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OGUAA JOURNAL OF RELIGION & HUMAN VALUES

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Statement of Purpose

The aim of the Department of Religion &t Human Values at the University of Cape Coast is to promote excellence in the study of religion and human values. The Department is concerned with making the study of religion relevant to the social, economic and political needs of society. In doing this, the Department promotes research on religion and society in the areas of Ethics and Philosophy, African Tradition Religion, Islam and Christianity both as separate phenomena and in so far as there has been and continues to be a cross-fertilisation between these faiths.

The policy of this journal is therefore to give equal opportunity and space to scholars in these fields to present scholarly and insightful research in these areas of study. Every effort shall therefore be made to ensure that every edition of the journal has at least one article from each of these areas. This is the maiden edition of the journal. We hope to publish at least once in a year. We hope to maintain a very high standard of scholarship and originality as far the articles we publish are concerned. Our aim is to make this journal the journal of reference in Africa as far as the study of religions is concerned.

Oguaa is the ancient and indigenous name of Cape Coast. It is the name by which the natives refer to their town. In Ghana, Oguaa is the citadel of learning and academic excellence. We have thus named the journal, the Oguaa Journal of Religion and Human Values, first to recognize its setting as being within the Oguaa traditional Area, and secondly to reflect the town's tradition of academic excellence, which this journal hopes to promote.

Author Guidelines

This journal adopts the footnoting style of citation, following the Kate Turabian style or Chicago Manual of Style. The full bibliographical detail of the book or journal is cited in the first instance and subsequently, only the last name of the author and page number is provided. If more than one book by the same author is used, they should be differentiated by their titles. For example, if one used Amina Wadud, Qur'an c Woman: Re-reading the Sacred Text from a Woman's Perspective (New York: Oxford University Press, 1999) and Amina Wadud, Inside the Gender Jihad: Women's Reform in Islam (Oxford: One world Publications, 2006). The first time any of these books is cited, the full bibliographical detail should be given. Thereafter, they should be distinguished in the following manner: Wadud, Qur'an o Woman. p.7 and Wadud, Inside the GenderJihad.p.45. We accept both American and British spellings. However, it is important that contributors maintain a consistency of spelling. An electronic copy of the article should be sent to: oguaajournal@gmail.com or guaajournal@yahoo.co.uk.

EDITORIAL

This first edition of the Oguaa Journal of Religion and Human Values covers very 1mportant issues tor the development of Africa. The issue of poverty in Africa is a very serious one that touches milions of households across the continent and is largely responsible for the many other ills that continue to plague the continent. We have tried various remedies, most of which have been prescribed for us by Breton Woods institutions and bi-lateral and multi-lateral agencies. Patrick Uchenna Nwosu calls on us to dig into our indigenous knowledge systems for solutions to the problem of poverty. Using the Okonko society of South East Nigeria as an example, he posits that, there is much in our indigenous cultural and knowledge systems that we can exploit for the eradication of poverty in Africa.

Taking up the 1sstie of schisms in Christianity, Dr. Emmanuel Nyamaah argues that the proponents of the sixteenth century reformation of the church always intended to divide the church and that one should not take the often one-sided opinions which tend to absolve the reformers of any blame in the division of the church. His arguments bring a fresh perspective to the debate about the reformation. Today, the world is in financial and economic turmoil. Dr. Abdul Hakeem Akanni believes that the lslamic economic system which prohibits usury, speculation and uncertainty in business is the key to resolving the world's financial crisis. He believes morality in business is critical and important and the 1slamic economic system, which has moral foundations, will get the world out of its economic quagmire.

Dr. Nathan Samwini is concerned about the frosty nature of relationships between Christians and Muslims. In the West Africa region, especially in Nigeria, clashes between Christians and Muslims have become a yearly ritual. He traces the relationship between Christians and Muslims from the time of the Prophet Muhammad to date. He argues that relationships between Christians and Muslims have at times been cordial and sometimes frosty. He however believes that knowledge of the history of this relationship will serve as a guide for present relations. Asa solution, he proposes two steps: "intense and conscientious knowledge of 'the other and a striving to have a specific African identity.

Dr. Adebayo takes up the issue of the islamisation of knowledge. Muslims all over the world have always insisted on the need for the islamisation of knowledge. As a result, world conferences on Muslim education have been held since 1977 to this effect. Even so, the challenges still remain daunting. Dr. Adebayo believes that these challenges are surmountable. He shows the way towards surmounting these challenges. In "African Communalism: An Asante religious Reflection", Dr. Y.S Agyeman and Benedicta Quashiga posit that the destruction ot the African communal spirit is largely responsible for the social, economic and political malaise that plague the continent. They argue that the African spirit of communalism helped to shape African societies in the past and if we are to re-capture our past glory, then we must re-capture the spirit of African communalism. Using the Asante as a point of reference, they point the way to a better understanding of how African communalism operated.

This first edition of the Oguaa Journal of Religion and Human Values is a must read for academics, students and policy makers alike. it has an important wealth of resource tor shaping the future of African

THE OKONKO ETHOS IN IGBO LAND AND THE ISSUE OF POVERTY: AN OVERVIEW

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Abstract

In Southeast of Niger la are the igb0S who maintain their existence through culture and traditional institutions embedded in Okonko society. The Igbos over time have developed stable and independent economic ties and cultural contact with their neighbours Gradually they aspired for a corporate status that would guarantee justice, equity, Jaw play and peace. This was aimed at reducing poverty to the minimum. However, the challenge of social change, emergence of modern democracy in Nigeria and increasing rate of corruption tend to destroy the institution and ethos of Okonko Society in Igbo land, Nigeria. In the present study, an attempt has been made to grasp the nature of Okonko ethos within the context of the greater good of the greater number of people. This paper also focuses has on the reality of poverty as it affects majority of the people in Nigeria toddy.

Introduction

The common nature O people, regardless of culture, and the universal character of God point to a common goal and purpose. That is to say, they point to one destiny. In this regard Aristide correctly observed that, there 1s only one history: that of human beings, that which helps us to explain the struggle for humanity 1hose human actions are good which contribute to the realization of the common good: and those actions are bad which lead man away from the ultimate good and obstruct its realization.

In the light of the above, the emphasis about tackling poverty is based on intellectual capital and technology. Natural resources Such as gold and oil are no longer the basic determinants in addressing the issue of poverty. The present technological era is based upon oneness of science, on the global character of communications, and on the sustained interrelatedness of the economic world. Above all, people of all cultures are waking up to the reality of a new and more radical dimension of unity:

for they perceive that their resources, as well as the precious treasures of air and water-without which there cannot be life-and the small delicate biosphere ot the whole complex of all life on earth, are not infinite, but on the contrary must be saved and preserved as a unique patrimony belonging to all mankind

However obvious this observation maybe, it does not seem to hold wholly true for the Nigerian situation. The forces of discrimination and corruption seem to be increasing on a daily basis in Nigeria today. Poverty here is seen as the social situation personal to the human being or group in which one cannot afford the funding of essential services to self or group, In this case, participation in social development is systematically lowered if not aborted due to a lack of economic power. Ancestral stereotypes between tribes and regions, between states and classes, now possess a new face or destruction. Arms trading and Kidnapping flourish as threats to man's highest good, which is abundant life. Insecurity of life makes the

J.B Aristide, An Autobiography (New York: Orbis Books, 1993) p.+8

'O' Brien & Thomas, C00holic Social thought Documentary Heritage (New York Orbis Books, 1992) p.8

poor even more miserable, while making the rich even richer and powerful. Life is constantly threatened from the face of the earth.

The thrust of this study is therefore, to examine the ethical contents of Okonko Society that is meant to enhance the greater good of a greater number of people in South Eastern Nigeria. In doing this, attention is paid to the issue of poverty as a phenomenon and some of the factors that enhance its prevalence in Nigerian Society. The study concludes with a summary of the salient arguments raised in the body of the work.

Theoretical Framework of Social Change

Written materials on society and change in ancient Africa usually centre on the influence of external forces in the elimination of socio-cultural institutions considered as nasty and the enthronement of new ones, seen as dynamic and progressive. Augustine of Hippo. born in 354 AD was among the first scholars to articulate the idea oft social change and what propelled historical change. As the proponent of the concept of divine providence, Augustine argued that the trend of human history 1s directed by beings rooted in the spiritual realm. The crux of Augustine's argument is that God 1s the cause of all changes. This line of thought ruled the world till the 18 century when the era of enlightenment was ushered in.

The outstanding minds of the enlightenment period were Immanuel Kant and George Hegel. Kantian Hegelian theory emphasized the shift from spiritual agency to humans as the agents of historical Change. Karl Marx and Frederick Engel stepped in and gave economic interpretations to the Kantian-Hegelian theory of change. As noted by Marx and Engel, any change in society is propelled by the conflict between different classes in society, and the most essential factor in this conflict 1s group economic interest. Furthermore, Arnold Toynbee saw historical change within the context of challenge and response.

However, a number of scholars of African studies attribute socio-cultural changes in traditional African settings to colonialism and missionary expansionism. Therefore, the two basic perspectives of change in Africa are: the neo-Marxist school and the orthodox school. 'Nwabughuogu in his examination of change, particularly in Igbo land saw responses and initiatives as important factors of change in pre-colonial and colonial Africa. Thus, this study bases its assumptions on the framework that external influence contributed significantly to the changes that have made Okonko Society to lose grip of social control in lgbo land. The consequence of this socio-cultural change is corruption and wide spread poverty in Africa.

The lgbos and their Land

Igbo civilization as embedded n its conscious efforts to overcome poverty is a gift of the Niger in the same context in which Egypt is said to be a gift of the Nile. As the earliest world civilizations developed around river basins and deltas, so did there developed vibrant and dynamic cultural heritage around Niger Delta.

The people now known as the lgbos or southeasterners in Nigeria thought of themselves as Awka, Bende, Aro, Ngwa and lbeku. The word "lbo" was perhaps derived from "Heebo which, according to some European traders of the 19 century, was the name given by B1atran traders on the coast to the hinterland

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P.U. Mbakwe "Change & Continuity in an Igbo Polity" (A Ph.D Thesis submitted to the University of Calabar, Nigeria, 2005)
M.L Tingan, The Economics of Development Planning (New Delhi: Delhi Press, 1981) p.82
Mbakwe, "Change & Continuity".-p.7
A.I Nwabughuogu, The Dynamics of Change in Eastern Nigeria lS0-1960 (Owerri: Thompson Press, 1995) p.5-18

between the "ibo" in the hinterland and the "Kwa lbo", that is, Ibos living on the kwa river. The latter are now known as ibibios. The merchants, of course, were merely using the word "Tbo" as a general nomenclature for people living in the hinterland rather than for a tribe in the modern sense of the word.

Again, the riverine groups on the banks of lower Niger, Onitsha, Osomari and Oguta, refer to their hinterland neighbors as "igbo", a term which they do not apply to themselves. Thus, it would seem appropriate to say that modern tribal consciousness, represented by the application of the term Ibo, Ibibia, ljo. Ogoja in Biafra, was fostered nor by the people themselves but by foreigners who were ignorant of the intricate bonds which held the country, Nigeria together.

According to llogu, trom where the southeasterners (lgbos) came and when will remain a matter of conjecture tor a long time because ofthe absence of helpful records. However, it can be asserted that lgbo land has been under continuous human occupation for at least 3,000 years. Her people are said to have developed an ancient civilization, about halt a millennium before the emergence of the Kingdom or Benin Linguistic information also confirms the antiquity of the main languages spoken in the area. Therefore, the man groups of southeastern Nigeria were indigenous to the territory and contact among them has existed, through Okonko Society, since primeval-times.

Igbo land is, demarcated to the west by the lower reaches of the River Niger and its Delta, to the East by the Obudu plateau and the High lands of Oban and Ikom, to the south by the Bight of Biafra and to the North by an administrative boundary following, approximately, the 7 N latitude. The total area1s over 29,+00 square miles.

This means that igho land is almost as big as Gambia and Sierra Leone put together. The region is bigger than. Iogo or Rwanda and Burundi combined, and is twice the size od the Republic of Israel.

The Igbo land. in rerms of natural endowment, is well-vegetated throughout the year, lying to a large extent in the basins of Niger River, the Cross River, the Kwa River and the Imo River. Three quarters of these river basins are low land less than 400 feet above sea-level. Today, with a very high population density in some Ibo areas (about 7ll persons per square mile) resulting in the difficulty of finding enough rood through agriculture to support the population, many Ibo people migrate to different parts of the world. With this physical mobility goes the spreading of the Okonko ethos in other parts of Nigeria as well as inculturating the lbo way or life through influences from other parts of the nation. This phenomenon was dangerously affected by the recent Nigerian-Biatra war. Yet in

the study of perspectives on poverty in Nigeria, one clearly notes the effects of such human movements and contact upon those who stay behind at home and those who are in the Diaspora. This paper is concerned with the influence of Okonko ethos in Igbo land which definitely addressed the influence and reduction of poverty at a certain time in history.

it was not only natural resources and trade that gave birth to a homogenous Igbo race in the pre-colonial era; there was also the contribution of intellectual capital enhanced by Okonko values or ethos. The consequence of this was the prevalent division of labour within Igbo land aimed at tackling poverty. Individual communities were noted and relied upon for specific skills. This encouraged their movement from one place to another, bonded together by Okonko, during which the peaceful coexistence of all the communities was emphasized. For example, the people of Awka were famed throughout Igbo land as

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Biafra, (Enugu: Republican Publications, 1967)
E. Ilogu, Christianity & Igbo Culture (Enugu Wok Publishers Ltd, 1974) pl
Biafra, p.4
E. Tlogu.. -p.4

Wood carvers and sculptors, while the Nri people supplied the priestly class which was essential for the social and religious cohesion of the region. Southwards, there were the blacksmiths, of Nkwerre, the item and Ibibio doctors, the warriors of Ohafia and Abam and the priests of Okonko from Arochukwu.

Thnus, it came to be generally accepted that one community supplied the wants of another and the tradition or mutual reliance and support, rooted in Okonko Society, became established. This also became a general distinctive note of the social teaching of various families in Igboland, stressing in particular the absence of poverty in the land. The welfare oł all the citizens was Safeguarded. Hence, in Igbo land poverty is termed, "Ogbe enye" (inability of neighbour giving) and of course, this was not possible except if one was or is an out-cast. This context may no longer exist presently, yet attention must be paid to it in today's global efforts to eliminate or reduce poverty to the minimum.

Okonko Society and Ethical Theories

The ethical theory of Okonko Society in Igbo land can be designated as science of meanings for the Igbo race. It is concerned with the common good of people, especially people related to the South Eastern Nigeria in any way. Okonko Society is the most prominent society of the Igbo that has "mma" as a form of greeting. It is the association of free born male adults in Igbo land. It is primarily asocial, political. Judicial, and religious organization established for the purpose of justice, peace and order in the land. Okonko Society exists and functions in Igbo land for the well-being of, not only the initiates, but the entire community. The Society originally enforced and maintained traditions, customs and beliefs, determined ritual behaviour and regulated social attitude. It still plays an important role in the life and culture of the Igbo race especially 1n the areas of social behaviour, and morality.

Recently. Onyejekwu (2003:15) in an article, with an apt caption "Okonko Society in Igbo land", tried to lend credence to the relevance of this society. According to him,

Okonko was a powerful institution, which dominated the government or the community. During the pre-colonial and colonial era, Okonko promulgated laws, enforced law and order and performed the function of social control. It employed different techniques to its rules and regulations.

This means that Okonko society had the effect of preventing crime and checking corruption in the community. It was a vital society that reassured the rest of the populace concerning the enforcement of customary laws, especially in land matters, marriage cases and trade transactions.

Tamuno (1998.181) aptly described Okonko and its vital role thus,
the head of a family (no less a staunch Okonko member) among the Olokoro Ibo of the Bende division, used his Ofo stick (believed to represent the Spirits of ancestors) to prevent strife within the ezi (family) and especially the poisoning of one member by another member of the same family. A palm leaf over a debtor's door indicated that the Okonko society was attempting to enforce

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J. O Awolau &e P.A Dopamu, West African Traditional Religion (Ibadan: Macmillan Publishers, 2005) p.243-244)
U.N Onyejekwu, "Okonko Society in Igboland The Guardtan Newspaper, Vol 20 (11-11-2003) p.64

the payment of a debt. No one could pass through an entrance guarded by the leaf signifying Okonko Operations.

Okonko Society had influenced and still influences the social and community lives of the lbos despite western culture and Christian religion. Heads of various families of Igbo traditional settings are still proud and staunch members of Okonko Society Like some societies in the world, the origin of Okonko Society is shrouded in mystery and obscurity. The exact period and date that the society originated in lgboland is not known. Most heads of families and elders in South Eastern Nigeria today cannot give the historical origin or the beginning ot Okonko in the land. They are content with saying that the society was in existence even before their forefathers.

Some elders argue that Okonko Society came into being in an attempt to put a stop to community conflicts, Inter-tribal wars and also to create a peaceful coexistence among people and neighbours as a way of eradicating poverty and enhancing trade According to Jones, realizing that warfare was incompatible with trade, the Aros used the Okonko society to win the co-operation of different communities.
From another angle, prominent elders from Ohatia, Bende and the Ikwuano areas of Abia State strongly opined that Okonko was derived from the Epe society of the Efik-Ibibio.

In the light of the above, Ekpe Secret Society migrated into lgboland as Okonko, spreading to almost all communities in Igboland that have "Ndee wo' and "Mma ma" as their form of greetings. It is important to mention at this point that early members ot Okonko were associated with the Long juju oft Arochukwu. According to Offenberg pilgrims visited Arochukwu so that the oracle would solve such problems as "poor harvest, continued illness, epidemics and lack of children." In addition, the long juju was recognized in the southeast and in some parts of the south-south Nigeria as a court ot appeal. Communities referred difficult cases which might threaten their stability to the oracle for arbitration.

Before a case was referred to the Long juju, leaders of a community usually appointed a few local traders who had gained some experience in traveling to accompany litigants to Arochukwu. The traders were expected to inform their leaders about the decision of the oracle when they returned home. In order to strengthen their relations with the local traders, the Aros received them cordially. They gave their leader a symbol of the oracle (Thu-Chukwu) so that he could act as its agent in his area. A local agent of the Long-juju received fees from people of different communities who wanted him to accompany them to Arochukwu. Again, those who had minor problems gave him gilts such as yams, chickens, and goats so that he would offer sacrifices to the oracle.

A middle stance opinion on the origin and history of Okonko Society claims that the local agents of the Long Juju of Arochukwu were pioneers ol the Okonko Society. They were called "friends of the Aro" (Enyi Ndi Aro). It is claimed that the Aro gave them a secret symbol of Okonko (Ngbara) which empowered them to found the society in their localities. The founder of Okonko in each Igbo community was recognized as the president or "Eze Ngbara". The President presided over the weekly meetings of the society and regulated its affairs with the multi-title holders (Ndi Ochil akalabu). The multi-title holders constituted the second rank in Okonko Society.

