of abandonment by friends and family,
- f) Undertake to provide decent burial for those having no persons to bury them.
- g) The church shall provide legal support to enforce constitutional right to freedom of worship and adequate publicise and educate Nigerians on the difficulties faced by converts in the northern parts of the country.

Unit 6: Mandate and Aim

The Church of Nigeria Anglican Communion established the Church of Nigeria Missionary Society (CNMS) which has the manifesto of Luke 4:18-19. Its aim is to organize rescue operations as a mission agent of the Anglican Communion, taking the mission of God's love and reconciliation to every home in Nigeria, African and beyond. To achieve its central mission, CNMS has set the following seven objectives: -

1. To select, train, and send-forth Mission Partners to unreached parts of Nigeria, Africa and the rest of the World.
2. To co-ordinate the missionary effort of the Church and organize evangelistic outreaches.
3. To mobilize, train and empower the laity to effectively participate in evangelism.
4. To promote and encourage consistent and sustained Prayer support for Mission and Evangelism.

5. To create awareness for various areas of Mission through radio, television, film and print media, and facilitate their execution.
6. To mobilize support and raise funds for mission and evangelism in Nigeria, Africa and beyond.
7. To carry out appropriate research to reveal the nature, composition and geographical extent of unreached people-groups in Nigeria, Africa and beyond.

Unit 7: Relationship with Other Faiths

The Anglican Church is a welcoming Church. Ours is a democratic, as well as a dynamic organization. We preach Christ risen and ascended. We allow His love in us to flow and reach out to our brothers and sisters who may ultimately become co-adherents. The members of the Anglican Church are committed to establish mutual co-operation with members of the other faiths and religions. In this way, we can achieve the goal of winning more people to Christ and evolving a society that is just, caring, equitable, and one in which all can live in peace and true love.

Unit 8: Health Care

The Anglican Communion is set to carry out educational development for her people and also to bring health care to them to win new converts and check migration of members of the Anglican Church to other churches.

The church is involve in health care delivery through ownership of health clinics, hospital, e.t.c in order to improve the health of its members and non members, bring more converts to the fold.

Unit 9: Constitution of the Church Of Nigeria

WHEREAS on St. Matthias' Day, the 24th day of February, 1979, sixteen Dioceses of Anglican communion within Nigeria were constituted into a separate Province of Nigeria with Archbishop Timothy Olufosoye as the first Primate;

WHEREAS the said Province of Nigeria constituted herself into the Church of Nigeria (Anglican Communion) and enacted a Constitution to regulate her affairs and promote her well-being; WHEREAS it is considered desirable to amend the said Constitution;

The General Synod of the Church of Nigeria hereby enacts the following Constitution:

Unit 10: Summary of the Module

This module explained the Anglican Bishop's Ecclesiastical authority in his diocese and his roles. In the Module, discipline, vision statement of the church and the elements of the vision of the Anglican Church have been clearly stated in a manner and language that the students would understand. Finally, it explained the mandate and aim, relationship of the Anglican Church with other faiths, health care and the constitution of the Church of Nigeria.

Unit 11: Assessment on the Module

1. List the roles of an Anglican bishop
2. Briefly explain the relationship of the Anglican church with other faiths
3. Briefly explain the constitution of the Church of Nigeria (Anglican Communion)
4. Explain the vision statement of the Anglican Church and its elements
5. What are the aims of the Anglican Church?

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MODULE SEVEN

INTRODUCTION TO ETHICS, MORALS AND LEGAL ISSUES IN CITIZENSHIP EDUCATION *Ucha.I. MBOFUNG*

Introduction

This Module introduces students to some familiar concepts and principles that may be considered in citizenship education. The principles hinge on a series of rights and responsibilities that relate to the individual as a member of a community, including civic, political and social, religious and economic rights and duties. Ethics, morals and law are concerned with what is good and right for the individual and society. They are related and despite the contrast between ethics and morals pure discourse on ethics is likely to mention morals. Ethics is therefore a study of morals (rules or principles) whereas ethic is a system of moral behaviour (Longman Dictionary of English Language and Culture), for example Christian ethic. Societal problems incorporate the things laws prohibit and things that aggregate society considers unethical. Ethics today is the name of an academic subject taught in philosophy departments and professional schools of the university. Colleges offered a course on moral philosophy emphasising injunctions and imperatives such as 'love your neighbour, thou shall not steal'. Today the term moral/morality is likely to appear in the university only in the psychology and religious departments or in the school of education. Law is one of the major disciplines taught in universities worldwide.

Unit 1: Objectives of the Module

This module seeks to provide introductory information to enhance understanding of the concepts in the Modules. The specific objectives are to:

- Provide simple standard working definition of ethics, law, morals and citizenship education.

- Discuss some ethical and moral principles
- Explain morality and make a distinction between morality and ethical responsibilities
- Introduce citizenship ethics and benefits to the student.

Unit 2: Ethical Issues

2.1. Definition of Ethics and Moral

According to Capurro (1988), ethics and morals come from Greek (ethos) and Latin (mores) respectively. They derive their meaning from the ideal of custom or way of living/habits.

While “ethical” was used in a phrase referring to *excellence* in habits or customs, the Latin derived “moral” was the modifier of a word meaning *virtue* or strength. Many philosophers and scholars have used the words interchangeably. Many have also presented distinctions among morality, moral philosophy, ethics and law. These concepts would be examined and used on their simplest explanations.

Ethics is a branch of philosophy that is concerned with morals or principles of behaviour governing human conduct, more specifically the behaviour of individuals in society. The purpose of ethics is to help us behave honourably and attain those basic goods that make us more fully human (Spinello 2005). Besides Froehlich (1992) shared similar definitions that ethics defines how a moral person should behave. Ethics refers to standards of behaviour that guide individuals actions in the many situations in which they find themselves as friends, parents, children, citizens, business, people, teachers, students, professionals, (including accountants, librarians) (Markkula Centre for Applied Ethics 2009). Various explanations of ethics portray it as the philosophical reflection upon rules and ways of living together, the customs and habits of individuals, groups or mankind as such. By this, ethics refers to the whole domain of morality and moral philosophy that are concerned with values, virtues, principles and practices.

Perhaps it might be helpful to identify what ethics is NOT.

- A. While ethics defines what is right and wrong and provides ideas to aspire to in terms of obligation, benefits to society, fairness, it is different from religion, following the law or morality; neither is it doing whatever society accepts (Wengert 2001, Suresh and Raghavan, 2004).
- B. Ethics, though a study of morals, is not absolute morality (goodness, rightness, honesty of behaviour) but refers to what is good or bad, right or wrong with emphasis on the way things are actually done in real life (Shachaf 2005).
- C. Ethics is not following the law because even though a good system of law does incorporate many ethical standards, the law can sometimes deviate from what is ethical. In addition, law can be a function of power alone and designed to serve the interest of narrow groups.
- D. Ethics is not the same as feelings which provides important information for our ethical choices and often our feelings will tell us it is uncomfortable to do the right thing if it is hard.
- E. Ethics is not following culturally accepted norms because some cultures are quite ethical while others become corrupt or blinded to certain ethical concerns.
- F. Ethics is not science because, although science may provide an explanation for what humans are like, it does not on its own tell us what we ought to do.
- G. Morality can be applied to determine relationship between human being and nature. However, social and natural science can provide important data to help us make better ethical choices. (The Markkula Centre for Applied Ethics (2009))

2.2. Some Classes of Ethics

There are several classes of ethical studies. Examples are:

- A. **Normative ethics** is methodological inquiry into norms and choices that one makes that would be worthwhile, consistent and acceptable from morals point of view. This implies that judgement should be applied based on intelligible and moral

principles and practices. The normative theories serve as guidelines for addressing moral conflicts and problems arising in the world business sector (Spinello 2005; Suresh and Raghavan, 2005). It serves also as an instrument for identification of the real and true human goods and realisation of those goods (Spinello, 2005) Normative theories are applied to specific, controversial moral issues like animal rights, abortion, euthanasia etc.

- B. Descriptive ethics** aims at empirically and precisely mapping existing morality or moralities within communities and is therefore linked to the social sciences. Another aim is to explain the development of existing moralities from a historical perspective.
- C. Metaethics** is a relatively new discipline in the ethical studies. The aim is analysis of the structure of ethical systems for a better understanding of the logical, semantic and pragmatic structures of moral and ethical argumentation as such, their origin and meaning.

Some familiar principles often included in ethical principles are integrity, honesty, humility, and justice, abiding by agreement, being fair, having respect for human dignity, and being accountable for one's decision (Milton, 2008). These are some of the ethical values that form the foundation of a democratic society.

2.3 Professional Ethics

Professional ethics is a set of rules to be followed by members of a profession and possibly applied in imposing new sanctions. It is a set of moral principles that guide individuals or groups of people in their endeavour to achieve a standard of behaviour in conducting business and in relating with other people so that their conducts are seen to reflect their values, good governance, integrity, honest accountability and values (Botswana Library Association (2010).

By this definition, professional ethics identifies society, users, institutions and self. These four components constitute the radius

of commitment or responsibility of members of that profession. For example: in 1981, the American Library Association devised a statement on professional ethics. The statement provided a broadly defined standard or conduct for librarians to guide their behaviour. In addition, it reinforced ethical commitment to those the library information professionals serve with particular attention to privacy, intellectual freedom, access, and service fees (Milton (2008)).

From Morgan (1995) professional ethics embraces a number of different concepts and values, and the individual's ethical responsibilities which may be determined by a variety of factors including:

- a. social ethics representing the society in which one lives and work;
- b. personal ethics which has its own creed of values and commitments and seeks to maintain them.
- c. professional ethics,
- d. organisational ethics and
- e. client ethics.

He emphasised that these factors will sometimes be conflicting but the challenge lies on how one responds to the dilemmas or conflicts.

2.4. Professional codes of ethics

Every profession has a complex body of knowledge, standards of admission to the profession and a need for public confidence. Each distinct group of professionals has its unique professional code of ethics that helps members perform their roles and safeguard professional ethics. Codes of ethics aim to deal with ethical issues that are not addressed by the domain of codified law but that should not be left to the domain of free choice of solutions to problems.

2.4 Uses of Codes of Ethics

The following uses can be adduced from Ford and Richardson (1994):

1. Code of ethics provide stimulus for ethical conduct to members while performing their role and duty especially in turbulent times.

2. It can be used as a tool to have defence effect and inculcate discipline;
3. It can serve as a point of reference when dealing with disciplinary procedures against members by ensuring ethical treatment of employees.
4. The code helps for self-regulation while serving the profession and society (Ford and Richardson (1994).
5. It provides a positive support to act ethically
6. It can be used to get legal support intended to protect the profession, individual practitioners and clients.
7. At the societal level, the code reciprocally protects the rights of individuals in the areas which expect the practitioner to be responsible to the profession and to one's employer.

