

**SOCIO-ECONOMIC AND POLITICAL  
DIMENSIONS OF CHRISTIAN AND MUSLIM  
PILGRIMAGES IN LAGOS STATE, NIGERIA**

**BY**

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## CERTIFICATION

I certify that this thesis has been read and approved by me as having fulfilled the requirement for the award of the degree of Doctor of Philosophy in Sociology of Religion. The research was carried out by AYODELE IYABO OMOJUWA (MRS) in the Department of Religious Studies, University of Ibadan, Ibadan, Nigeria.

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## **DEDICATION**

This work is dedicated to the Almighty God the giver of all knowledge and wisdom, and to my late father, Pa Michael Oyewusi Apará. Even in the grave, you are remembered.

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## ACKNOWLEDGEMENTS

Uncreated Fount of wisdom  
Glory without shade of night  
Everlasting, infinite,  
Well of knowledge that ever flows  
Life more pure than stainless snows  
Holy Father, THANK YOU.

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## ABSTRACT

Existing studies on pilgrimage have focused more on the spiritual dimension and have neglected the social, economic and political aspects. For instance, the activities of stakeholders such as state governments, pilgrims, retailers, bureau de change officers, and pilgrimage board officials are hardly explored from a holistic point of view, thus allowing for an abbreviated conception of pilgrimage. This study, therefore, examined the practice of pilgrimage in Lagos with a view to determining its socio-economic and political dimensions and how these interface with the ethos of Christian and Muslim pilgrimage.

The study adopted Durkheim's functional theory, which describes religion as an institutional tool that influences behaviour of individuals and groups positively and negatively. The Pilgrimage Centres both in Lagos State Secretariat, Alausa and Local Airport, Ikeja were purposively selected as study locations. Qualitative data were obtained through observation and the interview of 50 informants randomly selected from a population of Christian and Muslim pilgrims, retailers of pilgrim souvenirs, officials of pilgrimage board, and bureau de change operators. Furthermore, six focus group discussions were held with 70 Christian and Muslim pilgrims. Data collected were subjected to content analysis.

Majority of Christian and Muslim performing pilgrimages from Lagos State were state-sponsored and for the purpose of which the state expended between five and seven billion naira annually. Pilgrimage sponsorship constituted an aspect of patronage politics, as sponsored pilgrims were basically government officials and their spouses, senior civil servants, party faithful, clerics and others whose loyalty to the ruling party was being rewarded. or whose influences were adjudged crucial to achieving electoral successes in future. The Lagos State Government considered sponsorship of pilgrimages as a form of social responsibility, which has helped to foster inter-religious ties and cooperation among the two major religious groups in the State. Pilgrimage periods were equally boom time for businesses connected with the exercise, especially travel agencies and bureau de change operators, majority of whom claimed that the demand for foreign exchange doubled during pilgrimage seasons. In addition, some pilgrims, mostly women, utilised pilgrimage trips to shop for trade articles like jewelleries and items considered cheaper in the holy lands. Social activities like public feasting and wearing of common attire created cordial relationship among pilgrims and facilitated the development of new identity and social networks. Many pilgrims also embarked upon the exercise to enhance their upward social mobility, most especially as the titles of Alhaji/Alhaja and JP were widely seen as capable of conferring the bearers with statuses that could be deployed to advantage.

The socio-economic and political dimensions of Christian and Muslim pilgrimage exercises were indicative of much emphasis on other mundane interests other than religious activities. This suggested the invasion of the religious domain by global materialism. For religious pilgrimages to retain their relevance and move beyond mere tourism, the basic rationale for the exercises, especially the aspects of piety and convenience, should be re-examined to ensure that ethics of the pilgrimage is preserved.

**Word count:** 485

**Key words:** Christian-Muslim pilgrimage, Tourism, Materialism, Religious ethos, Lagos State

## **CHAPTER ONE: General Introduction**

Since the establishment of the Government Pilgrimage Authority in 1975, pilgrimages in Nigeria have experienced dramatic changes. The cost of Pilgrimage transportation has risen continuously and, at times, geometrically. In the meantime, the Pilgrims' Basic Travel Allowance (BTA) has been on the high side and foreign exchange rates have risen to an unprecedented level. Since 1978, Pilgrimage seats have been allocated through a restrictive quota system designed to limit the number of Nigerian pilgrims. Nonetheless, the Government has failed to formulate a policy that would control the large and ever growing traffic of "international pilgrims" i.e. the unofficial pilgrims, despite the menace and embarrassment they pose. Thus Nigeria still lacks a clear and comprehensive policy that could support permanent and sustainable improvements in pilgrimage organization and its operations.

In 1991, the Directorate of Pilgrims Affairs (DPA) was set up under the Ministry of Foreign Affairs and in 1995 its functions were transferred to the Presidency under the ill-fated Task Force. This led to the growing revelations of corrupt practices by its leaders, the Task Force was dissolved after Saudi Arabia imposed a total ban on Nigerian pilgrims in 1996, and this included even Nigerians residing abroad. In 1997, a Sole Administrator was appointed to run the Office and it has remained under the Presidency since the military era.

### **1.1 Statement of the Problem**

Existing studies on pilgrimage have focused more on its spiritual dimensions but have neglected its social, economic and political aspects. For instance, the activities of stakeholders such as state governments, pilgrims,

retailers, bureaux de change officers, and pilgrimage board officials are hardly explored, thus allowing for an abbreviated conception of pilgrimages. This study, therefore, examined the practice of pilgrimage in Lagos with a view to determining its social, economic and political dimensions, and how these interface with the ethos of Christian and Muslim pilgrimages. For example Wolf<sup>1</sup> traces the history of pilgrimages in the biblical records of the Old Testament about various visits of pilgrims to various places such as Mecca, Medina, Israel etc in obedience to God's instruction. Jerome<sup>2</sup> discusses the relationship between pilgrimage exercise and political power. Hawson<sup>3</sup> zeros in the morality of Pilgrimage while Dreeze<sup>4</sup> is of the opinion that pilgrimage is an agent of socialization and change. In Nigeria, Awoniyi<sup>5</sup> works on the ethics of pilgrimage while Oloso<sup>6</sup> examines the effect of pilgrimage exercise on the beneficiaries. The social, economic and political dimension of Christian and Muslim pilgrimage has not received much attention from the works of these various scholars. Neither was any mention made of the social, economy and political activities of pilgrimage exercise. As a result of these lapses, this work investigates the socio-economic and political dimensions of Christian and Muslim Pilgrimages in Lagos, Nigeria. Recommendations were also made to address the problems associated with pilgrimage exercise in Lagos State, Nigeria.

## 1.2 Purpose of the Study

The primary aim of this study is to highlight the practice of pilgrimage in Lagos with a view to determining its social, economic and political

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<sup>1</sup> M. Wolf, *Doing the Pilgrimage*. Mandalay: Echoes of Incense 2000. p. 51

<sup>2</sup> K. Jerome, *The Policy of Pilgrimage*. New York: W.W. Norton & Co. 2001, p. 66

<sup>3</sup> J. Hawson, *Pilgrimage Morality*. London: Oates Publication 2003. p. 9

<sup>4</sup> Dreeze, *Pilgrimage and Public Relation*. New York: Zalon News 2005. p. 88

G. Higgin, *Religion and Global Economic*. New York: How to Books Ltd. 2004. p. 42

<sup>5</sup> A. Awoniyi, *Pilgrimage in Islam and Christianity*. A. Thesis Submitted to Department of Religious Studies University of Ibadan., Ibadan: 1990 p. 62

<sup>6</sup> A Oloso, *Pilgrimage in Nigeria*: M. A. Thesis University of Ibadan, Ibadan, 1980, p. 14.

dimensions, and how these interface with the ethos of Christian and Muslim pilgrimage. This provides an opportunity to test the validity or otherwise of Durkheim's functionalist theory<sup>7</sup> of the pilgrims that religion has a way of affecting positively and negatively the social, economic and political dimensions of its adherents. The word negative is equally used in a situation where pilgrims engaged in social, economic and political activities in a way that negate the ethical values and responsibilities associated with the concept of pilgrimage in Islam and Christianity.

The study also probed into the nature of social, economic and political activities of stakeholders in the pilgrimage exercise in Lagos Nigeria, i.e. the pilgrims, retailers, revenue collectors, bureaux de change officers, and pilgrimage board officials thereby ascertain whether or not the activities are in consonance with Christian and Muslim pilgrimage ethos. What are the implications of the social, economic and political activities in the pilgrimage exercise within the context of Durkheim's functional theory which describes religion as an institutional tool that influences behaviour of individuals or group of people positively and negatively?

Therefore, the work examined the degree of the economic activities of the pilgrims in Lagos pilgrimage centre and outside in terms of borrowing money to go on pilgrimage, purchasing pilgrimage paraphernalia and other purchases of pilgrims related materials here in Nigeria and in Jerusalem or Saudi Arabia. It is in the context of this that the work equally finds out whether or not there are other factors apart from religious beliefs such as the lust for money, status mania, business enterprise, economic exploitation, and ignorance as factors associated with pilgrimage exercise in Lagos State.

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<sup>7</sup> E. Durkheim in Higgin *Religion and Capitalism*. New York: Mac Publishing Company 2002. p. 50

These factors mentioned above were previewed; we also highlighted and evaluated their relevance or otherwise to the teaching of Islam and Christianity on pilgrimage. This is important to ascertain the social economic and political significance of pilgrimage in Lagos pilgrimage centres in Lagos State. In attending to the issues stated above, this work also brought to the fore the meaning, content, context and intent of pilgrimage exercise from the perspectives of Islam and Christianity. Added to this is the examination of the pilgrimage centres in Lagos State with attention paid to the following exclusive issues viz: background information about Lagos people, the location of the pilgrimage centre, administrative situation of the pilgrimage centre, and finally economic activities taking place in the pilgrimage centre in which pilgrims and pilgrimage officials constitute the stakeholders.

### 1.3 Scope of the Study

This study was specifically carried out in the Pilgrimage Centres in Lagos State. Our choice of Lagos as a place of study is based on the consideration of several important reasons. One, Lagos is recognized as one of the biggest cities in Nigeria with an international airport that can facilitate Pilgrimage<sup>8</sup>. Pilgrims travel from far and near towns and cities to gather in Lagos to board the aircraft to Mecca or Jerusalem during pilgrimage periods<sup>9</sup>.

Two, many of the offices where the pilgrims' travel documents are processed are based in Lagos<sup>10</sup>. Exchange of foreign currencies, like dollars, pound sterling and other currencies takes place at various venue in Lagos<sup>11</sup>. This accounts for the reasons why pilgrimage camps and centre were built to

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<sup>8</sup> M.J.C. Echeruo, *Victorial Lagos: Aspect of Nineteenth Century Lagos*. London: Macmillan, 1977, p. 16.

<sup>9</sup> S. Asiwaju, *Western Yorubaland under Colonial Rule 1889-1945: A Comparative Analysis of French and British Colonialism*, Longman: London, 1976, p. 85.

<sup>10</sup> A. Adeyanju, *Hausa Community in Lagos* Unpublished B. A. Thesis University of Lagos, Lagos. 1990. p. 55

<sup>11</sup> Udoka, A. Lagos and Its Environs. Unpublished M.A. Thesis, Lagos State University, Ojo Lagos. 1992.

accommodate the pilgrims for a short period before their departure and after their arrival.

#### 1.4 **Significance of the Study**

Unlike various studies which discussed spirituality, morality, hazards and problems in pilgrimage exercise in general, this work is unique in the sense that it probes into the socio-economic and political dimension of pilgrimage exercise. It also highlights the position of the stakeholders in pilgrimage exercise, the exploitations in the pilgrimage centres, the spirit of materialism and overspending in the life of the pilgrims and business men and women who see the period of pilgrimage as a period of economic buoyancy and booming trade.

This work is also significant because the recommendations to be made will enable the government to give proper orientations to the public through promotion of Theological Orientation about the essence of Pilgrimage. Government will also create Public Awareness about the essence of Pilgrimage. The society will return to Religious ethics underlining economic activities in pilgrimage and other socio-religious activities like fasting, marriage, naming etc. Also social values shall be promoted as against emphasis on status.

#### 1.5 **Research Methodology**

##### **Introduction**

The study is premised on Durkheim's functional theory which describes religion as an institutional tool that<sup>12</sup> religion has a way of affecting positively and negatively the social, economic and political dimensions of individuals and group of people positively and negatively. This view is

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<sup>12</sup> 12. E. Durkheim in Higgin Religion and Capitalism. New York: Mac Publishing Company 2002. p. 50

equally supported by Higgins<sup>13</sup> that wealth which an individual got through diligence and hard work should not be spent frivolously. In the same vein Michael Torado<sup>14</sup> encourages restricted spending in order to facilitate efficiency in capital accumulation and avoidance of wasteful spending.

There is also the need to test the plausibility or otherwise of Durkheim's theory that religious is an institutional tool that influences economic activities of pilgrims and other pilgrimage stakeholder in pilgrimage centres in Lagos State. In the light of this we applied an interview method which embraced the use of observation, and focus group discussions to collect relevant information on socio-economic and political dimensions of Christian and Muslim pilgrimages in Lagos State. To throw more light on the relevance of these methods to our study we briefly discussed the context in which each of them will be used.

### **Interview Method**

Hillways<sup>15</sup> opines that interview method is the most common and most effective means of getting the necessary data and warns that it should not be handled simply. This is because in carrying out this method, some observations have to be made. The personal interview is different from the sidewalk interviews, otherwise referred to as unstructured interview. This gave room for the confidence and cooperation of the respondents. The permission of the respondent was also sought for definite appointment for interviews. Lists of specific and carefully worded questions were asked after the detailed plan of the completed interview had been prepared.

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<sup>13</sup> G. Higgin, *Religion and Global Economic*. New York: How to Books Ltd. 2004. p. 42

<sup>14</sup> M.Torado, *Religion and Economy*. Latin America: Amazon Books 2005. p. 77

<sup>15</sup> B. Hillways *Methodology of Education Research Indian*: Vikas Publishing House 2002. p. 3

Two relevant phases of interview were conducted: interview and actual interview. A recognizance is a preliminary survey which was made to determine all the likely shareholders and stakeholders in the pilgrimage exercise in Lagos State. This was carried out in all the pilgrimage centres in Lagos State with the help of five research assistants. Actual interview was also conducted with certain personalities such as the pilgrims, the retailers of pilgrimage souvenirs, pilgrimage officials, Bureau de change operators, transporters, interpreters, food vendors and Aid groups who were illiterate or even literate but do not wish to put their responses in writing on the socio-economic and political dimensions of pilgrimage exercise in Lagos State.

Coley<sup>16</sup> in agreement with Hillway's opinion also suggests that besides the selection of a very conducive and convenient atmosphere, the question should make the respondents feel at ease in order to give room for the flow of the conversation.

For the purpose of emphasis, 50 informants randomly selected from a population of (15) Christians pilgrims, (15) Muslim pilgrims, (10) retailers of pilgrimage paraphernalia, (5) officials of pilgrimage board, and (5) bureaus de change operator were interviewed. The interviewer was very attentive and listened with all seriousness to know when one could give explanation or repeat a question in case the respondent gets a question wrong or mis-interpret an issue or idea. In a way to prevent provocation or negative attitude from the respondent, questions were wisely and were carefully worded. As a result of the involvement of direct contact with the respondent, the information collected were correct and accurate.

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<sup>16</sup> M. Coley, *Modern techniques of Research in Education*: Neil & Co. Ltd Edinburgh 2004 p. 50



## **Participant Observation**

The researcher joined in the everyday routine activities involving the various groups of people in her study area. This made it possible for us to get useful and also unanticipated information, which cannot be easily gathered by the use of other methods<sup>17</sup>. Qualitative information were obtained through of participant observation method which is also used to complement other methods used in this study. Since this method was aimed at eliciting information on the socio-economic and political dimensions of Christian and Muslim pilgrimages in Lagos State, the researcher visited commercial shops at the pilgrimage centres to witness all the economic activities taking place during Mecca and Jerusalem Pilgrimages exercise and to find out the extent to which the various stakeholders were aware of the ethos of pilgrimage exercise in Christianity and Islam. The ages of discussants range from 25 years to 85 years simply because this group is mature enough and very conscious of the nature of social, economic and political activities in the pilgrimage exercise in Lagos State, and also able to evaluate ethical issues in pilgrimage exercise.

Visits were also made to the offices of the pilgrimage board at the Local and State levels in order to ascertain to some extent how much they realize from payments made by pilgrims on annual basis.