T. N Tamuno, "Traditional Police in Nigeria, in E.A Adegbola (edl). Traditional Religion in West Africa (lbadan: Seter Books Lrd, 1998)
Jones, 1he T rading States (Nairobi: Heineman Books, 1976) p.i9
Offenberg lbo Oracles (Port Harcourt: Newsman Press, 2004) p.204
Abadsit, "Long Juju of Aro &z Okonko Society" (National Archives, Enugu, 14/10/20, 1954) p.12
Abadsit p.20

Talbot noted that people ot lgbo stock invested their wealth in Okonko and other titled societies. According to him, Since initiation fees were Shared n relation to the number of titles a man had purchased, the multi-titled holders were among the richest members of Okonko." This m had Okonko Society in lgboland placed more emphasis on achievement than on ascribed status and this must have contributed and heightened the development of democratic values, handwork and Industrial advancement among the lgbos

So, in respect of the origin of Okonko Society in lgboland, the consensus ot opinion is that the society sprouted from among the free-born as a platform of social, economic and religious metamorphosis. It existed and still is a formal society in lgboland permeated by a Sense o mystery. Just like the description Camara Laye gave to a coherent society with a consistent manner of the, Okonko Society is a society whose origins "are incapable of explanation. This brings up the issue of ethics.

It is generally accepted that ethics is concerned with right and wrong ol human behaviour. Adhering to ethics brings stability and cohesion m the society, but v1olating ethics breeds corruption and crises.
According to Akanmidu, the word "ethics" derives its origin from the Greek word "ethos". The idea in the word ethos connotes the rules of a people or community. From this angle, ethos, in meaning, relates to character or to a person's nature or disposition.

Recent ethical discussions pay increasing attention to poverty and just distribution of natural resources. Given the disparate environments in which the discussions arise, their articulation of poverty too differs from context to context. In this study, the interest is centered on the influence of Okonko Society on a people's way of life and the search for meaning in life. All ethical systems have the meaningful life as their goal. This was the stabilizing role Okonko Society played in Igboland through its ethics and values. In other words, Okonko ethics gave focus to Igbo anthropology as the focal point for influencing values and Judgments. The different values and judgments about the ultimate goal of human life are embedded in ethical theories. Akanmicdu classifies them into three: utilitarianism, consequentialism and the futurist moral theory."

Akanmidu also notes that the essence of utilitarianism may be looked for in temporal happiness and welfare. That is, pleasure and happiness are the only things good in themselves, while evil is what causes pain and sorrow. Ethically, a right act then, is what is useful and profitable tor achieving the goal of temporal well-being and success. Utilitarianism may as well be a typical instance ot consequestialism,"... on the grounds that utilitarianism is used to refer to any outlook which holds that the rightness or wrongness of an action always depends on the consequences of the action. However, the consequentialists cannot be dissuaded by an action that is good it itself without having to wait for the consequences that such an action will elicit."

In the light of community living, Okonko Society never admitted and cannot admit the principle of unrestrained, private happiness or prosperity. Individualism and selfishness had no place in Igbo community, no matter how much pleasure they bring to the person. Okonko Society condemned and punished criminal recklessness perpetrated on grounds of utilitarianism and consequentialism. The greatest happiness of the larger community was encouraged through community values and judgments. And this can be described as modified utilitarianism and moderate consequentialism. The futurist moral

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P. A Talbot, The People of South Eastern Nigeria (London: Newman Press, 1926) pp.755-756
Camara Laye, The African Chzld (London: William Colins Sons &r C.o Ltd, 1981) p.
R.A Akanmidu, Ethics e Poverty Enquiries in Moraf Philosoply (Lagos: Balitik Educational Publishers, 1995) p.4
PU Nwosu, "The Ethics ot Okonko 6r Christian Expansionism in Igboland" (An Unpublished paper, 2008) p4
Akanmidu.p.36

theory holds that an action is moral when it justifies and motivates the recipient to show appreciation in the future. This concept belongs essentially to the religious domain. The attitude of the ingrate is jettisoned and deemed inappropriate. Okonko Society presents ultimate morality that centers on the community and union with God through the ancestors. This accounts for the reason why the Igbos agree on the real world of meaningful existence, the need to sustain it while dealing with poverty eradication.

For the traditional Igbo man, who is always related to Okonko, the community is basically sacred with religious, economic, social and political dimensions. This warrants the frequent use of the first person plural "we", "ours" in daily interactions. People generally return to their villages to celebrate important traditional events. Mbiti (1982:709) underscored this point and the sacredness of the

community when he wrote that, toe individual can only say 1am because we are and since we are, therefore I am...

Another important value is the family. Families and members of different kindred from minimal to maximal lineages commonly live together and form communities. They share life in common. And like the Israel of old, they believe that their existence in the community is within the context of the divine. Daniel -Rops described it Succinctly when he said that, "they were certain that their presence.. had a meaning under providence and that God Himself had set them in their land. There are communal farm lands economic trees, streams, bans, and markets. For the lgbos and by extension, the Africans, community and family are more than simply social or biological groupings of people bound together by reason of origin and values. It is both a family, society as well as a unity of visible and invisible worlds in which the issue of poverty in today s context did not exist.

The Influence of Okonko and Poverty in Nigeria
Poverty, in its real sense, is the state of lacking the means to exist adequately. This lack of means to exist adequately 1s often hinged on certain factors. O'Neill makes reference to such factors by noting that,
at one time it may be a poor harvest, lack of work or cash to buy food, or payment due to a landlord or a money lender, at another an essential or unavoidable expense: for a funeral, money to buy seeds or tools.

A few hundred years ago when Okonko controlled human affairs, the different regions of Nigeria were largely self-contained, self-sufficient, and linked to each other only through a relatively small amount of trace in luxury goods. Then came the imperialist expansion of four or five European countries. They set up colonies in most of what we now call the Third World, and the economies of the colonized areas were reorganizecd to serve the interests of the imperial powers. Colonialism is almost gone, but it has been replaced by a neo-colonial system. This means that control over poorer countries is not usually exercised now by undue gun and political power but mainly in economic ways. I his economic control can create even greater hardship than the old-style colonial rule because it affects every sphere of life. This has resulted in the restive situation in the Niger Delta area ot in Nigeria.

Webster's Dictionary of English Language considers poverty in two major dimensions: unproductiveness or in adequate supply (that is lack in the face ot need). It also gives a format of the ideas section of poverty, which is defined as the monastic renunciation of the right to own For the international conglomerate of civil societies these perspectives get proper definition in the reduction of the person to the margin below what 1s called the poverty line, which, on its own, 1s defined as the

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Akanmidu-p.5/
J. S Mbiti, African Religions c Philosophy (London: Heinemann Press, l982) p./04
H. Daniel-Rops, Daily Life in the Times of Jesus (Michigan: Servant Books, 1980) P.29
O. O'neil, Faces of Hunger (London: Allen &t Unwin, 1986) p.

The term poverty designates in the first place material poverty, that 15, the absence of economic necessary for a human life worthy of the name this case, poverty is considered degrading and is

rejected by the governments of the world. Even those who are not aware of the remote causes of this poverty believe that it should be eliminated. To affirm the reality of poverty, Gustavo wrote that.

what we mean by material poverty is a subhuman situation. concretely, to be poor means to die of hunger, to be illiterate, to be exploited by others, not to know that you are being exploited, not to know that you are a person.

The typical poor country is dependent for foreign earnings on the export of one or two agricultural products such as tea, coffee, bananas, sugar-cane, or beet. In Nigeria it is crude oil export. Trade in these products is grossly imbalanced in favour of the rich countries in America and Europe: the prices are low and unstable at the expense of the poor countries. The market is controlled by multi-national companies. A country in this situation sinks ever deeper into debt: and so it is no longer in a position to make important decisions about its economy -these are made by the foreign countries and banks to which it owes money. Locally owned industries are largely replaced by euro-dollar companies which have no interest in the long term welfare of the country: their only concern 1S to make As much profit as possible and as quickly as possible. The country does not have the money to extract and process its own mineral and energy resources. So, mining corporations and oil companies are invited in to exploit these resources. In most cases even the agriculture of the poor country comes to be controlled by foreign interests: land that could produce food for the poor is given over to growing crops for export at very low prices.

The result of all this is that poor countries are trapped in their poverty, No matter how richly endowed they are with natural resources or how hard people work, it 1s highly unlikely that they can ever catch up with the rich countries, so long as the present system continues. According to Dorr

The poverty of the Third world is not due to a lack of resources. Neither is it to be explained by saying that the people are lazy, or not interested in work, or hot good at looking after machinery. I these accusations may be true in some cases but they are not the crucial issue.

This poverty in Nigeria has to be explained in terms of structures and in terms of moral behavior. If the poor are apathetic, that is the result or their poverty rather than its basic cause. The failures of government in Nigeria and development plans since i9ous to date have widened the indices of poverty. And the complacency with which policy makers of the time overlooked this reality has made scholars to re-articulate poverty as a systemic issue. As Sugirtharajan noted, poverty is a by-product of society and economic systems, rather than the 1ault ot the poor themselves. It is the State that caused the poor themselves to lack the means to exist adequately. On his part, Gutierrez defined poverty as, "a subhuman existence without the basic necessities, a scandalous state incompatible with the Bible. In their views, poverty is not the fault of the poor. It can and should be eliminated through structural and behavioral change. It is only by this will to change that any intellectual and technological effort put into poverty eradication would become result oriented.

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Gustavo Gutierrez, A Theology of Liberation History, Politics c- Savution (New York: Orbis Books, 1996) p.l64

D. Dorr, 5pirituality o Justice (Dublin: Gill &e Macmilan, i9s0)p

RS Sugirtharajah, "Poverty in Dictionary of the Third wori ncoscu vgaDela (New York: Orbis Books, 2000) p.170

Gustavo Guticrrez, We Drink From Our Own Well (New York: Orbis Books, 1984) p.84

In Nigeria, the common people confront socio economic poverty as well as anthropological poverty. This is caused by the rape of communal fiving and cultural heritage. Agunwa puts it thus, "there 1s a collapse of the social control System. Western education has replaced traditional socialization process which inculcated wisdom and salient values. The ethical norms and hold Okonko Society had on people and communities are no longer Strong enough. Sadly, the resulting effect has caused majority of the ruling class and policy markets to internalize the values and models of selfishness, individualism, thus falling victims of mammon (organized consumerism and greed). The major problem in Nigeria today remains the prevalence of poverty. Political office holders are enjoying vastly enhanced packages along with entertainment and other allowances while workers wages have remained poor over many years, with worsening inflation.

Awuzie captured the situation when he said that, "what is happening is that a small percentage ot people in this country, less than one percent, have garnered 909% ot the resources of this nation and they put others under perpetual penury and hardship. This organized greed and consumerism have weakened the power of restrictive modes or societal control embedded in Okonko society. The society can no longer effectively punish greedy politicians. Banality has taken over the whole country.

Conclusion
We have attempted in this study to discuss the reality of Okonko Society in Igbo land and ethical theories. 1he basic universal ethical theories have been identified; utilitarianism, consequentialism, futuristic and modified utilitarianism are highlighted. Poverty and some factors that enhance its prevalence have been discussed. Behavioral change and the revival of cultural values have been suggested as the starting points or tackling the issue of poverty. It is argued in this paper that the core values of Okonko Society, the native cultural integrative elements have been watered down by western influence. Organized greed, individualism, characterized by the politics of the belly and accumulation of interest by the ruling class are strongly entrenched to perpetuate poverty. All these sent a disruptive force unto Okonko Society in 1gbo land that has rocked it to its foundation.

Deliberate efforts must be made to reestablish the regulatory role of Okonko Society in Africa and Nigeria in particular. I his can be started by including the basic Okonko ethics in Nigerian school curriculum. The implementation of this would be a good foundation in a long term effort at rebuilding the structures of poverty alleviation and policy formulation. I his is urgent because even though Okonko Society is no longer politically strong. It still performs certain functions in South Eastern Nigeria. As individuals, unprecedented choices must be made in our daily lives to subordinate self to the good ot the greater number of people. Okonko ethos teaches people to put humanity before self and realize that leaving one's country better than one found it is the greatest mark of a life of fulfillment. As people of the emerging economy we have a great load to topple over. And we need to avail ourselves of the lever which would multiply our strength a hundred-told. Education, discipline and culturally tested ethos combined with self-reliance should form the basis of this new disposition to lace the challenges of reducing poverty in the land. This paper advocates that Nigeria begins to seek original solutions to our systemic problems of poverty and corruption. This begins by dispelling the facile glory we have built around economic growth. Our laws in Nigeria in respect to corruption, so far, are benevolent. 1herefore, the issue of corruption that has created a lot of problem for Nigeria has to be taken into account while tackling poverty. Corruption has killed

creativity in Nigeria and discouraged entrepreneurship. Okonko ethos has within it a traditional way of dealing with corrupt practices and persons. Nigeria Ought to exploit it.

J.C Agunwa, Ethical Values in lgbo Tradition (Enugu: SNAAP Press, 1993) po
U. Awuzie, "Poverty in Nigeria" in Sunday Punch vol II (10 2009) P.ll

A RE-EXAMINATION OF THE INTENTIONS OF THE SIXTEENTH CENTURY REFORMATTON OF THE CHURCH

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Abstract

The sixteenth century Reformation of the Church was a phenomenon that marked a great turning point in the history Western Christianity. The Reformation led to the eventual collapse of ecclesiastical authority on secular issues and the emergence of Protestantism. Major proponents of the Reformation were Martin Luther, Ulrich Zwingli and John Calvin. Their individual efforts and contributions let to separate, but related strands of the Reformation. This paper re-examines the intentions behind the launching of the Reformation and how these intentions affected the ultimate outcome, the perpetual division of the universal Church. The paper argues that one should not take the often one-sided opinions which tend to absolve the reformers of any blame in the division of the Church. On the contrary, there are indications that suggest that the intentions of the reformers were tilted in favour of schism rather than renewal of the Catholic Church

Introduction

The sixteenth century, whose imprints continue to shape Christianity today, marked a great turning point in the history of Christendom. The key architects in the Reformation, which culminatec in the petual fragmentation of the Western Church into two major strands: Catholicism and Protestantism, were Martin Luther, Ulrich Zwingli and John Calvin. Various commentaries and accounts on the Reformation have largely tended to create the impressions that the enduring outcome; the eventual division of Christianity into Catholism on the one hand, and Protestantism on the other, were unintended. By such declaration, the architects of the Reformation seem to be absolved of any responsibility and thus appear to be innocent victims should they be blamed for the division of the Church. Erik Von Kuehnelt-Leddihn quotes G. P. Gooch as asserting that 'the true nature of the Reformation is not found in its intention, but in its results…." This a statement cannot be wholly true because it is the intention that drove the reformers to pursue their ideas with the passion and efforts they mustered in a manner that brought the results thereof; that is, the division of the church.

Therefore, this paper seeks to re-examine and reflect on the Reformation to bring new perspectives to bear on the real intentions that underpinned the inauguration of the revolt. In so doing, the action and inactions of the architects and their followers, as well as the reactions of both secular and ecclesiastical authorities, and the appropriation of the teachings of the Reformation by the general citizenry in Europe at the time, would also be critically reviewed. A brief survey of the prevailing conditions in Europe that provided a background to the ketormatl0n would be conslaicred as a nist Step to Uhveling its urue intentions.

Some precursors to the Reformation during the fourteenth and fifteenth centuries

In the history of Christianity, the sixteenth century Reformation was not the first event that threatened the unity of the Catholic Church. There appeared at different stages of the Church's

development, series of reform movements that were aimed at correcting certain perceived or apparent wrongs within the hierarchy of the Church. The various monasteries and religious orders that emerged during the Middle Ages, as well as other reform movements that emerged in the fourteenth and fifteenth centuries, were basically aimed at reforming the Church. Such reform movements included those associated with John Wycliffe and the Lollards, John Hus and the Hussites on one hand, and the conciliarist movement on the other. Like other reform-minded individuals, movements and institutions that appeared during the Middle Ages, "Wyclitte and Hus wished to free the church from control of the ecclesiastical officials, from specified forms of liturgy, and from complex creeds and dogmatic tests. The conciliarist movement aimed to reform the institutional church and to restructure it".

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Erik Von Kuchnelt-Leddihn, "Martin Luther (1483-1546)". Retrieved on November 11, 2009, trom: www.lepg.org/religion.
GP Gooch. English Democratic ideas in the I7th Century (New York: Harper Torchbooks, 1959), p. 2.
M. J Weaver, Introduction to Christianity (California: Wadsworth Publishing Company, 1984). pp.76-77.
Weaver, (984), p./0

Hence, the Middle Ages monastic religious orders and pre-Reformation movements Were not originally intended to cause division in the Church. Apparently, they were meant to introduce some changes that would strengthen the organisation, doctrines and practices within the existing Church. In other words, they were meant to cause a renewal and not schism in the Church.

In the view of Wycliffe and the Lollards, the Bible had to be read and interpreted by individuals themselves and not by any 'special' humans who claimed exclusive rights to religious superiority or supremacy. Some of the doctrines they attacked in the church were: transubstantiation and clerical celibacy; while some of the practices they opposed were: indulgences and pilgrimages. John Hus and his followers on the other hand, criticised the hierarchical structure of the Church and spoke against immoral clergy. They also abhorred the excessive possession and control of wealth and property by the Church. Both the Lollards and the Hussites and their leaders were persecuted by the Catholic Church and this caused the death f some. Obviously, the thrust of the arguments of the Lollards and the Hussites was not a revolt against the Church as the body of Christ, but rather the Church as a human institution. While the Catholic Church construed the Lollards teachings as heretic and persecuted them, those teachings were not radically discarded by protestant reformers. A. G. Dickens has asserted that The Lollard heresy stemmed from Wyehie, but it taught most of the doctrines later embraced by Luther.

On the other hand, the conciliarist movement that operated almost simultaneously with the Lollards and the Hussites argued that the institutional arrangement of the Church was necessary. It however criticised the overarching papal authority in matters of religion, and called for institutional reform where a collegial type of church government would be adopted. The conciliarist movement maintained that ecumenical councils should be the final authority in matters of religion and not the Pope or the Bible. This argument initially held sway as the first Council called at Pisa in 1409, and successive ones, ultimately served as an electoral college for the selection and election of Popes.

These were some of the agitations. positions or views for reforms that had existed in the Church before the advent of the sixteenth century Reformation, which was inaugurated with the posting of

the Ninety five Theses on the door of the Castle Church in Wittenberg. Germany, by Martin Luther in 1517. To all intents and purposes, the precursors to the Reformation, as demonstrated above, were not an attempt to cause a split in the Catholic Church. In the view of Weaver "The reform movements before Luther did not lead to separate and distinct groups within Christianity. However, we submit that those reform movements, individuals or institutions provided a background for the formal launching of the Reformation, which occurred in Germany in 1517.

The sixteenth century Reformation of the Church

For some people, the actual starting point of the Reformation is not clearly clemarcated. However, the sixteenth century Reformation can be put in its proper historical context by saying that "it was a process which began with the formal publication of the Ninety-five Theses by Martin Luther in 1517…" Also, it could be further argued that "The Reformation is thus generally taken to mean series events in different parts of Europe which led to the fragmentation of the universal Church". Major protagonists of the sixteenth century Reformation were Martin Luther, Ulrich Zwingh and John Calvin.

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The doctrine that taught that during the Eucharist, the bread and wine upon consecration, became the actual body Jesus Christ.

The practice by the Catholic Church, which claimed to release from the temporal penalties for sin through the payment of money. Among other things, indulgences were being sold in order to raise money for the building of Saint Peter's in Rome.

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Encarta, (1984), pp. 77-78

John Hus for instance was burnt at the stake.

A. G. Dickens, "The Reformation in England" in J. Hurstfield (ed.). The Reformation crisis (London: Edward Arnold Publishers Ltd.,. 1971) p.46

Mary J, Weaer (1984), p.80

J. Hurstified (ed.). "Introduction: The framework of crisis" In The Reformation crisis (London: Edward Arnold Publishers Ltd, 1971). P1

J. Hurstfield, (1971). p.1

M.J Weaver, (1984). p.80.