It is important to note that as many as the uses may appear, the codes have their limitations depending on the type of codes of ethics such as inspirational, regulatory (prescriptive) or educational (Froehlich, 1997).

2.5 Citizenship Ethics

Citizenship has highly rated significance and relationships with personal ethical discussions that are linked to character of an individual as a member of society; behaviour in terms of the duties, obligations, and functions of a citizen, justice, democracy and liberty. Aristotle describes the citizen as 'one who has a share in both the ruling and being ruled' where citizenship confers some form of status with rights and duties. In political philosophy citizenship connotes a series of rights and responsibilities that relate to the individual as a member of a political community, including civic, political and social and economic rights and duties. <http://www.citizen.org.uk/what-is-citizenship.html>

Unit 3: Morals/Morality

3.1. Definitions of Moral/Morality

A simple definition of morality means the customs, the special do-s and don't-s that are shared and widely accepted as standard in

society or community of people. The principles are accepted as a basis of life that doesn't have to be rationally questioned. Therefore, morality deals with humans and how they relate to others and the world around them; how they treat one another so as to promote what is good and right. Moral goodness, on the other hand is the result of habit. But as with ethics, morality judges right from wrong and demands honesty and fairness while making decisions. (Spinello 2005, Suresh and Raghavan, 2005) explain that morality tends to be based on what society considers right rather than on what is legal or effective in practical way and more universal Moral impinges on individual's beliefs, manners, customs and laws that guide the most fundamental aspects of human life.

Simply stated, the concern of morals is not what is but what ought to be. For example, how should I behave in the office? Do I have a duty to report a student whom I have seen cheating in an examination? A thief or cheat may be considered unethical but not immoral depending on the culture or even religion. But as with ethics, morality judges right from wrong and demand honesty and fairness while making decisions. It is also important to state that although culture necessarily implies ethics, ethics does not necessarily imply culture.

3.2 The Purposes of Morality

Aristotle argued that morality is tied to the function of a human being. This should not be confused with any idea that is good, bad, right and wrong that are often used in a non-moral sense, e.g., good meals, bad leg, wrong answer to a question. Morality consists of a set of rules that have the following purposes.

- a. To promote human peaceful social existence and progress.
- b. To resolve conflicts of interest in orderly manner.
- c. To reduce suffering of citizens.
- d. To maintain peace and prevent society from disintegration.
- e. To act as instrument for judging, punishment, blame, reward, etc.

3.3 Morality as compared with law, religion, culture and Etiquette

3.3.1 Moral philosophy is the systematic attempt not only to understand moral concepts but also to justify the moral principles and theories. It investigates, builds and scrutinizes ethical values and virtues in order to discover valid principles. To whom or what does morality apply? Morality may be applied to four areas:

1. Religion: Morality determined by relation between human being and supernatural being.
2. Nature: Morality determined by relation between human being and nature.
3. Individuality: Morality determined by relation the individual has to him or herself.
4. Society: Morality determined by relation between human being and society.

Most moral systems involve all four of these areas with one being primary.

Who is morally responsible? Should only human beings be held morally responsible?

3.3.2 Morality and Law:

Some people have equated the two practices because they are closely related and overlap but they are not the same. Law might be thought of as a public codification of morality for a culture, although certain laws in that system, or even the system itself, might be deemed immoral, e.g., segregation or racism and apartheid. This is similar to moral exclusionism when members of a majority culture in a society apply ethical standards of justice only to members of dominant communities. Law is not a necessary attribute of morality although morality may well be thought to be a necessary attribute of law.

Many laws are enacted to promote wellbeing of citizens, resolve conflicts and promote social harmony, justice and equity just as morality. In contrast, ethics and morals may view some laws as

immoral without denying that they laws are valid. For example, laws may permit abortion or euthanasia but the Church may believe that the laws permitting these practices are immoral. Morals, it is assumed, are fixed rules for private individuals and not to be imposed from the outside on the tough decisions of government leaders.

3.3.3 Morality and Religion: Perhaps, the contemporary meaning of “moral” is most significant in Christian religion. It emphasises right and wrong (sin) generally as identified by religious authority. Moral still touches a religious nerve for many people and carries some of the meaning that Christian theology gave to moral virtue. There are religious and secular ethics that attempt to recover the intellectual or rational basis of action that was obscured by Christian morality. Moral behaviour, as defined by a given religion, is usually based on the religious practices of the particular sect and grounded in revelation or divine authority. The excerpt below forms a linkage to the discussion on Christian Ethics:

Concerning religious differences, Jews became comfortable with “ethics” as an alternative to Christian moral theology. In the twentieth century, Protestant Christianity constructed an academic field called “Christian Ethics.” Roman Catholics, at least until the Second Vatican Council, continued to have a moral code based on moral theology. Thus, Christian Ethics did not include Catholics; moral theology did not include Protestants. That sharp division has been blurred in the last few decades but differences remain in the way Protestants and Catholics use “ethical” and “moral.”

Reasons for morality not to be based exclusively on religion

Some schools of thought have raised the following arguments:

1. Supernatural existence cannot be proven.
2. Non religious people can be moral.
3. Religious foundation for ethics is difficult to establish.

4. Which religion would be best ethically?
 5. How could it be shown that one religion is best?
- Source: <http://www.citizen.org.uk/what-is-citizenship.html>

3.3.4 Morality and culture

When members of a majority culture in a society apply ethical standards of justice only to members of dominant communities, they are practicing moral exclusionism. Moral exclusion allows members of some groups to be treated in ways that would be considered immoral if they were applied to members of the dominant culture or group. Moral exclusion is based on a belief that the out-group members are somehow inferior to and “less human” than members of the majority culture, and therefore, are not deserving of the same treatment Flammia, (2012)

3.3.5 Etiquette or Manners

This is the formal acceptable and unacceptable rules of social behaviour. It is more of a cultural invention than morality. For instance, in Yoruba culture, it is expected that a young boy prostrates to greet the father while in Igboland it is not the norm and it is not immoral; swearing or use of foul language is in most contexts considered unacceptable.

The values and practices are not all universal and are different in some settings both. The rules of etiquette have limitations. They do not seem to look critically and in-depth into what is absolutely important for personal and societal existence. For example: whether or not you eat with your fingers in a restaurant or wear your shirt wrong side out is of minor significance when compared with the importance of being honest, trustworthy and sincere.

Etiquette or manners may be considered to fall within customary or traditional morality which refers to the moral systems handed down through custom from generation to generation. However, traditional morality can become reflective and dynamic when those moral ideas that are simply handed down and accepted are subjected to analysis and criticism. Reflective morality requires that moral ideas are carefully examined and tested.

3.3.6. Law: Law, etiquette, morality and ethics are related and also important social concepts that aim at correcting wrong and uphold good behaviour. In its simplest definition, law is a code of conduct or behaviour. The Longman Language Activator defines law as “an official rule that everyone in a country or place must obey”. Same source states that legal system comprises the laws and the way that people work in a particular country. Other synonyms of law are legislature, act, bill, statute and bye-law. Related words include rule, regulation, legal, illegal, obey, punish and juridical. Consequently, legal issues of any service or institution would comprise its legislature and the way the stakeholders apply this legislature in carrying out their professional obligation.

Where there is no law you cannot accuse one of doing wrong and therefore no punishment. By implication, no society, no organisation, no technology exists in a vacuum free from legal and moral constraints that bind us together in modern society. Societal problems encompass both things that laws prohibit and things that aggregate society has ruled unethical, immoral and just plain unacceptable because they cause harm, discomfort and irritation to other people. As individuals, our civility towards each other should be an indicator of our ethical and legal values (Pollack and Hartzel, 2006). The implication of this is that individuals in a society, organisation, and work environment should relate in accordance to harmonious societal workplace rules and regulations.

Using the library profession as an example, Du Mont (1991) while discussing a management model of ethical decision making in librarianship pointed out that laws are rationalised for

1. the welfare of society;
2. the determination of what is right rather than what is wrong
3. and generally codified to form law though not all situations can be covered by any such codification.

In reality, law does not embrace every facet of human values. Notwithstanding, the values held by an individual, group or society are components of legal system. By applying Williams (2010) expectation on companies, the legal responsibility of the

workers becomes obeying society's laws and regulations as they try to meet their social responsibilities. Contrarily, a social responsibility problem will exist when professionals do not meet stakeholders (clientele, organisations) expectation or work within the boundaries of social values in addition to upholding democratic principles of the country's constitution (Botswana Library Association, 2010).

Unit 4: Rights

Right is one of the domains of ethical assessment. Rights can be legal in nature, or pertain to human rights or moral rights. Many philosophers have written about rights and duties. The basic idea of rights is that individuals do have rights and that these rights are worthless unless someone or some group has some corresponding duty to enforce or protect the rights (Kelly and Rowland, 2000). Philosophers have defined right act as permissible and obligatory.

1. A right act is an act that is permissible for you to do. It may be either optional or obligatory.
2. An optional act is an act that is neither obligatory nor wrong to do. It is not the person's duty to do it nor will it be wrong if the person chooses not to do it.
3. An obligatory act is one that morality requires an individual to do. It is not permissible to refrain from doing it.
4. A wrong act is an act an individual has obligation or duty to refrain from doing. It is not permissible to do it.

4.1 Types of Right

There are many types of rights including:

- a) property rights,
- b) right in position, rank, and
- c) rights that are given to individuals by law. The latter comprise citizen's rights which come by reason of membership in a community, nation, state or country.

The Universal Declaration of Human Rights adopted by the United Nations in 1948, forms the bedrock for many of the rights

principles and reaffirms the right to self-determination of people of the world. Examples include:

Article 1 stated that “all human beings are born free and equal in dignity and rights”.

Article 2 stated that “*everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, colour; sex, language, religion, birth or other status*”.

Article 19 stated that “*everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinion without interference to seek, receive and impart information and ideas through any media and regardless of frontier*”.

As already expressed ethics and human rights relate very closely and ethical dilemma can be resolved by adoption of any of these rights based on moral norms contrary to rights guaranteed by constitution.

The concept of a right appears in many of the legal and moral arguments and moral claims invoked in business discussions. For example, consumers claim they have a right to know; library users have several rights likewise the workers. Some of the arguments by Velasquez (2005) can be summarised thus: A person has a right when that person is entitled to act in a certain way or is entitled to have others act in a certain way towards him/her. The entitlement may be derived from a legal system that permits or empowers the person to act in a specified way. Right is used to cover a variety of situations in which individuals are enabled to make choices in different ways. Rights are powerful devices whose main purpose is that of enabling the individual to choose freely whether to pursue certain interests or activities and at protecting those choices.