## **Focus Group Discussion**

Six focus group discussions were held, with 60 randomly selected group among the pilgrims. We met with 35 Christians and 35 Muslim pilgrims each on different occasions and group discussion were held where the pilgrims discussed openly their experience socially, economically and politically on pilgrimage exercise in Lagos State.

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<sup>17</sup> Busari O. *Research Method in Education Nigeria*: Longman 1982 p. 70

The services of five research assistants were employed - one for photographs, two for interview and two for group discussions. These are scholars in Lagos who have participated in field research in various ways and manners. A tape-recorder was used to record information from interviewees to ensure that the vital issues and opinion were not missed out. The information was later transcribed and transferred into notebooks by the research assistants. The information gathered were sincerely reported in order to reflect the total opinion of the informants as much as possible.

### **Theoretical Framework**

This study is based on Emile Durkheim Protestant ethical theory that religion has a way of meeting the need of the society progressively and that religion should be studied as a social phenomenon. The truth of religion is that in all societies, religion has a pervading, continuing and universal power been an institutional tool that affects the society socially, economically and politically. It does this by concentrating the attention of the individual or group of people on the general significance of religious beliefs and practices to man's socio-economic and political life.

Religions contribute to the socio-economic and political maintenance of individual members of the society by creating a sense of personal adjustment in terms of ability to provide justification for social arrangements. It also facilitates a unified and unifying value system, to the integration of the whole society and the functioning of other social institutions like pilgrimage, marriage, naming ceremony etc. Religion is seen as the most general mechanism for integrating meaning and motivation in action systems which contributes to social stability and better adaptation of the whole socio-economic and political system. It provides conditions for cohesion, solidarity, self-

discipline, confidence, well-being, continuity, culture, traditions, conformity, norm and rules of the society<sup>18</sup>.

This is corroborated by Parson's study on Max Weber's protestant ethical theory which suggests that religious beliefs significantly influence positively or negatively, progressively or stagnantly economic action at one time or the other<sup>19</sup>. Within the context of this research, what we refer to as economic activities are buying and selling that are taking place in the various pilgrimage centers in Lagos. The buyers during the pilgrimage exercise are mainly the pilgrims and a few members of their families that accompanied them to the centers. The sellers are the retailers of pilgrimage souvenirs, food vendors, interpreters and transporters. The activities of these two groups of people are germane to our study. It is discovered from our findings that the pilgrims purchase the pilgrimage souvenirs at any rate as a result of ignorance and quest for materialism. Many factors are responsible for these issues as identified and discussed. Such factors as: source of fund for pilgrimage exercise, pilgrimage cost, economic exploitation, prices of pilgrimage souvenirs, evidence of extravagance and lust for materialism on the part of the pilgrims.

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<sup>18</sup> M. Haralamabos. *Sociology: Themes and Perspectives*. Slough: University Tutorial Press. 1980.

<sup>19</sup> Otite, O. *An Introduction to Sociological Studies* Ibadan: Heinemann Educational Books.

## CHAPTER TWO: Literature Review

### 2.0 Introduction

This chapter is concerned with review of available relevant literature pertaining to the Act of Pilgrimage on the one hand and the relationship between religion and economy on the other hand as follows:

### 2.1 Pilgrimage in the Context of Christianity and Islam

There are many literatures on pilgrimage as an important aspect of religious exercise all over the world. However, very few of these literatures are written on economic aspects of religious activities in the pilgrimage center. One of the factors responsible for this is that many writers focus on religious importance of pilgrimage with little or no attention at all paid to the economic importance. However the few available works are relevant to our study. In Nigeria, one of the works on pilgrimage is that of Oloso<sup>1</sup> who examines Hajj and its operations in Nigeria. He examined the position, role, and duty of the various beneficiaries of pilgrimage in Nigeria. He also notes the primary and secondary places of visit during pilgrimage and also the rituals at the places of visit. Oloso opines that pilgrimage in Nigeria is a common religious phenomenon by which those who undertake it avail themselves of all its advantages. He gave the example of the change in the status of the pilgrims on return from Mecca from Mr. to Alhaji and from Mrs. to Alhaja as the case may be.

The mention of pilgrimage materials and symbols in Oloso's work is quiet relevant to this study since most of the items referred to are often sold at

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<sup>1</sup> A. A. Oloso *Pilgrimage in Nigeria*. Ph.D Thesis, University of Ibadan 1980. p. 28.

the pilgrimage centre. Oloso's work fails to depict the stakeholders in pilgrimage activities, the economic activities of the stakeholders, and the effect of such economic activities on the society. These issues are germane to this study.

It is important to know that one of the conditions for the eligibility of pilgrimage in Islam is that such a person should have enough money to defray expenses. For instance, the expenses on the documents and paper preparations for pilgrimage must be met and substantial amount must be given to those who depend upon the pilgrim, for their subsistence during his absence. Some money will also be paid to the purse of the government through some assigned banks in Nigeria and Saudi Arabia. Huge amount of money is spent towards the exchange of their money with bank draft or travelers cheques in foreign money. All these and other pilgrimage expenses are worthy of examination in order to see how religious mentality affect economic actions of the pilgrims to the extent of going against the Biblical injunction concerning acquisition of wealth. "Do not store up for yourselves treasures on earth ..." (Matt 6<sup>19</sup>). The pilgrims buy Mecca teeth, slippers, mat, bags, Jerusalem vest, cap, biro, pen, belt, even when they already have so many at home before going on pilgrimage

Another Nigerian scholar, Awoniyi<sup>2</sup> looks at pilgrimage in Nigeria from a different standpoint. He pinpointed out the various places of interest like Jerusalem, Saudi Arabia etc visited by the pilgrims and concluded that the exercise was always undertaken to venerate places sanctified by the life of the saints, especially the martyrs, or places noted for miracles, or places to beg for divine aids and to perform acts of penance or thanksgiving.

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<sup>2</sup> Awoniyi, *Pilgrimage in Islam and Christianity* M.A. Thesis submitted to University of Ibadan, Ibadan. 1990 p. 62

The opinion of Awoniyi on pilgrimage is not far from the truth when he talks of the various places of interest visited by the pilgrims and what they do when they get there but also he failed to say anything about the economy activities each pilgrim undertakes before getting to the place of interest, how problematic the economic activities pilgrim passes through, the economic role played by the different stakeholders towards the success of pilgrimage exercise, and the effect of the economic activities on the public. All these are important to this study because a pilgrim who could not afford to pay for BTA and other expenses will not be able to go on pilgrimage to venerate places sanctified by the saints according to Awoniyi. However, Awoniyi recognizes that the act of pilgrimage is an important religious practice where pilgrims practice penitence, almsgiving and experience miracles. In Islam, pilgrimage has nothing to do with miracles or seeking for alms but an obligatory right for a devoted adult Muslim who is healthy and has money to defray all expenses before and after the pilgrimage.

In another opinion, an Islamic scholar, Bhardwaji,<sup>3</sup> sees pilgrimage as a means of civilization and socialization of mankind. His opinion is that many pilgrims go on pilgrimage for many other reasons and purposes besides religion. According to him, there are also 'hoodlums' in disguise among the pilgrims who also visited the Holy Land in the name of religious exercise. He says: "There's a caravan filled with scoundrels and believers, all on various errands having to do with religion, marriage, love, trade, robbery or any combination of the above". This position confirms the statement of the Bible that when the sons of God came to present themselves before the Lord, Satan

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<sup>3</sup> H. Badwaji *Pilgrimage in Indian* UC Press Educational Books 2000 p. 48

also appeared among them<sup>4</sup>). Judas Iscariot was also among the twelve disciples. It is a common phenomenon to find thugs and touts in the gathering of the believers. There are thieves, smugglers, 419s, and arm robbers at the pilgrimage centre in Lagos. They also dress well and their appearance does not show any suspicion of their intention.

Bardwaji discussed no other aspect of pilgrimage exercise but the six activities of thugs and touts in the Holy Land. The inadequacy of his work became more pronounced when he says: “Mainly, these pilgrims wandered through life carrying out their secret agenda without a due”.

This viewpoint is not true of the pilgrimage to the Holy Land as the fear of the Lord is being demonstrated by majority of the pilgrims at the strategic places of worship in Mecca, Medina and Jerusalem cannot be traced to compared with any hidden agenda. Besides, Badwarji fails to mention the economic implication of the activities of the touts and tugs and the effect on the pilgrims and the pilgrimage exercise. After all, whenever any pilgrim is robbed, the economic standard is seriously affected and the pilgrims become demoralized; and being face with economic problems, the journey may no longer be smooth. Many among those robbed may not go on the pilgrimage at that time.

Similarly Edward's<sup>5</sup> analysis of pilgrimage exercise is also complementary. Edward sees pilgrimage as an act of conscience. He explained that pilgrimage is a call to serve God with all those influences that motivated one to live a better, fuller and more desirable life in the service of God. He further described the network of difficulties, the inexplicable hardships that some pilgrims experience in the Pilgrimage exercise which led to the change in

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<sup>4</sup> Job 1: 6

<sup>5</sup> H. A. Edward, *Pilgrimage of Conscience*. Tunisia: Jacobi Press (2004) p. 72.

their life style, emotion and action on their return. He says “the longing, the call, the departure, the pilgrim’s way, the return with intention and reflection, the pilgrimage becomes sacred, more precious and meaningful to the traveler who returns home gifted and changed by the trip”.

The submission of Edward on pilgrimage exercise takes cognisance of the social problems facing some stakeholders in the pilgrimage exercise. Edward did not mention any of the economic problems. Whereas, most of the social problems discussed may be caused by the economic problems that were not recognized by Edward. For instance, during the pilgrim’s preparation, besides settling his dependents financially, he spent a lot of money on the purchase of all necessary forms, paid much on BTA, and made other necessary payments through the Pilgrimage Board to the Local, State and Federal Government of Nigeria and also the Saudi Arabia and Jerusalem Government. All these involves much economic problems that cannot be overlooked by this study. Other stakeholders in the pilgrimage exercise which Edward did not refer to such as the sellers and the transporters in the pilgrimage activities contributes a lot economically to the pilgrimage exercise. Their economic effect is very important to our study.

Marc Marcon<sup>6</sup> examined pilgrimage in the light of religious morality of pilgrim in their various places of interest. He said that the rites performed by every pilgrim in Mecca where the sanctuary of Ba’bat is situated, is believed to be a way of assimilating oneself with the will of God.

The greatest value of Marcon’s book is that he expands the concept of pilgrimage to include all those influences that motivate us to live a better, fuller, more considered life while his work on pilgrimage is short of economic

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<sup>6</sup> M. Marcon *Pilgrimage: Italy Experience*. Broadway Books 2002 p. 6.



influence which is very important to make a pilgrim live a better life. He also fails to say anything on the economic activities of the pilgrims and other stakeholders in the pilgrimage exercise. The effect of these economic activities in the pilgrimage exercise and the society is germane to this study.

## 2.2 The Relationship between Religion and Economy

Karl Marx<sup>7</sup>, in his effort into the work already done by Weber, declares that people of religious mind and practice can run away from the influence of their religion on all their behaviour socially. In other words, Karl is emphasizing that the religious mentality of people always affects their economic actions. This opinion is very relevant to our study when we consider the activities of the pilgrims in the pilgrimage center. For instance, a pilgrim buys a small quantity of “semi-semi” water at ₦500.00 per wine glass cup while a bag of sachet water is just ₦5.00. An equivalent of Mecca or Jerusalem wallet cost ₦50.00 or there about in the outside market but is sold for ₦250.00 at the pilgrimage center. The pilgrims buy at all costs because of the religious inscriptions on the items. As a result of this exorbitant spending at the pilgrimage center, plus the huge amount often paid into the purse of the government through various forms and tickets all in the name of religious mentality – people go to any lengths to acquire money to go on a pilgrimage.

This religious mentality propounded by Durkheim<sup>8</sup> is explained by Stephen Kalberg as what affects the economic action of pilgrims who sell their lands, houses, cars and other valuables to go on pilgrimage; instead of using the resources for other economic advancement in life.

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<sup>7</sup> Karl, Marx, *Religion and Capitalism Allies not Enemies*. Harvard University 2004. p. 6

<sup>8</sup> M. Weber in S. Kalberg *Protestant Ethics and the Spirit of Capitalism*: U.K. Albris Book 2006. p. 59

As relevant as the opinion of Weber is to our study, it is yet to point out the benefit of the religious mentality and economic action to other stakeholder in this pilgrimage exercise at the Pilgrimage centre. Such stakeholders as local and state governments, transporters and retailers who sell more than usual during pilgrimage period, the government who enjoys the period, and the various business activities in the pilgrimage centres need to be examined.

Kermida looks into Weber's work on another occasion and opines that religion and capitalism are allies, not enemies. He says "Capitalism is nearly the freedom to use the private person's own money to invest in order to make more money with it"<sup>9</sup>. This is relevant to some extent to our study, because the retailers at the pilgrimage centres make more money through whatever they invest to sell to the pilgrims. But the pilgrims themselves may not enjoy this theory of Weber in the sense that men generally, not only the pilgrims, left to themselves, are simply unable to stand on their two feet and act as free agents in their best interest or will have a disordered kind of freedom to exploit others and even themselves. Pilgrimage is not only a religious and economic venture/obligation but a social action as well. This explains the reason why this concept is based on the fact that the broader social dimensions to capitalism, mistrust, unorganized private action and prefers the centralized controls over private decisions. A pilgrim has the right to decide not to buy what other pilgrims are buying at the pilgrimage center to fulfill religious obligations.

Mary Owen<sup>10</sup>, emphasize the importance of financing pilgrimage in any given religion and the role of financial support from every given organization towards pilgrimage exercise. She explained that pilgrimage is relatively an expensive endeavour with emphasis on past and present spiritual experiences.

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<sup>9</sup> P. Kermida, *Religion and Capitalism*. USA: Amazon Books 2005. p. 63.

<sup>10</sup> M. Owen, *My Pilgrimage from Faith to Unbelief*. Australia, Felicity Books 2001. p. 102

She also explained the connection between religion and civilization that fused the art, science and religion into elaborate cities all over the world. The description of the expensive pilgrimage materials in Indian markets, the exorbitant prices of Mecca-wears in Guatemala is relevant to this study when compared with the prices of various materials at the pilgrimage centres in Lagos. It provides a present-day link between the markets of pilgrimage materials in Africa. Also Owen's description of the series of bills at Southern Mexico shops has great significance to our study when compared with that of Pilgrimage Board in Ikeja, Lagos. It also provides a present-day link between Government benefits on pilgrimage exercise in many countries of the world and Nigeria in particular.

The inadequacy in the explanation of Owen to our study lies in the fact that she did not give any hint on the economic effect of the various expenses on the pilgrims and the remaining stakeholders of the pilgrimage exercise. She also fails to give the description of the camps or centers where the financial activities she mentioned take place in India. All these pieces of information are germane to this study.

Charles Wilber<sup>11</sup> argues that any religious group, particularly as its organization begins to get the least bit complex, requires funds to operate. The group then begins to get involved in economic affairs, whether it wants to or not. It may exact a little tithe from its adherents. It finds itself grateful for substantial contributions from the wealth members. If a member of the group rises out of poverty, it does not kick him out but perhaps even extols him from his industry and frugality.

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<sup>11</sup> C. Wilber, Pilgrimage Finances. Tulsa O/C. Com. Organisation. 2007 P. 12

Martin Wolfson<sup>12</sup> opines that the tendency of Religious groups to become fairly actively engaged in economic activities is one of several stimuli to the formation of sects. Separating from the main group, sectarians have the privilege of economic and social status as an advantage so-far-as salvation is concerned. True riches and enhanced status will accrue in the hereafter. The sectarians of low socio-economical status are likely to define what is denied them as evil, or at least as unimportant and undesirable. Denying earthly things like wealth, fancy clothes, manners and language, they orient their expectations of a better life towards the hereafter (paradise or heaven) hope for oneself, or at least for one's progeny, in a new world to be created by God for the faithful called the Messianic Age of the Millennium. Hope for another life or rebirth in this world that will be better or higher than the present one (the concept of transmigration of soul in Hinduism).

David Moberg<sup>13</sup> mentions several ways of such effect. First, in so far as such personal and business virtues as honesty, fair play, and honouring one's commitments are essential in economic life, and to the extent that religion is successful in inculcating such virtues in its members, religion has an impact on the economy. Second, religion on occasion stimulates consumption. Religious holidays implicitly encourage material consumption by followers, even if it is only special candles to light and special foods to eat. Third, in emphasizing one's work as a "calling" religion (Protestant Christianity in particular) has glorified and elevated work as one's job, however menial it may be. To the extent that people internalize this view it is likely to increase productivity. Fourth, religion can influence economy by explicitly endorsing certain economic systems or certain types of economic business activities.