Martin Lather was a Catholic monk, a theologian and the priest of the Castle Church at Wittenberg Germany. He was born in 1485 in Thuringia, Saxony, Germany. In 1571, he initiated what has come to be associated with the beginning of the Reformation- the positing of the Ninety-five Theses, which attacked the theological basis of aspects of Catholicism. One critical issue of concern to Martin Luther was the doctrine and practice of indulgences sanctioned by the Catholic Church and the papacy. Luther's concerns and accusations were in respect of the Church's over bearing control of Scripture, doctrine and grace. He rejected all sacraments except baptism and the Eucharist. He did not agree with the mediating role the priests adopted in the dealings between God and believers. He also repudiated the association of the attainment of salvation with the performance of good works and the purchase of indulgences. His conclusion was that salvation was attained by faith alone and nothing else. This position was invariably diametrically opposed to the Church's doctrines and practices. Thus Luther sought to liberate the ordinary Christian from the officially regulated mode of Christianity as it pertained in the Church at the time. Hence, he

insisted that the church was not a hierarchy, but a "priesthood of all believers and a fellowship... he (also) insisted that salvation was granted to believers on the basis of faith alone. People did not need to rely on complex doctrines, or on a system of sacraments and indulgences dispensed by priests…

With such radical and revolutionary views or opinions and posture, a confrontation with the papacy and the Church was inevitably imminent. Consequently, after persistent persuasions on Luther to recant had failed, he was excommunicated in l521 and "what began as internal reform movement had become a fracture in western Christendom. "But the excommunication of Luther could neither douse his fortitude and convictions nor those of his followers. The Reformation movement further divided into other splinter groups. One of such Schismatic groups that emerged was the Reformed tradition championed by Ulrich Zwingli.

Ulrich Zwingli was born in 1484. He was ordained and chosen as parish priest at Glarus, Switzerland, in 1506. His involvement in the study of Biblical Scripture led him to conclude that clerical celibacy monasticism and indulgences were inconsistent with the Bible. Zwingli's positions on the doctrines and practices of the Catholic Church elicited favourable response from the city of Zurich in 1525. From the onset, it was clear that Zwingli was also on a collision course with the Catholic Church because "By marrying, he declared against clerical celibacy, and then went on to attack images in churches, the veneration of relics, the intercession of the saints and finally the doctrine of transubstantiation and the primacy of the pope

Zwingli's reforms were taken up by John Calvin after the death of the former at the battle of Kappel in 1531. Calvin continued to dispute the issue of the Eucharist in the form it was understood by Luther. "This led to the first fragmentation of the Protestant Church in Germany into Lutheran Church or Lutheranism on the one hand, and the Reformed Church or Calvinism on the other. But the most significant issue of conflict between Luther and Calvin bothered on church-state relationship and the polity of the Church. Calvin disputed the notion of the church as a "priesthood of all believers" and opined that the Church ought to have power of its own, as well as fellowship."

Calvin's ideas appealed to Protestants in Geneva, so he was invited to organise his polity in the city. His efforts in Geneva resulted in church-state partnership and overwhelming influence of the Church in secular and individual personal endeavours, be they political, economic, social or religious affairs.

For instance, laws and disciplinary measures formulated by Calvin in Geneva were strictly based on biblical precepts. He did not allow dissent nor deviant behaviour . Thus opposition to the established authority was severely punished. Calvin's major proposition on the form of church government was Presbyterianism. His religious positions as espoused in "the Geneva experiment such as new beginnings, a refuge from religious persecution and a visible, godly society under divine sovereignty" were to influence the minds and intentions of puritans. In the means time, the Reformation reached England in the form of the Tudor Reformation.

The Tudor Reformation gave birth to Anglicanism, which was more or less a blend of both Catholicism and Protestantism. It did not substantially alter Roman Catholic doctrine, liturgy and practice, though there was a break with the papacy in Rome. Anglicanism was precipitated by the

conflict between the King of England (King Henry VIII - 1491-547) and the pope over the King's intended divorce.

Series of successions that followed the death of Henry VIII brought in their wake persecutions and Counter-persecution of opponents of Anglicanism or Catholicism as the case might be. During the reign of Elizabeth (1558-1603 as queen of England), a letter of condemnation and excommunication of the queen issued by rope us intensified the persecution of Catholics, including the total ban of Catholic Liturgy and doctrines in England. Once the wedge was finally drawn, England grew in prominence to become the foremost Protestant country in Europe." Having set the tone for fragmentation of the Catholic Church in motion, it was difficult to stop the train once the wheels started moving. Hence, the emergence of the radical reformers on the religious scene as yet another manifestation of the sixteenth century Reformation.

The radical reformers who, came to be known as Anabaptists rejected the reforms initiated by the Protestants as lacking depth and called for further reforms in conformity with classical Apostolic Age Christianity. They rejected the baptism of infants and thus re-baptised themselves because in their view a person must reach the age of accountability to differentiate between good and evil before being baptised. Their type of reformation was more than mere structural and doctrinal change. They sought a total return to Apostolic Christianity consistent with the way the early Christians had lived. Anabaptists also portrayed what could be described as a non-conforming attitude to societal norms. The polity of the Radical reformers was largely congregational.

These four major strands of the Protestant Reformation (Lutheranism. Calvinism, Anglicanism and Anabaptism) all grew into separate denominations which.. inspired the growth of other churches. 1he creative protests of Wycelife and Hus, the reforming decisions of the conciliar movement and the supportive atmosphere of the Renaissance all worked together to energize the reforming impulses of Christianity. The protestant Reformation was the beginning of a rich period of religious growth…

Should the Roman Catholic authorities sit aloof and watch the Church they had protected all this while come under such a challenge that appeared unprecedented in its history? They were neither ready to meet the Protestants for a dialogue nor a compromise. They had to also wage the war from the intellectual level as the reformers had done. However, they were confronted by an arduous task, that is, the Protestant Reformation was basically questioning the source of authority, doctrines and practices as it pertained in Catholicism. Thus the ultimate reaction to the Reformation from the Catholic Church was the launching of what has become known as the Catholic Counter-Reformation. In a period of almost twenty years (1545-1563), the Council of Trent was constituted to respond to specific issues the reformers had raised as a challenge to Catholic doctrines and practices. M. J. Weaver has summarized the Catholic Church' response into eleven broad areas. The response was virtually to spite the reformers by affirming each and every one of the issues they had raised. One response of particular interest to this paper is the issue of interpretation of the Bible and the recognition of the Vulgate as the only official Bible.

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Weaver, (1984) p.86
Weaver, (1984) p87
"Weaver, (1989)- p.89
See Weaver's summary in her work Introduction to Christianity (California Wadsworth Publishing & Company. 1984). p.90
The Vulgate was the Latin version of the Bible.

The decree of the Council of Trent affirmed that the individual did not have the right nor the capacity to interpret the Bible Again, the council of Trent maintained that the only officially recognised Bible was the Vulgate. By this response all translations into the other vernaculars already in place were proscribed.

Without admitting the accusations from the reformers, the Catholic Church underwent changes presumably in response to the issues raised by the protagonists of the Reformation. Proliferation of numerous religious orders in the Catholic Church during the period could be said to be part of the fallouts from the Reformation. Through this response, however, the polity, liturgy, doctrines and the general praxis of Catholicism were rather strengthened to foster cohesion of and loyalty to the Catholic Church. If the Reformation was not the first renewal movement to emerge in the Catholic Church, what intentions motivated the reformers to pursue their agenda even to the point of causing disintegration in the Church they ostensibly sought to protect? We shall review such intentions below

Review of the intentions behind the Reformation

As pointed out earlier, it has been observed that 'the true nature of the Reformation 1s not found in its intention, but in its results.. However, this paper opines that the statement is inadequate to deal with the advent of the Reformation because its intentions cannot be isolated from its outcome. It is a fact that in most cases the reformers pursued their beliefs even at the peril of their lives and the possible motivation could be attributed to their intentions and the effect they wanted to generate. Therefore, it is important for us to identity the intentions that engendered the Reformation for re-examination. In this way, new perspectives could be brought to bear on the known intentions based on the available facts.

One common claim usually made is that Luther did not intend to break away from the Catholic Church. Rather he had only sought radical reforms in the practices and doctrines of the Catholic Church which he considered to be at variance with the New Testament. Weaver for instance contends that Luther did not intend to form a new church, but to reform the existing one. By 1519, however, it was clear that his positions were radically at odds with the Roman Catholic doctrines as a break seemed inevitable". Other pronouncements affirm that Luther's intention was to cause a renewal rather than schism in the Church. For example, *Britannica Encyclopedia* postulates that "While he [Luther] did not intend to break with the Catholic Church, a confrontation with the papacy was not long in coming. In 1521 Luther was excommunicated; (and) what began as internal reform movement had become a fracture in western Christendom".

Again, some actions of Luther tended to suggest that it was not his intention to secede from the Catholic Church. The upheavals championed by Andrew Karlstadt which broke out in Wittenberg, together with subsequent disturbances in other cities in Germany following Luther's excommunication were condemned by Luther, though he seemed to be the object of sympathy of the peasants. Luther's indignation at the atrocities perpetrated by the peasants who were purportedly taking advantage of his radical teachings and writings, seemed to have some justification. According to Luther, the peasants had committed three mortal sins. "they had broken the obedience they had sworn to authority; they had committed rebellious riot and murder, and

finally, they had forced other Christian to commit similar sins. Consequently, Luther advocated the crushing of the peasants' revolt on the basis that rebellion was poisonous, obnoxious and devilish.

Britannica Encyclopeadia also posits that "Martin Luther claimed that what distinguished him from previous reformers was the while they attacked corruption in the life of the Church, he went to the theological root of the problem – the perversion of the Church's doctrine of redemption and grace". It must be underscored that the perceived slowness on the part of the Roman Catholic Church authorities.

In addressing the challenges posed by the Reformation at the initial stages was largely due to this fact. Church authorities needed me to study and to understand the real import of the Reformation before reacting appropriately his rather sluggish attempt at dealing with the threats of the Reformation during its nascent period emboldened the proponents, entrenched their positions, and expanded the frontiers of the new movement beyond bounds.

In "The Reformation Not so much moving house as clearing away", L. Floor points out that the Reformation only sought to clean up the Church in order to return to Apostolic Christianity and to maintain its sanctity. He further explains that "Calvin never tried of pointing out; we are not a new church, we nave not moved, we have always been, and we are again, the Catholic Church. Similarly, in the view of Weaver… "Luther himself did not intend to found a different church, but hoped to reform, the existing one".

What eventually led to the break could be attributed to the protagonists involved and the rather lackadaisical approach adopted by the Catholic Church's hierarchy in dealing decisively with the potential threat the Reformation posed right from the onset. This is because "Catholic Church authorities underestimated the extent of the Reformation at first, considering it just another dissension or schism. soon, however, they saw the movement spreading from one country to another." In another vein, H. O. Evennett has also stated that:

The Middle Ages had had their heretical movements in plenty, but they had all, after condemnation by the Church, been either stamped out or driven underground. The counter-Reformation, however, tailed to destroy the Protestant Reformation in this way, for it had to do with something quite new in strength and complexity, and it was not perhaps surprising that the papacy should not have immediately perceived this.

In spite of the above observations about the intentions of the Reformation which appear to be altruistic and hence the outcome unintended, some pronouncements, events and coincidences do not completely support the assertions that the protagonists of the Reformation were not interested in the division of the Church. Apparently, what Luther and his contemporaries started as a small internal project to get the Church back on the track of Apostolic Christianity was inherently replete with serious undercurrents that were to plunge the Christian Church into perpetual schismatic tendencies that have persisted up till today. In an article entitled: The Reformation and social revolution", H.G. Koenigsberger has expounded that:

Indeed, even in the sixteenth century, few men, outside Italy, thought of social and political matters in purely secular terms. The social order was held to be divinely ordained and political authority was derived from God. Rebellion was not only a treasonable but an impious act. Conversely, social movements were likely to acquire a religious tinge.. At the same movements which started with a purely religious appeal tended very rapidly to acquire social and political overtones. This was also generally recognized in the sixteenth century… experience had always shown that changes in

religion led to changes in the state, that is, to political revolutions. This was certainly true of the Reformation in Germany.

The above quotation clearly demonstrates that it will not be correct to assume that Luther and his contemporaries were not in tune with the realities of the day: when religious, social and political concerns were to a very large extent inseparable. In fact, from Luther's own writings, it is abundantly clear that he was fully award of the composition of the society. Hence, his appeal to the secular authorities to intervene in religious matters was an indication that religious and socio political issues could not be separated from one another. Luther's open letter to the Christian nobility in Germany in 1520 and his letter condemning the peasants' revolt in 1525 bear ample evidence that he was aware of the interdependence, as well as the correlation between secular and ecclesiastical matters at the time.

The possibility that Luther was taking advantage of the fertile grounds at the time to launch his revolution to achieve maximum impact cannot be overlooked. The sixteenth century Reformation had more popular appeal than its precursors. Concerns of the downtrodden' who were in the vast majority seemed to be addressed by the Reformation teachings. Therefore, it was not surprising that the first group to have seized advantage of the prospects of the Reformation were the peasants in Germany, who refused to pay tithes to their clergy in direct reaction to Luther's revolution. Indeed, this action was in direct response to Luther s appeal to (German kings and princes on the subject of tithe paying. In his open letter to the German nobility, Luther had indicated that:

Every prince, nobleman and city should boldly forbid their subjects to pay the annates to Rome and should abolish them entirely; for the Pope has broken the compact and made the annates a robbery, to the injury and shame of the whole German nation.

Moreover, H. G. Koenigsberger has explained that the launching of the Reformation had a curious coincidence with simmering socio-political tensions prevalent in Germany. He has succinctly written that.

Thus Germany was already in a state of incipient social revolution at the moment when Luther, to satisfy the demands of his own conscience, broke with the established Church. Only someone of Luther's own naive singleness of mind could imagine that his inflammatory attacks on one of the great pillars of the established order would not be interpreted as an attack on the whole social order, or on that part of it which it suited different interests, from princes to peasants, to attack. Indeed, if this had not been so, Luther's Reformation could not possibly have been as successful as it actually was.

As demonstrated already. Martin Luther and his contemporaries could not have been nave as Koenigsberger asserts above. In fact, from Luther' s writings, it is abundantly clear that he was fully aware of the composition of the society. Hence, his appeal to the secular authorities to intervene in religious matters was an indication that religious and socio political issues could not be separated from one another. Indeed, there are instances that support our view that the true intentions of the Reformation were more than the religious, because as already noted, in sixteenth century Europe. Social, political and religious issues were practically intertwined. For instance, in Luther's "Address to the German nobility he accused the pope of usurping what constituted the German foundation. He maintained that the pope usurps German power "without any authority and right, and gives and sells them to foreigners at Rome, who do nothing in German lands to earn them...

In the above instance, Luther could be seen as playing the nationality card by deliberately appealing to the German nobility in particular to rise against what he describes as abuses and crimes against (Germans His intention becomes clearer when he categorically states that "all I wish to do is to

arouse and set to thinking those who have the ability and the inclination to help the German nation become once more free and Christian.

Similarly, Zwingh uses the same nationality card to inspire the secular authority in the Swiss city of Zurich and later other cities followed suit to outlaw certain practices of the Catholic Church he thought were at variance with Scripture. For example, through the teachings of Zwingli and by the stipulations of the city council of Zurich in 1524,

Lent was abandoned, clerical celibacy was declared unbiblical; the Bible was translated into the vernacular; images, pictures, and relics were removed from the churches; the churches were severed from the control of the papacy; the monasteries were dissolved, fasting was prohibited, the mass was replaced…

Again, Luther proposes the convening of councils for popes, cardinals, bishops and all scholars to address a number of abuses that were inimical to the advancement of the Church. However, he cautions that if such groups of people failed to execute their duty by pursuing such matters to their logical conclusion, the onus fell on the laity to redeem the Church. Hence, he appeals to the secular authorities once again by intimating that "Let us, therefore, awake, dear Germans, and fear God rather than men, that we may not share the fate of all the poor souls who are so lamentably lost through the shameful and devilish rule of the Romans…

When Pope Leo X issued a papal bull in 1520 warning of excommunication unless Luther recanted 41 of the 95 Theses, the Pope was subtly making some concessions because he was tacitly accepting 54 of the Theses. Moreover, in March 1521, a council was convened at Worms in Germany known as the Diet of Worms' where invitation was extended to Luther to defend his writings and teachings against the Catholic Church and the papacy or to recant them. Interestingly, in order to patch up the differences, a committee of electors privately met with Luther and tried to reach a compromise, by accepting some of his attacks as warranted in order to gain Luther s revocation on the other points. These accepted points of Luther could obviously be the 54 Theses I have mentioned above. However, the said committee was unsuccessful in its efforts because Luther was adamant. During the Diet of Worms, Luther's intention

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C.M. Jacobs, (1915).
Jacobs, (1915)
Ulrich Zwingli: Reformer of Zurich (n.d.). Retrieved on May 30, 2011, from. http.www.prca.org/books/P0rtraits/zwinglh.htm
C. M. Jacobs (1915)

once again came into play when he refused to recant stating that "I cannot and will hot recant anything, for to go against conscience is neither right nor sate Barely a week after this declaration, Luther left the Council unceremoniously ostensibly not ready to make any concessions or compromises.

In similar manner, in Calvin's reply to Jacopo Sadoleto's letter, the former had maintained that the defence of the Church of Geneva, which was more or less a personal project, could be akin to the defence of his own life. Thus he writes

Besides, Without paying the least regard to the Genevan Church (though assuredly cannot cast oft that charge anymore than that or my own Soul), supposing I were not actuated by any zeal for it, se when my ministry (which, knowing it to be from Christ, I am bound, if need be, to maintain with my blood) is assailed and falsely traduced, how can it be lawful for me to bear it as it I saw it not?

In the preamble to his sixty-seven articles for disputation in 1523, Zwingli set out the ground rules for his Reformation in Zurich. T hat condition was an uncompromising one especially his appeal to scripture as was the case with all the reformers of his time. He wrote that:

The articles and opinions below, I, Ulrich Zwingli, confess to have preached in the worthy city of Zurich as based upon the Scriptures which are called inspired by God, and I offer to protect and conquer with the said articles, and where I have not now correctly understood said Scriptures I shall allow myself to be taught better, but only from said Scriptures.