4.2 Legal rights not based on the moral norms and principles usually thought of as being universal in so far as they are rights that human beings of every nationality possess to an equal extent. Legal rights are limited to a particular jurisdiction and defined in terms of the duties of the government to not interfere in certain areas of its citizens lives (Velasquez, 2005). For example, the American Constitution guarantees all citizens’ equity of access for users in all libraries but establishing different levels of users should not

automatically assume the need for different levels of access. (Intellectual Freedom Manual 8, 2011).

Still using information access right as example, Britz 2010) explained that as part of the measures to address the principles and values that govern the behaviour of a person or group with respect to what is right or wrong, acceptable or unacceptable, legal or illegal, government agencies enact laws and regulations to regulate problems in ownership of information, access to information, use of information in any format, ensuring privacy and security. These laws support a more legal and ethical workplace and give the librarian a clear guiding philosophy as a work tool (Shachaf, 2005) especially when taking a decision on what is rather right or wrong. Thus, values are attached to beliefs, attitudes that guide behaviour. Conflicts or dilemmas occur when values are in conflict (Symons and Stuffle, 1998; ALA, 2009).

Unit 5: Citizenship Education

Citizenship is a word and concept that has many uses and meanings. It has been used to mean citizen 'one who has a share in both the ruling and being ruled' where citizenship confers some form of status with rights and duties. This definition implies a relationship between the citizen and the state and the need for citizen to understand laws, rights, and responsibilities of democratic system. Citizenship has also been described as a relationships between citizens, communities (global to local) and our multiple identities. A general definition used in political philosophy sees citizenship as a series of rights and responsibilities that relate to the individual as a member of a political community, including civic, political and social and economic rights and duties. These definitions of citizenship can be described in terms or relationships and behaviours.

5.1. Components of Citizenship

Three main elements have been identified as components of the concept of citizenship. These are:

- a) Citizenship as legal status, defined by civil, political and social rights. A citizen in this category is the legal person free to act

according to the law and having the right to claim the law's protection.

- b) Citizens specifically as political agents. Such a citizen participates actively in a society's political institutions.
- c) The third refers to citizenship as membership in a political community, religious group, business organisation, etc. that furnishes a distinct source of identity.

5.2 Aims of Citizenship Education

The aim of the Citizenship curriculum has been:

- To equip young people with the knowledge, skills and understanding to play an active, effective part in society as informed, critical citizens who are socially and morally responsible.
 - To give them the confidence and conviction so that they can act with others, have influence and make a difference in their communities (locally, nationally and globally).
 - To equip young people with knowledge so that they can think of themselves as active citizens, willing, able to have an influence in public life and with the critical capacities to weigh evidence before speaking and acting.'
- <http://www.citizen.org.uk/what-is-citizenship.html>

5.3 Characteristics of Good Citizenship

1. Citizenship life skills are about a person's ability to learn and remember key historical events in the creation and development of democratic society.
2. A good citizen knows and applies the series of rights and responsibilities that relate to the individual as a member of a political community, including civic, political, social and economic rights and duties.
3. The Good Citizen has an intellectual capacity to critically analyze ideas, philosophies, and interpretations, and to develop an active habit of mind in evaluating books, texts, media, and all manner of communications; but it is not enough if the knowledge and

capacity to think critically are not applied in the real world;

4. The Good Citizen understands and participates legally, ethically and morally in the institutions, economics, politics, laws, rights and responsibilities of civic and civil society.
5. The Good Citizen has an admirable character, genuinely cares about the wellbeing of other citizens in immediate community and the larger society, reflecting idealism and a sense of personal responsibility. In other words, citizenship education is related to character education.

Unit 6: Summary of the Module

The Module has introduced students to some familiar concepts and principles that may be considered in citizenship education. The concepts include ethics, morals, etiquette and law that are aimed at correcting wrongs and enforcing desirable rules and regulations for peaceful coexistence. The limitations of each institution have been discussed. A limitation of law is that one cannot have law against every social ill neither can it enforce all desirable rules and regulation. Morals, are fixed rules for private individuals go deeper into the virtues of our social existence; and are not to be imposed from the outside on the tough decisions of government leaders. Citizenship education, taught successfully, aims to give people the knowledge, confidence and skills to become active citizens, acquiring the skills that enable us to participate in the decisions that shape our future. Good citizen has an admirable character, genuinely cares about the wellbeing of other citizens in immediate community and the larger society, reflecting idealism and a sense of personal responsibility.

Unit 7: Assessment of the Module

1. What is ethics?
2. Discuss four purposes of each of the following: ethic, morals and etiquette.

3. Explain the relationships between law and morality; ethics and good citizenship.
4. Write briefly on the following concepts:
 - a) Legal right, b) Citizenship as legal status, c) Morality and Religion

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MODULE EIGHT

CHRISTIAN ETHICS

Afolabi AMPITAN

Introduction

Over the years, Church of Nigeria (Anglican Communion) has grown phenomenally, in Nigeria, having about sixty-five (65) dioceses in the Supra West (*See Module Four*). The church has been able to establish two universities in the Country viz: Ajayi Crowther University, situated in Oyo town, Oyo state, and Paul's University, Awka in the Eastern part of Nigeria. By this, the church is contributing meaningfully to the socio-educational development of the country and moral behaviour of citizens. The church had been able to make converts. Those who would have ordinarily got lost with the lust of mundane things of life have been saved. The church had seen its assignment, like Paul puts it:

To open their eyes, that they turn from darkness to light and from the power of Satan to God; that they may secure forgiveness of Sins and a place among those who are sanctified by faith in me (Acts 26:18)

To a great extent, the Anglican Church had followed very diligently the ethical standards and morality as laid down in Christendom. Module Nine has provided a general introduction to enhance a deeper understanding of the ethical issues discussed in this module of Christian Ethics.

Unit1: The Objectives of the Module

The Objectives of the Module are to:

- Discuss Christian Ethics
- Examine unfaithfulness, love, regard for human life
- Evaluate Homicide, Suicide, Abortion, Euthanasia Respect to constituted authorities, marriage, family and the use of sex

Unit 2: Christian Ethics

The *Oxford Advanced Learner's Dictionary of Current English*, edited by Hornby, defines *ethics* derived from a Greek word *ETOS* as moral principles that control or influence a person's behaviour ... a system of moral principles of rule of behaviour ... the branch of philosophy that deals with moral principles (Hornby, 2005). Ayantayo opines that "ethics is a systematic study of human actions and intention in order to determine their goodness or badness, rightness or wrongness, correctness and incorrectness and with attention given to how such course of action and intention being evaluated affects the person who performed the action or showed an intention in question, the person at which it is directed, and the society or the environment where the action is performed or the intention is muted" (Ayantayo, 2009). In the light of the above, *Christian ethics* can be defined as the code of conduct succinctly specified by the scriptures. The Decalogue has specifications for Judaism in Exodus 20:3-17. The expectation in Christianity is not too distant from what is obtainable in the Old Testament, except an eye for an eye and a tooth for tooth (Matt. 5:38f). The ethics in Christianity is found in Sermon on the Mount (Matt. 5, 6, 7).

It should be noted with utmost significance that there are several documents containing ethical injunctions e.g. the *Talmud* of *Hammurabi*, the *Qumram*, code of ethics by *Hindus*, *Budhist* etc. (Abogunrin, 2011). However biblical or Christian ethics is quite distinctive of the legion of documents with ethical standards. It is instructive to submit at this juncture that the ethics of Jesus include straight – forwardness, denunciation of evils, it calls for repentance, for self-denial and to follow Jesus closely. This involves jettisoning of one's old way of life in favour of Jesus' way. When this is critically looked at vis-à-vis Paul's teaching which states succinctly that "if anyone is in Christ, he is a new creation, the old has passed away, behold the new has come (II Cor. 5: 17), one can see very glaringly that Christian ethics must be imbibed. This means that those nefarious or diabolical acts hitherto in the hands of the one in Christ are abandoned with immediate effect. Here there is no room for disingenuousness at all.

Subsequent sections of this study will highlight some specific areas that Christian ethics dwell. They are viz:

2.1 Unfaithfulness

Christian ethics do not have room for unfaithfulness, as exemplified in the case of Ananias and Sapphira (Acts 5:1-10). The couple was dishonest. Both of them really prevaricate which outrightly was against the Christian ethics. In the contemporary days, Christians are now found among those that deemed it fit to embezzle. The belief among scoundrels is that everyone is doing it, why then should I be different? (Olurode, 2009) But this should not be. Christians should affirm their faith by doing things in accordance with the scriptures.

2.2 Love

Paul, an apostle of Jesus Christ, taught elaborately on love. He stated the attributes of love. Altruism should normally be the hallmark of love. Love should normally be unconditional. One should ordinarily subordinate his interest and look for how others can be catered for adequately. According to Asaju (1999):

Love is the key to effective Christian life. The agape (divine love) is different from the other Greek words denoting love, that is, eros (man – woman love), Philia (affection) and Storge (blood family love). The agape is unlimited and discriminatory. Even enemies are to be loved (Matt. 5: 43 - 45). Martin Luther once said in 1518 that “sinners are attractive because they are loved; they are not loved because they are attractive. This is the motto for Christian love”. At this point, love, ethics and salvation come into confluence, forming the nucleus of the Gospel which Jesus commissioned to be preached universally (Matt. 28:19)

2.3 Regard for Human life

Every race, the world over, has respect for the life of man. It is probable that this is so because he is of the image and likeness of God (Gen.1:26). There is no race that does not value the life of man.

In other words, the life of human beings is highly valued. Again, according to Asaju, “Every society lays premium on the value of human life. No other life (of other creatures) can be compared to it. Christianity shares this belief and urges men to keep their lives as well as keep the lives of other people. This means that human life must be well lived and must not be taken or terminated deliberately until natural death comes” (Asaju, 1999). It is, however, rather disturbing to note that many innocent lives have been taken in the contemporary days. Undoubtedly, recent happenings are glaring indications of the day of darkness (Biwui, 2014).

2.4. Homicide

According to Asaju, this can be defined as the killing of a human being by another. In this case, the victim’s life is forcefully taken against his will. Motives for this differ. That is why, under homicide, distinction is made between murder and manslaughter. Murder is a deliberate, premeditated killing, while manslaughter is an unintentional but accidental killings such as happens when a motor car hits a person, killing him (Asaju, 1999).