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<sup>12</sup> M. Wolfson, *Pilgrimage and Complexity* Colorado Book US. 2007. p. 23

<sup>13</sup> D. Moberg, *Church and Economic Traits*. Vietnami. (2005) Sorin Books p. 92.

The work of Durkheim features prominently in another work done by George Roylew in the *Journal of Religion and Global Economy* in a newer and pure understanding of capitalism than the view of most of the mainstream social commentators of the twentieth century. To Roylew capitalism is merely the freedom to use the private person's own money to invest in order to make more with it. This form of economic freedom is the keystone of economic freedom and progress<sup>14</sup>.

Yet this deceptively simple concept escapes many critics who see broader "social" dimensions to capitalism and who mistrust unorganized private action, preferring instead at least some centralized controls over private decisions. People, left to themselves, are simply unable to stand on their own two feet and act as free agents in their own best interest, or will have a disordered kind of freedom to exploit others and even themselves.

A government that only prevents violence and enforces free and open contracts between its citizens is far too limited in preventing unfairness. But, he argues, a government that goes beyond this "minimalist" limit and imposes controls and redistribution upon its citizens will turn them into subjects even as it becomes repressive – and will thereby destroy political liberty in the process.

Rather than being a threat to human dignity, the free market, according to Tawney,<sup>15</sup> is the only system consistent with transcendent religion. In order to make his argument strong he also delves into philosophy and theology together with sociology and politics and makes a balanced scale for his argument on free market points.

The usefulness of Higgins and Roylew works to our study is that they are much more than the "merely instrumental" means to meeting human needs

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<sup>14</sup> G. Roylew. (2007). *Journal of Religion and Global Economy*. USA: Morehouse Publishers p. 8

<sup>15</sup> R. Tawney, *Religion, Economy and Free Market*. New York: Populist Press. 2005. p. 60

amongst scarce resource efficiently. They are about human beings who are personal, transcendent, and dependent upon God and His religion on earth, and also about man's earthly governments and society as well. Implicit throughout the work is the organic nature of human life.

In the same vein Kwan Kim<sup>16</sup> also works on Religion and Economy in the global sense. He opines that all elements of human life depend upon the same foundation, a belief in a "third order" of being beyond "nature" and "society" – the transcendent, spiritual order based in God and His Laws. Without this concept, and being dependent only on a materialist or positivist world view, all coherent order breaks down. Under materialism even the concept of the human mind becomes an absurdity. In positivism, the belief that all laws are man-made without reference to any transcendent power, all human rights are illusory. The interest of our study to these various scholars is the point of broader constitution of a free society to a free people. On a practical level, every society that is grounded in a transcendent order, can withstand the demands of a transient and power mad ruling class or a needy and demanding public. Only a free people can exercise religious freedom, and even then only if they are both politically and economically free.

Michael Novaic<sup>17</sup> also shows how none can stand on its own economically for the fear of economic slavery which can lead to the destruction of both political freedom and religious charity. When goods are taken by force from someone to be used, not for the common good but for the use of a privileged few, it may result in violence in all spheres. People are no longer under the objective of law as "no respecter of persons" but governed by political status. Power, in practical terms, can be expressed only in politics.

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<sup>16</sup> K. Kim, *Religion, Economy and Living Standard*. USA: More House Publishers. 2004 p. 68.

<sup>17</sup> M. Novaic, *The City of God Versus the City of Man*. New York: Arlington House, 2000. p. 70

Economics is pushed aside, diminished and replaced by political advantage. Novaic denounces this as tyranny – and explains further that the forced “charity” performed by government shrivels up the genuine charitable impulse.

John Buskin<sup>18</sup> looking closely into Durkheims functional theory work opines that the special competence in economic matters apparently displayed by particular groups has been attributed to the fact that these groups were politically and socially underprivileged: the Poles in Russia, Huguenots in the France of Louis XIV, Nonconformists and Quakers in England, and Jews virtually everywhere. They could not obtain state employment, they were oppressed and subordinated, and this might be thought to have compelled them to address themselves to business enterprise. Quoting Durkheim, “no such tendency is to be found amongst the Catholics in Germany; not did the Catholics of England and the Netherlands reveal themselves, as subordinate groups, to be nurtured to habits of economic zeal.” The hypothesis that the Protestants became economically skilful only when subordinated is quite mistaken. Both as minorities and as majorities, Protestant groups asserted themselves in economic affairs with conspicuous success. He sums up Durkheim:

Thus the principal explanation of this difference must be sought in the permanent intrinsic character of their religious beliefs, and not only in their temporary external historic-political situation’. The problem to be studied, therefore, was to discover what elements in each faith worked and to some extent still work, to these differing ends. And so he arrived at his thesis of Protestantism and the ‘spirit of capitalism.

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<sup>18</sup> J. Buskin. *Christian Ethics and Political Economy*. Nashville Abingdon Press. 2003. p. 23

In the interest of this study, we may stress the point that every rich man regards wealth as a personal attribute and so does every poor man. Everyone is tacitly convinced of it. Only logic makes some difficulties by asserting that the possession of money may perhaps confer certain qualities, but can never itself be a human quality. A closer inspection into the activities in the pilgrimage centre points out that when a pilgrim destroys his bank account and credit in order to purchase all pilgrimage items at pilgrimage centers not only has the pilgrim no money left, but he also realizes that he has waited a lot in the name of pilgrimages even after he might have returned from the pilgrimage exercise.

Samuelson<sup>19</sup> critically examines another work of Weber and opines that the chief significance of economic situation outside the immediate religious situation lay on the political plane, in the replacement of the Roman church by state churches and the resultant addition to the weapons of power and propaganda in the hands of the new principalities. He claims that it is indisputable too that in the new organisation form, the more virile national states incorporate kingships by Divine Right (a principles never fully recognized in Catholicism), the better it affects economic life; and, conversely that they owed some part of their origin to economic changes.

He also explained that the purely political aspect, the Calvinistic reformed church creeds differ from Luther's Protestantism. They did not usually make compacts with governmental and princely power, but sought in their relations with them the same freedom in religious matters as they enjoyed the Holy see. To quite a large extent they thus came to represent and create opposition, and to appeal with particular force to opposition factions such as the 'free merchant cities' and other corporate entities struggling for greater

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<sup>19</sup> Samuelson, P. *The Spirit of Puritanism and the Spirit of Capitalism*. New York: Harper Torch Books. 2005. p. 108.



economic, social and political freedom of movement. On this account economic problem presented themselves more urgently to the Free Church fathers than to Catholicism and Lutheranism. Calvin, Baxter, Wesley, Fox and Peon all touched upon such problems in their sermons and writings. Thus we can admit Weber to be right, but the common pervading pronouncement upon economic matters from historic jurisprudence to economics was not a difficult one.

In the opinion of Samuelson, Weber was not, however, satisfied for long with this phase of his thinking. He insisted on the observance of rigorous canons of factual objectivity in historical research, and could not tolerate the metaphysical cloudiness of idealistic philosophers of history who saw everything readily explained by the process of unfolding of the bulk. But neither could he be satisfied with the exclusive attention to questions of detailed historical fact which was so prominent in the work of the historical schools of his time, his was a mind which eagerly sought after broad generalization, however, rigorous his standards of detailed scholarship, and early career he became absorbed in empirical problems of such scope as to be inaccessible to such methods alone. Part of the outcome of these dissatisfactions was the methodological reorientation, the starting point of which was a devastating critique of the logical foundations of the historical school of economics. Both in the emphasis on economic rather than formal legal factors, and in the statement of his empirical problems as revolving about the genesis of capitalism in the western world, Weber's earlier development took a course which brought him into close contact with the Marxian position. But he soon recoiled from this, becoming convinced of the indispensability of an important role of ideas in the explanation of great historical processes. The first document of this new conviction was the study of the Protestant ethic as an element in the genesis of modern capitalism. This was not, however, a final work but became the starting

point of a long series of comparative empirical studies of the relations of religious movements and the economic order.

The relationship of this critic to our study is based on the Biblical injunction which the pilgrim and the sellers in the pilgrimage centres in Lagos must take into consideration i.e. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through nor steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal:

“For where your treasure is, there will your heart be also<sup>20</sup>”.

These verses from the Sermon on the Mount are fundamental to the Christian outlook. No matter what the church or sect, the guiding principle is the renunciation of the world and the quest for a secure place in the Kingdom of Heaven. The doctrine of predestination, which permeates the whole of Pauline Christianity and was not invented by Calvin or the Puritans, does not alter this fact. On the contrary, it may rather have intensified the sense of estrangement from things temporal and the resolve to lay up treasures in heaven and not on earth. Insofar as worldly affairs claimed any interest, they were measured in terms of eternity and the Kingdom of Heaven. As economic problems were considered, the aim was to subordinate business and enterprise to a rigorous Christians code of morality that obstructed and confined them. Calvin, Wesley and Baxter did not differ from Paul, Augustine or Thomas Aquinas in this matter. Also, people who spend their fortune on pilgrimage at pilgrimage centres every year believe strongly that through this medium, they are laying treasures in heaven because pilgrimage is a way of fulfilling part of the law of God in religious practices.

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<sup>20</sup> Matthew 9: 21.

Hein<sup>21</sup> criticize Durkheim's Hypothesis on the Problem of Controversy in Protestantism and Capitalism of 1905. He claims that ever since there has been controversy about the impact of religious belief on the economic actions of mankind. Was it religion, the doctrines of Protestantism that impelled men to economic achievement? Were the Protestant states more successful economically than the Catholic and, if so, does religion provide the explanation and cause of this difference? Would 'capitalism', that powerful economic advance which surged across northern and Western Europe and later America, never have come into being had it not been for the doctrines of Protestantism?

He observes that Weber asserted strenuously that such causal links did exist. Protestantism created the preconditions for a 'spirit of capitalism'. The procedure hardly applied to Lutheranism, which retained the traditional canonical attitude to trade. But it applied without reservation to Calvinism and the various Protestant sects. Hein contends, firstly, that a man's trade, or calling, constituted a religious mission in his eyes. The fulfillment of the daily task was deeply pleasing to God; success in one's trade was a mark of conduct deserving in His sight. These ideas promoted diligence.

Thomas Franklin<sup>22</sup> explains the foremost exponent of the 'spirit of capitalism' and argues that the moral conception found in it is an utilitarian anchorage, that honesty is useful because it builds credit; therefore one ought to be honest. He also argues the second important characteristic of Calvinism and the Protestant sects Weber held to be the emphasis upon thrift. A notable thriftiness – pushed by the Puritans to sheer asceticism – combined with the concept of the fulfillment of earthly duty as the highest purpose in life, could

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<sup>21</sup> S. Hein . *Religion, Race and Culture* North Carolina: Chapel Hill, 2004. p. 16

<sup>22</sup> T. Franklin. *Economy, Society and Religion*. Latin America. Powells Books 2004. p. 26.

not but bring about the formation of capital. He quotes the father of Methodism, John Wesley: 'Religion must necessarily produce both industry and frugality, and these cannot but produce riches'.

Franklin based his analysis on conditions in certain German states which had mixed religious faiths. He launched on the development of an independent line of broad theoretical analysis in the social field, particularly the development of a science of 'sociology'. It is in essentials that the theoretical result of this intellectual development, so far as he stated it systematically, which is contained in the present volume. It stands in marked contrast to most of the mainline on German social thought of his time, but is nonetheless understandable only in terms of the problems inherent in the German intellectual movements of the day. It is, in view of its almost purely German genesis, all the more remarkable that the major part of the theoretical structure be developed. We should with remarkable opinion converge with the work done at about the same time by various other scholars in other countries, notably that of Emile Durkheim in France and Wilfred Pareto in Switzerland. Franklin's controversial impact of religious belief of the economic action of mankind pointed out attention to the economic actions of the pilgrims and their spending on pilgrimage in Lagos Pilgrimage centre. Some people go to any lengths to acquire money to be spent on pilgrimage every year. Some even sold their cars and lands to get the money they would spend at pilgrimage centre.

Hammond<sup>23</sup> opines that the most essential background of Durkheim's methodological work was the 'historical' tradition of German thought. Back of this, in turn, lay the process by which there developed a radical dualism in the

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<sup>23</sup> M. Weber in P. Hammond, *Methodology of Social Science*. New Haven: Yale University Press 2004. p. 102

types of intellectual discipline dealing with empirical subjects, and a corresponding dichotomy of the types of method appropriate to the two, the 'natural' and the 'socio-cultural' sciences. The following is a highly schematic outline of what seems to be most essential development.

It is convenient to take the work of Hammond as the point at which to study a set of 'preconceptions' which, though for the most part long tacitly taken for granted, seems to have played an important part in the formulation of problems and possible direction for their solution in scientific methodology. According to this view, the world of 'nature' was the world of human experience insofar as it was accessible to understanding in terms of the 'natural sciences', which came in the end to mean the conceptual scheme of the classical mechanics. But this realm, Hammond 'phenomenal world', tended to be treated not only logically, but also empirically, as a closed system.

The tendency of 'Western' positivistic thought was to identify this 'order of nature' with ontological reality as a whole. But this was not true of the tradition in which Weber was brought up. In Germany, rather, Hammond's conception of the world of 'spirit' developed into a great tradition of intellectual disciplines dealing with human culture and behaviour. A main pattern of thinking there throughout the nineteenth century was the conception that human knowledge fell into these two radically different categories, the natural sciences and the studies of culture and social behaviour.

Though both were conceived as consisting of systematic empirical knowledge, subject to canons of accuracy of observation and logical precision and consistency, the tendency in Germany has been to emphasize the depth of the contrast, to hold the methodological canons most characteristic of the natural sciences were in the nature of the case not applicable to the socio-cultural and vice versa. This is particularly true of the role of generalized

conceptual schemes, of theory, and this is the point at which Hammond chose to make his principal attack.

The interest of our study to Hammond's work lies on the positive side that is the emphasis on the necessity, for the sciences of human behaviour and culture, of the 'subjective' point of view of Verstehen in the technical sense of the term in the works of such writers as Dilthey, Rickett, and Weber. But in the predominant tradition this was couched in terms of the view that explanation of human phenomena must take place in 'historical' terms, in terms of genetic sequences as such. The tendency was to regard each genetic sequence as unique and incapable of comparison with any other; in particular in denying the relevance of generalized theoretical categories.

In Hammond's opinion, Durkheim developed this in earlier essays and takes for granted the methodological discussion of the present translation, where he proceeds directly to discuss some of the foundations of a systematic science which he referred to as "*verstehende soziologie*" meaning a system of sociological categories couched in terms of the subjective point of view, that is of the learning of persons, things, ideas, normative pattern, and motives from the point of view of the persons whose action is being studied. Certain aspects of this background are, however, essential to the understanding of Weber's treatment of a number of problems in his work, particularly the nature of the kind of generalized theoretical concept to which he paid the most attention, the 'ideal type' and certain closely related problems connected with his treatment of rationality, and of the relations of sociology and psychology.

The opinion of O'Reilly,<sup>24</sup> that the sharing of the economic, social and political problems among the pilgrims of diverse races, colours, climate and culture coupled with co-prayers, is an important objective of pilgrimage that

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<sup>24</sup> O'Reilly, *Pilgrimage: Travellers' Tales*, Columbia. Oxford University Press. 2001 p. 74.

can never be substituted. And also that the belief that any kind of selfishness, self-indulgence, exploitation, ignorance and some other minor attitudes are justifiable in religious pilgrimage, perhaps even desirable. This study is only interested in his opinion on the fact that the pilgrims enjoy sharing economic problems. This suggest that every pilgrim, regardless of the race or colour, may experience economic problem of one type or the other which can be compared with the economic problems faced by pilgrims at the pilgrimage center in Lagos.

Nevertheless, the work of O'Reilly failed to highlight the effect of the economic problem on the government and the society of the individual pilgrims, the influence of religion on the economic problems and the solutions. All these point are very important to our own study.

Don Olsen<sup>25</sup> narrated the importance of pilgrimage expenses and described it as part of the 'Turmoil in Pilgrimage'. Don led the group of some missionaries on pilgrimage exercise to some countries of Africa. They visited Bulgaria, Albania, Greece, Ghana, Nigeria and Kenya. Their financial experiences in various countries differ in terms of the standard of the economy of the country or the value of the country's money to Dollar or Pound Sterling. Don lamented seriously about the living standard and enormous expenses they incurred at different countries and cities they visited. The area of interest to our study in the work of Don Olsen is the area of financial experience of the pilgrims in the different African countries. The pilgrims were able to compare the rate of dollars, pound sterling, etc to Naira in Nigeria, Cedi in Ghana and Euro in other countries. But Don failed to explain the economic effects of all

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<sup>25</sup> D. Olsen *Turmoil in Pilgrimage*, Las Vegas. Mercury Printers 2001. p. 88.

the exchange rate on the individual pilgrims, the government and the various societies. All these are much more important to our study.