Reactions to the peasants revolts and the violence that characterised them tend to indicate that contrary to the earlier assertions, Luther was not entirely naive and oblivious of the 'fire' he had ignited. Following the upheaval and disturbances that ensued in1522 in many cities in Germany, Luther, fearing the political backlash his Reformation had generated decided to mount the pulpit to calm tempers and to show solidarity with the peasants. It is important to mention that "In many places the peasants refused to pay the tithes to their clergy; it was their most immediate reaction to Luther's teachings" as we have already indicated above. In fact, the tenor of the last article of the Twelve Articles of the peasants' demands could be described as typically Lutheran. Article 12 of the demands of the peasants states in part thus:

It is our decision and final opinion that if one or several of the articles mentioned herein were not in accordance with the word of God, those we shall refrain from if it is explained to us on the basis of the scripture"

Interestingly, Luther s statement in one of his sermons in March 1522 during the peasants revolt is indicative of his intention and the effect he wanted to generate with his revolution. Luther tells Andrew Karlstadt, the leader of the peasants and his followers after their violent rebellion that "What you did was good, but you have gone too fast. For there are brothers and sisters on the other side who belong to us and must still be won Even though Luther appears here to be condemning the violence, he does not hide his

intention of appealing to the emotions and conscience of as many people as possible for their support. The point is that he was perhaps anticipating a situation whereby if many people embraced his revolutionary ideas, suppression from the authorities, which was virtually inevitable, would be difficult if not impossible. This is because as Gordon Rupp contends, "Luther felt that a religious upheaval at this juncture would be disastrous, it would also be highly dangerous politically, since it would suggest his prince could not keep order in his own dominions and open the way to intervention by Catholic princes

J. Hurstfield has again stated that in sixteenth century Europe, each territory, state or nation had sought to control the Church for their own internal ambitions and purposes. This invariably weakened the papacy and brought enormous opposition to the Church. "But the threat of opposition was always inherent in the very existence of a universal Church governed by a supreme head. Hence the most sever threat to papal supremacy lay not in doctrine but in nationalism"." Consequently, when the break from Rome seemed inevitable Luther only called for the nationalization of the Church in Germany through greater autonomy, and not a complete severing of links with the Roman Church. He just sought a direct control of the local Church by Germans in order to reduce the influence of the pope. However, our contention is that the call for nationalization of the Church by Luther, Zwingli and the other reformers was an appeal to arouse nationalistic sentiments prevalent in many parts of sixteenth century Europe against the Church. The revolution started by Martin Luther and the reaction to the issues from Rome finally led to the formation of a separate church.

Therefore, for a proper assessment to be made on the Reformation as being successful or otherwise, one must juxtapose its intentions against the outcome in order to draw the appropriate conclusions, when H. G. Koenigsberger asserts that the Reformation could not have been successful without the active involvement of the other non religious stakeholders like the peasants and the princes, as well as City Councils, he was referring to the eventual outcomes: the division of the Church, the autonomy attained by national churches across Europe and the freedom individual Christians got from ecclesiastical control. Thus the intransigence of Luther and his contemporaries in recanting was underpinned by the intentions they attached to the Reformation they had set in motion.

Conclusion

Any attempt to reconstruct the history of Christianity will be highly incomplete, if not altogether impossible, without adequate attention paid to the sixteenth century protestant Reformation which was started in Germany by Martin Luther. I he Reformation was a complex radical religious revolution whose nature and intentions were unprecedented in the history of the Church at the time it was launched. Social and political circumstances, coupled with doctrinal abuses, theological complexities and traditions of the Church provided a fertile ground for the inauguration of the Reformation. Within a relatively short period the Reformation spread across Europe assuming distinctive dimensions as the favour moved from one country to another. Subsequently, by 1555, clamp down on the Reformation had become difficult to deal with, leaving the Church perpetually divided along Catholic and Protestant contained in the Peace of Augsburg which was convened in 1555.

Since the nature and intentions of the sixteenth century Reformation were unpreccedented, and the proponents adamant and unyielding in their positions, one cannot and should not wholly accept the plethora of assertions, which seem to suggest that the architects of the Reformation had no intentions of dividing the Church along the Catholic and Protestant strands. Available evidence on the Reformation as demonstrated above does not support that one-sided argument. At best, one can say that the Reformation was wrought with intentions that were doubled-edged; with the possibility of division heavily tilted against the unity of the Church. The initial lacklustre handling by the Catholic Church's authorities of the concerns raised by the reformers was just a catalyst that hastened the perpetual division of the Church, which was always imminent the very moment the Reformation was launched.

GLOBAL ECONOMIC CRISIS IN THE EYES OF ISLAM

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Abstract

The focus of this paper is the consideration of the global economic crunch in the light of Islam. The paper gives the historical perspective of the crisis from classical to contemporary times, examining the nature and dimension of each of the bitter experiences. It goes further to locate the causes of the economic problem in global economic practices that are based on interest and exploitative tendencies. The way and manner in which each of the experiences were handled, especially by nations that arc directly affected are also considered. In bringing the Islamic perspective, the paper explains why certain economic practices like hoarding, interest taking and on the spot trading arc prohibited in Islam. It goes further to berate the market driven economy arguing that such is often characterized by manipulation and exploitation. It then argues in favour of government regulated economy, positing that it guarantees a balanced economy and equity. It discards the argument that government regulated economy is responsible for the poor economic development of most Muslim countries saying that development should be all encompassing as obtainable in Muslim countries rather than being narrowed down to economy lone which is the reason for the moral decadence in most western countries and about which acknowledgement is already being made. The paper concludes by calling on the world economists to be receptive to new economic practices one (or better said, the best) of which, as posited in the paper, is in Islam.

Introduction

Until very recently, economic discourse had centred on and around the debt crisis in the Third World countries and ways of surmounting it. But a few years ago, there has been a dramatic shift in the subject of discourse, the issue now is the Global Economic Crisis. The problem is presumably no longer that of Third World countries but that of the whole world.. I his is because whatever affects the Northern bloc of the world which is made up of the industrial countries of North America, western Europe and Japan will automatically affect the Southern bloc consisting of Africa, South America and Asia. This is because the situation in the global economy today1S such that the North with its quarter of the world population controls 4/5 of world income. According to the Brand Report, 9% of the people in the North have enough food to eat, a relatively functional level of education and are assured of relatively comfortable shelter because 90% of world manufacturing industries are located in the North, and about 85% of manufacturing enterprises in the South are actually owned or controlled by concerns in the North. It is also said that 95% of world patents and new technologies are Owned by the North. According to Mimiko, the reverse is the case for 95% of the population in the South" which lacks appropriate technology, political stability, and articulate economies. Their foreign exchange earnings depend on primary product exports. They are heavily in debt, and almost condemned to serve as a market and source of raw material for the developed countries. Using the words of the former World Bank President, Berber Conable, "there is the part of the world where poverty and the number of the poor are supposed to increase by 2020,

The objective fact, however is that the riches of the North are at the expense of the South. Quoting Frank, Mimiko posits that the present underdevelopment of the South is neither original nor traditional as every

index of development does support that the countries of the North and South were developing at a faith comparable pace before the 15h century colonialism. Economists have therefore attributed the large economic dichotomy between the North and the South largely to the exploitative colonialism and non liberalism. Mimiko further argues that: "It is largely the imperialist nature of the international economic system rather than Third World domestic policies that constitutes the causative factor of the South's underdevelopment. He continues:

And perhaps the most distinctive feature of the present international economic system is its approximation of an international division of labour between primary producers on the one hand and producers of industrial goods on the other. In this system, producers of industrial goods operate as the core around which nations that specialise in the production of primary goods orbit. It 1s an imperialist system that is sustained on the basis of historical and continuing exploitation resulting inevitably in profound inequality" between these two ends of the development continuum. The peripheral economies lack any independence of their own. Rather, they are collectively and severally conditioned by events operative at the core… For example, while the current crisis in the global economy has its origin in the centres of capitalism in Western Europe and North America, it has highly distorted Third World economies perpetually linked with it

It is this collectivity in economic relations of nations which led to what is today known as the global economic crisis that this paper discusses within the context of Islam as the value system of an appreciable percentage of the people of the world that are affected by the crisis with a view to providing them with a practicable solution.

Some Western Economic Theories

Over thee year, man has experimented with various economic theories communism, capitalism, socialism, fascism, nazism etc, each in its various forms -and has come to realise that each one has its attendant problems. Each one is a reaction to the other and quoting Siddiqi, they achieved very little, at great cost to humanity. Two of these western economic theories are sampled here for lack of space and because other theories are moribund.

Capitalism, for example, is founded on a respect for individual freedom to carry out whatever commercial or industrial projects and joint transactions one likes, to produce the items one personally chooses in the quantity one can afford and to deal with others with ultimate freedom. It discourages government participation in the economy. 1he system also depends on interest bearing loans through financial institutions such as banks and other credit houses. Profit motive or private ownership is given unbridled power to make economic decisions. In short, capitalism has three essential features: the private ownership of the means of production such as land, machines and factories, market competition and the pursuit of profit.

Capitalist scholars believe that for economic life to be healthy, personal interest, competition and freedom must be allowed to operate at full capacity. An atmosphere like this will naturally engender trouble because there will be inflation of production and the falling of prices which will lead to closing up of factories and laying off of workers which also can engender revolt simply because the workers see in the system, the cause or their misfortune and misery. The truism of these assumptions can be found in the days of Karl Marx (1815- 1883). Karl Marx was an illustrious German thinker who openly criticized capitalism as it obtained in Russia. On a number of occasions, he led revolts against it and its champions. His activities later culminated in the down trodden and starving

people of Russia rising against the head of government, the Czar, killing thirty five million nobles and lords and dividing their wealth among themselves.

Socialism, as an economic theory, emerged as a reaction to the failure of capitalism. Unlike capitalism, it seeks to ensure an equitable distribution of income and wealth among the various classes of the society thereby presumably inducing social equilibrium which is lacking in capitalism. It abolishes the institution of private property and the parasitic class of feudal lords. It pushes for equal opportunities for all citizens in education, medical care etc. In short, the state provides the needs of every citizen. Like capitalism, it also has three essential features: the public ownership of the means of production, central planning and the distribution of goods without profit motive. In this kind of economy, the state determines for citizens what it considers good. The citizens lose their freedom which according to Naqvi has philosophical, economic and moral implications. Philosophically, man becomes merely a dog in the historical machine, which moves on relentlessly and independently of what he may do about it. Economically, man is denied a complete socialisation of all the means of production. Morally, he1s seen as committed to bearing an excessive collective responsibility to the point of destroying human freedom.

The Global Economic Crisis: Causes and Effects
Global economic crisis has been a regular feature in human history. It has come under various faces and nomenclature. We have had the Great Depression, Great Recession, etc. The latest form of it is the Global Economic Crisis otherwise known as Global Financial Crisis". It is also called "Global Financial Meltdown, Global Credit Crunch, "Financial Tsunami", "Total Collapse", "Disaster", "Catastrophe", and "Econocide". It is global because "today's economy knows no national boundaries.

Prior to the 18 century industrial Revolution in the United Kingdom, mankind has had a subsistence economy that is one in which everybody possesses as much (or, really as little) as everyone else because there was no excess to accumulate. From animal breeding and land cultivation, some people later devoted their energies to tasks other than producing food. Some became leather workers; others weapon makers and so on. The new experience produced a surplus, and people (individuals and groups) traded items with one another. The result was social inequality, for some people accumulated more possessions than others. As trading expanded, trading centres turrned into cities and power passed from heads of families and clans to a ruling elite. According to Henslin, the result was a greater social, political and economic inequality The industrial revolution of the l8 century created a surplus unlike before and consequently stimulated trade among nations. As the surpluses grew, social inequality grew even greater, changing people's orientation from producing goods to consuming them as a way of showing off abundance of wealth. It was a transition to a new society which can be described by (i) a service sector so large that most people work in it (ii) a vast surplus of goods (iii) even more extensive trade among nations (iv) a wider variety and quantity or goods available to the average person, (v) an information explosion and a global village-that is the world s nations are linked by last communications, transportation and trade"

Mimiko writes that London was the first centre of international trade and finance, with the country accounting for about 36% of total global trade. It also consumed about 27% of all primary products produced across the globe. I he determining factors were the market forces supply and demand. Soon, the British economy faced a decline. By 1930, the New York Stock market had collapsed. Banks too collapsed in rapid succession, followed by factories. Loans for investment were no longer available. Farmers could no longer find markets for their goods. Unemployment increased and all social benefits were stopped. The demand for colonial primary products collapsed. The experience is

known as the Great Depression in economic history. Recovery from the Depression came around alter about 1933 with a ban on imports, bilateral agreements between nations and mainly the New Deal programme of the US government.

The experience however necessitated further attempts at strengthening and improving international trade. These led to the establishment of international economic agencies like the World Bank, the International Monetary Fund (IME), the International Trade Organisation (ITO), the General Agreement on Trade and Tariff (GATT) and World Trade Organisation (WTO) between 1944 and 1994. Arising from different reasons and policies adopted for the formation of the various organisations, one paving way 1or the other, today's global economic system is characterised by the superiority of competition over monopoly, of private over the public economy, of market determined over administered prices and of choice and freedom over regulation. It also emphasises decentralized decision making over hierarchy, integration into markets over anarchy, and of individual personal responsibility over paternalism. Using Mimiko's words: "its basic underpinning is reliance on the market and on the private sector, and an embrace of trade liberalisation.

The current economic crisis began in 2007. Large financial institutions collapsed in quick succession and thousands of workers were laid off. 1he continuing devastating effects are unquantifiable. For example in Nigeria capital or stock market fell from 13 billion Naira in July 2007 to 5 billion Naira in Dec. 2008. According to Onyukwu, the Global economic crisis started as a series of malfunctions in the financial markets leading to credit and liquidity crisis in the U.S. Quoting Jonathan Jarvins, Shah writes that the Sub prime Crisis came about in large part because of financial instruments such as securitization where banks would pool their various loans into sellable assets, thus oft loading risky loans onto others. For banks, millions can be made in money earning loans but they are tied up for decades. So they were turned into securities. The security buyer gets regular payments from all those mortgages while the banker off loads the risk. Securitization was thus seen as perhaps the greatest inanc1al innovation in the 20 century.

Many banks were taking on huge risks increasing their exposure to problems. Rating agencies were paid to rate these products (risking a conflict of interest) and invariably got good ratings, encouraging people to take them up. Wikipedia writes that low Interest rate from 2000-2003 to soften the effect of September 11 2001 encouraged borrowing. Increase in loan packaging, marketing and incentives encouraged borrowers to assume difficult mortgages in the belief that they would be able to quickly refinance at more favourable terms. AS time went on, banks even borrowed more money to lend out so they could create more securitization. Some banks even didn't need to rely on savers as much then, as long as they could borrow from other banks and sell those loans as securities, bad loan would be the problem of whoever bought the securities. Running out of whom to loan to, banks turned to the poor,

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D. Bell, The Coming of Post Industrial Society: A Venture in Social Forecasting (New York: Basic Books, 1975) p.255
N.MimiKo, p.3
N.MimiKo, p.6
N.MimiKo, p.10
A. Shah, "Global Financial Crisis" last updated July 25, 2009, http: www.somo.Npublications publication277. Accessed: f-5-2010

the sub prime, the riskier loan. Self certified or "liar's loans" soon became popular especially in the U.S. Predatory lending (unscrupulous lenders) entered into "unsafe or unsound secured loans for inappropriate purposes. Investment banks got into home loans, mortgages etc. without the right controls and management. Emanating from this 1s negative amortization-whereas the advertisement

might state that 19% or 1.5 % interest would be charged, the consumer would be unknowingly put into an adjustable rate mortgage in which the interest charged would be greater than the amount of interest paid. This is called "Unfair Business Practices and "False Advertising". Confidence fell quickly and lending slowed or totally ceased. I he rise in interest rate and drop in housing prices between 2006 and 2007 made refinancing difficult. Defaulters Increased dramatically as easy initial terms expired. Home prices tailed to go up as anticipated and adjustable rate mortgage reset higher. Assets then plummeted in value. According to Shah plummeting stock markets have wiped out 33% of the value of companies." As lenders wanted to take their money back, banks started collapsing because they had little or nothing in deposits. By what is known as contagion, what happened in one bank spread to others and with globalisation, it also spread from one country to another.

Banks then turned to government for bail out. New capitals were injected by government. Ogbu writes that the bail out is criminal because people didn't vote to support it as expected in a democracy. More so the crisis was caused by greed. government buying shares in the troubled banks called "Nationalization should be supported by the taxpayers. The situation in the banks was so bad that government bail out isn't enough. I he money sunk into the banks. Businesses and individuals could not get credit. In the wider economy, this "credit crunch" and higher costs of borrowing will affect many sectors, leading to job cut. People may find their mortgages harder to pay or re mortgaging could become expensive. The values of home buying are likely to fall leaving them in negative equity. As people cut back on consumption to try and weather this economic storm, more businesses will struggle to survive leading to further job losses.

A variety of regulatory changes have been proposed by economists, politicians, journalists, and business leaders to minimize the impact of the current crisis and prevent recurrence. Some of the recommended solutions include morality to ensure trust which is in short supply. Trust is the key to most business transactions in the market economy. Lt affects everything from credit, inter-bank loans to our belief in the System stock market, regulating institutions, audited accounts etc. Regulatory proposal by U.S. President Barrack Obama in June 2009 addressed consumer protection, executive pay, bank financial cushions or capital requirements, expanded regulation of the shadow banking system and derivatives and enhanced authority for the Federal Reserve to safely wind down systematically important institutions among others. In January 2010, Obama proposed additional regulation limiting the ability of banks to engage in proprietary trading (Wikipedia, 2010).

The Islamic Recipe
It is Ogbu who writes that economists know a lot about the economy but certainly do not have al the answers. He believes current training and tools are now clearly inadequate. To him, the tools are proving not to be as sophisticated as they seem because they (i) have weak predictive power (ii) stronger with corrective measures (iii) fall short on the face of current reality, that is - age of turbulence, greed, great certainty and a globalized world (iv) and because human behaviours are getting more sophisticated and difficult to model and predict. Writing in the same vein, shah observes that the problem could have been if ideologies supporting the current economic models weren't so vocal, influential and

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A. Shah

O. Ogbu "On the Global Financial Crisis: Creative, Destruction & the New Market Economy. www.alachigera.org Accessed. 7- 2010

O. Ogbu, Accessed: 7-5-2010

O. Ogbu

inconsiderate of others' view points and concerns. He however remarked that no one would want to hear of caution and even thoughts of the kind of regulation that many are now advocating during periods of boom. To suggest anything would be anti-capitalism or socialism or some other label that could effectively shut even the most prominent of economists raising concerns.

One or the several other viewpoints that advocates of the failed economic theories have been inconsiderate of is the Islamic economic system. It is a system formulated by God Almighty for mankind as their creator. 1 he Glorious Qur'an warns mankind against using man made law on matters that God has made laws when it states:

It is hot fitting for a believer, man or woman, that when a matter has been decided by God and His Apostle, to have any option about their decision. Il any one disobeys God and the Apostle, he is indeed on a clearly Wrong path.

According to Ismail, the Islamic economic system may be conceived as comprising three sectors-the public sector, the private sector and the social welfare sector. Each of these three sectors has its own specific functions, possible forms of institutions and sets of Islamic laws to be followed and implemented. I he three however work together to give Islam a unique system which differs mainly from the western economic theory or any other one for that matter in a number of ways among which are the following

1. The perception of money as a medium of exchange rather than a commodity or item of trade.
2. Actual delivery of object of trade with each sales transaction as against book transfer
3. Payment for services rendered (e.g salaries/wages) and transfer income (e.g gift, charity. inheritance etc) being lawful sources of wealth as against others such as interest in whatever form, unguided entrepreneurial profits etc
4. State control of the means of production as against the invisible hand of the market force; that is free market.

In contrast to the above, the features of the western economic theory are: (i) payment for services rendered, interest on money lent out, entrepreneurial profit, transfer income, tree market and book transfer as legal sales transaction. While Islam forbids interest n whatever form (Qur an 2: 275& 282), It attaches a number of conditions to entrepreneurship.

(i) It stipulates that investment must not support activity that is forbidden in Islam such as production of alcohol, opium or heroin, etc or the construction of gambling houses or brothels (Qur an 5:93)

(ii) It prohibits any economic undertaking that involves risk, uncertainty or speculation as it does not involve simultaneous and actual delivery as requested by Islam.