2.5 Suicide

Hornby defines suicide as the acts of killing yourself deliberately (Hornby, 2005). Buttressing the above, Asaju opines that suicide is the taking of one’s life out of deliberate action (Asaju, 1999). Suicide has grown phenomenally the world over, especially in Nigeria. The sudden and unexpected down-turn of the economy can arguably be said to be responsible. According to Akinola, poverty, lack, unemployment and total disillusionment pervade the Nigeria society (Omofoye, 2014). This has made some people to be highly despondent to the extent of committing suicide. According to a report, sixty-years-old man who committed suicide had made two similar attempts earlier. He was forced to retire from work because of the stroke he suffered. The upkeep of the family had become a herculean task for the man who always lamented his condition before he took his life (Adeyemi, 2009). It should be noted, however, that Christian ethics has always rejected suicide.

2.6 Abortion

Abortion can be defined as the termination of an “unwanted” pregnancy. Waywardness has become the order of the day among contemporary ladies. According to Asaju, abortion has become very rampant in modern societies. This has been caused by a boost in ungodliness, general sexual laxity and promiscuity, and aided by the new, easy and available means of accomplishing abortion by modern medical science. Gone are those days when virginity was a commonly demanded virtue before marriage (Asaju, 1999). It has become natural and accepted for unmarried persons to have one or several sex partners before marriage. This is out rightly against Christian ethics.

Abortion can be regarded as mild or unseen murder. When an abortion is committed, it is tantamount to taking the life of a being created by the Almighty God. The termination of pregnancy is identical to killing of an adult. This is because if the pregnancy is left alone, it will eventually blossom to full-fledged human-being. Abortion, no doubt, is invariably destroying the handiwork of God, which undoubtedly is against Christian ethics.

2.7 Euthanasia

This is the process whereby the life of somebody with incurable disease or ailment is cut-short, to preclude further pain being experienced. According to Asaju, euthanasia is popularly called “mercy killing”. It is an act of terminating the life of a person supposedly out of concern for the good of the person. This applies to the severe cases of very aged persons, as well as persons suffering from severe or unbearable pain or terminal disease (Asaju, 1999). There have been arguments in respect of the appropriateness or otherwise of euthanasia. Some have said that, it is good so as to put paid to the pain, while others argued that, it is very ungodly. Ayantayo postulates that regarding what constitutes right or wrong action, arguments based on preponderance of diverse and conflicting opinions about what makes an action right or wrong (Ayantayo, 2009).

Arguably, God is the giver of Life. Man does not have the wherewithal to give life, not even to the lower animals. It is, therefore,

the prerogative of God to decide or determine who should continue to live or whose existence on the surface of the earth should stop. What man should do is to look for palliative drugs instead of terminating the life of the one who is in pain. To cut short the life of man basically because of a given ailment constitutes nothing but ineptitude and, therefore, sinful. All said and done, Christian ethics in a nutshell, is vehemently opposed to euthanasia.

2.8 Respects for Constituted Authorities

Christian ethics enjoins Christians to accord deserved respect to constituted authorities. Jesus who is the founder and arrow-head of Christianity taught his disciples to give respect to constituted authority. The Pharisees had wanted to trap him when they asked whether it is lawful to pay tax. His answer was succinct and straight-forward. Jesus enthused thus: “Give to Caesar what is Caesar’s and to God what is God’s (Matt 22:21)

Christian ethics does not teach antagonism against the authority. If anything, Christians are supposed to obey the laws as promulgated by the authority. The enactment of any law is for the good of the citizenry and must therefore be obeyed by all and sundry, especially those that profess Christianity, as they are supposed to act ethically (Olurode, 2009). It is however unfortunate to note that some religious leaders would like to claim immunity to the law of the land. One such leader was apprehended for violating the environmental law. His defence was that he was returning from a church programme. This, of course, is untenable. Every member of the society is supposed to abide by the tenets of the law, irrespective of the persons status. To trample on the law(s) duly enacted by constituted authorities is nothing but an aberration and, therefore, amiss. According to Manchala (2006), “the church as an inclusive relational, dynamic, interdependent community is meant to be a working model of God’s dealing with the world and humankind, manifesting to the world God’s intentions. Essentially, all laws passed by those in authority are by- products of the church and by extension, God. This is because God approved of those in authority before they eventually got there. It is pertinent to submit that if God does not endorse, nobody can get to the position of authority. Evidently,

therefore, disrespect or disobedience of the law is tantamount to disrespect for or disobedience of God (Rom. 13:1-7)

2.9. Marriage, family and the use of Sex

God himself is the architect of marriage. We read in Genesis 2:22 how he discovered with empathy the solitariness of Adam and decided to make for him a befitting partner. Thus, He created Eve as a necessary companion for Adam. This indeed marked the beginning of marriage. Since then, men have considered it germane to marry upon the attainment of adulthood. Whoever does not marry when he is supposed to, is considered as a misfit, as this is unethical. Ethics is the science of and art of proper behavior (Fasoro, 2006). Marriage has since time immemorial become sacrosanct as ordained by God Himself- Enjoy life with your wife whom you love (Ecc. 9:9).

It is the coming together of a man and a woman that brings about children. When everything is put together (that is, man, woman and children) that is when we can talk of family. According to Abdul-Rahman (1999), the real unit of human civilization is the family and there can be no family if there is no marriage. The place of family is therefore significant in Christian ethics. The family, no doubt, serves as the foundation of every human endeavour be it education, wisdom, civilization, socialisation, morality etc.

Genesis 4:1 clearly makes reference to Adam making love to his wife Eve. This is probably the first place where the idea of sex is mentioned. To a good percentage of people, sex is essentially for procreation (Adewale, 2006). It should be noted, however, that sex is not mainly for procreation. It is equally meant for intimacy. Couples are likely to be markedly close when there is intercourse. It has been observed that misunderstanding, rancor and acrimony can easily be resolved by a man and his wife in bed. If two lie down together, they will keep warm (Ecc. 4:11) Consequently, counselors normally advocate that the same room and bed should be shared by couples.

Conversely, it is pertinent to stress unequivocally that sex has been grossly abused. This is because there is sexual immorality. Many have seen sex as mere pleasure, thus they engage in extra- marital intercourse. The resultant effects of this are enormous. These

include:

- Unwanted Pregnancies
- Sexually Transmitted Disease (STD)
- Death arising from abortion
- Damage done to reproductive organ or system, etc.

Unit 3: Summary of the Module

Understanding of the Christian Ethics was well elucidated. Important issues in the Christian Ethics were given a good explanation. These important issues in Christian Ethics include: Unfaithfulness, Love, regards for human life, Homicide, suicide, abortion, euthanasia, Respect to constituted authorities, Marriage, family and the use of sex.

Unit 13: Assessment on the Module

1. Discuss the historical background of the Anglican church
2. What is Anglicanism?
3. Examine Christian Ethics
4. Evaluate unfaithfulness, love, regard for human life
5. Assess Homicide, suicide, abortion, euthanasia, respect for constituted authorities, marriage, family and the use of sex.

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MODULE NINE

CITIZENSHIP ETHICS *Njideka Gloria AYANTAYO*

Introduction

Citizenship is a subject matter of common interest to every person residing in any community. Naturally, every man and woman living in any given society is qualified to be a bona fide citizen of the community. Citizenship is a natural gift because once a man is born, he is born to a community and by so doing he/she becomes a citizen of such community.

Unit 1: Objectives of the Module

At the end of the Module Students must be able to:

- Understand the meaning of citizenship
- Have a good understanding of the religious and legal origins of citizenship
- Be aware of what is meant by ethics and its connection with citizenship
- Comprehend features of citizenship ethics
- Discover the benefits of adhering to citizenship ethics

Unit 2: Meaning of Citizenship

A citizen is someone who is legally recognised as a member of a state and by so doing he/she is entitled to certain rights and obligations. A person's citizenship is based on his/her being recognised by law as a national of a state or country. For example, every child born in Nigeria is a citizen of Nigeria and those that are born in America are citizens of America. In other words, every living person is a citizen of wherever he/she is born. This explains the basis of our nationality such as Nigerian (for citizens of Nigeria), American (for citizens of America), Ghanaian (for citizens of Ghana) and Brazilian (for citizens of Brazil) as examples. The citizen by so

doing relates with one another. They have common identities like National flag, National currency, National Anthem and the Constitution.

Unit 3: Origin of Citizenship

Historically, it is difficult to have consensus about the origin of citizenship. For the purpose of our discussion, we shall limit our explanation of the origin of citizenship to two major classifications viz: religious and legal classifications.

3.1 Religious Dimension: On religious origin, the exposition shall be limited to Christian and Islamic understanding of citizenship because the two religions have similar stories about the subject. Religiously, the citizenship of a man begins with the creation of man on earth by God. The Bible says that man was created on the sixth day of creation and by so doing; he becomes the citizen of the world particularly the Garden of Eden (Holy Bible, Gen. 1: 27). The Qur'an also considers that all humans belong to a single nation (Holy Qur'an 32: 7-9). Thus, Islam's concept of citizenship has to do with its regard for the human race in its entirety, overlooking racial and creedal divides. (Holy Qur'an 2: 30).

However, after the fall of man in the Garden of Eden, the status of his citizenship changed from the earthly one to the heavenly one. Originally, he was expected to be a permanent citizen of the earth because God's design was that man shall live for ever. With the fall, he is going to die and go to heaven or hell after he might have lived for some time ordained by God. Since then a person has to be mindful of how he/she behaves which will ultimately determine where he/she is going at the end of his/her worldly exploit, heaven or hell. On this account one is informed about the existence of a new permanent abode (which 1 Peter 1:4 describes as an 'inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you', and also which his good deed while on earth, as will be determined by God, will inform his entrance or non entrance to the place. This informs several Biblical injunctions; a few of which are as follow:

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself:Philippians 3:20-21

I am coming soon. Hold fast what you have, so that no one may seize your crown. The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name:Revelation 3:11-12

Islam speaks about paradise in Surah 2:214 , 47: 15 and 76: 13-22 as a place reserved for the citizen of heaven and hell for the citizen of hell in Surah; 66: 6

3.2 Legal Citizenship by Nigeria Constitution: The second origin of citizenship is what we term the legal basis of citizenship. The Constitution of the Federal Republic of Nigeria is a legal document specifying the basis of citizenship. It exemplifies when someone becomes a citizen and what disqualifies one from being a citizen. Significantly, it showcases issues such as citizenship by birth, citizenship by registration, renunciation of citizenship, deprivation of citizenship and persons deemed to be citizens. To avoid problem of omission or commission, we present below Section Three of the Nigeria Constitution and its subsections dealing with citizenship as follow:

1. Citizenship by birth:

26. (1) The following persons are citizens of Nigeria by birth-namely-
- (a) every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria; Provided that a person shall not become a citizen of Nigeria by virtue of this section, if

neither of his parents nor any of his grandparents was born in Nigeria.