Don also synthesises the opinion of Durkheims on other related issues in capitalism and materialism. To him, social status, the position or rank of a person or group within the society, can be determined in two ways. One can earn their social status by their own achievements, which is known as achieved status. Alternatively, one can be placed in the stratification system by their inherited position, which is called ascribed status. Ascribed statuses can also be defined as those that are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race, ethnic group and family background. For example, a person born into a wealthy family characterized by traits such as popularity, talents and high values will have many expectations growing up. Therefore they are given and taught many social roles as they are socially positioned into a family becoming equipped with all these traits and characteristics. Achieved statuses mean also what the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, it can be achieved by one gaining the right knowledge and skill to become socially positioned into a higher position of that job; building a person's social identity within the occupation.

He also opines that status refers to the relative rank that an individual holds; this includes attendant rights, duties, and lifestyle, in a social hierarchy based upon honor or prestige. Status has two different types that come along with it: achieved, and ascribed. The word status refers to social stratification on a vertical scale. In society, pariah status groups are regarded with disdain or



treated as outcasts by the majority of the population. A person of this type of group is a member of the *Paraiyar* (Pariah caste) in Hindu society.

In modern societies, occupation is usually thought of as the main determinant of status, but other memberships or affiliations (such as ethnic group, religion, gender, voluntary associations, fandom, hobby) can have an influence. The importance of social status can be seen in the peer status hierarchy of geeks, athletes, cheerleaders, nerds, and weirdoes in Hollywood stereotypes of American High Schools. Achieved status is when people are placed in the stratification structure based on their individual merits or achievements. This status can be achieved through education, occupation, and marital status. Their place within the stratification structure is determined by society's bar, which often judges them on success, success being financial, academic, political and so on. People who achieve a high hierarchical social status often display the following qualities: confidence, generosity, intelligence, mental and emotional stability, and happiness. America most commonly uses this form of status with jobs. The higher you are in rank the better off you are and the more control you have over your co-workers.

In pre-modern societies, status differentiation is widely varied. In some cases it can be quite rigid and class based, such as with the Indian caste system. In other cases, status exists without class and/or informally, as is true with some Hunter-Gatherer societies such as the Khoisan, and some Indigenous Australian societies. In these cases, status is limited to specific personal relationships. For example, a Khoisan man is expected to take his wife's mother quite seriously (a non-joking relationship), although the mother-in-law has no special "status" over anyone except her son-in-law—and only then in specific contexts. All societies have a form of social status.

Status is an important idea in social stratification. He explains that Durkheim distinguishes status from social class, though some contemporary empirical sociologists add the two ideas to create socioeconomic status or SES, usually operationalised as a simple index of income, education and occupational prestige.

Status inconsistency is a situation where an individual's social positions have both positive and negative influences on his or her social status. For example, a teacher may have a positive societal image (respect, prestige) which increases their status but may earn little money, which simultaneously decreases their status.

Statuses based on inborn characteristics, such as gender, are called ascribed statuses, while statuses that individuals gained through their own efforts are called achieved statuses. Specific behaviors are associated with social stigmas, which can affect status.

In the same vein, Ascribed Status is when one's position is inherited through family. Monarchy is a widely-recognized use of this method, to keep the rulers in one family. This usually occurs at birth without any reference as to how that person may turn out to be a good or bad leader.

Status can be changed through a process of social mobility. Social mobility is change of position within the stratification system. A move in status can be upward (upward mobility), or downward (downward mobility). Social mobility allows a person to move to another social status other than the one he or she was born in. Social mobility is more frequent in societies where achievement rather than ascription is the primary basis for social status.

Social mobility is especially prominent in the United States in recent years with an ever-increasing number of women entering into the workplace as well as a steady increase in the number of full-time college students. This

increased education as well as the massive increase in multiple household incomes has greatly contributed to the rise in social mobility obtained by so many today. With this upward mobility however, comes the philosophy of “Keeping up with the Joneses” “that so many Americans obtain. Although this sounds good on the surface, it actually poses a problem because millions of Americans are in credit card debt due to conspicuous consumption and purchasing goods that they do not have the money to pay for.

In Durkheim’s functional theory, Social stratification describes the way people are placed in society. It is associated with the ability of individuals to live up to some set of ideals or principles regarded as important by the society or some social group within it. The members of a social group interact mainly within their own group and to a lesser degree with those of higher or lower status<sup>26</sup>.

Groups:

- **Wealth and Income (most common):** Ties between persons with the same personal income
- **Gender:** Ties between persons of the same sex and sexuality
- **Political Status:** Ties between persons of the same political views/status
- **Religion:** Ties between persons of the same religion
- **Ethnicity/Race:** Ties between persons of the same ethnic/racial group
- **Social Class:** Ties between persons born into the same group.<sup>27</sup>

### **Durkheim’s dimensions of stratification**

The German sociologist Max Weber also developed a theory proposing that stratification is based on three factors that have become known as “the three

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<sup>26</sup> E. Durkheim. *Dimension of Labour in Society*. 1965. New York: Free Press.

<sup>27</sup> *ibid* p. 50

types of stratification”: property, prestige and power. He claimed that social stratification is a result of the interaction of wealth, prestige and power.

- Property refers to one’s material possessions and their life chances. If someone has control of property, that person has power over others and can use the property to his or her own benefit.
- Prestige is also a significant factor in determining one’s place in the stratification system. The ownership of property is not always going to assume power, but there are frequently people with prestige and little property.
- Power is the ability to do what one wants, regardless of the will of others. (Domination, a closely related concept, is the power to make others’ behavior conform to one’s commands). This refers to two different types of power, which are possession of power and exercising power. For example, some people in charge of the government have an immense amount of power, and yet they do not make much money.<sup>28</sup>

Still on the same premises, he developed various ways that societies are organized in hierarchical systems of power. These ways are social status, class power and political power.

- **Social Status:** If you view someone as a social superior, that person will have power over you because you believe that person has a higher status than you do.
- **Class Power:** This refers to unequal access to resources. If you have access to something that someone else needs, that can make you more powerful than the person in need. The person with the resource thus has bargaining power over the other.

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<sup>28</sup> ibid p. 114.

- **Political Power:** Political power can influence the hierarchical system of power because those that can influence what laws are passed and how they are applied can exercise power over others.

### **Status group**

Durkheim also opines that Status groups are communities that are based on ideas of proper lifestyles and the honor given to people by others. These groups only exist because of people's ideas of prestige or dishonor. Also, people in these communities are only supposed to associate with people of like status, and all other people are looked at as inferiors. In support of this, Pierre Bourdieu, a French sociologist also developed theories of social stratification on class distinction.

Another scholar, Bourdieu,<sup>29</sup> also claimed that no matter how one chooses to present one's social space to the world, one's aesthetic dispositions depicts one's status and distances oneself from lower groups. Specifically, Bourdieu hypothesizes that these dispositions are internalized at an early age and guide the young towards their appropriate social positions, towards the behaviors that are suitable for them, and an aversion towards other lifestyles.

Bourdieu theorizes that class fractions teach aesthetic preferences to their young. Class fractions are determined by a combination of the varying degrees of social, economic, and cultural capital. Society incorporates "symbolic goods, especially those regarded as the attributes of excellence, [...as] the ideal weapon in strategies of distinction". Those attributes deemed excellent are shaped by the interests of the dominating class. He emphasizes the dominance of cultural capital early on by stating that "differences in cultural capital mark the differences between the classes".

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<sup>29</sup> C. Bourdieu. *Religious Experience*. Texas. Hawaii University Press, 2000 p. 77.

Aesthetic dispositions are the result of social origin rather than accumulated capital and experience over time. The acquisition of cultural capital depends heavily on “total, early, imperceptible learning, performed within the family from the earliest days of life”. Bourdieu hypothetically guarantees that the opinions of the young are those that they are born into, the accepted “definitions that their elders offer them”.

He asserts the primacy of social origin and cultural capital by claiming that social capital and economic capital, though acquired cumulatively over time, depend upon it. Bourdieu claims that “one has to take account of all the characteristics of social condition which are (statistically) associated from earliest childhood with possession of high or low income and which tend to shape tastes adjusted to these conditions”.

According to Bourdieu, tastes in food, culture and presentation, are indicators of class, because trends in their consumption seemingly correlate with an individual’s fit in society. Each fraction of the dominant class develops its own aesthetic criteria. A multitude of consumer interests based on differing social positions necessitates that each fraction “has its own artists and philosophers, newspapers and critics, just as it has its hairdresser, interior decorator or tailor.”

Bourdieu does not wholly disregard the importance of social capital and economic capital in the formation of cultural capital. In fact, the production of art and the ability to play an instrument “presuppose not only dispositions associated with long establishment in the world of art and culture but also economic means...and spare time”. However, regardless of one’s ability to act upon one’s preferences, Bourdieu specifies that “respondents are only required to express a status-induced familiarity with legitimate... culture”. “[Taste] functions as a sort of social orientation, a ‘sense of one’s place’, guiding the

occupants of a given... social space towards the social positions adjusted to their property, and towards the practices or goods which befit the occupants of that position". Thus different modes of acquisition yield differences in the nature of preferences.

These "cognitive structures...are internalized, 'embodied' social structures", becoming a natural entity to the individual. Different tastes are thus seen as unnatural and rejected, resulting in "disgust provoked by horror or visceral intolerance ('sick-making') of the tastes of others."

Bourdieu himself believes that class distinction and preferences are "most marked in the ordinary choices of everyday existence, such as furniture, clothing or cooking, which are particularly revealing of deep-rooted and long-standing dispositions because, lying outside the scope of the educational system, they have to be confronted, as it were, by naked taste". Indeed, Bourdieu believes that "the strongest and most indelible mark of infant learning" would probably be in the tastes of food. Bourdieu thinks that meals served on special occasions are "an interesting indicator of the mode of self-presentation adopted in 'showing off' a life-style (in which furniture also plays a part)". The idea is that their likes and dislikes should mirror those of their class fractions.

Children from the lower end of the social hierarchy are predicted to choose "heavy, fatty fattening foods, which are also cheap" in their dinner layouts, opting for "plentiful and good" meals as opposed to foods that are "original and exotic". These potential outcomes would reinforce Bourdieu's "ethic of sobriety for the sake of slimness, which is most recognized at the highest levels of the social hierarchy," that contrasts the "convivial indulgence" characteristic of the lower classes. Demonstrations of the tastes of luxury (or freedom) and the tastes of necessity reveal a distinction among the social classes.

The degree to which social origin affects these preferences surpasses both educational and economic capital. In fact, at equivalent levels of educational capital, social origin remains an influential factor in determining these dispositions. How one describes one's social environment relates closely to social origin because the instinctive narrative springs from early stages of development. Also, across the divisions of labor "economic constraints tend to relax without any fundamental change in the pattern of spending". This observation reinforces the idea that social origin, more than economic capital, produces aesthetic preferences because, regardless of economic capability consumption patterns remain stable.

According to Emile Durkheim in Elliot<sup>30</sup> the types of social solidarity correlate with types of society. Durkheim introduced the terms "mechanical" and "organic solidarity" as part of his theory of the development of societies in the Division of Labour in Society. In a society exhibiting mechanical solidarity, its cohesion and integration comes from the homogeneity of individuals—people feel connected through similar work, educational and religious training, and lifestyle. Mechanical solidarity normally operates in "traditional" and small scale societies. In simpler societies (e.g. tribal), solidarity is usually based on kinship ties of familial networks.

Organic solidarity comes from the interdependence that arises from specialization of work and the complementarities between people—a development which occurs in "modern" and "industrial" societies. Definition: it is social cohesion based upon the dependence individuals have on each other in more advanced societies. Although individuals perform different tasks and often have different values and interest, the order and very solidarity of society depends on their reliance on each other to perform their specified tasks. Organic here refers to the interdependence of the component parts. Thus social solidarity

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<sup>30</sup> Elliot. Transient Depersonalizations in Youth in *Journal of Social Psychology Quarterly* p. 6.



is maintained in more complex societies through the interdependence of its component parts (e.g., farmers produce the food to feed the factory workers who produce the tractors that allow the farmer to produce the food). The two types of solidarity can be distinguished by morphological and demographic features and type of norms in existence, and the intensity and content of the conscience collective<sup>31</sup>.

<b>Feature</b>	<b>Mechanical solidarity</b>	<b>Organic solidarity</b>
<b>Morphological (structural) basis</b>	Based on resemblances (predominant in less advanced societies) Segmental type (first clan-based, later territorial) Little interdependence (social bonds relatively weak) Relatively low volume of population Relatively low material and moral density	Based on division of labour (predominately in more advanced societies) Organized type (fusion of markets and growth of cities) Much interdependency (social bonds relatively strong) Relatively high volume of population Relatively high material and moral density
<b>Types of norms (typified by law)</b>	Rules with repressive sanctions Prevalence of penal law	Rules with restitutive sanctions prevalence of cooperative law (civil, commercial, procedural, administrative and constitutional law)
<b>Formal features of conscience collective</b>	High volume High intensity High determinateness Collective authority absolute	Low volume Low intensity Low determinateness More room for individual initiative and reflection
<b>Content of conscience collective</b>	Highly religious Transcendental (superior to human interests and beyond discussion) Attaching supreme value to society and interests of society as a whole Concrete and specific	Increasingly secular Human-orientated (concerned with human interests and open to discussion) Attaching supreme value to individual dignity, equality of opportunity, work ethic and social justice.

<sup>31</sup> Durkheim in Elliot. *Division of Labour in Society*. New York. Free Press.p.25.

- Durkheim believed that Ferdinand Tonnies saw individualism as working against moral order, people become unattached like atoms flowing in space suggesting that the only thing holding people together, prevented relationships from fracturing, and holds people to society was the imposition of order and coherence of the state<sup>32</sup>.
- Durkheim asserted that the life of social agglomerates is just as natural, and is no less internal as that of small groupings.
- He characterized pre-industrial societies as mechanical and industrial societies as organic (thus opposing Tonnies theories by using opposite terminology)
- Although the bonds of mechanical solidarity were based on “a more or less organized totality of beliefs and sentiments common to all the members of the group,” this gave way in industrial society to potent new forces that were characterized by heightened complexity and differentiation, an increased dependence on society, and, seemingly paradoxically at first glance, a growing level of individual autonomy.

Many notable international scholars have given series of quotable statements on solidarity:

- International solidarity is “not an act of charity but an act of unity between allies fighting on different terrains toward the same objectives.”  
–Samora Machel.
- “Unlike solidarity, which is horizontal and takes place between equals, charity is top-down, humiliating those who receive it and never challenging the implicit power relations.” Eduardo Galeano.

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<sup>32</sup> E. Durkheim in Ferdinand. *Solidarity Mechanism*. New York: Random House p. 62.

- “Solidarity is not a matter of altruism. Solidarity comes from the inability to tolerate the affront to our own integrity of passive or active collaboration in the oppression of others, and from the deep recognition of our most expansive self-interest. From the recognition that, like it or not, our liberation is bound up with that of every other being on the planet, and that politically, spiritually, in our heart of hearts we know anything else is unaffordable.” - Aurora Levins Morales

The point these scholars were making in a nutshell is this: that no man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee. Neither can we call this a begging of misery, or a borrowing of misery, as though we were not miserable enough of ourselves, but must fetch in more from the next house, in taking upon us the misery of our neighbours. Truly it were an excusable covetousness if we did, for affliction is a treasure, and scarce any man hath enough of it. No man hath affliction enough that is not matured and ripened by and made fit for God by that affliction. If a man carry treasure in bullion, or in a wedge of gold, and have none coined into current money, his treasure will not defray him as he travels. Tribulation is treasure in the nature of it, but it is not current money in the use of it, except we get nearer and nearer our home, heaven, by it. Another man may be sick too, and sick to death, and this affliction may lie in his bowels, as gold in a mine, and be of no use to him; but this bell, that tells me of his affliction, digs out and applies that gold to me: if by this consideration of another's danger I take mine own into contemplation, and so secure myself, by making my recourse to my God, who is our only security.