(iii) It allows partnerships of lenders and borrowers provided both share equally the bruits and the risks of business.

All these conditions are attached to economic activities in Islam so that some people do not make money as intermediaries without adding time, place or form utility to the commodity. As would be noticed, the global economic crisis occurred because some of the precautions taken by Islam in its economic theory are disregarded in the western economic theories not because the grave implications are not feasible enough but because they give room for easy money making to which many will want to subscribe

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Q: 33:36
A Ismail, "Bank Islam Malaysia Berhad: Principle &e Operations" shaykh Ghazali et al (eds) An introduction to Islamic Economics & Finance (Malaysia: CERT Publications, n.d) Pp.501 90

Let us examine how the Islamic regulations work as to avoid a crisis such as the world is presently experiencing.

The modern financial markets operate at the primary and secondary levels, the primary being the market where securities are first issued by corporations and the secondary being established stock exchanges and brokerages. A number of items like preferred stocks, common stocks, bonds, options, warrants and rights are traded in these markets. Each one is traded on conditions bothering on the nature of returns from such investments and the extent of involvement and corporation between the investors and the issuers in the decision-making process of the enterprises concerned. It is these factors that determine the legitimacy or otherwise of these investments in Islam.

Generally, Muslims involvement in the buying and selling of securities in modern financial markets will be determined by the elimination of intermediaries who add no time, place or form utility to the commodity. Securities bought by Muslims only through direct placement are the purest. Others that are bought through underwriting of securities, use of best efforts and standby underwriting though involve third party and thus reduce the value of the securities for both the investors and the 1ssuers may also be legitimate in Islam because the agencies would have invested energy, time and money. Muslim investors will however have to limit their interest to common stock which accommodates the Islamic law of equitable justice- sharing gain and loss with the company/issuer of rights. Being a preferred stockholder exposes the Muslim to receiving a fixed rate of dividend on his holdings and this is not different from interest on loan that is also fixed. Although it may be argued that the dividend is not guaranteed, the fixed nature of the dividends makes their investment income akin to usury. The dividend on the common stock on the other hand is neither fixed nor guaranteed. Besides, owners of common stocks unlike those of preferred stocks have some say in how the business is run through their voting power, which is the principle of <u>qirad</u> allowed in Islam.

Similarly, Muslims may not invest in options as it is purely speculative. it is very similar to gambling. Though unlike options, warrants and rights are directly issued by the corporation to their shareholders, and may by that be lawful for Muslims. If however the only way to invest in warrants is through the purchase of bonds from the corporation, then it is unlawful in Islam. As for bond, the predetermined fixed periodic interest payment which is one of the two sources of returns from such an investment makes it unlawful in Islam. The other is the size of the discount on the price of the bond at the time of the purchase which is subsequently determined by market forces as in normal trade and this is legitimate in Islam. Another reason why investment in bond may be unlawful in Islam is that it is a debt instrument to the issuer and therefore a fixed obligation. The bondholder, not being a shareholder, does not share the losses of the debtor-the corporation. The foreign exchange has four types of markets viz spot, swap, forward and futures. 1slam, as a religion also has a position regarding each and all of these types of markets.

The Spot Exchange
The spot exchange involves cash delivery of the two currencies to the maximum of two days, (due to time lag among different currency trading centres) which exposes the two parties to credit and political risks such as failure to deposit the sale price, change in the exchange rate, disallowing currency conversion or total freezing of money in national banks. The Islamic position on this is found in the Hadith (saying of the Holy Prophet Muhammad) which requires simultaneous transfer or the two currencies at the prevailing rates without delay of even a few minutes. The Prophet Muhammad is reported on the authority of Umar bin Al-Khattab to have said: "The battering of gold for silver is *riba* (usury).

R. Zaman, The Operation of the Modern Financial Markets for Stocks St Bonds & its Relevance to an Islamic Economy" in Shaykh Ghazali et al,…. Pp.413-432
R. Zaman,…. P.426

except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount...

Thus, spot exchange, though recognised by Islam, cannot be accepted to be Islamic as it is being practiced in the modern world because of the time lag. According to Khan, this is because of the very nature of money which "can be used as a medium to earn *riba*, which is a charge against the time the payment is delayed". He writes further: "If the deferred delivery is allowed, then it 1s possible that the rate of exchange is affected to carry a charge for the delay, thus opening a door for earning *riba*" He concludes by saying that some mechanism will have to be devised to execute the transaction simultaneously in order to make it Islamic.

The Forward Market
The forward market involves a bank agreeing to sell a currency against another currency at ah agreed price determined by the supply of and demand for the respective currencies for each maturity but the delivery of both the currencies is made in the future. The motivating factors are to invest the surplus as well as the hedge against any future unforeseen fluctuations. The price is determined with reference to the prevailing interest rates.

Islam's response to this economic practice is in the tradition which relates that when the Prophet Muhammad arrived in Madina, he found that the people had been practising forward sales (that is *salam*) in fruits for one, two and three years and he said: "Anyone who wishes to make forward sale, he should do so in a specified measure and a specified weight and for a specified period.

The forward deal as practised today contravenes this Islamic provision in that no sales deal actually takes place as envisaged by islam though it is so seen and treated in common parlance. From the point of view of Islam, it is merely a promise to sell, rather than an actual sale. Such a promise, in the view of Khan, "is not legally enforceable although both parties may honour it morally.

The Swap Market
Two contracts one spot the other forward -are made in the swap type of market in foreign exchange. The spot contract is reversed in the forward contract. For example, a bank may sell Nigerian Naira for U.S dollars. The rate differentials in the spot and forward contracts are, in fact, the interest rate differential on the two currencies during the period of maturity. The motivating factors are the same as those of forward markets. The farther the maturity date, the greater the risk and the higher the interest rate component in its rate. This is in outright contravention or the Islamic law which prohibits interest (riba) because swap transactions is a way of earning interest on ones currency holdings. The Qur'an states:

Those who devour usury will not stand except as stands one whom the Evil One by his touch has driven to madness. That is because they say "Trade is like usury". But God has permitted trade and forbidden usury.

The Future Markets
The futures market differs from the forward market in that in the former, the actual delivery hardly takes place. To quote Khan, "not more than one per cent of the contracts actually mature into physical delivery. It is mainly by book transfers. The maturities for the different commodities are

specified and prices are quoted. The grades of each of the commodity are also defined. The dealers pay into or receive from the clearing house without even knowing the name of the other party. The non-delivery aspect of the market gradually evolved when the sellers were allowed to deliver commodities of lower grades due to continuous buying of large quantities of the same maturity. To protect the buyers who were initially pressurised to accept unwanted grades, they were also allowed to resell the futures contracts without getting delivery. Thus, the forward/futures contract led to manipulations such as spreading false rumours, persuading unwary investors to make wrong decisions and to make use of the inside information before it is too late. Consequently, professional speculators and hedgers who borrow with interest to trade storm the market and by small differences in the prices, they make money for themselves. According to khan, these speculators have often been largely responsible for serious financial crisis in capitalist economies as being currently experienced because the economy gets out of tune due to upheavals resulting from buying and selling sprees based on rumours and mental calculations.

The position of Islam on this concerns mainly the non-existence of the commodity of trade. Again, such a market does not involve the physical transfer of commodity whereas the Prophet Muhammad said: "He who buys food grains should not sell it until he has taken possession of it" One of the leading companions of the Prophet Muhammad Abu Huraira is also reported to have said to another companion, Marwan:

Have you made lawful the transactions involving interest? Thereupon Marwan said: "I have not done that Thereupon Abu Huraira said: "You have made lawful the transaction with the help of documents only (bay al sikak:) whereas Allah s Messenger forbade the transaction of food grains until full possession is taken of them. Marwan then addressed the people and forbade them to enter into such transactions (as done with the help of documents only). Sulayman said: I saw the sentinels snatching these documents from the people.

Ibn Umar is also reported to have said:

We used to buy food grains during the lifetime of Allah s Messenger (SAW). He would then send to us one who commanded us to take them to a place other than the one where we had bought them before we sold it.

Thus, from the point of view of Islam, all the transactions along these chains are unlawful because some People make money without giving anything in recompense that is without giving anytime, place or form utility to the commodity. Although, advocates OI western economic systems have argued that such transactions are more economical and efficient (www.sennnolz.com), the Islamic insistence on the Physical transfer of commodities by each seller has a more encouraging effect because a number of other people get jobs for activities like storage, transport and packaging.

Concluding Remarks
The current global economic crisis broke Out in the mid 2007 as a result of the greedy urge to participate in amassing wealth through unethical means of profiteering in the foreign exchange markets without labour in contravention of Allan's injunctions. The effects are enormous in Scale, duration and international dimension in accordance with Allah's warning that mankind "should fear the affliction which affects only those who do wrong (but possibly all) (Q8:25). Conventional economic theories which failed to prevent its occurrence have also recommended massive government or tax-payers bail- out as a way of mitigating the crisis. It is doubtful if the solution to the crisis is in such bail-outs. Similar IMF and US treasury bail outs for Korea, Thailand, Indonesia, Brazil, Russia and Argentina decades ago didn't work for those countries. Hence, Joseph Stiglitz was quoted by Shah as saying that the global economic crisis is better described as a situation arising from a patient suffering from being given massive blood transfusion while there's internal bleeding. It

doesn't do anything about the basic source of the hemorrhaging, the foreclosure problem. The Islamic option then remains the only alternative.

The Islamic economic system is a very unique one brandishing prohibition of interest, actual possession of trade commodity before and after sale, money being a medium of exchange only and regulated market economy as its main features. These features, in the view of classical economic theorists, constitute stumbling blocks to the viable capital markets through which capital assets such as buildings, machineries, obtaining, extracting and transforming of raw materials all of which ensure high productivity of goods and services can be acquired. Consequently, it is argued, the Islamic economic system does not give room for expansion because rudimentary economic teaches that (i) if the stock of productive capital rises at the same rate as the population, the levels of living tend to remain the same, (ii) if it rises faster than the population growth rate, standards of income and living are bound to rise (iii) if it should stagnate for any reason while the population is growing, the levels of living are likely to decline. This accounts for the poor economic performance in Muslim countries which Muslims also admit.

But as brilliant as this argument is, the Muslims response is simple-that growth is wider in Scope as it includes moral, spiritual and material aspects of human life Naqvi writes that". the very concept of growth in an 1slamic economy will change in that it will be more comprehensive, including moral, spiritual and material aspects of man's life." It follows that a 'helter-skelter growth, bought of a very high price in terms of the sacrifice of human happiness and spiritual values falls right outside the unitary scheme of things envisaged in Islam. All the more so because such a strategy violates the axioms of equilibrium, freewill and responsibility. Once this point is understood, it should be easy to see why maximizing the growth rate of national income per se, irrespective of its effects on income distribution and general welfare, cannot be the primary objective of an Islamic economy. In the parlance of economics, what an Islamic society will be aiming at is "optimal" growth optimality being defined in the exclusive Islamic sense of also including spiritual welfare with neither too little or too much saving in the "initial" period.

In what looks like an agreement with Naqvi, Minister Joe Wright of the United States of America recently observes the moral and spiritual causes of the current global economic meltdown saying:
- We know your word says: "Woe to those who call evil good" but that is exactly what we have done
- We have lost our spiritual equilibrium and reversed our values.
- We have exploited the poor and called it the lottery
- We have rewarded laziness and called it welfare
- We have killed our unborn and called it choice

M Khan, "Elimination of Poverty in the Islamic Economic Framework" in Islamic Studies, 29 (2). Pp.l45-l62
N. Naqvp.93

- We have abused power and called it politics
- We have coveted our neighbour's possession and called it ambition
- We have polluted the air with profanity and pornography and called it freedom of expression
- We have ridiculed the time-honoured values of our forefathers and called it enlightenment.
- Search us, Oh, God and know our hearts today, cleanse us from every sin, and set us tree.

Thus, a lower growth rate with better income distribution, as obtainable under the Islamic economic system is better than a higher growth rate with a more contrasting distribution of income as obtainable in the western economic practices. Theirs is a system that has privatised profit but socialised risk. Islam's is a system that regulates both the profit making process and the social security system equitably.

It is however gratifying to note that all indices are pointing to the possibility of the world leaning towards the Islamic economic system under different guises. Henslin for example writes that it is wrong to assume that the United States 1s an example of pure capitalism. Rather, its current form is welfare or state capitalism. Private citizens still own the means of production and pursue profits but they do so within a vast system of laws designed to protect the welfare of the population such as ensuring that products will not cause harm to the public. That is exactly what differentiates the Islamic economic system from other systems. In other words, the market is no longer free in the western world-It is gradually closing up with government intervention as Islam envisages. Such a system is responsible for the rapid (economic) growth in Korea, Chile, Latin America, Taiwan, Hong Kong and Singapore. t 1s one that summarily seeks an acceptable mix between the state and the market whereby the economy will rest on genuine private ownership of property but indirect state control of economic decision.

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K. Auchincloss, "The Limits of Democracy." Nowswezk Magazine, January 27 1992

CHRISTIAN-MUSLIM RELATIONS IN RETROSPECT (FROM MADINA TO DATE): LESSONS FOR CONTEMPORARY WEST AFRICA

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Abstract

A cursory look at the history of the Muslim-Christian debates begins with the Prophet Muhammad himself. The Qur'an contains d substantial amount of material about Christianity, some of which portray the faith favourably while much of it warns against the mistakenness of Christianity. In the period of the Umayyad dynasty we begin to find records of clear meeting and inter-changes between Muslims and Christians. Yet under the Abbasids dynasty Christians enjoyed their greatest period of favour and good relations with the Muslim society (ummah). Christians could move through these centuries (700 to 1000 AD) with some case. In spite of the seeming good relations with their Muslim superiors life under Muslim rule was not always easy for Christians. Technically, they were to conduct themselves is according to the principles laid down n the so-called Convention of 'Umar, the second Caliph. This was enforced from time to time as political expediency required. While the age of ideology had ended, the world had only reverted to a normal state of affairs characterized a by cultural conflict. The primary axis of conflict in the future will be along "cultural and religious lines. This paper argues that the relational challenges between Christians and Muslims are not a today matter. As a solution to this we propose two steps: intense and conscientious knowledge of the other and a striving to have a specific African identity.

Introduction

From the days of Muhammad in Madina through the centuries to date, both the church and the *umma* have been concerned with the need to promote peaceful and fruitful relations between the two communities, as is evident from uncountable pronouncements made by their respective leaders at the least opportunity in the public and in private. As a show of goodwill the prophet married Maria, a Coptic Christian woman. He went ahead to marry a Jewess. These and similar marriages by the prophet were termed diplomatic marriages. They were meant to heal broken relations between the other community and the *umma*.

Post Muhammad saw different shades of relations between Christians and Muslims, ranging from mutual mistrust to violent clashes between them, depending on the caliph at the time and the context. The situation remains the same today in many parts of the world including our own. The first caliph, Abu Bakr was concerned with the internal organisation and consolidation of the nascent religion following the sudden death of the prophet. The second caliph, Umar ibn al-Khathab was an expansionist, taking the religion beyond the borders of Arabia to Egypt and Jerusalem. Christians and Jews living in Jerusalem in this period were treated with greater respect and kindness than did under the Byzantine rule. In fact Christians who had previously been under 5yzantine rule quite probably found that they now fared better than before. 'Uthman ibn Affan and Ali ibn Abu Talib had enough of internal crisis culminating in courses the first of civil war among Muslims at Siffin in 656AD. This paper intends to discuss the varied nature and courses of relations between Christian and Muslims in history, from Madina through Europe to West Africa. I will discuss the topic under separate subtitles. Christians and nascent Islam (from Muhammad to Ali ibn Abu Talib), Christian-Muslim encounters

under the Umayyad and Abbasid dynasties (661AD) to 1258AD); the crusades; the roots of conflicts between Christians and Muslims; the colonial enterprises; another twist to the conflicts; response to colonial rule in West Africa; the Post Modern world order and its effects on Christian-Muslim relations; lessons for the church in West Africa today. These will be followed by a very brief conclusion.

Christians and nascent Islam (from Muhammad to Ali ibn Abu Talib)
A cursory look at the history of the Muslim-Christian debates begins with the Prophet himself. The Qur'an contains a substantial amount of material about Christianity, some of which portray the faith favourably while much of it warns against the mistakenness of Christianity. The greatest part of this teaching Concerns the nature of Christ, who it repeatedly asserts was no more than a messenger of Allah. The Qur'an refers to him as just a prophet, who was granted many miraculous si1gns by God, but he was no greater than the other prophets before and after him, a human being and servant of the transcendent divinity. Naturally, Muslims at the time and throughout the generations have been influenced very deeply by this teaching and rarely demonstrated any independent estimation of Christianity. They have never indeed thought it necessary to do any independent estimation of Christianity. As a result of this teaching when they met (and still meet) with Christians to explore and compare beliefs they already had and have with them information and attitudes that are largely shaped by the Qur'an.

From the time of Muhammad in Madina to the end of the reign of Ali ibn Abu Talib, the fourth caliph there are no records or clear meetings and inter-changes between Muslims and Christians. Records of clear meting and inter-changes survive from Umayyad times onwards.

Christian-Muslim encounters under the Umayyad and Abbasid dynasties (661AD to 1258AD)
The Umayyad era saw a further expansion of the Muslim frontiers but their strong spirit of Arabism coupled with their unpopular religious standing made them to appear corrupt and religiously unacceptable to the generality of the *umma*. In the period of the Umayyad dynasty we begin to find records of clear meeting and inter-changes between Muslims and Christians. The earliest and best known example include the works of John of Damascus and Theodor Abu Qurra, and later the long defense of Christianity which Timothy I gave before the Caliph al- Mahdi în about 781AD. 'However, the first works of Muslims which survive in quantity date from the beginning of the ninth century when the Mu'tazilite theologians of Basra and Baghdad were laying the foundations of systematic Islamic theology.' Almost all the Muslim masters of this period are known to have written refutations of Christianity. One of the major themes of Muslim polemics was the nature or Christ. The Qur'an is replete with this theme.

Muslim polemicists attacked this teaching from many angles. Firstly, with respect to the nature of God, stating that the one divine God could not have a son or an equal partner and still be fully divine. For them to have a son would bring the divine being into human condition, and to have partners equal to himself would amount to a diminution of his godliness.

Secondly, with respect to Jesus himself they argued that he was unquestionably human and nothing more. They based their argument on the fact that he grew up as a child to man and suffered death, that he was limited in knowledge and that he regarded himself inferior to God. Most polemicists compared the miracle Jesus performed with those performed by the Old Testament prophets as well as those of Muhammad himself and discovered parallels for his miracles of feeding thousands of people, walking on the sea, reviving the dead and his Virgin birth.

In addition Muslim polemicists of the ninth century stressed the incoherence of Christian teaching. They referred constantly to the problems attendant to the incarnation, raising queries on how one being could be both human and divine, how God can die and how he could control the universe t he Was on earth. Other themes attacked were the Trinity, a teaching they considered as riddled with inconsistencies, on a purely numerical level, three cannot be one, on theological level they said three identical beings could not be determinants o the actual being of God himself and so must be accidental and not 1aentical with absolute reality of the divine being.