(b) every person born in Nigeria after the date of independence either of whose parents or any of whose grandparents is a citizen of Nigeria; and

(c) Every person born outside Nigeria either of whose parents is a citizen of Nigeria.

(2) In this section, “the date of independence” means the 1st day of October 1960.

2. Citizenship by Registration 27. (1) Subject to the provisions of section 28 of this Constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that -

(a) he is a person of good character;

(b) he has shown a clear intention of his desire to be domiciled in Nigeria; and

(c) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.

(2) the provisions of this section shall apply to-

(a) any woman who is or has been married to a citizen of Nigeria; or

(b) Every person of full age and capacity born outside Nigeria any of whose grandparents is a citizen of Nigeria.

3. Citizenship by naturalization: 27. (1) Subject to the provisions of section 28 of this Constitution, any person who is qualified in accordance with the provisions of this section may apply to the President for the same of a certificate of naturalization.

- (2) No person shall be qualified to apply for the grant of a certificate or naturalization, unless he satisfies the President that -
- (a) he is a person of full age and capacity;
 - (b) he is a person of good character;
 - (c) he has shown a clear intention of his desire to be domiciled in Nigeria;
 - (d) he is, in the opinion of the Governor of the State where he is or he proposes to be resident, acceptable to the local community in which he is to live permanently, and has been assimilated into the way of life of Nigerians in that part of the Federation;
 - (e) he is a person who has made or is capable of making useful contribution to the advancement; progress and well-being of Nigeria;
 - (f) he has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution; and
 - (g) he has, immediately preceding the date of his application, either-
 - (i) resided in Nigeria for a continuous period of fifteen years; or
 - (ii) Resided in Nigeria continuously for a period of twelve months, and during the period of twenty years immediately preceding that period of twelve months has resided in Nigeria for periods amounting in the aggregate to not less than fifteen years.

4. Renunciation of citizenship:

- (1) Subject to the other provisions of this section, a person shall forfeit forthwith his Nigerian citizenship if, not being a citizen of Nigeria by birth, he acquires or retains the citizenship or nationality of a country, other than Nigeria, of which he is not a citizen by birth.
- (2) Any registration of a person as a citizen of Nigeria or the grant of a certificate of naturalization to a person who is a citizen of

a country other than Nigeria at the time of such registration or grant shall, if he is not a citizen by birth of that other country, be conditional upon effective renunciation of the citizenship or nationality of that other country within a period of not more than five months from the date of such registration or grant.

- (1) Any citizen of Nigeria of full age who wishes to renounce his Nigerian citizenship shall make a declaration in the prescribed manner for the renunciation.
- (2) The President shall cause the declaration made under subsection (1) of this section to be registered and upon such registration, the person who made the declaration shall cease to be a citizen of Nigeria.
- (3) The President may withhold the registration of any declaration made under subsection (1) of this section if-
 - (a) the declaration is made during any war in which Nigeria is physically involved; or
 - (b) In his opinion, it is otherwise contrary to public policy.
- (4) For the purposes of subsection (1) of this section.
 - (a) "full age" means the age of eighteen years and above;
 - (b) Any woman who is married shall be deemed to be of full age.

5. Deprivation of citizenship

- (1) The President may deprive a person, other than a person who is a citizen of Nigeria by birth or by registration, of his citizenship, if he is satisfied that such a person has, within a period of seven years after becoming naturalized, been sentenced to imprisonment for a term of not less than three years.
- (2) The President shall deprive a person, other than a person who is citizen of Nigeria by birth, of his citizenship, if he is satisfied from the records of proceedings of a court of law or other tribunal or after due inquiry in accordance with regulations made by him, that -

- (a) the person has shown himself by act or speech to be disloyal towards the Federal Republic of Nigeria; or
 - (b) the person has, during any war in which Nigeria was engaged, unlawfully traded with the enemy or been engaged in or associated with any business that was in the opinion of the president carried on in such a manner as to assist the enemy of Nigeria in that war, or unlawfully communicated with such enemy to the detriment of or with intent to cause damage to the interest of Nigeria. For the purposes of this Chapter, a parent or grandparent of a person shall be deemed to be a citizen of Nigeria if at the time of the birth of that person such parent or grandparent would have possessed that status by birth if he had been alive on the date of independence; and in this section, “the date of independence” has the meaning assigned to it in section 25 (2) of this Constitution.
- (1) The president may make regulations, not inconsistent with this Chapter, prescribing all matters which are required or permitted to be prescribed or which are necessary or convenient to be prescribed for carrying out or giving effect to the provisions of this Chapter, and for granting special immigrant status with full residential rights to non-Nigerian spouses of citizens of Nigeria who do not wish to acquire Nigerian citizenship.
 - (2) Any regulations made by the president pursuant to the provisions of this section shall be laid before the National Assembly.

Unit 4: What is Ethics?

According to Smith (1991) ethics is a systematic study of human actions and intention in order to determine their goodness or badness, rightness or wrongness, correctness and incorrectness and with attention given to how such course of action and intention being evaluated affects the person who performed the action or showed an intention in question, the person at which it is directed, and the society or the environment where the action is performed or the intention is muted.

From the above, it is clear that ethics is concerned with the evaluation of human action regarding its rightness or wrongness. According to Ayantayo (2009) human action or intention connotes deed, effort, endeavour, enterprise, exploits, undertaking, work and activity a person or a group of persons performs at a given time. Such actions are the ones performed voluntarily, that is, they are not performed under duress, coercion, force, and pressure (Lillie. 1961). Going by this, it becomes obvious that every action is a subject of ethical evaluation. According to Ayantayo (2009) moral assessment of human action presupposes consideration of these pertinent questions: What is the action in question? Who performed the action? Why was the action performed? When was the action performed? How was the action performed? How did it affect the performer of the action? How did it affect the person(s) at which the action was directed? How did such action affect society where the action took place?

In other words every course of action a man performs is a subject of being considered to be good or bad which by implication presuppose that ethics bestow upon every man certain obligation or duties. It is in this respect that we talk about several types of ethics such as business ethics, political ethics, scientific ethics, educational ethics, economic ethics and citizenship ethics. Each of these goes with duties, obligation, responsibility, justice, and accountability among other vital ethical values. If we understand and accept this standpoint of ethics and look at the contents of the constitution especially the aspect dealing with citizenship, we shall see clearly what constitutes citizenship ethics.

Unit 5: Citizenship ethics and Constitution of the Federal republic of Nigeria

5.1 For the purpose of emphasis, citizenship ethics can be defined as norms guiding the activities of citizen of a given nation. These activities are exemplified in what can be described as civic responsibility and duties. Citizenship ethics refers to the ways and manner by which citizens of a country ought to behave and ought not to behave in every aspect of their live- social, political, economic, business, and education. The ethics refers to the dos and don'ts as

written in the nation's constitution. For examples, the do's are the course of action that citizens are expected to manifest some of which are called national ethics while the don'ts are just the opposite. The constitution of the Federal Republic of Nigeria incorporates the attributes of citizen ethics when it states in section 23 that the national ethics shall be discipline, integrity, dignity of labour, social, justice, religious tolerance, self-reliance and patriotism.

5.2 Features of citizenship ethics

Our understanding of the features shall be distilled from Sub section 26: a, b and c. of the Nigerian Constitution which states that:

Subject to the provisions of section 28 of this Constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that -

- (a) he is a person of good character;*
- (b) he has shown a clear intention of his desire to be domiciled in Nigeria; and*
- (c) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.*

5.2.1. Good Character

The above clauses suggest that a citizen of Nigeria must be a person of good character, obedient and a person of good mind who is ready to contribute to the development of the country. Good character being referred to in the constitution as something expected of Nigerian citizens implies goodnature, obedience to authority, integrity, honesty good spirit, goodmoral fiber, good personality, good disposition and readiness to contribute to the development of Nigeria. Good character is what the Yoruba people called *Iwarere*, (good character) as against bad character *iwaburuku*. According to the Yoruba, a person of good character is known as *omoluabi*, which might be a shortened form of *omoolu-iwa-bi* (the begotten of the source, Being). In another context, Awoniyi (1973) uses

anamolubiis to mean a person of good character in all its ramifications including respect for old age, loyalty to one's parents and local traditions, honesty in public and private dealings, devotion to duty, readiness to assist the needy and sympathy.

According to Theodore Roosevelt, good character is the first requisite of a good citizen. (https://en.wikipedia.org/wiki/Theodore_Roosevelt). Further more, a citizen of good character is the one that volunteers to be active in his community, trustworthy, follow the rules and regulations of the country, respect the rights of others, he/she is informed about the world around him, respect the property of others, takes responsibility for his/her action, being a good neighbour and protect the environment (<http://www.sanchezclass.com/goodcitizen.htm>). To strengthen the above, Ryan describes, a good citizen as the one who:

- respects others and their property,
- is helpful and considerate,
- willing to put others first,
- listens to the views of others and thinks about what they have to say,
- helps people who are not in a position to help themselves,
- respects the environment and does not damage it in anyway,
- works hard, is well mannered and pleasant and
- is always willing to learn (<http://www.technologystudent.com/pse1/citiz3.htm>).

5.2.2 Religious Dimension

At the level of Christian religion, what constitutes good character are summarized in the following biblical passages:

More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. (Romans 5:3-5)

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law Galatians 5:22-23. Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Colossians 3:12-15

Islam also emphasises good character as part and parcel of a good citizen in the Quran and Hadith in this manner :

Surat al-Qalam 68:4: Verily, you are upon great moral character.

MusnadAhmad 8729: Verily, I have only been sent to perfect righteous character.

al-Muwatà 1614: I have been sent to perfect good character.

Sunan al-Tirmidhi 1987,:Behave with good character toward the people.

Sahih Muslim 2553: Righteousness is good character and sin is what waivers in your heart and you hate for people to find out about it.

Shu'bal-Iman 4457: A believer with good character.

Sahih al-Bukhari 3366: The best of you are those with the best character.

Sunan al-Tirmidhi 1162: The most complete of the believers in faith are those with the most excellent character, and the best of you are the best in behavior to their women.

MusnadAhmad 9880: The best of you in Islam are those with the best character, if they have understanding.

al-Adab al-Mufrad 1308: The most evil in my nation are garrulous, braggarts, and pompous. The best of my nation are those with the best character.

Sunan al-Tirmidhi□ 2612: Verily, the believers with the most complete faith are those with the most excellent character and who are most kind to their families.

MusnadAhmad 20320: Verily, obscenity and immorality are not part of Islam. Verily, the best people in Islam are those with the best character.