What forms the basis of solidarity varies between societies. In simple societies it may be mainly based around kingship and shared values. In more complex societies there are various theories as to what contributes to a sense of social solidarity. All these also constitute a mark of identity.

Erik Erikson was one of the earliest psychologists to be explicitly interested in identity. The Eriksonian framework rests upon a distinction among the psychological sense of continuity, known as the ego identity (sometimes identified simply as “the self”); the personal idiosyncrasies that separate one person from the next, known as the personal identity and the collection of social roles that a person might play, known as either the social identity or the cultural identity. Erikson’s work, in the psychodynamic tradition, aimed to investigate the process of identity formation across a lifespan. Progressive strength in the ego identity, for example, can be charted in terms of a series of stages in which identity is formed in response to increasingly sophisticated challenges. On some readings of Erikson, the development of a strong ego identity, along with the proper integration into a stable society and culture, lead to a stronger sense of identity in general. Accordingly, a deficiency in either of these factors may increase the chance of an identity crisis or confusion.

Although the self is distinct from identity, the literature of self psychology can offer some insight into how identity is maintained. From the vantage point of self-psychology, there are two areas of interest: the processes by which a self is formed (the “I”), and the actual content of the schemata which compose the self-concept (the “Me”). In the latter field, theorists have shown interest in relating the self-concept to self-esteem the differences between complex and simple ways of organizing self-acknowledge and the links between those organizing principles and the processing of information.

The “Neo-Eriksonian” identity status paradigm emerged in later years, driven largely by the work of James Marcia. This paradigm focuses upon the twin concepts of exploration and commitment. The central idea is that any individual’s sense of identity is determined in large part by the explorations and commitments that he or she makes regarding certain personal and social traits. It follows that the core of the research in this paradigm investigates the degrees to which a person has made certain explorations, and the degree to which he or she displays a commitment to those explorations.

A person may display either relative weakness or relative strength in terms of both exploration and commitments. When assigned categories, four possible permutations result: identity diffusion, identity foreclosure, identity moratorium, and identity achievement. Diffusion is when a person lacks both exploration in life and interest in committing even to those unchosen roles that he or she occupies. Foreclosure is when a person has not chosen extensively in the past, but seems willing to commit to some relevant values, goals, or roles in the future. Moratorium is when a person displays a kind of flightiness, ready to make choices but unable to commit to them. Finally, achievement is when a person makes identity choices and commits to them. Solidarity is the integration, and degree. It refers to the ties in a society social relation that bind people to one another. The term is generally employed in sociology and the other social sciences.

What forms the basis of solidarity varies between societies. In simple societies it may be mainly based around kinship and shared values. In more complex societies there are various theories as to what contributes to a sense of social solidarity.

Asabiyyah in her work refers to Durkheim social solidarity with an emphasis on unity, group consciousness, and social cohesion originally in a context of tribalism and clanism but sometimes used for modern nationalism as

well. Ibn Khaldun described it as the fundamental bond of human society and the basic motive force of history. `Asabiyyah is neither necessarily nomadic nor based on blood relations. In the modern period, the term is generally analogous to solidarity<sup>33</sup>.

Ibn Khaldun argues, effectively, that each dynasty has within itself the seeds of its own downfall<sup>34</sup>. He explains that ruling houses tend to emerge on the peripheries of great empires and use the unity presented by those areas to their advantage in order to bring about a change in leadership. As the new rulers establish themselves at the center of their empire, they become increasingly lax and more concerned with maintaining their lifestyles. Thus, a new dynasty can emerge at the periphery of their control and effect a change in leadership, beginning the cycle anew<sup>34</sup>.

## **Conclusion**

From the various books and opinions highlighted, the various views of different authors on pilgrimage and the expenses involved had been identified. It is evident that from the literatures already discussed, none has ever probed into the economic effect of pilgrimage in Nigeria, as these writers are unable to present useful and adequate suggestions to the problems.

Therefore, this study will make a significant contribution to the understanding of economic effect of pilgrimage center and ways of solving the economic problems that are associated with pilgrimage in Nigeria, bearing in mind that religious mentality influences economic action.

People who spend their fortune on pilgrimage exercise every year believe strongly that they are by their expenses on pilgrimage laying treasures

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<sup>33</sup> Asabiyyah. "Politics, Economy and Society. *Journal of Historical Landmark of Ghana* 2001 p. 22.

<sup>34</sup> K. Ibn Living together in college: implication for courtship. *Journal of Marriage and Family*. 2007: 55.

<sup>34</sup> I Khaldun. *All in the Game*. New York Times August 6, 2002.

in heaven because pilgrimage is a way of fulfilling part of the law of God in religious practices.

Lay up not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also” (Matt. 6:19-21).<sup>35</sup>

But seek with the wealth which God has bestowed on thee, the home of the hereafter, nor forget thy portion in this world; but do thou good, as God has been good to thee, and seek not occasions for mischief in the land. For God loves not those who do mischief.<sup>36</sup>

These biblical and Qur’an verses are fundamental in the religion of every pilgrim. No matter the sects or group, the motive behind the guiding principles of every religion is still the denunciation of the world and the quest for a secure place in the Kingdom of Heaven.

However, the law of altruistic stew supports the fact that every pilgrim can determine how he should live and what he should live for in the society. Then everyone is the servant of all and all the masters of each. Any person who finds himself sunk in this predicament of buying at all costs in the name of religion cannot rescue himself unless he has a purchase on a value system which transcends the society and also helps to choose the goals for proper human living.

So far as such personal and business virtues as honesty, fair play and honoring one’s commitments are essential in economic life, and to the extent that religion is successful in inculcating such virtues in its members, religion has an impact on the economy. Religion on occasion stimulates consumption. Religious holidays implicitly encourage material consumption by followers, even if it is

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<sup>35</sup> Matthew 6: 19 – 21.

<sup>36</sup> Koran 28:77.

only special candles to light and special food to eat. In emphasizing one's work as a "calling", religion (Protestant Christianity in particular) has glorified and elevated work as one's job, however menial it may be. To the extent that people internalize this view, it is likely to increase productivity. Religion can also influence economy by explicitly endorsing certain economic systems or certain types of economic or business activities as in the Pilgrimage Center.

If you read it from the public library, as the researcher did sometime, you will hide your magic markers, for the temptation to underline and highlight several times per page will be almost overwhelming. For the actual truth is that religious practices are more convenient for those who have money to practice them. For instance it is easier and more convenient for the rich to go on pilgrimage to Mecca or Jerusalem than the poor. If we consider the number of pilgrims that go on pilgrimage every year, the rich may be about 80% while the poor people that are sponsored by the rich may be about 20%<sup>37</sup>.

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<sup>37</sup> Lagos State Pilgrimage Office. Unpublished material. Ikeja, Lagos. 2006.



## **CHAPTER THREE: The Concept of Pilgrimage and its Performances in Lagos State**

### **3.0 Introduction**

To go on pilgrimage is an act of faith prescribed by religion and the most ardent wish of every believer. All meet at Mecca or Jerusalem as equals in the presence of God. Mecca or Jerusalem is thus universal and at the same time a specific place with a long history of their own, a place to be discovered and to be remembered by all who go there.

Pilgrimage is so essential in both Christianity and Islam as a ritual obligation for all those who are in a position to carry it out. The pilgrimage has to be the accomplishment of a vow rather than a painful duty for the pilgrim or his family. In Islam any Muslim who cannot undertake the pilgrimage for reasons of ill-health, poverty or for any other valid reason is not in a state of sin if he does not go. He is forgiven in advance. In Christianity pilgrimage is regarded as an inner symbol that is acted out. A pilgrim is expected to spend time in the presence of God and thereby separate himself or herself from every concern of this world that distracted his/her attention from the will of God. Both religions in agreement ordered that all the pilgrims must pass through various screening exercises and tests to prove that they are in good health and also in good financial position to provide for their families in their absence and also to pay for their journey and stay in Mecca or Jerusalem without having recourse to illegitimate means.

## What is Pilgrimage?

Handy Bible Dictionary and Concordance says “People went on pilgrimage as a penance for sin, or to fulfill a vow, or seeking a cure for sickness. The usual procedure was to spend several days praying near the saint’s tomb or the altar where the holy relic was kept, and if possible to touch it; at Canterbury, pilgrims drank water which allegedly contained a trace of Becket’s blood. Flasks of water and pouches of dust scraped from the shrine were taken home for future use.”

It was normal to make offerings at shrines. A common custom was to bend a silver coin when vowing to make a pilgrimage, and give it on arrival. Another was to measure the height of a sick person (or the length of an injured limb) with thread, and then use this as the wick of a candle to be burned at the shrine. Those who had experienced a miraculous recovery or escape might leave miniature wax, silver, or gilded images of bodies, heads, limbs, eyes, teeth, hearts, animals, boats, anchors, or carts, each representing an injury healed or an accident averted. Votive offerings hung in hundreds round the shrines; periodically wax ones would be melted down into candles and silver ones into coins, but plenty always remained.

A journey of a pilgrim to a sacred place or shrine is equal to that of worshipers of the Lord who went up to the Temple in Jerusalem for special feasts (Ps 84:5<sup>1</sup>; 119:54<sup>2</sup>). A long journey or search, especially one of exalted purpose and moral significance. The heroes of faith are described as “strangers and pilgrims on the earth” (Heb 11:13)<sup>3</sup>. The Christian’s true citizenship, or permanent home, is in heaven (Phil 3:20)<sup>4</sup>. While on earth, he or she is but a pilgrim, a traveler, a temporary resident.

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<sup>1</sup> Psalm 84: 5

<sup>2</sup> Psalm 119: 54.

<sup>3</sup> Hebrew 11: 3

<sup>4</sup> Phil. 3: 20

In the Holy Quran, pilgrimage is one of the five pillars of the Muslim Religion. In Islam there are two different kinds of pilgrimage: the Hajj, a yearly pilgrimage at set dates, known as the greater pilgrimage or collective pilgrimage; the Umra, known as the lesser or individual pilgrimage.<sup>1</sup> Marley defined pilgrimage as a journey to a sacred place or shrine of importance to a person's beliefs and faith<sup>5</sup>. Gyasta opined that going on Pilgrimage is an act of faith prescribed by religion and the most ardent wish of every believer<sup>6</sup>.

### 3.1 Background Information about Lagos People

Describing the relationship between people, environment and history, Ogunremi in Dioka regarded geography and history as a two-brother who depend on each other for a thorough education of a person. That is, it would be difficult to understand a place without first understanding its geography. Lagos is located or situated within the low-lying coastal zone of Nigeria. This territory extends from Porto Novo in the Republic of Benin to the Niger Delta Area of the Federal Republic of Nigeria. Apart from Ikeja, all other components of the state are Lagoon settlement. Therefore it is possible for one to travel to many places and cities around Lagos through the Lagoon. A number of rivers pass through Lagos and empty into the Atlantic Ocean. These rivers include Ogun, Osun and Shasha. Abegunde describes the land forms of Lagos as depositional and describes its features as follows: "Regular and almost straight sandy barrier beaches behind the Atlantic shore line, the sandy barrier island within lagoon and creeks and lagoon marginal depressions, low sandy plains, marsh flats and mangrove swamps to the lagoon/creek complex and coastal uplands, relatively higher and better

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<sup>5</sup> Quar. 27: 39

<sup>6</sup> G. Gyasta. *Beejon the New Morality*. Notre Dame University Press, 1999, p. 56.

drained". One of the most significant features of Lagos is the Atlantic coast line with the barrier beaches behind it<sup>14</sup>.

The vegetation of Lagos is determined by the physical environment. In the coastal areas and swamps, we have the mangrove swamp forests. Movement in these areas is virtually impossible, nor does it encourage any form of cultivation. The upland dry land areas present a different picture. In the early days of Lagos, the upland areas had dense rain forest vegetation. This was the situation in parts of Ikeja, Agege, Alimosho, Okokomaiko and other settlements where some of the pilgrimage camps were located.

A great deal of controversy surrounds the peopling of early Lagos and scholars at various times have propounded various theories concerning it. While it is not the intention of this study to get involved in the controversies, it is important to recognize and make simple remark that will help to get our facts straight in this study. It is generally accepted that Benin made Lagos a war camp (Eko). Kunssle Lawal supports the opinion of Talbot as being specific when he said that the earliest settlers of Lagos were the remnants of a Benin invading army which were defeated at Ogulata during the reign of Oba Orhobua, and that the name Eko remains a living testimony of Benin presence. Also, that another point to buttress his argument is the fact that Eru Owa area in Isale Eko is known to have been occupied by the Bini with Edo architecture even till today. Most of the scholars who have written on this issue tend to align with the Awori migration theory initially articulated by J. B. Losi. It stated that Lagos was occupied by the Awori under the leadership of a hunter, Ogunfunminire, who left Ife with his group.<sup>16</sup>

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<sup>14</sup> Dioka L. C. *Lagos and Its Environs. Apapa Lagos*. First Academic Publishers. (2003), 258-282.

<sup>16</sup> *ibid*

### 3.2 Concept of Pilgrimage in Islam

Pilgrimage is mandatory for a Muslim because it is one of the five pillars of Islam that is clearly stipulated in the Holy Quran. Although pilgrimage is made compulsory for every Muslim, it stipulates a clear condition that only those Muslims who have the means to undertake the journey to the *Ka'abah*, the very first House of Divine worship on earth, may do so. The Qur'an declares: "And pilgrimage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it"

There are also certain conditions which the person going on pilgrimage should satisfy before the pilgrimage becomes a '*Farad*' (compulsory) on him<sup>7</sup>. If he does not satisfy any one of these conditions the Hajj does not become a *farad* on him. These conditions are:

1. The person going for the Hajj should be a Muslim. He should be an adult, in sound mental health, not being a lunatic.
2. He should be in a sound bodily health to undergo the trial of hard journey and difficult living on the way. A weak person should send a proxy for the Hajj<sup>8</sup> and defray his expenses. He should have enough money to defray the expenses of the Hajj.
3. He should have enough balance to give to those who depend upon him, for their subsistence, during his absence. In other words, the journey is not meant for someone who will still need to borrow money from co-operative or take a bank loan, or sell valuable and useful property to go on pilgrimage<sup>9</sup>. This is exactly the reason why we are saying it is morally wrong and financially unwise for a pilgrim to embark on

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<sup>7</sup> www.thefredictionary.com

<sup>8</sup> www.davidmoreton .com

<sup>9</sup> K. Qumri, *The Holy Land*, Episcopal Church, Publications, Upland. 2010. p. 36.

pilgrimage exercise by acquiring money through any of the afore<sup>10</sup> mentioned source. Apart from being a debtor at his return from pilgrimage, the prestige of the holy land is damaged by this degrading attitude.

4. The route from home to Mecca should be safe, without danger of life on the way. The countries through which the pilgrim has to travel should have a politically stable government. There should be no robbers on the road.
5. The person who is going on pilgrimage should have no enemy who would kill him on the way<sup>11</sup>. The route should be clear of rebels and bandits who would attack the party of the pilgrims.
6. It should be possible for the pilgrim to produce conveyance for the purpose of pilgrimage. This condition does not apply to residents of area near Mecca.
7. The Hajj is not incumbent on the sick or old or poor. Islam has prohibited persons from going to perform their Hajj on foot: as the man is punishing himself by doing so.(Bukhari, 28:27)

As far as the rites are concerned, a pilgrim finds a complete guidance in the words and the deeds of the Prophet Mohamed. When he was to performing his pilgrimage, his companions used noted all that he did and uttered. During pilgrimage, every Muslim puts himself in the condition of *ihram* which signifies entering upon a state that causes what is allowed before to be forbidden or unlawful.

Muslims in Lagos are conversant of all these injunctions and so they go on pilgrimage as at when due. Rahman affirmed that to those on whom

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<sup>10</sup> D. Hassan, Black Pilgrimage to Islam, Journal of Islamic Studies Vol. 15, Nov 2004.

<sup>11</sup> A. Jeffy, The Mecca Pilgrimage in the Life of Islam. *Journal of American Oriental Society*, Havard University, Aug. 2009. 5.

pilgrimage is made obligatory, it is advisable to hasten to perform it at least once in one's life time to avoid the possibility of taking ill or becoming afflicted with any calamity which may render a willing soul incapable of performing the pilgrimage. Abbas also re-affirmed what an Islamic Apostle Abbas said:

He who desires to perform the pilgrimage should do it as soon as possible since he is subjected to sickness and other causes that may upset the journey<sup>11</sup>.

He further explained that man's life span on earth is very brief as diseases and other calamities often occur. A good Muslim should spend each day as if that is his last day on earth. The Hajj is not incumbent on the sick or old or poor. Islam has prohibited persons from going to perform their Hajj on foot: as the man is punishing himself by doing so.