Yet under the Abbasid dynasty Christians enjoyed their greatest period of favour and good relations with the *umma*. Christians could move through these centuries (700 to 1000 AD) with some ease. They were nonetheless required to pay the *jizya*. (protectorate tax) in return as *ahhul dhimmi*, that is, protected people as laid down for subject people of Muslims. As a condition for the protection they enjoyed under Muslim rule, they were forbidden to bear arms. However, one hears of Christian secretaries who were in influential positions and were able to turn imperial policy to their own favour. There were also Christian physicians whom the caliphs preferred to Muslims and Christian accountants serving the caliphs. Still under the Abbasids Christians rendered an important service to Islam and future generations by transmitting the thought of the ancient world. The House of Wisdom set up in Baghdad under the early Abbasid caliphs was entirely stated by Christians engaged upon tasks of translating philosophical, scientific and other texts from Greek and Syriac into Arabic. The best known among these translators was Hunayn ibn Ishaq who is acknowleaged as an accomplished translator who made totally reliable Arabic versions of the originals. He and his colleagues' efforts were perhaps appreciated by the Muslim intellectuals for whom they worked.

In spite of the seeming good relations with their Muslim superiors life under Muslim rule was not always easy for Christians. Technically, they were to conduct themselves according to the principles laid down in the so-called Convention of 'Umar, the second Caliph. This was enforced from time to time as political expediency required. Under this Convention Christians were expected to wear distinctive dress, forbidden to conduct their services publicly. or make their call to service, and most serious of all they were not allowed to build any new churches. Such churches were destroyed if the command was disobeyed. Finally, they were not allowed to erect or carry the cross in public. There is evidence to suggest that tightest restrictions coincided with periods ot political instability, which suggests that Christians may have been used as scapegoats by nervous governments. Fortunately they were not often enforced methodically or 1or long periods, though the caliph al-Muttawakil does seem to have applied them with unusual severity in the years around 850AD onwards. Under his rule all new churches were destroyed while Christians were ordered to wear yellow markings on their clothes. He ordered Christian graves to be destroyed, Christian officials were dismissed from state services, Christian children were removed from Muslim schools, and images of devils were placed on the doors of (Christian homes. AL-Muttawakil was a cruel fanatic, but the fact that his steps were hardly ever repeated in early Islamic times testified to the normally lenient treatment Christians received.

To some measure Christians may have even deserved the harsh treatment of al-Muttawakil. A letter written a few years by the polymath Abu Uthman alJahiz, complains in its opening paragraphs of Christian abuses of the tolerance shown them within the Muslim empire they take advantage of their respected positions as theologians, doctors, astronomers, Secretaries, perfumers and money changers, they ignore official edicts, avoid taxes, poke fun at Islamic traditions, corrupt the minds of young and weak Muslims and show scant regard for those among whom they live. In this letter it can be interred that Christians saw themselves as social and intellectual elite and their neighbours as inferior in these respects.

Even though the details of the letter suggest some exaggeration, yet it is not surprising that Muslim resentment at what would be seen as haughtiness should occasionally boil over into anger: Thomas suggests that in the midst of this somewhat:

unstable though tolerant social background relations of a distinctly religious nature were characterized by the contrasting qualities of respect and vehement disagreement. In social terms, the Christian denominations were allowed to order their own affairs, and the religious hierarchy was permitted to go about its business,.. Muslims Commonly attended feast-day services in churches to witness the drama of the liturgy being enacted

The socio-religious basket of this period appeared blended with tolerance for Christians and fun for their religious activities both by themselves and for the admiration of their Muslim neighbor as the above quotation testifies.

Yet the Abbasids sought the control of the churches by bringing all denominations under the overall responsibility of the Nestorian patriarch of Baghdad whose election the Abbasics supervised. Even then there is enough evidence to suggest that sufficient freedom was allowed the patriarch to use his discretion in the day-to-day running of the affairs of his religious community. Sometimes a patriarch may have the Singular honour to hold dialogue with the caliph with reference to the Christian doctrines. For example, the caliph al-Mahdi spent two days in dialogue with the patriarch Timothy I, mentioned above. During the reign of caliph al- Mamun Christian patriarchs, together with leaders of Jews, Zoroastrians and others debated questions of religion under the leadership and guidance of the caliph himself.

All the above imply that Muslims under the Abbasid caliphate generally held Christians with considerable respect even though there were instances of Christian show of arrogance thus incurring the anger of their Muslim neighbours.

The crusades; the roots of conflicts between Christians and Muslims
The crusades were a series of religiously sanctioned military campaigns, called by the pope and waged by European kings and nobles who vounteered to take up the cross with the sole objective of restoring Christian control of the Holy Land. 1he crusaders came from all over Western Europe and fought a series of disconnected campaigns between 1095 AD and 1291. Historians have numbered these campaigns similar campaigns in Spain and Eastern Europe continued into the 15th century. The crusades were fought mainly by the Western European Church against Muslims and Greek Orthodox Christians in Byzantium. Orthodox Christians also took part in fighting against Islamic forces in some crusades.

The crusades originally had the aim of recapturing Jerusalem and the Holy Land from Muslim rule and their campaigns were launched in response to a call from the leaders of the Byzantine Empire for help to fight the expansion of the Muslim Seljuk Turks into Anatolia. The immediate cause of the first crusade was the Byzantinc emperor Alexius I's appeal to Pope Urban II or mercenaries to help him resist Muslim advances into territory of the Byzantine Empire. In 1071, in the battle ot Manzikert. The Byzantine Empire was defeated, leading to the loss of all of Asia Minor (modern 1 urkey) except the coast lands. Up to this point there had been a long history of losing territories Uerusalem, pain, Antioch and many western

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Thomas
A traditional numbering scheme for the crusades totals nine during the 11th to the 13th centuries. This division is arbitrary and excludes many expeditions of 1101, 1107-1110, 1147-1149, 1209, 1212. See http://en.wikipecdia.wikI.orgcrusades. Accessed July 5 2011

European cities) to the religious enemy. This created a powerful motive to respond to Byzantine emperor Alexius 1's can for holy war to defend Christendom, and to recapture the lost lands beginning when Jerusalem. Following this appeal Pope Urban defined and launched the crusades at the Council of Clermont in 1095AD. The Pope was moved by the urgent appeal for help from the emperor Alexius I. Urban's solution was announced on the last day of the Council when the Pope suddenly proclaimed the crusade against the infidel Muslims, contrasting the sanctity of Jerusalem and the holy p1ces with the plunder and desecration by the infidel Turks.

Once launched, the first crusade took place between 1095 and 1099. This was followed by a series of other campaign known in history as the second crusade (1147-1149), the third crusade (1187-1192), the fourth crusade (1202-1204), the fifth crusade (1217-1221), the sixth crusade (1228-1229), the seventh crusade (1248-1254), the eighth crusade (1270 and the ninth crusade (12/l1274).

Several different categories of people, ranging from Kings, Nobles, Politicians, Economists, Tourists, Knights, Hoteliers, and others who had no connection to the church took part in the crusades. A number of the crusades went in favour of the Western Europeans while the seventh, the eighth and ninth crusades resulted in victories for the Mamluks and Hałsid. The sixth crusade had to set sail without the command and blessing of the Pope

The crusades though using religion could be seen as being more political, adventurous and economic than religious. We say this for three reasons.

Firstly, by 1000AD the East/ West schism in the church had created a deep religio-politcal friction between Western and Eastern Europe and the Muslim easy victories in the East and West could partly be attributed to the schism. In the mind ot Pope Urban a crusade could therefore serve to reunite Christendom, bolster the papacy, and perhaps bring the east under his control. For this reason the first crusade even though called with a religious tone had political undercurrents.

Secondly, the crusades had some temporary successes, but the crusaders were eventually forced out of the Holy Land. Nevertheless the crusades had major tar reaching political, economic and social impacts on Europe. Because of internal conflicts among Christian kingdoms and political powers, some of the crusade expeditions were diverted from their original aim, such as the fourth crusade, which resulted in the sack of Constantinople and the partition of the Byzantine empire between Venice and the crusaders. Thirdly, when an enemy refused to surrender the crusaders massacred the Muslim inhabitants, destroyed mosques, and pillaged the city in line with military standard practice. The Jews and Muslims fought together to defend Jerusalem against the invading Franks. T hey were not successful though and in 1099 the Crusaders entered the city. 1 hey proceeded to massacre the remaining Jewish and Muslim civilians and pillaged or destroyed mosques and the city itself. This act negated the original aim of the crusade, to recapture the holy Land from the infidel Muslims.

The expedition of the first crusade caused the creation of several small crusader states, the County of Edessa, the Principality of Antioch, the County of Tripoli with the notable one being the kingdom of Jerusalem. In the kingdom of Jerusalem about 120,000 Franks predominantly French speaking Western Christians ruled over 350, 000 Muslims, Jews and native Eastern Christians who had lived together in peace since the Arab occupation of Jerusalem in 638 AD, as mentioned above under the caliph Umar"

Benjamin Z. Kedar. "The Subjected Muslims of Frankish Levant" in Thomas F. Madden (ed) the Crusades: The Esential Readings (New Jersey: Blackwell Publishing. 2002) p.244

The crusader enterprise with its failures and casualties on Europe led to rethinking of a new kind of relations With Muslims. In 1453 Constantinople was retaken by the Muslims. Europe at this time was saddled with serious Protestant schism with the Catholic Church. A new paradigm was required to relate to this old foe that will not go away. At this point Nicholas of Cusa, John of Trebizond and their friend John proposed different approaches to the saracenes. Nicholas proposed *cribratio* al qurani through a careful study and to sift the Qur'an thoroughly. To him any passage that agreed with the content of the Bible should be believed and accepted as such but varied passages of the Qur'an should be blamed on the person of Muhammad. To put an end to the perennial conflicts between the two blocks Nicholas further proposed an international *conferentia* between Europe and the Saracenes.

This was a completely different approach to Islam for the first time in many centuries by a European and it drew Europe s mind to the concept of dialogue

The colonial enterprise; another twist to the conflicts
The Renaissance and the industrial revolution of Europe were resurrection events that shot Europe into the time light. The Arab world went down completely and never to be heard of again until the oil boom of the late 20 century (1970s) brought them back among world power brokers.

With the industrial revolution came with it European quest to rule the whole world and to pillage the world's natural resources in the name of feeding the industries with raw material. Europe used colonisation to annex the material wealth of Asia, America, the Middle East, the Gulf, and Africa to build their empires from the ashes of the ancient ones. Britain, France Portugal and Belgium became the lead colonizers; especially of Africa. Germany joined in later but did not go far because of its rivalry with Britain in the World Wars. Several countries of the world came under British and French imperial rule. Readers may recall how Europeans sat in Berlin to share the lands of Africa among themselves and immediately moved in to occupy and plunder the wealth of the continent. Similar plunder of Asia and the Middle East had started earlier by the same people. Colonialism took the Christian-Muslim problems to another level.

By the middle of the l800s Muslims in India and other parts of Asia and the Middle East were revolting against the continued occupation of their land by European *kufirun* (pagans). The Indian mutiny of 1857 was a particular case in point. Muslims did so using religion as a rallying point for inspiration, power and unity they constantly referred to the historical depth, power and strength of Muslims when they were united and under one rule and drew inspiration from it, In Islam Muslims felt they had self-image to defend. We shall be treating the effects of the colonial rule and counter actions and how they affected Christians and Muslims in West Africa but before then I want to discuss how the self-image concept is applied by Muslims to the non-Muslim, including the West.

In the words of Montgomery Watt the traditional self image of Islam divides the world into two clear distinctions, dar al-Islam and dar al-harb. At least this is the kind of extrapolation of the expansion of the Islamic state in the century after Muhammad s death. The daral- Islam where the shari a is fully observed, is seen as continuing to expand- perhaps until it includes the whole world. On the other hand the non Islamic part of the world is seen as potentially hostile and an abode of war. Muslim traditionalists

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Benjamin Z.Kedar. "The Subjcted Muslims of Frankish Levant" in Thomas F Madiden (ed) The Crsades The Essential Readings (New Jersey Blackwell Publishing. 2002)p244
http:/en wikipedia.wiki.ong Nicholas Cusanus on islam. Accessed: July 24 2011

Colonialisin is the policy and practice of so called powerful nations in extending control over the so called weaker peoples or areas.
It is also known as imperialism
W. Montgomery Watt, Islamic Fundamentalism & Modernity (London: Routiedge, 1989) p.97

today hold that the expansion of the Islamic state was not colonialism, but was the bringing of the fuller spiritual life to people hitherto deprived of it. western scholars of Islam who try to suggest that the Islamic expansion was colonialist are charged with making false accusations. The perception of the world as hostile to Islam goes back to the days before the *hijra*. Many of the earlier passages of the Quran are critical of the attitudes and practices of the Makkan merchants and the latter naturally adopted a hostile position towards Muhammad and his followers. After the *hijra* and the attacks by the Muslims on the Makkan caravans, the hostility received a military expression. Thus the last ten years of Muhammad's life can be characterised as a military struggle against opponents. I his military struggle has always been explained by traditionalist Muslims as a struggle against opponents not in order to bring about the spread of Islam, but to ensure the survival of the Muslims.

This perception of hostility has received a new dimension in modern and post modern times as a result of Muslims study of the history of the west. As a result many Muslims now see colonialism as a continuation of the aggression of Christians against the Islamic world begun by the Crusades. According to Watt this is not a folk-memory but 1s a new perception based on what Muslims have learnt in the West.

If this perception were based on folk-memory there could be a hope of ending it with a certain generation but since it is based on knowledge, which is passed on from generation to generation, the struggle and hostility between the two would last a very long time. No doubt there is some justification for Muslims seeing the Crusades as an early stage ot the struggle between the Islamic world and Christian Europe.

A Muslim is given two options to go by when his right to practice his faith is denied by any power: firstly, he must fight back in self defence, and become a *mujāhid* or, secondly, it he cannot fight or fails to fight, he should emigrate and become a *muhajir*." Islamist Muslims of this post-modern era still believe n this principle, and for some the best option is to fight back. This is of course a somewhat crude attempt to apply the ideas of Muhammad's time to modern conditions. 1he central point for Muslims here is that while a religion is primarily something spiritual, yet its physical embodiment is also important and indeed is a part of it. This gives Christians more food for thought who think that religion is only just something spiritual without any physical embodiment.

The place of jihad or holy war in Islamic thought must also be considered. The word properly means striving or strenuous effort, but there are several instances in the Qur'an when the phrase 'those who have striven in the way of God with wealth and person is clearly meant for those who take part in military campaigns. In the same way there are verses permitting or commanding fighting. The earliest of such verses is Surah 22.39; 8.39. These are early *suwar* and may have been abrogated by later ones forbidding fighting for the sake of it. Maududi however, believed that jihad is the overall defence of Islam and a Muslim must make sacrifices to protect the interests of Muslims and of Islam. He goes on to say:

Jihad is a part of this overall defence of Islam. Jihad means struggle in the utmost of one's capacity. A man who exerts himself physically or mentally or spends his wealth n the way of Allah is indeed engaged in jihad. But in the language

of shari'ah this word is used particularly for the war that 1s waged solely in the name of Allah and against those who perpetrate oppression as enemies of Islam. This extreme sacrifice of lives devolves on all Muslims...

We now continue with our discussion of European interruption in West Africa, which started in earnest in the late 1880s when France, Britain and Portugal had strong footholds in the sub region. France possessed a relatively large colony in Senegal with other settlements along the West African coast. The British were strong in Freetown and surrounding peninsula, in the island and colony of Lagos, in the southern parts of the Gold Coast, now Ghana and in Banjul, which they called Bathurst. The Portuguese were in Cachu and Bissau, which now are parts of modern day Guinea Bissau and in the islands of Sao Tome and Cape Verde.

These Europeans frequently interfered in the internal affairs of their West African colonies. A case in point is the Niger Delta region of Nigeria and the incessant wars with Asante of the Gold Coast. As mentioned earlier, Germany, a late comer into the colonisation exercise after the Berlin Conference or 1884-5 laid claim to Togo and the Cameroons.

France acquired the largest amount of territory and began with the intention of administering it as a single unit and as an extension of France. Also known as the policy of assimilation, West Africa under French rule was an extension of France. On paper the policy of assimilation was good and ideal but in practice things turned out totally differently. Just a very small minority of West Africans obtained French citizenship and therefore equal rights as white Frenchmen and women. Above all, the policy of assimilation was abandoned for a policy of association. This was a system by which France sought to administer her West African colonies through reorganised West African institutions rather than relying solely on French institutions.

Although France occupied almost three times as much of West African territory as the British, the British colonies had a combined population twice the size of that found in the French West Africa. The administrative policy applied by Britain throughout most of her former West African colonies was that of indirect rule, a policy which in different areas took on different forms and meant different things to both the colonialist and the colonised. In theory, and sometimes in practice this policy gave local traditional authorities a say, and sometimes, too big a say of the indigenous political constitutions and political systems". This gave opportunity for some rulers to be overly powerful and in some cases lower chiefs were elevated to higher levels than they deserved. Prior to colonial interruption in West Africa the kings and chiefs were ultimately responsible in some form or other to those over whom they ruled, but with colonialism responsibility to the people was replaced by responsibility to the colonial administration.

How did Islam and Christianity fare in West Africa under the two imperial powers of France and Britain? Did the imperial governments have any specific policy for religion, including Islam and Christianity? According to Gouilly, "French 'policy' towards Islam was often hostile, sometimes favourable... made up of contradictions.. of sharp twists and turns". Gouilly has aptly summarised the French attitude to Islam within its colonies. There is disagreement among scholars as to whether the colonialists had a policy on Islam or not. 1 here may not have been a written down policy but the attitude the powers took implied their policy, whether written or otherwise. The British system of indirect rule, experimented by Lord Luggard, first in Northern Nigeria in 1909 and later in their other colonies, gave greater freedom to Islam and Muslim emirs across the sub-continent. On the contrary, the same British colonialists put cubs in the movements of Christian missionaries to localities perceived to be Islamic. For instance, the *emirs* of Northern Nigeria were made overlords over many

ethnic majorities because the British simply took it that the Muslims were better organised with the established administrative and legal systems and heads.

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M. Crowder, Senegal: A Study of French Assimilation Policy (Oxford: 1962) and Peter Clarke, West Africa Islam: A Study of Religious
Development from8to the 20 Century (London: Edward Arnold, I982)p.l85
Clarke,….p.l8
A. Gouilly, L'Islam dans l'Afrique Occidental Francaise (Paris: 1962) p.261 and Clarke, p.187
Nathan Samwini, The Muslim Resurgence in Ghana & its Ejects Upon Muslims c Muslim Christian Relations (Berlin: Lit Verlag. 2006) p. 86-87

Boer quotes an anonymous writer in a local Nigeria newspaper, published during the frequent clashes between Muslims and Christians in the 1990s. He states

central to it all is the issue of the political and administrative control of the area. Since colonial time political power has been with a tiny minority of Hausa in Zangon Kataf because the British imposed Zaria emirate rule on the people of the area...a transit settlement of Hausa traders."

In this book, which is volume three of a series of publications on the continued strained relations between Christians and Muslims in Nigeria, Boer concentrated on the Christian view on the causes for the Christian-Muslim conflicts in Nigeria, mainly Northern Nigeria. Similar such impositions and preference for Islam were made in Northern Ghana, a practice that delayed western educational development in those parts of northern Ghana

Luggard s successors continued the practice of indirect rule without giving any consideration to the System s limitations and impracticability in many areas of Nigeria or elsewhere. What seemed to have worked well in Borno, the north-east of Nigeria or in parts oft the Gamb1a with long traditions of strong central administrations could not necessarily be made to operate effectively in the eastern or Western parts of Nigeria and elsewhere where the traditional system of government was different. In the end West African states, as we have them today, are more artificial than natural. I hey were colonial fabrications bringing hitherto unrelated and independent people' s groups together under impose leaders.