5.3 Obedience to authority

5.3.1. Constitutional Aspects

The second feature of citizenship ethics derived from the constitution is what we describe as Obedience to authority. According to Nigerian Constitution, all citizens must obey all the rules and regulation guiding socio-political life of the entire citizenry which dovetail to preservation of the society. On this note, Section 24 of the constitution imposes on all citizens certain duties. It reads :It shall be the duty of every citizen to -

- (a) *abide by this Constitution, respect its ideals and its institutions, the National Flag, the National Anthem, the National Pledge, and legitimate authorities;*
- (b) *help to enhance the power, prestige and good name of Nigeria, defend Nigeria and render such national service as may be required;*
- (c) *respect the dignity of other citizens and the rights and legitimate interests of others and live in unity and harmony and in the spirit of common brotherhood;*
- (d) *make positive and useful contribution to the advancement, progress and well-being of the community where he resides;*
- (e) *render assistance to appropriate and lawful agencies in the maintenance of law and order; and*
- (f) *Declare his income honestly to appropriate and lawful agencies and pay his tax promptly.*

5.3.2 Religious Dimension

It is important to note that both the Bible and the Qur'an make provision for religious believers to be good citizens and be obedient to the constituted authority as part of citizenship ethics or civic responsibility. For example, Roman,13:1-3 Roman 31: 1-6 brings to the limelight the need for citizens to respect the authority:

1. *Everyone must submit to governing authorities. For all authority comes from God, and those in positions of authority have been placed there by God.*
2. *So anyone who rebels against authority is rebelling against what God has instituted, and they will be punished.*
3. *For the authorities do not strike fear in people who are doing right, but in those who are doing wrong. Would you like to live without fear of the authorities? Do what is right, and they will honor you.*
4. *The authorities are God's servants, sent for your good. But if you are doing wrong, of course you should be afraid, for they have the power to punish you. They are God's servants, sent for the very purpose of punishing those who do what is wrong.*
5. *So you must submit to them, not only to avoid punishment, but also to keep a clear conscience.*
6. *Pay your taxes, too, for these same reasons. For government workers need to be paid. They are serving God in what they do.*
7. *Give to everyone what you owe them: Pay your taxes and government fees to those who collect them, and give respect and honor to those who are in authority.*

The Qur'an (16:90-91) says: "Surely Allah commands justice and the doing of good (to others), and giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful. And fulfill the covenant of Allah, when you have made a covenant, and break not your oaths after confirming

them; and you have indeed made Allah your surety. Surely Allah knows what you do.”

Unit 6: Benefits of adhering to citizenship ethics There are two major benefits to gain from adhering to citizenship ethics.

- A. **National integration.** To guarantee national integration, the Section 2 and subsection 15 of the Nigerian constitution is designed to make it incumbent on the state to:
 - a. provide adequate facilities for and encourage free mobility of people, goods and services throughout the Federation,
 - b. secure full residence rights for every citizen in all parts of the Federation,
 - c. encourage inter-marriage among persons from different places of origin, or of different religious, ethnic or linguistic association or ties; and
 - d. promote or encourage the formation of associations that cut across ethnic, linguistic, religious and or other sectional barriers. All these are meant for Nigerian citizens
- B. **Provision of Fundamental Human Right:** The second benefit is that it gives the citizens the grace to enjoy fundamental human rights such as
 - a. the rights to life and be allowed to survive and develop.,
 - b. right to a name, family and nationality, rights to belong to any association or assembly according to the law,
 - c. right to express opinions and freely communicate them on any issues subject to restriction under the law,
 - d. right to protection from any act that interferes with his or her privacy, honour, and reputation
 - e. right to adequate rest, recreation (leisure and play) according to his or her age and culture

- f. right to receive compulsory basic education and equal opportunity for higher education depending on individual ability,
- g. right to good health, protection from illness and proper medical attention for survival, personal growth and development,
- h. right to be protected from indecent and inhuman treatment through sexual exploitation, drug abuse, child labour, torture, maltreatment and neglect
- i. right not to suffer any discrimination irrespective of origin, birth, colour, sex, language, political and social beliefs, status or disability.

It is obvious from the above discussion that citizenship ethics is an important and integral part of every citizen and abiding by it would bring about unity, peace, security and development.

Unit 7: Summary of the Module

The summary of our discussion in this module is Citizenship ethics refers to the ways and manner by which citizens of a country ought to behave and ought not to behave in every aspect of their life- social, political, economic, business, and education. We have defined the meaning of citizenship. The module has explained the origin and distinguished religious and legal citizenship. Good character being referred to in the Constitution as something expected of Nigerian citizens implies good nature, obedience to authority, integrity, honesty, good spirit, good moral fiber, good personality, good disposition and

Unit 8: Assessment of the Module

1. What do you understand by the word citizenship?
2. Discuss with examples, two origins of citizenship
3. What is ethics and how does it relate with citizenship?
4. With illustration define citizenship ethics and its features?
5. Identify and discuss the benefits of adhering to citizenship ethics

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MODULE TEN

CITIZENSHIP EDUCATION IN NIGERIAN CONSTITUTION: NATIONAL IDENTITY

Oluwasesin OJO

Introduction

The aim of the Nigeria philosophy of education is to develop the individual into a sound and effective citizen, hence, the introduction of Citizenship Education into the curricula of the nation's tertiary education in 1993. The course encompasses all the qualities that a citizen of Nigeria should have to enable him perform his duties, or, contribute his quota to national development. It is as a result of these that a study of the identification of a group of people and the knowledge that governs them are inevitable.

However, the distinguishing factors that are common to the people of a particular country, or nation are values, norms and symbols, religion, and so on. The identification of a group of people can be at the different levels of family, age grade, and cultural group, social, local, state and national levels. In essence, the constitution of any country is the principle upon which all of these, as, well as the government of such a country rotates. (Adedope,1989) cites a definition of a nation's constitution as: a whole body of fundamental rules and regulations, whether written or unwritten, whether legal or extra-legal, according to which a particular government or state, or any group of people can operate.

Module Eleven has discussed extensively Nigerian citizenship as recorded in the Nigerian Constitution. Specifically, this Module will focus on types and general roles of a constitution and national identity. It is in view of the relationships in the concepts above; this module discusses the concept of citizenship in relation to the constitution of the Nigeria nation and the implications for a student of Ajayi Crowther University, a macrososm of the Nigerian citizenship.

Unit 1: Objectives of the Module

At the end of the module, students should be able to:

- Define the constitution of Nigeria.
- Briefly discuss the concept of Nigeria Citizenship.
- Explain the relationship between a society and its citizens.
- Define a Constitution.
- Identify what constitutes the Nigeria National Identity

Unit 2: Concept of Citizenship

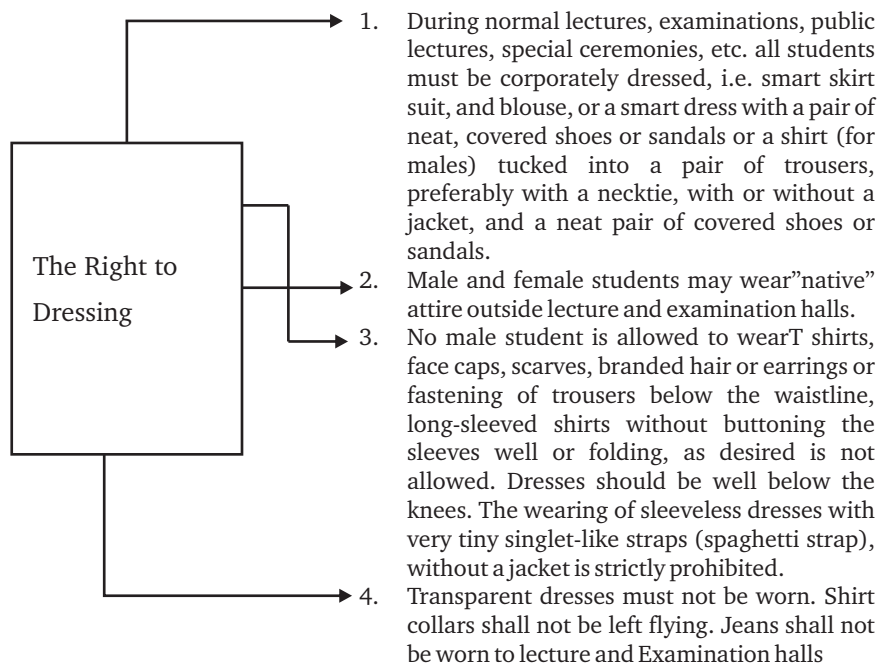
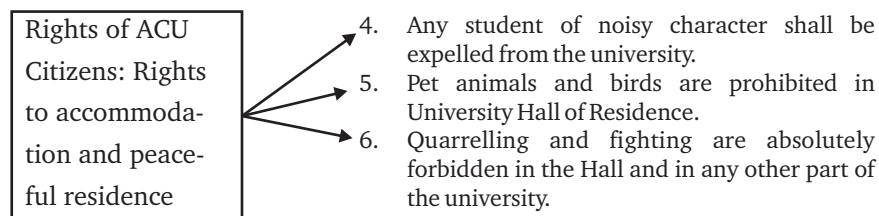
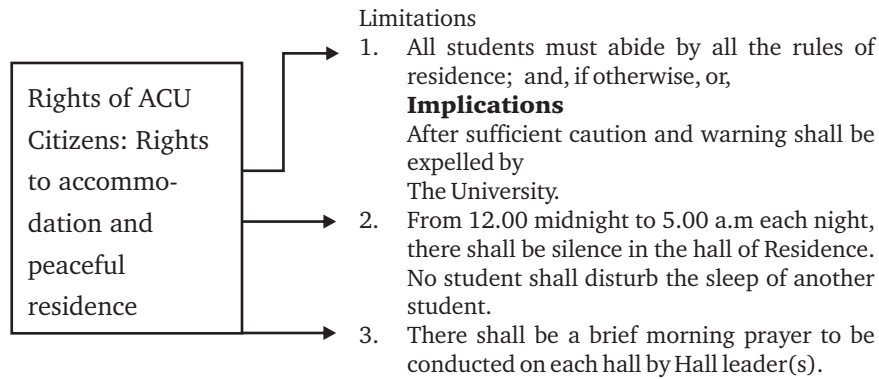
The *World Book Encyclopedia* defines citizenship as “full membership of a nation, or, of some other unit of government”. Citizenship is the term by which we express the status of individuals who possess full political rights in a country. It implies belonging to a community, country, or state (Olapade 1999). Also, according to Atolagbe (2005), it is a status which can, either, be acquired by, or, conferred on someone or, a group of people and which makes them members of a community”. It should, however, be noted that this status carries with it some rights and obligations on the part of the “conferer” as well as some responsibilities on the part of the “conferee”. One who has the status of a citizen enjoys fundamental human rights and is expected to perform some obligations to the state.