### 3.3 The Concept of Pilgrimage in Christianity

Britannica encyclopedia of Religion defines Christian Pilgrimage as a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other locations of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs. Many religions attach spiritual importance to particular places: the place of birth or death of founders or saints, or to the place of their "calling" or spiritual awakening, or of their connection (visual or verbal) with the divine, or to locations where miracles were performed or witnessed, or locations where a deity is said to live or be "housed," or any site that is seen to have special spiritual powers. Such sites may be commemorated with shrines or temples that devotees are encouraged to visit for their own spiritual benefit: to be healed or

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<sup>11</sup> T. Parsons, (Travs) Max Weber: The Protestant Ethic and the Spirit of Capitalism. New York: Charles Scriber's Sons, 1988.

have questions answered or to achieve some other spiritual benefit. A person who makes such a journey is called a pilgrim. In America, the term pilgrim is typically associated with an early colonial Protestant sect known for their strict rules of discipline.

The Holy Land (Israel) acts as a focal point for the pilgrimages of the Abrahamic religions of Judaism, Christianity, and Islam. According to a Stockholm University study in 2011, these pilgrims visit the Holy Land to touch and see physical manifestations of their faith, confirm their beliefs in the holy context with collective excitation, and connect personally to the Holy Land.

In Israel and Judah, the visitation of certain ancient cult-centers was repressed in the 7th century BCE, when worship was restricted to the YHWH at the Temple in Jerusalem. In Syria, the shrine of Astarte at the headwater spring of the river Adonis survived until it was destroyed by the order of Emperor Constantine in the 4th century.

In mainland Greece, a stream of individuals made their way to Delphi or the oracle of Zeus at Dodona, and once every four years, at the period of the Olympic games, the temple of Zeus at Olympia formed the goal of swarms of pilgrims from every part of the Hellenic world. When Alexander the Great reached Egypt, he put his whole vast enterprise on hold, while he made his way with a small band deep into the Libyan desert, to consult the oracle of Ammun. During the imperium of his Ptolemaic heirs, the shrine of Isis at Philae received many votive inscriptions from Greeks on behalf of their kindred far away at home.

Lourdes in France sees Christian pilgrimage as a journey to a shrine or other sacred place undertaken to gain divine aid, as an act of thanksgiving or penance, or to demonstrate devotion. Medieval Christian pilgrims stayed at



hospices set up specifically for pilgrims, and on their return trip they wore on their hats the badge of the shrine visited. The chief attractions for pilgrims in the Middle Ages were the Holy Land, Santiago de Compostela in Spain, and Rome, but there were hundreds of local pilgrimage sites, including the tomb of St. Francis of Assisi and that of St. Thomas à Becket in Canterbury. More recent pilgrimage sites include the shrine of Our Lady of Guadalupe in Mexico (1531), and Ftima in Portugal (1917). The tradition of pilgrimage is also important in Buddhism, with sites including Bodh Gaya, where the Buddha received enlightenment, and Varanasi, where he delivered his first sermon. In Islam all members of the faith are enjoined to perform the hajj, the pilgrimage to Mecca, at least once in their lifetime.

The obligation is to go to “the place which the Lord your God will choose” (Deut. 16:16) on the three pilgrimage Festivals. During the period of the Judges, the site to which all came was Shiloh (I Sam. 1:3). Later, after the Temple had been built in Jerusalem, the three-time-annual pilgrimage was made to the Temple and served as a strong unifying force among the Israelites. However, the period during which the First Temple in Jerusalem served as the focus of Israelite life was a short one, lasting only to the end of Solomon’s reign. With the accession to the throne of Rehoboam and the revolt of Jeroboam, the tribes were split into two separate nations. In order to prevent the people of the northern kingdom of Israel from traveling to Jerusalem, Jeroboam established alternate sacrificial venues in Dan and Beth El.

The Bible specified that all males (adult) were required to make the pilgrimage three times a year and stated further that “they shall not appear before the Lord empty. Every man shall give as he is able” (Deut. 16:16-17). This was understood by the sages to refer to the ḥagigah sacrifice (pilgrimage offering) that was an obligatory part of the visit to Jerusalem. The Second Tithe, which could

only be eaten in Jerusalem (or, alternately, could be sold and the proceeds used in Jerusalem to buy food to be consumed there), enabled those coming to the pilgrimage festivals to have adequate food supplies during their stay in the city.

An indication of how many people heeded the call in Second Temple times can be seen in the account by Josephus (*War* VI, 9) of the Passover celebration in the year 66 CE, when, according to his account, no fewer than 256,500 lambs were sacrificed--- and each lamb was consumed by a number of people.

The pilgrimage itself required much advance preparation, both for those coming to Jerusalem and for the inhabitants of the city. Jewish law requires that in Erets Israel the phrase “give dew and rain” be recited in the Amidah from the seventh day of Heshvan, 15 days after the prayer for Rain is recited on Shemini Atseret, at the end of Sukkot, out of consideration for those who came from far-off places, lest the rains begin right away and these pilgrims be forced to travel on muddy roads. This shows that some had to travel for as much as 15 days each way in order to take part in the pilgrimage. In fact, various sources indicate that Jews may have come from even farther, for there are references to people arriving in Jerusalem from as far away as Rome.

After the Temple was destroyed, pilgrimages to Erets Israel continued, but their character was entirely different. Now they were sorrowful voyages, made in order to weep at the destruction. Thus, the term “the Wailing Wall” was given by non-Jews to the Western Wall when they saw how the Jews who came there wept. Proper conduct during such visits to the Holy Places was stipulated in Jewish law. One who saw either Jerusalem in its destruction or the site of the Temple which had been razed had to rend his clothes, as must a person in mourning.

Throughout the centuries, Jews made their way to Erets Israel. In the 17th century, the rabbis of the mystical school in Safed “identified” many graves in Galilee as those of ancient sages and in the wake of this, Jewish pilgrims the world over came to prostrate themselves on these graves, praying there and lighting candles. Visiting the Holy Land often involved great difficulties and dangers. The reception of the pilgrims inside the country itself varied in different eras. Frequently the Jews were required to pay large sums of money to approach various sites. Various, often arbitrary, restrictions also applied. Even as late as 1948, Jews wishing to visit the Cave of Machpelah, the grave of the Jewish Patriarchs and Matriarchs according to Jewish tradition, were only permitted to descend seven steps on the eastern side of the cave and insert notes with petitions in a hole which led to the cave proper. Only after the State of Israel occupied the West Bank of the Jordan River after the Six-Day War of 1967 were the Jews able to enter the Holy Places. In Israel today, there are various pilgrimages to different holy sites. Thus, on Lag Ba-Omer as many as 100,000 people visit the tomb of R. Simeon Bar Yoḥai in Meron; on 14 Iyyar (*Pesah Shenit*) the tomb of R. Meir Ba’Al Na-Nes in Tiberias is visited. In recent years the grave of Israel Abu-Ḥatsira (“Baba Sali”) in Netivot has become the site of a pilgrimage by Jews of North African origin on the anniversary of his death. In modern times, many Jews come from all over the world to spend pilgrim festivals in Jerusalem and with Israeli Jews to visit the Western Wall.

Pilgrimage in Christianity had been in existence for a long time as far back as the early Jewish period. The gathering of Israelites to Jerusalem or to some other appointed centers by the Jews is regarded as pilgrimage. Claude Mariottini, a Professor of Old Testament Studies describes pilgrimage in the Old Testament as a search to discover the rich treasure hidden within the pages of the Bible. He also explains that pilgrimage to Jerusalem was an ambition, if not an obligation

for the faithful Jew of the Old Testament dispensation. The purpose of a religious pilgrimage among the Israelites is to visit and worship at the place where a unique manifestation of divine activity has occurred, and may occur again, or where some particular sacred memory is preserved. The Pilgrim seeks to separate himself from the everyday concerns of the world, and to spend time in the presence of God as he travels to a place of special meaning. A pilgrimage is a symbol that is acted out.<sup>12</sup> Back with the Middle Ages Pilgrimages were very popular among Christians. Pilgrimage was long ago very dangerous – not at all like a holiday. It may have taken many years. The pilgrims would usually travel in groups, and stay in monasteries or inns overnight. Christians went on pilgrimage for many reasons – perhaps to say sorry to God for something they had done wrong (Penance), or because they were ill and waited God to heal them.

Over the years, places have become special for different reasons, and Christians decide to visit them to become closer to God in these special places. Some of the best-known places Christians visit on pilgrimage are: Jerusalem, Palestine, Bethlehem, Rome, Italy, France, Spain, Willingham, England, Iona, Scotland, Ireland etc.<sup>13</sup>

Christians in Lagos State and even all over the world have felt drawn to the vital source of their spiritual beliefs, that it was the land of Israel to which God called Abraham, promising to give him and his seed the area. It is also the land of Jesus' birth and ministry from which Christianity sprang. Year in, year out, Christians from Lagos state converge to perform pilgrimage to the land, Pilgrimage to Jerusalem has meant different things to Christians. During interview, Austeen Irobuchi, an orthodox Christian said “going to Jerusalem

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12 M. Lee. Christian Pilgrimage in Modern Western Europe. Europe Christianity Today Publications. 2007, p. 42.

13 V. Turner, Image and Pilgrimage in Christian Culture. *International Journal of Comparative Sociology*. Columbia Edu Book. p. 55.

and other religious sites in Israel in best left to one's discretion and personal wish"<sup>9</sup>

### 3.4 Pilgrimage in Other Religions

Undertaking religious pilgrimage in every religion is seen as a meritorious practice since it focuses the mind on places associated with the particular religion. Pilgrimages are undertaken for many reasons, including to gain merit, to ask for a boon, or as the result of a vow. India is dotted with pilgrimages. Pilgrimage tourism is extremely popular in India. Religions: Hindu pilgrimage from Hinduism, Buddhist pilgrimage from Buddhism and Sikh pilgrimage from Sikhism. All these have originated on the Indian soil. When Alexander the Great, reached Egypt, he put his whole vast enterprise on hold, while he went on pilgrimage with a small band deep into the Libyan desert, to consult the oracle of Ammun. Baha'i pilgrimage consists of visiting the holy places in Haifa, Acre, and Bahji at the Baha'i World Centre in northwest Israel, and Baha'is can apply to join an organized nine-day pilgrimage where they are taken to visit the various holy sites or attend a shorter three-day pilgrimage.

In African Traditional Religion pilgrimage was commonly every year. Experience visits were made to Osun Shrine in Osogbo, Ojubo Eyo in Lagos etc. It was normal to make offerings at shrines. A common custom, was to bend a silver comb when vowing to make a pilgrimage, and give it on arrival. Another was to measure the height of a sick person (or the length of an injured limb) with thread, and then use this as the wick of a candle to be burned at the shrine. Those who had experienced a miraculous recovery or escape might leave miniature wax, silver, or gilded images of bodies, heads, limbs, eyes, teeth, hearts, animals, boats, anchors, or carts, each representing an injury healed or an accident averted. Motive offerings hung in hundreds round the

shrines; periodically wax ones would be melted down into candles and silver ones into coins, but plenty always remained.

### **3.5 Bodies advancing pilgrimage exercise in Lagos State Pilgrimage Board**

Different bodies and agencies are responsible for the advancement of pilgrimage exercise in Lagos State. Such bodies and agencies are:-

- a. Lagos State Muslim Pilgrims' Welfare Board
- b. Lagos State Christian Pilgrims' Board
- c. Aid Groups (Christian and Muslim)
- d. Health Professionals
- e. Retailers of Pilgrimage Souvenirs
- f. Food Vendors
- g. Transporters
- h. Interpreters

#### **a. Lagos State Muslim Pilgrims Welfare Board**

**Vision:** Actualizing a blissful Hajj and Umrah operation and articulative the propagation of Islamic tenets.

**Mission Statement:** Ensuring a courteous and efficient service delivery on Umrah and Hajj operation through a motivated and professional workforce.

#### **Ministerial Responsibilities**

- The Board is saddled with protecting and safeguarding the interest and welfare of Pilgrims normally resident in Lagos State.
- Provision of suitable arrangement in the areas of transportation, accommodation, health, immigration and currency requirements.

- Pre-visit programme to ensure that adequate arrangement for accommodation, feeding, transportation and welfare were implemented.
- Publicity Campaign
- Inauguration of Ad-hoc Committee members.
- Sale of Hajj Forms
- Sale of Umrah Forms

**b. Lagos State Christian Pilgrims Welfare Board**

**Preamble**

The Lagos State Christian Pilgrims Welfare Board was established by Law No. 13 of 1982 to organize hitch-free holy Pilgrimages to the Holyland of Israel , Mount Sinai and some part of Rome and Lourdes in France. The Board is under the supervision of the Ministry of Home Affairs and Culture.

The Board is expected to perform the following activities in order to achieve its objectives.

- Hold regular Board meetings which become more frequent during the peak period of preparation for the Pilgrimage.
- Distribution of pamphlets, posters and handbills to churches to encourage Christians to be interested in performing pilgrimage to the holyland.
- Liaison with the Office of Pilgrims Affairs Abuja on policy matters involving Christian pilgrimage
- Liaison with the Christian Association of Nigeria (CAN) on all matters of Government that affect the Christian Community in the State.

## Composition of the Board

Edict No. 1 of 1996, which amended the Lagos state Pilgrims' Welfare Board Law No. 13 of 1982 changed the composition of the Board's membership from 7 members to 12 (twelve members as follows:

- Christian
- Seven (7) members representing seven (7) principal Christian Churches in the State comprising:
  - Roman Catholic
  - Anglican
  - Methodist
  - Baptist
  - African Communion
  - *Aladura* Movement and
  - Pentecostal
- One (1) member from the Secretariat of the Christian Association of Nigeria (CAN) Lagos State Branch and
- Three (3) ex-officio members comprising:
  - One (1) member from the State Ministry of Health
  - One (1) member from the State Ministry of Finance and Economic Development, and
  - One (1) member from the Ministry of Home Affairs and Culture.

However, the membership of the Board was dissolved along with the others in June, 1999 and replaced by yearly ad-hoc committees.

**Aid Groups:** There were different kinds of Aid Groups such Medical Aid Group, Nigerian Aid Group, Lagos State Branch, Islamic Aid Group, Nasfat Aid Group, Christian Aid Group, Red Cross Society, Boys and Girls Scout etc. Some of these groups were being sponsored by the voluntary religion and



non-religious organisations. They have their stores permanently in the pilgrimage camps and centers to cater for the various pilgrims. Each of them has donation box placed in front of their stores where they expected each pilgrim and any other visitor to the camp to drop gift (money) in the aid of the organisation. They don't demand directly but attentions of passers by and visitors are normally drawn to the box for recognition. Since they are aid groups, the medical personnel treats and help the sick, the ailing and other needy people from these donations.



Plate 3.4. First Aid Group.

### **Health Professionals**

There were different kinds of Health professionals. These groups demonstrated an exemplary gesture by greetings and expressing commendation towards the pilgrim and any other visitor that passes by them. The pilgrims and the visitors then drop money in their box in return of these gestures.

Care relationships within health professions are of great importance and hold a lot of meaning for both the provider and recipient. This free online course will give you a comprehensive understanding and knowledge of care relationships within health professions. The course covers the issue of care relationships in a variety of situations and contexts. Some of the areas covered include: caring in a hospital setting, caring for the elderly and disabled in residential care, hospice care and care as a family affair. Topics such as the limits and boundaries of care, community care, the meaning of home, care transactions, and care of those who are at the end stages of life are also discussed. This course will be of great interest to professionals already in the health or care professions, to learners who are planning a career in the health professions and will also be beneficial to individuals who are either giving or receiving care.

### **Food Vendors**

Varieties of food were being prepared right inside the center compound. The head of each section is usually a caterer by profession and employs many other sub-caterers and cooks who assist in the preparation of the different kinds of food. Chairs and tables or benches were arranged to serve as dining for the pilgrims and other buyers to eat their food.



Food Vendors

### **Retailers of Pilgrimage Souvenirs**

Majority of sellers in the pilgrimage centres are retailers. A retailer's primary duty, according to Ayantayo, is the provision of the goods that the buyer wants at the time and place he (the buyer) wants them in the quantity that he desires. For instance a consumer can demand that a retailer bring a particular size and colour of a Mecca wallet or Jerusalem bag within some few hours before the arrival of the aircraft in the pilgrimage centre. The duty of the retailer under this condition is to meet the customer's demand as much as possible. It is in the light of this that Sharon acknowledges the fact that the retailer makes it possible, easy and convenient enough for the buyers to patronize them.