Three factors made the full scale colonisation of the West African states in the 19 century easy for the imperial powers: the traditional African's boundless hospitality: the supply of the most advanced military equipment available; benefits from the industrialisation. Apart from the boundless hospitality of the African which appears to have reduced to some extent, the latter two factors have since developed to different levels in the West and their distribution to the rest of the world assuming unethical and complex dimensions even today.

Response to colonial rule in West Africa

As must be expected the people of the sub-region did not Just say *uhuru* to the illegal Occupation and plunder of their natural resources by the imperial powers. Different people responded to the colonial enterprise in different ways. Generally, four groups of people responded to the occupation; two of which are very relevant to this paper and so will be discussed in detail. The first group was the ordinary citizen. This group so trusted the whiteman that local proverbs such se *woko aspre na wo kohyia obroni a san ko fie*, which loosely translated means, "if on the way to church you meet a white, return home." This statement implies the amount of trust and confidence the ordinary native had for the white man. They saw his character to be next to that of God or perhaps an incarnation or God. The second group, was the elite, who opposed several policies of the colonial power, especially in the area of the laws, land ownership and many others. The third group of people was the local

chiefs and emirs, who were the friends of the colonial administrators. Many of them, being illiterate, accepted the policies that were to be implemented through them sans questions. Their positions also attracted little allowances from their masters and friends. Majority of them also did not understand the full import of their action

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Jan H Boer, Christians Why this Muslim Violene (elevile: Esence Publishing, 2004) p.203
The first western type school to he opened in Northern Ghana was by Catholic Missionaries in Navrongo in 1909,
with colonial authorities opening their first in Tamale in 1912, by which time the church had opened such schools in the
south of the Gold Coast nearly eighty years ealier.

The fourth group was the religious, especially Islam and Christianity. Suffice it to state that many educated Christians found themselves among the intelligentsia across West Africa as we mentioned above. Christian newspapers, especially the church of the Province of West Africa's newspaper in lgbo land and the Gold Coast *Methodist* Times were the pioneer Christian newspapers that championed the Christian views against colonialism. Muslims in Francophone West Africa, especially in Senegal protested the colonial rule more than their Anglophone counterparts. Tcherno Bamba of Senegal suffered many attacks from the French army for his anti-colonial stance. Because Anglophone Muslims enjoyed favourable relations with the British they seemed satisfied with their estate.

The Post-Modern world order and its effects on Christian-Muslim relations
The debate in the era of modernism and post modernisim is an interesting and perhaps unending one. When did the era of modernism end and when did the post-modern era begin? That debate is beyond the scope of this paper. We consider post-modern, for the purposes of this paper to begin in the latter parts of the 20 Century, coinciding with Huntington's publication of *The clash of civilizations and the remaking of* world order, and worldwide consciousness of "globalization" with their rippling effects on the world order. The 'Clash of Civilizations is a theory, proposed by political scientist Samuel P. Huntington, that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. This theory was originally formulated in a 1992 lecture at the American Enterprise Institute, which was then developed in a 1993 Foreign Affairs article titled The Clash of Civilizations", in response to Francis Fukuyama's 1992 book, The End of History and the Last Man Huntington later expanded his thesis in a 1996 book *The Clash of Civilizations and the Remaking of World Order.*

Huntington began his thinking by surveying the diverse theories about the nature of global politics in the post-Cold War period. Some theorists and writers had argued that human rights, liberal democracy and capitalist free market economy had become the only remaining ideological alternatives for nations In the post-Cold War world. Specifically, Francis Fukuyama argued that the world had reached the end of history' in a Hegelian sense.

Huntington on his part believed that "while the age of ideology had ended, the world had only reverted to a normal state of affairs characterised by cultural conflict. In his thesis, he argued that the primary axis of conflict in the future will be along "cultural and religious lines… As an extension, he posits that the concept of different Civilisations, as the highest rank of cultural identity, will become increasingly useful in analysing the potential for conflict.

The clash of civilisations according to Huntington, as presented in the book, instead of belonging to one of the major civilisations, Ethiopia and Haiti are Lone' countries, and that Israel could be considered a unique state with its own civilisation, but one which is extremely similar to the West.

Huntington also believes that the Anglophone Caribbean, former British colonies in the Caribbean, constitutes a distinct entity.

There are also others which are considered 'cleft countries' because they contain large groups of people identifying with separate civilisations. Examples include India ('cleft' between 1ts Hindu majority and large Muslim minority), Ukraine ('cleft between its Eastern Rite Catholic-dominated western section and its Orthodox-dominated east), France (cleft between Sub-Saharan Africa, in the case of French Guinea, and the West), Benin, Chad, Kenya, Nigeria, Tanzania, and Togo (all cleft between Islam and Sub-Saharan Africa), Guyana and Suriname (Cleft between Hindu and Sub-Saharan African),

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Samwin..p.l56
SamwinP.100
See http://www.aei.org/issue/29196
Samuel P. Huntington, The Clash of Civilisation & the Re-making of World Order (New York: Simon & SchusteT, 1996) p.31
Huntington…. p31
Huntington…. p32

China (cleft between Sinic, Buddhist, in the case ot Tibet, and the west, in the case of Hong Kong and Macau), and the Philippines (cleft between Islam, in the case of Mindanao, Sinic, and the West). Sudan was also included as cleft between Islam and Sub-Saharan Africa.

As a first observation our attention must be drawn to the groupings of the civilisations in the book. The west and its technology 1s put together as representing one civilisatlon. Japan, the Asian Tigers, Russia, then Ethiopia and Haiti, Israel and the Anglophone Carribean for different civilisations. The West generally knows only of Ethiopia to be the cradle of civilisation in Africa. Take a curious look at the grouping of the rest of Africa. West Africa is among the Muslim world. Huntington used an important phrase above, "civilisations as the highest rank of cultural identify. If indeed civilisations are to clash in the future can Africa clash with its own unique civilisation: Or is Africa going to use the borrowed religions of Islam and Christianity as her cultural identity. The author refers to some African states, including Nigeria as cleft states whose civilisation could swing to Islam. Another very important question worth asking is the place of African Christians in this new Clash and arena of anew world order. The second major factor that will have a long term effect on Christian-Muslim relations in West Africa is the depth of globalisation in the sub region and how followers of the two religions identify with the global religious events that unfold between the western civilnsation and the Muslim world of the Greater Middle East.

Globalization refers to the increasing unification of the world's economic order through reduction of such barriers to international trade as tariffs, export fees, and import quotas. The goal is to increase material wealth, goods, and services through an international division of labor by efficiencies catalyzed by international relations, specialization and competition. It is the process by which regional economies, societies, and cultures have become integrated through communication, transportation, and trade. I he term is most closely associated with the term economic globalization the integration or national economies into the international economy through trade, foreign direct investment, capital flows, migration, the spread of technology, and military presence.

However gobalisation is usually recognised as being driven by a combination of economic, technological. socio-cultural, political, and biological factors. The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation. An aspect of the world which has gone through the process can be said to be globalised.

Against this view, an alternative approach is how globalisation has actually decreased inter-cultural contacts while increasing the possibility of international and intra-national conflict. For the purposes of this paper may we be permitted to extend the definition of globalisation to include globalisation of religious events.

The long standing complex problem ol Israel and Palestine, the caricaturing of the image of Muhammad in a Danish newspaper and other related 15Sues. For example why should Muslims in Nigeria jubilate that the American Embassy in Nairobi is bonbed? Why should Nigerian Muslims demonstrate against the US when the latter invaded Iraq Meanwhile in Ghana there were different reactions among the Muslim leadership. While the National Chief Imam of the *sunni* fraternity condemned the 9/11 event and called on Muslims in Ghana to see It as a terrorist act and unlslamic, his Ahmadiyya counterpart wondered why similar acts by individual Christians was not used against Christianity. How have West African Christians generally reacted to global religious occurrences, especially, between Christians and Muslims?

Lessons for the Church in West Africa today
From the historical narratives above we can draw at least eight lessons for the church in West Africa today to serve as a guide for fruitful relations and encounters with its Muslim neighbours. We shall list them without much elaboration.

Firstly, the church of pre Islamic Middle East took the sentiments and spiritual needs of the savage Arab for granted and did not bother to cater properly for those needs. It woke up too late to be faced with the reality of Islam, a movement started by the kin and kith of the Arab. The sentiments and spiritual needs of any minority group within the catchment area of the church must be taken seriously if the church in West Africa is to avoid such a historical pitfall.

Secondly, the harsh rule of the Byzantine empire and its use of state religion against the so-called heresies served as recipe for detection of vassals to join a new religious and political power in Islam.

Thirdly, when the new lords recognised their need for knowledge, which they were aware could be provided by their Christian subjects they did not hesitate to use them. No need to think of yourself more highly than you ought to do (Romans: 12:3).

Fourthly, the church in West Africa should avoid the use of religion to justify a socio-political and economic misunderstanding with Muslims as did Europe in the ll -13 century crusades. Social, economic and political matters must be separated from Christianity, especially when they are seen as problems.

Fifthly, violence does not solve Christian- Muslim problems. It rather exacerbates them as did the crusades.

Sixthly, in this post-modern world order Christians must take steps to engage Muslims to work towards removal of all real or imaginary boundaries between them before global issues lead to a more violent clash between them in West Africa.

Again, the church in West Africa must note that attitudes towards the use of force in religion are an important point of divergence between Muslims and Christians. Moderate Muslims, Islamists and many others hold that the right of a Muslim to observe the practices of his religion should be defended by force of arms it necessary.

Finally, the church in West Africa should know that violence is not the best alternative to the Christian Muslim problem. The Arabs tried it and it did not end it. The Europeans used it and even including colonialism and failed. How can Africa succeed with it in this 21 century?

Conclusion

My thesis for this paper is short and clear. The relational challenges between Christians and Muslims predates us. They emerged right from the first day of the emergence of Islam. They lived through the days of the prophet, the caliphs and the dynasties. 1hey were compounded by the crusaders and European colonial enterprise. The case of the Clash or Civilisaions should not be whisked away as having no religious relevance. It is indeed crucial as religion is being used each day to justify several happenings especially by Muslims. Making these issues more realistic and closer to our door step is the globalisation of everything including religion. What happens in one part of the world becomes real and visible in all parts including West Africa in a matter of seconds. The problem of one part of the word becomes the immediate problem of West Africa. As a solution to this we propose two steps. Intense and conscientious knowledge of the other and a striving to have a specific African identity. Theological Institutions and Departments of Religion of the secular Universities can lead this educational drive across the West Africa sub region. Perhaps a lasting solution could be found. The avoidance of conflict 1s better than the resolution of it. Conflict can only be avoided if in good times people live as good neighbours, when things go bad, bad neighbours are never capable of solving them.

THE WORLD CONFERENCES ON MUSLIM EDUCATION &Z THEIR INFLUENCES ON ISLAMIC EDUCATION IN NIGERIA

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Abstract
The world conferences on Muslim Education which commenced in 1977 have been an eye opener for the Muslim Ummah to realize its educational backwardness and to proffer solutions to them. Various communiqués of the conferences have assisted in shaping the standard of education of some Muslim dominated countries. Islamic education in Nigeria has been influenced by the decisions reached at the conferences as well This paper attempts to consider these influences as well as the tasks ahead of Muslims in the country in their effort to address the challenges of total implementation of the decisions.

Introduction
The much-cherished flavour of true Islamic education which produced men of great intellectual acumen had for long been soured by quite a number of internal and external polluting forces. The colonization of the Muslim world by the western imperialists worsened the situation with the imposition of an alien system of education properly financed and monitored by the colonialists. The resultant effect of this is the gradual reduction of Islamic education to a mere private affair with no inanc1al assistance from the public fund. The menacing effect of this is felt when considering the pathetic conditions of the products of this system of education during their studentship days and after their graduation. I he situation was so bad that they resorted to street begging before they could keep body and soul together. After graduation they became only functional at socio-religious gatherings and were unable to compete favourably in the labour market with the products of the western school system. Where they were considered for any gainful employment, they were mostly found in such low-paying and non-prestigious cadre jobs as security men, night guards. gardeners or cleaners.

With the adoption of the alien system of education by the Muslim world, Muslims became exposed to two parallel and contradictory systems of education namely the traditional Muslim system and the imported European system of education. This resulted in what Kasule refers to as divided loyalties, confusion in the minds of students and intellectual schizophrenia of the *ummah's* educated elites Apart from this, the philosophical foundation upon which the western system of education is built is grossly inimical to the teaching of Islam. Among its inhibitive features that make it incompatible with the teaching of Islam are, the relegation of God to the lowest ebb in its curriculum, excessive materialism. Over dependence on contradictory philosophies, a culture of skepticism, absolute dependence on techniques, and tight compartmentalization of disciplines among others.

Unsatisfied with the nature of education Muslims were being exposed to, there emerged agitations here and there calling for a complete overhauling of the body of knowledge in its entirety. Initially personal efforts were made by scholars and educators like Rashid Rida (d. 193SCE), Jamaluddin Afghani (d.1897CE), Sayyid Qutb (d. 1966CE), and some others. Scholars like Sayyid Abul- Ala Mawdudi (d. 19/9CE), Hassan al- Banna (d. 1949CE), and Alama Muhammad lqbal also made remarkable contributions towards having comprehensive and dynamic concepts of Islamization of education in their

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O.H Kasule, "Islamisation (Retorm) of Disciplines of Knowledge Procedures & Processes A paper presented at the 6 World Conference on Islamic Education, Cape Town, South Africa, between September 19 25 1996. p.l

speeches and writings. The inclusion of Islamic Studies into the western school curricula as well as adjustment of the curriculum of the traditional Muslim schools to incorporate some western discipline could be said to be one of the consequences of the numerous agitations, However. which was obvious that the crises of Muslim education was tar beyond this, Muslim scholars went back to the drawing board in 1977 when the First World Conference on Muslim Education was held with a view to addressing globally the multifarious problems facing the education of the ummah. Between then and 1996, six of such conferences were organized and held in some countries. This paper is therefore aimed at studying the outcome of these conferences with a view to seeing how far the recommendations made at the conferences are being implemented in Nigeria and what should be the future direction of the programme of islamization of knowledge which culminated in the conferences in the country.

A Synopsis of the Conferences
The First World Conference on Muslim Education was held in Makkah between March 31 and April 8 1977 (12-20 Rabi al-Thani 1397), with the theme: "Basis for an Islamic Education System King Abdul Aziz University and the Government of the Kingdom of Saudi Arabia organized the conference. Among the members of the organizing committee of the conference were Professor Syed Ali Ashrai, Dr. Abdullah Mohammed Zaid and Dr. G.N. Saqeb. About three hundred and fifty Muslim scholars from various parts of the world and from different areas of disciplines and specializations attended the conference Generally speaking, the conference unanimously observed that

The existing conditions in present day educational institutions in most Muslim countries do not truly reflect the Islamic ideal, and these institutions do not play their rightful role in the education of the younger generation in Islamic faith, thought and conduct, and there exists at present a regrettable dichotomy in education in the Muslim world, one system namely, religious education being completely divorced from the secular sciences, and secular education being equally divorced from religion, although such compartmentalization was contrary to the true Islamic concept of education and made it impossible for the products of either system to represent Islam as a comprehensive and integrated vision of life.

In compliance with the theme of the conference, different sub-committees were set up to design the aims and objectives of education in Islam and in relation to different disciplines. To bail out education from its basic predicament, the need to reframe the objective ol education was emphasized. For instance, the aim of education in relation to natural sciences and as reported by the committee on natural sciences (including applied sciences and technology) was to motivate the human intellect to ponder on the universe; to understand the nature of things and beings that are comprehensible, to discover Allah s laws of nature and use them beneficially, and thus enable man to be the vIcegerent of Allah on earth. King Abdul Aziz University, Jeddah, published the proceedings of the conference in six volumes in 1979.

The Second World Conference on Muslim Education was jointly organized by Quaid-i Azam University, Islamabad, Pakistan and KingAbdul-Az1z University, Saudh Arabia. It was held in Islamabad, Pakistan between March 15 and 20 1980 (1400A.H). The main task of the conference was to design curricula for different ladders of education with the view to bridging the gap between secular and *madrasah* systems of education Participants at the conference jointly agreed with the classification of knowledge into perennial and acquired sciences. Perennial knowledge includes Quran, Hadith. Qur'anic Arabic, Sirah Usulal Figh and such ancillary subjects like Islamic culture, Comparative Religion and Islamic Metaphysics Acquired knowledge has to do with all branches of knowledge categorized as Humanities, Social Sciences. Natural. Applied and Practical Sciences. However, there was the need to integrate the two branches of knowledge through a curriculum.

At the conference, the recommended curriculum for different strata of education was designed. The curriculum for different age groups in primary education include the teaching of the reading and meaning of some selected suwar through translation in the national language, *Diniyat* (including *Towhid* and Fiqh), history, narratives and poems. geography, mathematics, Arabic, nature study and elementary science. At the secondary school level, the recommended compulsory subjects include Islamic Studies (including Qur'anic recitation. memorization and interpretation, Hadith, Sirah and History of Islam) Arabic, Mathematics, one of the natural sciences, Geography History and Civics. At the university level, it was recommended that Islamic education be made compulsory for all students and should consist of two courses, one Arabic language and the other, either Islamic Culture and Civilization, or History of Islamic Thought and Ideas, in addition to two

other courses from acquired knowledge which could be Islamic philosophy of science and learning and either Islamic Arts and Architectures or any other one subject from History, Economics or Sociology to be taught from the Islamic perspective.

In its bid to facilitate and encourage the integration of science and technology with Islam, the conference set up a committee on science, *shari'ah* and education. I he committee recommended among other thing that, institutions, departments and centres be set up for studies, research and publications on Islam ethics and values in science and technology, and Islamic philosophy, sociology and history of science and technology for development. In non-Muslim or Muslim minority countries or educational institutions where optimum conditions are not present, the committee suggested the adoption of substitute, adjunct, source or relational strategies for introducing Islamic ideology, ethics and values in science and technology curricula. The substitute method is an approach where courses offered, for example, by the Department of Islamic Studies, is substituted in lieu of the courses in the social sciences required to be studied in the secularized departments. This method can be adopted after necessary permission has been sought from the appropriate authorities or educational institution concerned. The adjunct approach is a system whereby courses or supplementary readings from the Islamic viewpoint are introduced to add to courses in existing secular curricula The source approach 1s the system of making references to the Qur'an during the course of teaching science and technology, while the relational approach is a method of relating scientific and technological concepts and principles to the Qur;an and *sunnah*.

A year after the Second World Conference on Muslim Education, the third of its nature came up at Dhaka, Bangladesh between March and Ii T981. It was co-organised by the Institute of Islamic Education and Research, Bangladesh, and King Abdul-Aziz University, Saudh Arabia. The conference which was a follow up of the recommendations of the previous ones was aimed at getting textbooks written on the basis of the curricula designed in the last conference. At the conference, the need to source information towards development of textbooks in various fields of disciplines and at various ladders of education was stressed. T he World Centre for Muslim Education was said to have been given the responsibility of coordinating. publishing and disseminating through translations into major languages of the Muslim world, such textbooks. AS part of the measures to source information, university libraries

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S. Zaim, Evaluation &z Implermhentation of Islamic Education in the Context of Modern Systems in Turkey Muslim Education Quarterly, Vol IV, No. IV, 1987, pp.16-18
Husaini, p.54

were implored to establish centres of information, documentation and data retrieval pertaining to every subject treated from the Islamic viewpoint it was also recommended that centres of translation be established to translate texts into and from Arabic, English, French and other national languages Universities were equally implored to borrow a leaf from King Abdul-Aziz University. Jeddah which established the International Center for Research in Islamic Economics and which is championing the course of developing textbooks in Islamic Economics. The conference also recommended that spectalized compendia be prepared on every subject based on the Qur'an, the *sunnah* and history of Islamic ideas drawn from the writings of all the great Muslim scholars of the last fourteen centuries.