Apart from the citizens of a country, those who may also enjoy the rights of citizenship are foreigners, aliens, expatriates, who are in a country to represent their own country. Such people will be protected by their host country and still enjoy some rights and facilities, but that does not make them citizens of their host country. Thus, the enjoyment of full political rights amongst others is what distinguishes a citizen from a non-citizen of a country. A non-citizen may decide to change his citizenship, but he has to meet the host country’s citizenship requirements and laws. As a concept, Citizenship refers to the relationship between the individual and the state, and among individuals within a state. It is about how we live together and shape our future as a people. In conclusion, while a citizen is a member of a community, citizenship refers to how one becomes a citizen and the rights and obligations attached to one’s membership.

Unit 3: Nigerian Citizenship

With specific reference to Nigeria, some of the rights of a Nigerian citizen include; right to life, right to dignity of human person, right to personal liberty, right to fair hearing, right to private and family life, and so on. It must be stressed; however, that these rights have their own limitations (Williams, 2002). For instance, the Nigerian State, insists that any utterance which directly, or indirectly incites, or, could lead to immediate is order is subject to penalty. As such, any association which embarks upon actions likely to threaten the maintenance of law and order in the society is subject to penalty.

Furthermore, Nigerian state with the notion to 'give and take' (reciprocity) do not only confer rights on individuals, it also demands certain duties and obligations from the individual as well. Such duties are those requirements which ensure the stability, and orderliness of the state, and its survival as a heritage for future generations. These responsibilities are, in fact, social duties which individuals owe the state, and, failure to carry them out may attract penalty or punishment. Obligations on the other hand, are social responsibilities of individuals to the state which, if one fails to observe, one maybe penalized. Some of these duties and obligations includes among others; obedience to laws, payment of tax, loyalty to the nation, helping to enhance the power, prestige and good name of the country, protection and preservation of public property, and ensuring the proper upbringing of one's children. In the same vein, **Ajayi Crowther University** is a miniature or macrocosm of the Nigerian citizenship. Some of the rights of ACU citizen are; right to life, right to safety, right to dressing, right to receive lectures, right to write examinations and right to accommodation. There are limitations to these rights. Such acts that are considered as limitations to the rights of the students are those misbehaviors, or, activities that can hinder the peaceful coexistence of the students in the University community. Such could be any acts that may disturb the progress and development of Ajayi Crowther University. Such limitations are pitched against the rights of ACU citizens (students) as seen in the 2006 **Student Handbook of Information and Regulations**. For the purpose of this module, we would be a little comprehensive on this, as seen in the table below



These limitations are necessary so as to maintain law and order in the community. As a result of this, ACU sees to it that any utterance or associations that may threaten law and order in the system is subject to penalty. Thus, in the words of Agagu (1993) while a citizen discharges some duties and obligations to ensure the survival and the upliftment of his state, he in return enjoys some rights. It is the interplay of these two that makes for a balanced and stable community, state or country or an Institution.

Unit 3: Roles of Citizenship Education

Citizenship Education plays the following roles in a society;

1. Helps to produce good citizens in a society.
2. Helps the individual to imbibe democratic ideals.
3. Helps in the integration of the individual to his society.
4. Specifies what every individual should do for the well-being of the society.
5. Tends to proffer solutions to a wide array of societal problems, ranging from ethical and religion to moral and political.
6. Helps the child to realize his responsibilities as a member of his family, school, local community, state, nation and the world.
7. Helps in the development of National consciousness and patriotism. This enables the child to visualize Nigeria as a family, owing allegiance to the nation and recognizing his rights and duties as a good citizen.
8. Helps to inculcate in others a sincere belief in decency and fair play, forbearance and respect.
9. Helps in the cultivation of the appreciation for democratic process in a way that the individual would perceive things from a democratic point-of-view as well as nationalistic perspective.
10. Helps in the development of fundamental values, attitudes, and skills necessary to survive in a society (Williams, 2002).

Unit 4: The Nigerian Constitution

Olapade (1999) defines a Constitution as the totality of all the rules, regulations and principles made for, or, by the people and accepted

by the majority of the people as the instrument that will guide their conduct and interaction. What this implies is that the Constitution of a country is the Supreme Law of the land from where all other laws derive their power and meaning. Perhaps, this means that there should not be any law that is above the Constitution. So, any law that contravenes the Constitution is declared null and void.

A Constitution may be “written” which means that it is set out in one code, or “unwritten” meaning that it is made up of several enactments and conventions. Examples of a Written Constitution include that of the United States of America and Nigeria while an example of an Unwritten Constitution is that of Great Britain. This is not to say however, that an Unwritten Constitution cannot be enacted into a single code.

A Constitution may be rigid or flexible. A Constitution is said to be rigid when most of its provisions can be altered after a special procedure has been complied with. This is a common feature of Written Constitutions. On the other hand, a Constitution is said to be flexible when it can be changed by Acts of Parliament passed in accordance with the normal procedure for making laws. The situation is different in Rigid Constitution.

4.1: Types of Constitution

There are three main types of Constitution. These are Unitary, Federal and Confederal Constitution.

Unitary Constitution: The word, Unit means one, so Unitarianism as a system of government entails the concentration of authority in a single unit or source. Under this type of Constitution, the power vested in a single authority may be delegated to subordinate authorities. A single authority can create subordinate districts or local Governments and can also re-organize. Examples of countries with Unitary Constitution are Great Britain, Ghana, Gambia, South Africa, etc. The discernible features of a Unitary Constitution are: Power is centralized; all local authorities are created, not by the constitution, but, by the Central Government and powers allocated to local authorities by the central government. According to Olapade (2003), a Unitary Constitution is the one that

allows for the concentration of governmental powers in the hand of a single authority.

Federal Constitution: A Federal Constitution allows for the sharing and distribution of governmental power between, or, among federating units. The Constitution allows for power to be given, or, allocated to each level, according to the work to be done. In a Federal State all levels are independent of each other because they source the powers directly from the Constitution. The Central Government has superior but not domineering power over the states or local governments. This superior power is to be able to maintain unity and coherence' in administering the country. Examples of countries with Federal Constitution are United States of America, Argentina, Brazil, Switzerland, Nigeria, etc. The main discernible features of a Federal Constitution include:

1. The Constitution must be supreme i.e. neither the federal, nor, the state, or, local governments is able to amend any part of it at will or single-handedly.
2. Its amendment must not rest exclusively with, either, the Central or State government.
3. It has the principle of judicial review in force i.e. there is the existence of a body capable of examining the action of both, the federal, and, state governments in the light of the Constitution.
4. There are two legislative chambers i.e. Bi-cameral legislature. The Upper House which is known as the Senate and the lower House which is known as the House of Representatives.
5. Power is shared between the federal and states.

Confederal Constitution: Federal Constitution means “an assemblage of societies or, an assemblage of two or more states” (Awa, 1976). However, in its modern usage, it is a union of states which retain their independent states unbroken. Examples of countries with Confederal Constitutions are Ancient Greece, USA before 1787, etc.

The main distinguishing feature of this type of Constitution is that the federal units (states) are more powerful than the Centre. This means that the central government only has a loose control of the various component units (states).

4.2: Roles of a Constitution

The roles of a Constitution are:

1. It determines how the government of a country is organized.
2. It allocates power to the different organs and levels of government in a country.
3. It stipulates, upholds and protects individual rights of the citizens.
4. A Constitution defines the structure of the political system in a country.
5. A Constitution stipulates the limitation to the use of government power.
6. It gives a country the sense of direction.
7. It guarantees peaceful transition from one government to another.
8. It enhances peaceful co-existence of all diverse interest groups in a country.
9. It reduces friction of political life by the effective distribution of power and responsibilities.
10. It stipulates bi-lateral or unilateral relationships between a country and another, or, among countries i.e. ECOWAS, Commonwealth of Nations etc (Olapade and Aderibigbe, 2002)

4.3: Structure of a Constitution

The structure of a Constitution is as follows:

1. The first part of a Constitution is usually its introduction, or, what is referred to as a preamble. It traces the political development of a country and discusses the philosophical background of such Constitution.

2. The definition of the structure of the political system to be adopted follows to this extent, the Constitution will state whether it is to be unitary or federal.
3. The Constitution will then identify the institutions that will exercise powers conferred on them.
4. It would then define the separation of powers among these governmental institutions.
5. It defines the system of law.
6. It would define the type of party system to be in operation i.e. single party, two-party or multi-party system. Details like who is qualified to vote and to be voted for would be clearly spelt.
7. It often prescribes some types of administrative structure in the form of a civil service.

From the above discussions, the Nigerian Constitution is a Federal Constitution. Its features, roles and structure have been explained. The federal government has superior power to maintain unity and coherence in its administration of the country, but does not have total power over the states or local government.

Unit 5: National Identity

The identity of a group proves the "sameness" of its members and differentiates it from other groups. Individuals identify with each other at the different levels family, cultural group, and social level, local, state and national levels. At the national level, people see themselves as belonging to a nation. This is because the things they members share in common as members of the same country are of paramount importance.

Consequently, the members identify with the aims and objectives of the nation. The national flag, the coat of arms, the national anthem and the national pledge amongst others are all symbols of identity for Nigerian citizens who live within and outside the country. These symbols prove that members of the Nigerian society are united. National Identity can thus be defined as that which relates to people of the same nation, having a sense of absolute "sameness" and identifying with the aims and objectives of the nation. In this,

citizens will easily support government policies. They have a feeling of allegiance to their nation, an active sense of identification with the nation. The above agrees with the position of Tiarniyu in (1996). He states that National Identity implies sharing internalizing, imbibing and identifying with all features like common historical background, common language, common religion, unity of race, common culture, common economic and political interests as well as common home. There are some features or characteristics that can be identified with National Identity. They are as follows:

- 1) Equal loyalty to the Nation
- 2) Equal rights and freedom for all the citizens
- 3) Equal or same citizenship status for all members of the society.
- 4) Equal responsibilities and obligations for all the citizens.
- 5) Equitable share of protection should be given to the citizens of a given society or nation.
- 6) Equitable share of amenities and facilities must be enjoyed by all the citizens.
- 7) Equality before the law should be the watch word of every citizen which stipulates that the Constitution of the country must be supreme, over and above every citizen.
- 8) There must be recognition of one single language and culture in an ideal situation where National Identity is existing (Olapade, 2003).

Problems Affecting National Identity

Some of the problems affecting National Identity are:

- i) Ethnic affiliation
- ii) Lack of single religion
- iii) Problem of the equal distribution of amenities
- iv) Problem of majority oppressing the minority
- v) Leadership problem
- vi) Lack of Common Language.