Plate 3.3: Pilgrimage Paraphernalia

### **Transporters**

Drivers of cabs and buses enjoyed economic boom of the period of pilgrimage by driving people from the city to the various pilgrimage centers at increased rate. The Motorcyclists, popularly known as ‘*Olókadà*’ are not left out of the race. They also see the pilgrimage period as a period of economic buoyancy for their business and they also charge exorbitantly higher than their counterparts outside the centre.

#### **i. Interpreters**

Majority of the interpreters are educated. They are able to speak English plus at least one Nigerian language. Their charges are always per hour depending on how long the pilgrim who could not speak English wanted to communicate with any person. They interpret the pilgrims dialect to English or another speakers of English Language to the pilgrims dialect as the case may be.

### 3.6 Activities in the Pilgrimage Centres in Lagos State

Economic wise, we noted that the pilgrimage exercises provide a significant source of revenue for travel agencies, Lagos state and local governments, Saudi Arabia and Israel. We also observe that Pilgrims gathered huge amount of money through various means to go on pilgrimage. What is obvious is that people go to any lengths to look for money to go on pilgrimage. From the foregoing, it is also obvious that this attitude may generate the acts of duping, corruption, embezzlement etc in the society. And this unethical behaviour may damage the good intentions of pilgrimage exercise. In fact, many of the pilgrims we interviewed show their ill-feeling concerning the fact that they still have to pay some debt they owe in the name of pilgrimage when they return in the process of finding money to go on pilgrimage. Also, sellers in the pilgrimage centers capitalize on the religious belief of the pilgrims by selling their commodities at higher rate than what obtains outside the center, while some of our respondents remained undecided, some on the other hand disagreed with the view.

There were also indications that, sellers in pilgrimage centres capitalize on the religious belief of the pilgrim by selling their commodities at higher rate than what obtains outside the center since no respondent is ignorant of marketing in the pilgrimage center. Another appraisal of our interview confirmed that transporters are charging twice as much as their counterparts outside the center. As a result of our findings, one may suggest that those who held contrary opinion to the above could probably be a few pilgrims who had their personal car or bus who never make use of bus or cab as a means of transport in the centre.

It also shown in the response of our respondents that the activities in pilgrimage centres are pure exploitation of the pilgrims. An explanation for

the high percentage of the first group may be that they discovered that the retailers in the centre were concerned with their gain alone thereby increasing the hardship of pilgrims on their journey. These retailers in a way are not morally inclined in their business when every facet of the Nigerian nation is polluted with moral vices.

It is also part of the respondents' opinion that going on pilgrimage is to some extent, a waste of money and resources. During our group discussions the opinion of those who agree and those who are undecided were weighed and it was obvious that the number of respondents who agreed outweighed the number of respondents who were undecided. Apparently, the act of going on pilgrimage is to some extent, a waste of time, money and resources.

Politically, majority of our respondents observed that pilgrimage exercise further strengthens the bond of international brotherhood among pilgrims in Nigeria and in the pilgrimage cities. Many equivocally agreed that pilgrimage exercise enhances political relationships among stakeholder nations. The opinion of those who agreed with this notion also rest on the fact that religious mentality of people make connotation at any given place because they believe it has religious and national reward. One may suggest that those who were undecided could probably be the poor ones among the pilgrims who cannot afford buying of souvenirs after some sponsors have paid their transportation bills.

### **Conclusion**

Sometimes some people tell us that the market and the pursuit of maximum profit like what operates in Pilgrimage center provides both a goal for individual life and a guide to conduct. What shall the individual, such as the pilgrim do with his/her talents, his time, his energies, his life on the

journey when all the money he had on him for the journeys had been used in the pilgrimage centre on pilgrimage souvenir before the arrival of the aircraft that will take him/her to Mecca or Jerusalem?

One feels it will be ethically balanced if the marketers in the pilgrimage they are willing to pay, and then conduct themselves in a way, so as to maximize their profits. Understanding this point will also make us to lay stress on the description that market in the eyes of any given person is simply “other people.” So what this position boils down to is equivalent to advising each person to let other people determine how he should live and what he should live for without any financial oppression.

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## **CHAPTER FOUR: Social, Economic and Political Dimensions of Christian and Muslim Pilgrimages in Lagos State**

### **Introduction**

The social, economic and political dimensions of Christian and Muslim pilgrimage in Lagos State exhibited more mundane than religious interests which imply the dominance of materialism in the religious exercise. It is more of an avenue for the majority of the stakeholders for exploitation, exaggeration overpricing and overcharging of their various businesses.

#### **4.1 Social Dimension of Pilgrimage Exercise in Lagos State**

Various social gatherings and feasting were put in place before and after pilgrimage exercise. Mecca prayer (*Àdùrà Mékà*) is widely celebrated before the departure to Mecca by the pilgrims and their families in the Mosque with elaborate reception in a big hall or open space. This celebration also continues as soon as pilgrim returns from Mecca. The families and friends celebrate with a special attire *asò ebí* for another programme called Mecca's return (*àbò Mékà*) is also accompanied with social gathering at a big hall or open field for entertainment of guests.

In the same vein, the Christians pilgrim as they are preparing to go to Jerusalem will print invitations and distribute to families and friends with a specially designed *asò ebí* to match. Special thanksgiving services were held for them in the church followed by a big reception at the hall or open field. Also at the pilgrims return, another thanksgiving services were also held in the church followed by another reception and entertainment of guests.

Exchange of gifts and pleasantries were now left out of all the celebrations for both Muslim and Christian pilgrims, families and well-wishers. Gifts especially money were given to the pilgrims at departure who



also return from the pilgrimage with various gifts items for families, friends and well-wishers.

During interview with our respondents, it was well noted that most people agreed that pre and post pilgrimage social activities such as public feasting and wearing of common attire by pilgrims and their associates constitute a mark of identity and solidarity among pilgrims which enhances communal solidarity. Buying of pilgrimage attire *aso ebi* indicate sense of belonging among them. *Aso ebi* in Nigerian context is an outfits made from matching fabric to be worn by a group of people to a party, wedding, or funeral as a uniform. Wearing a certain *aso ebi* identifies the group of wearers. For instance, at a wedding, all the bride's friends might wear blue and gold, the bride's family might wear white and gold, and the groom's friends might wear black and pink, and so on. Usually at weddings, the various fabrics for the *aso ebi* are decided by the bride, and are then announced to all the guests months in advance so they can prepare their outfits.<sup>1</sup> Guests are usually expected to buy the *aso ebi* from the bride, but close friends and family members and certain prominent individuals may be presented with the *aso ebi* as a gift. *Aso ebi* for parties and funerals are generally simple, but *aso ebi* for weddings may involve many complex changes with entirely different *aso ebi* for different days of the wedding, and for the reception.

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<sup>1</sup> [www.urbandictionary.com](http://www.urbandictionary.com).



**Plate 4.1: Pilgrims in Uniform Attire**

Familusi<sup>2</sup> in his study of Yoruba culture of *asọọ ebi* opines that the *asọọ ebi* phenomenon is not alien to any part of Yoruba society. And that even many non-Yoruba who are resident in any part of Yorubaland have imbibed the culture. Buying group uniform is not essentially gender determined as no sex is left out. Nevertheless, it has been noticed that the inclination on the part of women is on the high side. While some men may not see anything wrong if they appear odd in a party, many women will feel uncomfortable and may not want to stay.

*Asọọ ebi* is obviously a mark of solidarity and identity. Solidarity brings unity, harmony, unification, accord, stability, cohesion, team spirit, camaraderie, unanimity, soundness, concordance, *esprit de corps*, community of interest, singleness of purpose, like-mindedness. It also promotes union or

<sup>2</sup> O. Familusi. *Journal of AAU: African Studies Review*, Vol. 9, pp. 263-275, 2010.

fellowship arising from common responsibilities and interests, as between members of a group or between classes, peoples.

Unity is the state or quality of being one; oneness in the act, state, or quality of forming a whole from separate parts, something whole or complete that is composed of separate parts, mutual agreement; harmony or concord, uniformity or constancy and unity of purpose. Harmony exhibits agreement in action, opinion, feeling, accord and order or congruity of parts to their whole or to one another.

Socially, the respect and honour that people give to a pilgrim whose title changed from Mr. to 'Alhaji' or Mr. to JP (Jerusalem Pilgrim) as the case may be is an indication of change in social status as the pilgrim returns from the pilgrimage tour. Socially each pilgrim's status is elevated at his or arrival from the Holy Land. The pilgrim automatically become a respected and an honourable person among his/her people and in the society and he/she is referred to as an Alhaji if a man or an Alhaja if a woman. A Christian pilgrim also automatically becomes a Jerusalem Pilgrim (JP.) at his or her arrival from Jerusalem. This elevation of position and rank is regarded as social status. Social Status is the position or rank of a person or group within the society, can be determined two ways. One can earn their social status by their own achievements, which is known as achieved status. Alternatively, one can be placed in the stratification system by their inherited position, which is called ascribed status. Ascribed status can also be defined as those that are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background. For example, a person born into a wealthy family characterized by traits such as popularity, talents and high values will have many expectations growing up. Therefore, they are given and taught many social roles as they are socially positioned into a family becoming equipped with all these traits and characteristics. Achieved

status meaning also what the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, can be achieved by one gaining the right knowledge and skill to become socially positioned into a higher position of that job; building persons social identity within the occupation.

Throwing of elaborate parties, wearing of common attire (*asolo ebi*) for the occasion by the pilgrims and their associate also symbolizes sense identification. *Asolo ebi* according to Sofola is obviously a mean of identification as all wearers are implicitly demonstrating that they are proud to be identified with the celebrant. Identity involves the integration, and degree and type of integration, shown by a society or group with people and their neighbours refers to the ties in a society – social relation that bind people to one another. The term is generally employed in sociology and the other social sciences. It also refers to social solidarity with an emphasis on unity, group consciousness, and social cohesion, originally in a context of “tribalism” and “clanism”, but sometimes used for modern nationalism as well. A religious scholar Ibn Khaldun described it as the fundamental bond of human society and the basic motive force of history, which neither necessarily nomadic nor based on blood relations. In the modern period, the term is generally analogous to solidarity.

#### 4.2 **Economic Dimension**

Economy is often overlooked as an element that is essential to the complex system of pilgrimage. Majority of Christian and Muslim pilgrims from Lagos State were State-sponsored, and the state expended between five and seven billion naira on the exercise annually. Pilgrimage period is equally boom time for business connected with the exercise, especially travel agencies

and bureaux de change operators, majority of whom claimed that the demand for foreign exchange doubled during pilgrimage seasons. In addition, some pilgrims, mostly women, used pilgrimage trips to shop trade articles and other items considered cheaper in the Holy Lands.

The economy is part of the mundane world, and appears to lie far from the spiritual, emotional, and symbolic world of the pilgrimage journey, according to spatial arrangements of pre colonial period. Yet spiritual journey of pilgrimage is also often structured around debt relations. The debts that are most frequently associated with pilgrimage centers on the relationship between the pilgrim and the deity. Appadurai and Breckenridge describe the reigning deity in a south Indian temple as a sovereign who “stands at the centre of a set of moral and economic transactions which constitute...a redistributive process. This concept is not limited to Hinduism. Catholics visiting the Bom Jesus shrine in Brazil make the journey primarily to pay prices offered in exchange for healing. Other similar exchanges occur throughout the world at shrines visited by followers of numerous religions. During the journey, these relationships of spiritual exchange are mirrored in the physical world by transactions that are dominated by human economics in the form of money and goods.

Business men and women in the center use the occasion to advance their personality and materials market ably. It is a period of advertisement galore in numerous media houses. The media house advertised various activities going on in the centers, the prices of each item and necessary forms to be obtained. Posters, souvenir, banners, flyers and tags were means of acquiring money for the sellers.

Pilgrimage exercise serves as a period of booming trade in the every market in Lagos. Sellers witness fast selling of their materials to the pilgrims

and their families. Food items were purchased at large and small quantity from the sellers for parties and various prayers organised at home such as 'adura meka' for Muslim pilgrims and various thanksgiving service in the churches for Christian pilgrims which were also followed with wining and dining to show the joy they have on the thing of pride that come into their family.

All bills are paid into the account of the Government through an appointed bank and the tellers as submitted for actions. As at the time of this study, the Nigerian Government made a lot of money during the period of pilgrimage to Mecca and Jerusalem. Pilgrims in Lagos State were made to pay a huge amount of money which varies every year depending on the value of naira to other foreign moneys. Besides the normal pilgrimage charges, other various expenses were made by the pilgrims into the coffers of the government. For instance, in the last pilgrimage exercise at one of the pilgrimage centers the 'Hajj Camp' in Lagos, during an interview, some of the pilgrims who were waiting for the arrival of the aircraft, who preferred to be anonymous explained that after paying the two hundred and thirty thousand naira (₦230,000.00) pilgrimage bill to the coffers of the Nigerian government, series of expenses that were not less than one hundred and twenty thousand naira (₦120,000.00) were still made and receipts collected. Plus other charges and expenses made by the pilgrim into the Board's purse, the total amount paid as at the time of this research equals four hundred and eighty five thousand naira. (₦485,000). The sellers at the Hajj camp during interview also explained how they are often taxed heavily by the government for various issues. For instance, the sum of eight thousand naira (₦8,000.00) or ten thousand (₦10,000.00) as the case may be, were paid to the government for building a tent or kiosk at the center, plus extra one thousand two hundred (₦1,200) for bank draft. Also ₦1,000 naira, for electricity, ₦1,500 for security

guard, ₦800 for cleaners were paid. The sum of ₦2,000 naira were specifically paid to pocket of FAAN (Federal Airport Authority). This amount increases every year. The pilgrimage exercise enhances the hand of the government economically through the activities of the Pilgrimages' Boards<sup>5</sup>.

Whatever amount of money each pilgrim may want to travel with during the period of pilgrimage to any of the two countries mentioned must be in dollar. A pilgrim travelling from Lagos State much has what is normally called BTA of not less than five hundred dollars (\$500). Both in Saudi and Jerusalem (though with the permission of the Government), the pilgrims purchase materials of interest through the Pilgrimage Board at whatever rate of price because they love to come back home with something new, something different from what they at home. They also wanted something to show their new status. As a result, the Muslim pilgrims buy things like Mecca-Wear-Cap, Hiram, Regalia, Gold teeth, *Semi-semi* water, etc. Also, the Christian pilgrims buy Jerusalem bags, shoes, caps, vests, Jericho water, Gesthamen sand, Jerusalem oil, etc. This is another way of blessing the economy of the foreign government besides the fact that every expense they made has to be in the foreign country's currency. The economic dimension of this study will not be completed until we look at the trading activities in Lagos Pilgrimage Centre.

### **Trading Activities in the Lagos Pilgrimage Centre**

Pilgrimage center is located very close to the Local Airport in Ikeja in the city of Lagos. The center is used for the habitation of pilgrims temporarily till their departure to the Holy land and also at their arrival before moving to their respective homes.

The pilgrimage center also harbors bike riders, car hires, retailers of various pilgrimage wears, cloths, shoes, plastics slippers, buckets and special

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<sup>5</sup> Unpublished material from the office of the Pilgrims' Board.

Hajj mats were often displayed. There were different types of kiosks opened for the selling of varieties of soft drinks, wine and foods of various delicacies. Many members of the society were given casual employment as cleaners, gardeners, gatemen, dispatch riders, interpreters etc.

### **Food Vendors' Business**

The foods in the pilgrimage centers are more expensive than those of the outside. For instance a rap of Amala is ₦50 instead of the usual ₦20 outside. A rap of pounded yam is ₦100 instead of the normal ₦50 outside, while a plate of rice or pottage with small pieces of meat is sold for ₦200 per plate instead of ₦100 in other places outside the center. During interview, Mrs. Bamgbade, a caterer, the owner of one of the canteens in the center gave reasons for the high cost of food. "We pay a lot of money to different groups. We pay ₦10,000 to the state government, ₦8,000 to the local government and also ₦5,500 to the Pilgrimage Board. We have no other means of getting back the money than to increase the price of our food".

In order to understand the economic situation here, we need to lay emphasis on what Optiz described in his economic theory as Law of the market<sup>1</sup>. The monotheist opined that man is totally contained within nature and society. He is a product of his natural and social environment; there is nothing more. But Plato argued in Philebus that man is able to break the chain of causation because he has a leverage from beyond nature and society, his will is indeed free but cannot help his situation when there is no opportunity for choice making. Take for instance the pilgrims who will not want to leave the center to purchase food outside for the fear of missing their aircraft. The only option left for him is to buy whatever food that is available in the center at whatever price. Most people, if they had the choice, would choose more freedom rather than less, but mere wishing gets us nowhere when the



conditions for freedom and prosperity are absent. Those conditions are lacking when the climate of opinion is hostile to mind truth and freedom of the will.