As part of the measures to set the ball rolling on the preparation of Islamic based textbooks on various Subjects. 1dentilication of Islamic topics, theories, terms or concepts from the existing textbooks were made, while preparation of supplementary texts for teachers to replace un Islamic elements as well as writing of revised or new texts from the tested supplementary texts were suggested 1n addition to this, publication of occasional papers, monograph series, professional journals, bulletins and newsletters as well as organization of seminars, conferences, workshops, in-service training and continuing education activities were some of the strategies suggested for the development of Islamic textbooks.

In 1982, the Fourth World Conference on Muslim Education was held in Jakarta, Indonesia. The theme of the conference was Islamic Methods oft Teaching" The conference noted with dismay that thee teaching methodology which was highly rooted in Islamic teachings. had been totally re coloured to on portrayal of

Islam and thus recommended the revision of teacher education courses and an Islamic pattern in training teachers.

The Fifth World Conference on Muslim Education was held in Cairo, Egypt, in March 1987. The conference came long after the one held at Jakarta in 1982, and the reason for this is yet unclear. However, participants in the conference were drawn from both Muslim majority and Muslim minority countries selections were made from different continents-Indonesia from the East, England from Europe, Bangladesh and Pakistan from South Asia, Turkey and the Gulf area from the Middle East, United States of America from the Americas and Nigeria from Africa sheikh Ahmad Lemu and Hajiya Aisha Lemu were Nigerian delegates at the conference.

At the practical workshop sessions of the conference, scholars were divided into twelve groups based on their field of specializations to discuss how syllabuses and lesson plans of such subjects as Arabic, Islamic Studies, Biology. Mathematics, Arts and Crafts, English, History, Geography, commercial subjects, physical science and other junior primary subjects could be Islamized. At each session, each subject was tabled before the scholars for proper evaluation while the recommendations of the various subject groups were forwarded to the Review Committee for proper scrutiny, criticism correction, evaluation and comments before the final approval.

In order to ensure a success of the conference, experienced Muslim teachers were drawn from various Muslim private and public schools in South Africa to attend the conference in addition to other numerous delegates from countries like United Kingdom, United States of America, saudi Arabia, Egypt, India, Jordan, Mauritius, Malaysia and Uganda. According to the organizer of the conference, Maulana All Adam, the aim of the conference was "to produce approved blueprints for twelve core school subjects for both primary and secondary schools". "We want practical results - the teacher in the classroom has needs and we must deliver the goods, emphasised Maulana Ali Adam

To conclude this aspect of the paper, it is observed that there had been along period of break on the world conferences. From 1996 when the last one was held, it was only in December 2009 that the Seventh World Conference was held in Malaysia. Whatever the case may be, the conferences' objectives have not been jeopardized, as they served as important landmarks in the history of Islamic education and thought throughout the world. The conferences strengthened the International Institute of Islamic. Thought (IIIT), a body established in 1981 for the purpose of championing the course of Islamisation of Knowledge. The IIIT has equally organized some international conferences on Islamsation of knowledge to complement the achievements of the world conferences. The rationale behind the Islamisation of knowledge programme is, according to Abu Sulayman, "the conviction that the *Ummah's* crisis and performance deficiencies lie first and foremost in the distortions that have plagued Islamic thought, disrupting its unity of knowledge, and transforming it into a stagnant textual body of knowledge. The Islamisation of knowledge is a plan to reformulate Islamic thought, using as its starting point Islamic beliefs and Islam's humanitarian, global, and civilisational principles based on *tawhid* and deputation. "

Influence of the conferences on Islamic Education in Nigeria
Apart from the fact that the conferences had afforded scholars from all walks of life, the opportunity of converging together for the realization of a common goal and objective, they had opened the eyes of the entire Muslims to realize the marginalisation of their education, colonisation of their tradition, distortion of their culture and erosion of their worldview. The conferences thus served as fora for the Muslim world to come together for the redemption, revitalisation and reorientation of its educational system. The task of reforming the education of the Muslim *'ummah* was not equally seen as a sole responsibility of the intelligentsia, hence Muslims from different disciplines and professional sectors including government agencies were involved n the conferences. Other influences of the various conferences on Muslim education on Islamic education in Nigeria are considered below.

Rise of Educational and Intellectual Institutions and Organizations
The influx of educational and intellectual institutions and organizations is one of the aftermaths of the various conferences on Muslim education. The greatest consequence of the first conference was the establishment of

the International Institute of Islamic Thought (III) in Herndon, Virginia, United States of America in 1981 C.E (1401 A.H). In the same year, the world Centre for Islamic Education was established in Makkah under the auspices of the Organization of Islamic Conferences (OIC) to spearhead conceptual research and implementation of the blue prints and recommendation of the conference. In Nigeria, the branch office of the T was established in the premise of the Bayero University, Kano with zonal branches in some states of the federation. The Nigeria office of the IIIT like its head office in the United States is a non political and non-profit making organization registered by the Corporate Affairs Commission with the objectives of developing and presenting to the world an alternative system of knowledge that is in accord with the Islamic worldview. It also aims at evolving a new system of education that will serve as a means of imparting and transmitting the Islamic system of knowledge; to initiate a process of making the Islamic epistemology prevail over other systems of knowledge and to use the knowledge system in making the Islamic civilization to become relevant and dominant in the future.

Also, the Islamic I rust of Nigeria (1TN) and the Nigerian Association of Model Islamic schools (NAMIS) were established These organisations and institutions have been making efforts at solving the educational and intellectual problems of the Muslims. The motion for the establishment of NAMIS was moved at a seminar organized by the 1slamic Education Irust (IE1) on behalf of the Nigerian Da'wah Co-ordination Council for proprietors and head teachers of private Islamic schools between April and 25 1995 (19-23 Dhul-Qidah 1415). At the end of the seminar, it was decided that an association to be called NAMIS be formed to create an avenue for Muslim schools to come together for matter so general interest." According to the first National Secretary of the Association, the idea to establish NAMIS Is to educate Muslim proprietors of private schools on their dual role of providing standard Islamic as well as western education.

Publication of Books and Journals:
The series of conferences have led to the publication of textbooks and journals with the view of selling out the Islamisation of knowledge programme. The Nigeria office of the IIIT in addition to publishing different related textbooks floats a journal called Al-ljtihad. The Journal of Islamisation of Knowledge and *Contemporary Issues.* This journal like the American Journal of Islamic Social Sciences (AJIS5) of the mother institute contributes to Muslim manpower development especially in academic institutions. It has also published many textbooks, as well as the Nigerian edition of Islamisation of knowledge A Methodology by 'Imad al-Din Khalil and Rafik Issa Beekun's Islamic Business Ethics for accessibility purposes. Most of these materials are distributed freely or sold at subsidised rates to individuals, organisations or academic institutions.

In addition to various long essays, dissertations and theses written on different disciplines from an Islamic perspective, the Usmanu Dan Fodio University, Sokoto, has published some textbooks to ease the problem of literature in some areas of disciplines from the Islamic point of view. Among such books are fight and economics, nature and methodology of Islamic Sociology. and a three-volume book titled Reading in Islamic Economics.

Establishment of Model Primary and Post- Primary schools:
One of the outcomes of the conferences was the establishment of International Islamic universities of Islamabad, Dhaka, Kuala Lumpur. Niger and Uganda with the aim of implementing the recommendations of the conferences. In Nigeria, many Muslim schools are springing up as private institutions of learning for the implementation of the conferences resolutions. It needs to be mentioned that the Founder Trustees of the Islamic Education 1rust have been participating actively in various conferences on Muslim education at national and international level. Both Sheikh Lemu and Aisha Lemu presented papers at the Fifth World Conference on Muslim Education held in Cairo. In order to implement the various ideas put together at the various world conferences, the I.E.T in September 1984 established a Model Islamic Senior Primary School in Minna with a view to teaching the secular subjects from the Islamic point of view. 1o start the islamisation process in this school, such subjects as Health Science, General Science, Agricultural science and Social studies syllabi were critically examined and subjected to rigorous Islamic revision. The revised syllabi have since been adopted by the school while many other private 1slamic schools have been borrowing a leaf from there.

After the successful implementation o the Islamisation of knowledge programme in the I.F.T pre-primary and primary schools, it startecl sclling the idea to other private Islamic schools in the country by compiling the list of the schools and inviting them to a national seminar on Islamization of knowledge in 1994. The 1995 seminar of same nature culminated in the birth of the Nigerian Association of Model Islamic Schools (NAMIS) which 1s a conglomerate of all registered private Islamic schools in Nigeria. The Association was however registered with the name Association of Model Islamic Schools in Nigeria (AMIS)

The establishment of New Horizons College in 1993 by this body marked the extension the extension of the implementation of the various recommendations of the world conferences on Muslim education to Secondary School level. This step was taken to guide against any negative effect which subsequent studies under secular education system might have on the students at post primary level of education, and to ensure continuity in the students exposure to Islamic education. Though, teaching and learning are going on in a strict Islamic environment and the College has amenities of international standard, the New Horizeons College is yet to Islamize all its academic syllabus as it still follows the secular government approved curricula.

Conferences, Seminars, Workshops and Enlightenment programmes
The world conferences have given birth and are still giving birth to subsequent conferences, seminars, workshops and lectures organized by various organizations with the aim of echoing out the recommendations of the earlier conferences. I he Nigeria office of the IIIT through its outreach activities has organized quite a good number of seminars, conferences, workshops and discussions with the aim of taking the Islamisation of knowledge programme to the academic staff and students on campuses of higher institutions across the country. More than 200 seminars on the relevance of Islamisation of knowledge to various disciplines have been organised in various universities, colleges of Education, polytechnics and even secondary schools.

The IIITN has also sponsored some workshops and seminars collaboration with some institutions of higher learning and Islamic boards. For example the Workshop on Islamisation of knowledge held from March 27-29, 1989 (Sha ban 20-22, 1409) at Usmanu Dan Fodio University, Sokoto was jointly organised and sponsored by the University s Centre for Islamic Studies, the L. E. T, the Muslim World League and the IIlTN." Also the IIITN in conjunction with the Muslim Forum of Bayero University, Kano, jointly organised and concluded a (One Day Seminar on Islamisation of knowledge in July 1996. Another National Workshop on 1shimisation of knowledge was jointly organiscd by the IITN and Usmanu Dan Fodio University in May 2000. The body also co organised a National Higher Institutions Convention of Muslim stulents (NHICOMS) with the MSSN National headquarters in February 2001 at the University of Ilorin. In May the same year, it co-organised an International Workshop on Muslim Education Reforms in the Muslim worked with the Faculty of Education, Bayero University. Kano, where more than twenty papers were present. Between January 22 and 24 2003, the Institute co organised an "International Workshop on Qur'anic Schools for West and Central African Countries with the Islamic Educational, Scientific and Cultural Organization (ISESCO). Morocco, the International Islamic Charitable (Organization (IICO) and Faculty of Arts and Islamic Studies, Buyero University. Kano. Delegates from more than fifteen African countries attended this workshop held in Kano. Between September 14 and 18 2010, the Nigeria office of the IIT also organized a three day International Conference and one-day Summit on Islamic University in Kano, where more than fifty papers Were presented. All the four recognized private Islamic Kano, universities in Nigeria were presented at the conference.

Another means through which the conclusions of the conferences are planted into the minds of intellectuals is by evolving discussion groups in some institutions of higher learning. There is the Muslim Forum Islamisation of knowledge Group Discussion at Bayero University. At the Universities of Maiduguri and Ilorin, there 1s also a Discussion Group where Muslim intellectuals converge to discuss the teaching of secular subjects from Islamic perspective and to provide a forum for regular meeting and exchanged of ideas on Islamic education.

In addition to its annual general meetin8 AMIS, at the national level has organised workshops a seminars on various aspects of school administration, innovative teaching methods for various subject areas, developing an Islamic culture and environment in the school, the making of effective audio-vi teaching aids and many others. for instance, a seminar on "The Administration of Model Islamic Schools" and a workshop on "Developing and

Sustaining a Muslim school were organized by the Association in 1997 and 2000 respectively. At the state level, lectures and seminars are also organized where able lecturers are invited to handle various topical issues regarding Muslim schools.

Establishment of universities

It needs to he mentioned that consequent upon the conferences on Muslim education, some international Islamic universities were established in countries like Uganda, Malaysia, Niger, Islamabad, Dhaka and Kuala Lumpur. In Nigeria four private Islamic universities have been given license of operation by the National Universities Commission. These universities were established by either Muslim individuals or organizations. They are Al-Hikmah University lorin, Kwara State established in 2005. Katsina University, Katsina State, 2005, Crescent University, Abeokuta, Ogun State, 2005 and Fountain University, 2007 There is no gainsaying that the fertile land for proper implementation of the world conferences is an institution owned and managed by a conscious Muslim or group. Establishing private Islamic schools up to university level will afford Muslims the opportunity to design appropriate lslamişation programmes for such schools as well as creating a conducive 1slamic environment for learning.

Educational Reforms in some Institutions

Appreciable steps are being taken by some institutions to implement the recommendations of the various conferences. The Usmanu Dan Fodio University, Sokoto, for instance has taken a giant stride by introducing some Islam-based courses in its Departments of Economics, Management studies, and Political Science in the Faculty of Social Sciences. The Faculty of Education and the Department of History also have some Islam-related courses. At Bayero University, Kano, some Islam-based courses are introduced in the faculties of Arts and Islamic Studies, Law, Education and Social and Management Sciences at the undergraduate and post graduate levels.

The Task Ahead

In spite of all effort towards implementation of the recommendations of the numerous world conferences on Muslim education, there are still some gigantic issues to be properly addressed for the overall interest of ideal Islamic education in the country. Some of these are considered below.

Redesigning and Reformulating the Curriculum

The absence of a comprehensive curriculum has been hampering the progress of Islamic education at a levels of education in the country. Though the first world conference addresses the 1ssue of education aims in line with an Islamic paradigm, a curriculum epistemologically tied to *tawhid* is yet to be given prominence in the Nigerian education set up, even in Muslim schools. It thus becomes expedient to formulate a curriculum in this direction. Curriculum in this wise 1s expected to cover the programme or studies. programme of activities and programme of guidance within the four walls of the school set-up. Such curriculum should not only address an aspect of the school system, but must cover all the levels of education from nursery to tertiary level.

The establishment of Islamic universities not with standing, it is our observation that these universities are facing some problems ranging from personnel, students enrolment, language to be adapted to curriculum n his observation on the curriculum of the existing private 1slamic universities in Nigeria, Adebayo has this to say:

The curriculum o some of these universities is as secular as other contemporary universities. I he most pathetic of it all is that for a period of four academic sessions, students from departments other than Islamic Studies Department, if any, may offer only four Islamic related courses throughout their tenure in the university. In short, some of these universities will remain Islamic by virtue of their names, while their products will lack the much-cherished flavour of Islamic education Another sad point is that some of these private Islamic universities do not mount Islamic Studies and Arabic as courses to be offered. Where there is any at all, few students offer it. This is because most parents are not ready to pay or that they cannot afford the exorbitant school fees charged by these institutions."

An Agenda for Women education

Scholars have extensively mentioned the role of some Muslim women in the transmission of Islamic knowledge to the world. I he ignorance of some people about the stand of Islam on women education and the socio-cultural arrangements of some Muslim communities have been largely responsible for the unjustified prevention of women from education. The Prophet without mincing words clearly states that seeking of

knowledge is obligatory for every Muslim-male and female. Nasiru has highlighted some major reasons why Muslim female education was looked upon with contempt by traditional *ulama* in Nigeria. Such include indiscriminate mixing ot boys and girls at school, school uniforms which expose mature girls heads, bosom and legs bare, coupled with scanty, smart revealing sports wears and the behavioural patterns of many products of western education schools and life style after graduation among other.

For proper Islamic education to be well footed, Muslim women need to have their inputs, and this can only be ensured where females are carried along right from the beginning. Thus, a special agenda for Muslim female education becomes imperative in Nigeria. By this, all the factors hampering women's

Acquisition of education will be corrected. It is our considered opinion that Muslim organizations like the Federation of Muslim Women Associations of Nigeria (FOMWAN), Ansaru Deen, Ansarul-Islam and other must rise to the task of establishing girls schools where Muslim girls will be trained within the provision of Islam

A Policy for Translation

Muslim scholars relentless efforts led to the discovery and adoption of the literary and scientific legacy of ancient civilizations of Greece, Persia and 1ndia. Over a period of centuries, they learnt, translated and commented on the works of these civilizations. Through translation, these ancient works were preserved. The European nations equally adopted the same method in the 12 and 15 centuries when they embarked on the translation of the Muslim works into Latin. Jabir ibn Hayyan s book on alchemy, *The Composition of alchemy* was translated into Latin while Gerard of Cremona, a famous translator of Arabic scientific works, was said to have translated Jabirs *Book of Seventy* into Latin. Other books claimed to have been translated into Latin were Ar Razi's books which run into twenty volumes and ibn Sina's greatest work Canon of Medicine which was said to have been translated eighty seven times all or in part. In the same vein, contemporary Muslim scholars in the country need to be alive to the task of translating from Arabic into their indigenous, national and international languages and vice-versa.

An Agenda for Teacher Education

Teachers no doubt are the interpreters and transmitters of the cultural values of the society. In this wise, it is expedient that the *ummah* designs an agenda for teacher education for the purpose of producing professionally competent and morally upright teaching force The imperative for this 1s stressed by Ashraf and Hussein when they state:

In order to realize the aims and objectives of Islamic education, it is necessary for schools, colleges and universities to have an Islamic curriculum. But a curriculum and even textbooks prepared according to that curriculum cannot make education truly 1slamic either in spirit or in practice it the teachers are not faithful Muslims and if they do not know the proper methods or teaching according to that curriculum

Thus, there is the need to come up with an agenda for teacher education where the moral and spiritual impact of both the content of what is taught and the method of teaching are inculcated in the teachers

Conclusion

From the foregoing, attempts have been made to give a critique of the traditional Islamic and prevailing western systems of education. The primitiveness of the dominant traditional Islamic system of education and the extremism ot the estern system i ccating a WIde aichotomy between mundane, empirical, metaphysical and spiritual matters, as well as its erasing God from its dictionary are some of the shortcomings of the systems respectively. Attempts to correct these anomalies in the systems of education Muslims are being exposed to, cuminated in the various world conferences on Muslim education which were aimed at restoring the Islamic content of education.

Attempts made at implementing the recommendation of the varous conference in Nigeria are strong indications that Muslims are ready to metriculously follow the ordained way of the Creator in spite of the secular nature of the country. It is our feeling that the *ummah* would not relent in its efforts at revamping the educational system from true Islamic perspective by addressing the various taks ahead of it and through this, a total transformation to Islamic education system would be realized. However, there is the serious need to

address some issues hampering further implementation of the decisions reached at the conferences by Muslim intellectuals, organisations and institutions.