Nigeria's National Symbols

1. **The National flag:** It is made up of two colours; green and white. The green colour stands for Nigeria's green farmlands and forests on which the wealth of the country depends, and where most Nigerians are employed. The white colour stands for peace and unity which are important for the growth of Nigeria and of the Nigerian peoples.
2. **The Coat of Arms:** It is a symbol representing the unity, authority and power of the Country. The black shield represents the good soil of Nigeria; the red eagle for national strength and pride, the horse represents dignity, while the "Y" mark with the shield represents the rivers Niger and Benue which flow through parts of Nigeria, and the Flowers stand for the beauty of Nigeria.
3. **The National Anthem:** The first stanza of the Anthem is a call to fellow Nigerians to arise and serve the nation. The second stanza is a prayer to God for direction and guidance. The Anthem is meant to inculcate in all Nigerians, the spirit of service, love, freedom, peace, unity and justice as well as the spirit of nation building.
4. **The National Pledge:** It is a solemn promise that every Nigerian is expected to make to the nation. The last line of the pledge is a prayer to God for help in order to be able to fulfill His promise for the nation. The pledge is meant to inculcate in all Nigerians, the norms of the nation and the national ethics including faithfulness, loyalty, service, unity and honour.
5. **The Nigerian Passport:** It is a document issued by the Federal Government to Nigerian citizens. Citizens of any country who may wish to travel to other countries must possess and carry their national passports with them for identification. Each Nigerian passport contains the names of the bearer as well as other personal characteristics such as sex, occupation, place and date of birth, height, colour of eyes, colour of hair and of course photograph for identification.

Unit 6: Summary of the Module

The summary of my discussion in this Module are:

- Introduction to the Constitution of Nigeria
- Explanation on the concept of Nigerian Citizenship.
- Discussion of the Scope of Citizenship Education.
- The roles of Citizenship Education in our Curriculum and the society.
- The features, roles and structure of the Nigerian Constitution were discussed.
- Explanation of what national identity entails (its features, problems affecting it and Nigeria's National symbols

Unit 7: Evaluation on the Module

1. What is Constitution?
2. Discuss the limitations to the rights of a citizen, using Ajayi Crowther University, Oyo for illustration.
3. Examine the relevance of Citizenship Education to the Educational Curriculum of Ajayi Crowther University
4. Examine the relevance of the Nigerian Constitution.
5. Define National Identity
6. Identify and explain what constitutes a true National Identity of Nigeria
7. Explain Citizenship Education.

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MODULE ELEVEN

INCULCATING ETHICAL AND MORAL VALUES IN THE UNIVERSITY

Taiwo Olayemi OLODUDE

Introduction

The university education serves as a critical phase of molding the personality of future leaders. Many students of institutions of higher learning have been adversely influenced by the poor value orientation of their predecessors and of their environment. There should be a proper re-orientation to maintain sanity of sound moral upbringing of our younger generation. This is achievable through teaching ethical values, behaviour and responsibilities. Previous modules have dealt extensively on ethical and moral issues. This Module will examine the issues with particular emphasis on their application for a proper re-orientation and character moulding of college students.

Unit 1: The Objectives of the Module

This module explains:

- The moral values expected from the university students
- The means of inculcating these values into the University Students
- The advantages of morals and ethics for the students

Unit 2: Ethical and Moral Values in University Students

The following are ethical behaviour expected of university students at worship service, in the classroom, at dining, in dressing, in relating with same and opposite sex etc. These were put forward by Mercader (2006) in the Study of the Ethical Values of College Students.

1. Initiative
2. Respect
3. Attentiveness/Kindness

4. Self-motivation
5. Responsibility
6. Taking opportunities
7. Honesty
8. Good humour
9. Fulfillment/Diligence
10. Service spirit
11. Integrity
12. Vision/Objective
13. Patience
14. Humility
15. Perseverance
16. Generosity
17. Communication
18. Fairness/Justice spirit
19. Comprehension
20. Tolerance
21. Analysis/Logic
22. Knowledge/Learning
23. Enthusiasm
24. Organization/Planning
25. Love
26. Decision-making
27. Self-contentment

Unit 3: How to encourage Ethical values in the University

Most colleges and universities make efforts to transmit some important core ethical values that are central to the mission and social culture of the institution and help to define the institution's expectations for being an ethically responsible student and citizen on campus. Ethical values such as respect for others, honesty, self-discipline, hard work, love of learning, and appreciation of diversity

are some of the core values many colleges and universities prize. For instance, part of the mission of Ajayi Crowther University, Oyo recognises her core values which aim at inculcating in her students Spirituality and morals to be able to raise godly intellectuals.

The question is-how do institutions go about promoting these core values with new and other students and what are some effective educational approaches?

Dalton & Crosby (2006) emphasise two points:

1. focusing on out of class activities since most students spend the majority of their time in this domain of college life and these activities are especially important for new students.
2. seeking to transmit ethical values to new students through orientation speeches, publications, convocations, and other public statements.

Unfortunately, these approaches to inculcating core ethical values usually occur when new students are already in information “overload” and not in a receptive mood for moral lessons pronounced from on high by university officials. Typically, new students see their entry into the university as a time for liberation from strict moral codes and an opportunity to explore and experiment with beliefs and behaviours. So the timing for teaching ethical values is often not especially effective during orientation. Moreover, moral values such as honesty, compassion, fairness, and respect for others, are probably best taught not by “telling” students but by providing collegiate experiences in which these virtues arise naturally in the context of students’ interests, involvements and commitments.

From observation of college life over many years, the following ten types of out of class collegiate activities are thought of to have an especially powerful influence on students’ moral and civic learning in college. They are powerful because they provide the kinds of experiences and settings which stimulate moral reflection and ethical decision-making and are grounded in compelling and authentic personal experiences that connect students with the needs and problems of other people.

Here are some of these practical approaches as put forward by Dalton & Crosby (2006):

1. Community Service & Service Learning

Few collegiate activities provide so many rich opportunities for students to deepen their understanding of others and self and to encourage ethical reflection as participation in community service activities. These activities bring students into contact with real human problems and challenge students to examine issues and to reflect upon their own beliefs and values.

2. Religious and Spiritual Activities

For most undergraduates today the university years are a time of much self-searching, identity development, and decision-making. Religious and spiritual activities can help students to explore their inner life and to find a sense of wholeness and integrated life. The spirituality “movement” on campuses today is an important indicator of students’ interests in religion and spirituality and a reminder of the need for colleges and universities to support these types of activities for students.

3. Leadership Education

The popularity of leadership programmes among college students and the intrinsic connections of ethical considerations to leadership roles and responsibilities make leadership education a powerful forum for character development.

4. Diversity Education

The diversification of students in colleges and universities has helped to reshape much of higher education over the past forty years. Today, diversity education represents a very popular educational strategy utilized by colleges and universities to promote understanding and appreciation of human differences. At the heart of such education is the development of moral values and behaviours such as respect for others, tolerance, fairness, and empathy and an acceptance of pluralism as a positive aspect of community and society. Diversity

education is also one of the important ways that higher education contributes to the development of civic skills for a democratic society.

5. Peer Advising and Leadership

Few things teach students responsibility, understanding of others, and self-awareness as the responsibility of advising and leading peers. There are many opportunities in the university setting for students to serve as peer advisers and leaders, and these roles can provide powerful moral development experiences, especially if they include opportunities for reflection and discussion.

6. Disciplinary and Judicial Programmes

During their undergraduate years, many university students will participate in disciplinary procedures as a result of violating institutional rules and regulations. New students are among the most frequent violators of college rules because of alcohol use and other behaviours that bring them into conflict with student conduct rules. When organised and administered for educational purposes the college disciplinary process can be very useful in helping college students to reflect on the moral and social consequences of their behaviour and to take greater personal responsibility for the decisions they make.

7. Participation in Student Governance Organisations and Activities

Students often learn best by participation, and there are few areas of campus life where students are given as much responsibility for independence and self-governance such as student government, residence halls government, student clubs and organizations and student activities. In these leadership roles, students have many opportunities to share in institutional governance by creating programmes, policies, and procedures; debating conflicting values; rendering fair and just decisions; and bearing the consequences for the actions they take.

8. Recreational Coaching, Refereeing, and Judging

Recreation is one of the most popular activities of today's university students. Many students serve as coaches, referees, personal trainers, judges and leaders of a vast array of student recreational activities and sports. In these roles, students mediate conflicts, facilitate fair play, provide feedback and advice, and assist and guide their peers. Such experiences can be very influential in promoting self-reflection and awareness and teaching personal ethics and decision-making.

9. Student Activities Programming

While student activities are often regarded as student entertainment, there is much about these campus activities that encourage moral and civic learning. Speaker programmes may bring to campus important leaders in the arts, politics, and entertainment. Student galleries display the artistic creations of students, faculty, alumni and professional artists. Craft programmes provide opportunities for students to develop talents and to explore the creative process. Literary and debating activities give students opportunities to debate and discuss current topics and issues. A thoughtfully designed student activities programme can contribute to the creation of a rich campus environment of intellectual and ethical reflection.

10. Travel

University students are always on the move and do want to frequently take trips away from the campus. Traveling provides a temporary respite from campus routines and obligations and provides important opportunities for fun and friendships. They head for the beaches, take road trips, participate in retreats, excursion, volunteer projects, internships and studies abroad. Many of these activities may be university sponsored but some are organised by students themselves. Some types of travel have the potential to provide students with new experiences that provoke self-examination and cause them to challenge themselves in ways they cannot in the campus setting. Travel has always had profound effects on human values and understanding.

Almost all of these out of class activities can be connected in creative ways to academic classes and many already are at some

institutions. When they are linked in educationally purposeful ways, the potential for impact on students' moral and ethical development can be greatly enhanced.

Unit 4: Summary of the Module:

It is needful that university systems explore the above discussed steps in order to foster the inculcation of moral rectitude in students. Rules and regulations are enacted to be adhered to for peace and order in the society. However, it is observable in young adults that they have a lot of struggles keeping rules and regulations. Young men and women today are under great pressure from all directions to conform to the rot of the society-involving themselves in all sorts of vices. It is becoming more natural for them to query the need to obey constituted authority. It is then suggested that if students are trained via strategic educational activities to imbibe wholesome habits, they will find it easier to keep rules and regulations that engender high moral standards.

Unit 5: Evaluation on the Module:

1. Why is it necessary for students to learn ethical values in the university?
2. What ethical values do students consider most important?
3. What ethical values do students apply most in their life?
4. Do students consider ethical values useful for people in work, family, society, and education?
5. What do you feel are the main benefits of applying ethical values to individuals, families, education, and society?
6. Where do students acquire and develop their ethical values?
7. How can universities encourage ethical values in their students?
8. Do college students consider that ethical values are important to be included in curricula? If so, do students think that educational institutions should offer courses on ethical values?

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