The pilgrims had no choice than to buy the food at whatever price since they must eat as they have to be at the center sometimes for three or four days before they get the appropriate aircraft that will take them on their journey.



Plate 4.2: Food Vendors

### **Sellers of Pilgrimage Paraphernalia**

Most of the pilgrimage paraphernalia shops in the pilgrimage centre were managed by semi-literate men and women who deal with various items that were specially designed and made for pilgrimage purposes. Some of these items had Mecca or Jerusalem signs and inscription written, printed or pasted on them. These signs and inscriptions differentiate them from that of the outside market that were made for serving the same purpose. For instance the Mecca or Jerusalem belt or purse is designed with several inner pocket to be able to accommodate the money and the documents of the pilgrims. It looks like that which the women use in the market to keep their money and tie on their waste, but the inner pocket makes the difference. The price ranges from ₦500 to ₦1,500 depending on the size and the beauty. This is more costly

than the ones used by the marketers outside the center which range from ₦100 to ₦150. As usual, the pilgrims must buy the materials right in the center because of the pilgrimage signs and inscriptions on them for their journey no matter the price.

The retailers in the pilgrimage centres also encourage buying of their materials by maintaining good gesture and friendly attitude to the pilgrims who are their customers by being polite and courteous to them, thereby making the pilgrims feel that they are being recognised and respected. Retailers also show prompt interest in the demands of the pilgrims. Added to this, when the goods asked for are not in stock, the retailer and his assistant always try as much as possible to make the pilgrims comfortable, either by giving them alternative goods or searching for the good so demanded from other retailers in order to satisfy the customer who is allowed to wait or sit down in the shop. We also gathered during our visits to the center many retailers and their assistants have learnt to bury their anger and frustration when dealing with pilgrims who as a result of the overpricing of items tend to be unpleasant.



Plate 4.3: Pilgrimage Paraphernalia Plate

Posters, cards, flyers and different types of materials for this special period were displayed by artists for higher prices different from the market outside the centre even when the materials have the same inscription and serve the same purpose. Casual employments were given to members of the public within the centre in various forms and types, such as cooks, servers, carriers (Alabaru), porters, interpreters etc. Such employment does not last beyond the pilgrimage period, but at least it eases the tension of unemployment that is facing the country, even though temporarily.

Money may be said to be the root of all evil. This occurs only if you're not honest about what it means to you. "Money is about love and relationships," Needleman explained. "It has a wonderful power to bring people together as well as tear them apart. You can't escape money. If you run from it, it will chase you and catch you. If we don't understand our relationship to money in this culture, then I think we're doomed. If you don't know how you are toward money and really understand that relationship, you simply don't know yourself.

The business attitude of the sellers in the pilgrimage centres is fully embedded in exploitation, overcharging, overpricing and exaggerated gain. The ethics of religious business is outrightly ignored. The happiness and the interest of the pilgrims are totally forgotten. Money truly can't buy happiness, especially if you're unhappy, to begin with. "If you are worrying about vegetables now, you'll be worrying about yachts then," Needleman joked. "You're a worrier. It's in you, not the money. Life, except for the obvious physical needs, is not so much defined by the external situation as by the inner one. Having money won't change your internal makeup. Alwin, in the *Journal of Sociology*, argues that being rich does not make you smart—especially about

things other than money. “I met a guy who worked his way up from zero to a half-billion dollars,” the philosopher noted. “I asked him, ‘What was the most surprising thing you discovered when you got rich?’ He said, ‘Everybody asks my opinion about things because they think I know something. All I really know is how to make a lot of money.’ See, this guy wasn’t fooled by his money. That’s the key.

Being rich does not automatically lead to a rich life. “There is a difference between money and success. To be totally engaged with all my functions, all my faculties, all my capacities in life—to me that would be success. I grew up around the Yiddish language, and in Yiddish there are about 1,000 words that mean “fool.” There’s only one word that means an authentic human being: Mensch. My grandmother would say, “You’ve got to be a Mensch,” and that has to do with what we used to call character. To be successful means to have developed character. You should be looking for the joy, the struggle, and the challenge of work: what you bring forth from your own guts and heart, the happiness of hard work. No amount of money can buy that. Those are things of the spirit.” It’s easy to pass judgment from afar on the misdeeds and missteps of wealthy people in the news. But look in the mirror. What’s your relationship with the pursuit of wealth? What do you think about money and the meaning of life?

#### **4.3 Political Issues in Pilgrimage Exercise**

Politically, pilgrimage exercise strengthens further the bond of international brotherhood among pilgrims in Nigeria and in the pilgrimage cities. Many pilgrims who were influential partisan politicians and others whose loyalty were rewarded or whose influences were adjudged crucial to achieving electoral successes in the future were sponsored by the ruling party.

It also enhances political relationship between the Government of Saudi Arabia, Jerusalem and many other countries all over the world that are stakeholders of the every year event. This further buttresses the opinion of Hughes that there is politics in religions groups, families and states. He opines that we speak of this as political power. Power in the modern state is wielded through democratic, authoritarian, or totalitarian means, depending on how much participation a state or country allows her citizen to participate in social religious activities. Such activities are religious pilgrimage which involves the Saudi Arabia, Jerusalem, Nigeria and many other countries all over the world. This also explains how much control the state and the country exercise over everyday lives of citizens.

Almost all the pilgrimage journey has an element of political undertone for the individual and also collectively. For instance Pope Benedict XVI went to the Holy Land in November 2010 as a pilgrim. The trip undoubtedly had a political dimension, as acknowledged by the Latin Patriarch of Jerusalem, Archbishop Fouad Twal. In the interview provided by the Franciscan Custody of the Holy Land and adapted here, the archbishop speaks of the May 8-15 trip, and the challenge of finding the best time for a papal journey to a region plagued by conflict. Pope Benedict XVI's pilgrimage is going on pilgrimage at a time when the country is going through another difficult period - so much so that Palestinian Christians were the first who proved to be skeptical about the journey.

Also political pilgrimages are made by heads of nations and states to the Middle East. At a time, for instance, Don Liebich and his wife, Marcia, were part of a delegation of 15 people traveling together for three weeks in the Middle East, led by former Ambassador to Iraq Edward Peck. Peck is the man who, in an interview on *FOX News*, inspired Rev. Jeremiah Wright now in

famous anti-American foreign policy tirade that led Obama to drop Wright, his long time pastor.

A political group went from Beirut, Lebanon, to Damascus, Syria, and Amman, Jordan, over the King Hussein Bridge to the West Bank, then to Jerusalem and on to Cairo. They represented the 15th “Political Pilgrimage” sponsored by the Council for National Interest to the Middle East. They met with government leaders, opposition parties, non-governmental organizations and journalists along way. The objective was to discover what the people of the Middle East want from the Obama administration.

Both Martha Liebich and Don Liebich, a former president and CEO of Sysco Food Services-New York, are involved in many local charitable issues. For instance, Marcia is a founding member of the Wood River Women’s Charitable Foundation. But their world is a far more expansive place. As a former executive with one of the country’s largest food distributors, Don Liebich is welcomed as a consultant in many foreign locales, including Eastern Europe, Venezuela and Indonesia. But they have a special interest in the Middle East<sup>6</sup>.

They have led two groups to build homes with Habitat for Humanity in Jordan and led two groups to the Middle East from St. Thomas Episcopal Church in Ketchum and Lord of the Mountains in Dylan, Colo.

### **Conclusion**

Sometimes people tell us that the market and the pursuit of maximum profit like what operates in Pilgrimage center provides both a goal for individual life and a guide to conduct. What shall the individual, such as the pilgrim do with his/her talents, his time, his energies, his life on the journey when all the money he had on him for the journey had been used in the

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<sup>6</sup> M. Censer, M. Censer. *Year in review world affairs*. Britannica Ultimate Conference 2005 (CD Rom)

pilgrimage centre on pilgrimage souvenir before the arrival of the aircraft that will take him/her to Mecca or Jerusalem?

One feels it will be ethically balanced if the marketers in the pilgrimage they are willing to pay, and then conduct themselves in a civilized way, even if they maximize their profits. Understanding this point will also make us to lay premises on the description that market in the eyes of any given person is simply “other people” (Nehru 2004:13). So what this position boils down to is equivalent to advising each person to let other people determine how he should live and what he should live for without any financial oppression.

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## **CHAPTER FIVE: Matters Arising from Pilgrimage**

### **Exercise in Lagos State**

#### **Introduction**

The doctrine that comfort, pleasure, and wealth are the only or highest goals or values are commonly referred to as materialism. This is philosophically described by Steve as the doctrine that value material things like money, houses, wealth, jewelries, cars, comforts, decorations and symbolical items in religion more than the spiritual and intellectual things. In this opinion, the quest for materialism which dominate the life of the large percentage of the pilgrims is negative to moral value such as self-control, faithfulness, truthfulness, moderation, co-operation, communal efforts, and other religious ethical teachings in the society. During the course of our research, many of our informants confess that the major basis for materialism in pilgrimage exercise is the fact that every aspect of life is now based on monetization. This is one of the reasons why many people believe in the sundrome, “Get Rich Quick” even during pilgrimage.

#### **5.1 Sources of Fund for Pilgrimage Exercise**

The various interviews we have conducted revealed that pilgrims gathered money to go on pilgrimage through various means. Some of the pilgrims say they get involved in various co-operatives loans to be able to go on pilgrimage. Some other pilgrims said they sold their personal property like land, house, cars and other valuables to go on pilgrimage. Some people were sponsored by the government at the Local and the State level, while others were sponsored by their relations. The category of people who enjoy this type



of benefit abysmally are so few when compared with the number of people who go on pilgrimage every year. Many people go to any negative lengths to look for money to go on pilgrimage. From the foregoing, it is obvious that this may lead to acts of duping, cheating corruption, embezzlement, 419 etc. And this unethical behaviour may damage the good intention of pilgrimage exercise. In fact a lot of people we interviewed show their ill-feeling concerning the fact that they borrow money to go pilgrimage and that they still pay back some debt they owe after they might have returned from the pilgrimage exercise.

Through our various findings, the following revelations were made by the pilgrim and some government officials who pleaded to remain anonymous.

Purchase of Pilgrimage form .....	₦1000.00
Payment of Pilgrimage charge .....	₦290,000.00

*Source: Pilgrimage Centre. June, 2008*

Besides the normal pilgrimage charges, other payments were made by the pilgrims into the purse of the government for issuing temporary traveling passport, payment for house rent in Medina for Muslim pilgrim or Jerusalem for Christian pilgrim, payment for Airline, payment for general uniform e. g. *Ankara*, to be given by the government to the pilgrims for identification and recognition of each state, payment for Orientations and Seminars payment of levy to Saudi Arabian or Jerusalem government as the case may be, payment for the provision of special bags and boxes for the pilgrims to convey their loads, payment for the provision caretaker normally called ‘*Muhasasa* in Mecca and aid in Jerusalem, payment of miscellaneous fee which also include administration fee, to mention a few. The situation is worth comparison because it is different in many ways with some other pilgrimage nations.

- *asa gohan dake* -- only breakfast
- *ban gohan dake* -- only dinner
- *ni shoku* -- two meals (but you don't have to say this since *ni shoku* is standard)

**Business Hotels:** All medium sized or larger towns have them. Usually they are near the train station if there is a train station in town. They cost 3500 to 7,000 yen per night with no meals.

**Youth Hostels:** These are relatively rare on Shikoku, but two temples are Youth Hostels (24 and 37) and another is about 500 meters from Temple 23, on the left side of the shopping street that leads downhill from the temple gate. All are shown in the walking pilgrims' guide map book and on the Japan Youth Hostel Association.

**Free Accommodations:** There are a few free places to stay, sometimes available, sometimes not. In addition, you may be given free accommodations at a temple shukubo if you are walking. However, a pilgrim is not expected to count on this.

**Camping:** David Turkington has some good advice on this subject. I would add, though, that finding a place to camp outside of larger towns is very easy as long as you wait until evening and leave early in the morning. (And of course you should practice no-impact camping. Leave no trace that you slept there.

However, there are a few words of caution. First, you can't expect to camp every night. Some nights you will almost inevitably be in one of the larger towns or cities where there really is no suitable place to unroll a sleeping bag. Second, every place in the world has certain dangers. Shikoku has some poisonous snakes and many dangerous centipedes and bees. There are two kinds of poisonous snakes on Shikoku, *yamakagashi* and *mamushi*. I personally

have never seen a *mamushi*, but most hikers have seen several or more. As you can learn if you choose to research this, *mamushi* are small but dangerous pit vipers that look a bit like stunted diamondback rattlesnakes (*mamushi* are only about 40 - 50 cm. long). *Yamakagashi* are fairly common and poisonous but not terribly dangerous because they rarely bite. According to one biologist, they rarely bite even if you pick one up by mistake. Centipedes (*mukade*) are quite common in Japanese houses (including *minshuku*) and bees (*hachi*) are a danger in any rural area in Japan. Some Japanese bees are so large, they are called *kuma-bachi* -- “bear bees.”

**Food:** Unless you really stuff yourself on rice refills at breakfast and dinner (*okawari onegaishimasu* -- seconds please!) you will probably spend quite a bit on lunch, snacks and desserts. There are small grocery stores and convenience stores (*combini*) everywhere on Shikoku. The latter are generally open 24 hours. Prices are pretty much the same wherever you shop. If you find a supermarket in the evening, however, you may find good discounts on take out food (including sushi and sashimi) since they will have to throw the unsold merchandise out at closing time.

### A Few Sample Prices

Canned drinks (hot or cold, store or vending machine)	110 – 150 <i>yen</i>
Chocolate bars	100 – 200 <i>yen</i>
Ice cream	100 - 350 <i>yen</i> (You can get Hagen Das at most convenience stores)
Inexpensive lunch at a simple restaurant	500 – 800 <i>yen</i>
A hot bowl of noodles in a simple restaurant	350 – 600 <i>yen</i>
Fast food lunch (McDonald's or similar)	600 – 900 <i>yen</i>
Sandwich ( <i>sando</i> -- at a supermarket or convenience store)	180 – 250 <i>yen</i>
Rice ball ( <i>onigiri</i> )	100 – 150 <i>yen</i>
Bread (small loaf of white)	200 <i>yen</i>
Cheese slices (180 g. the only cheese you find in many places)	200 <i>yen</i>
Sushi roll	300 – 500 <i>yen</i>
Sushi lunch (8 - 12 pieces)	400 – 800 <i>yen</i>
Milk (500 ml)	120 – 150 <i>yen</i>
sake (a warm glass of sake from a vending machine)	250 <i>yen</i>
Beer (a cold can of beer from a vending machine, 350 ml)	250 – 300 <i>yen</i>
Haircut	men -- 800 - 2,500 <i>yen</i> women -- 800 -- 3,500 <i>yen</i>

## **Other Costs**

### **Internet access**

Almost unavailable on Shikoku unless you bring your own computer. There are a couple of internet *cafés* in each of the four cities but that's about it. You may, possibly, be able to check email from the office computer of a *shukubo* or hotel, but it would be a very, very unusual request. *Minshuku* and *ryokan* wouldn't normally have computers, and even most business hotels might not. There are coin operated computers at Kansai International Airport -- 100 yen for 10 minutes. In Tokushima City there's an International Association office (TOPIA) on the 6th floor of the building over the station where you can access the internet (50 yen per 10 minutes). Also, to the right as you leave the station there's a travel agent/coffee shop with (reportedly) free internet access.

### **Telephones**

There are pay phones all along the route and in the lobby of all hotels and inns. They take coins and phone cards. In Japan, phone cards with magnetic strips are sold from some vending machines in phone booths, at airports, in convenience stores and at souvenir stands (e.g. at city train stations). You should normally call each morning to make a reservation for that night's lodging. At busy times (Friday and Saturday nights and the spring high season for pilgrims) you should try to call a day or two in advance. The calls will cost from 10 to 50 yen each, depending on how long you talk. Phone cards are convenient but not necessary.

## Pilgrim Gear

Walking stick	\$500 – \$2500
stamp book	\$2,000 – \$3,000
Name slips (pack of 200)	\$200
Walking pilgrim's guidebook	\$1575
Hat	\$2,000 – \$3,500
Vest or jacket	\$1,575 - \$3,675 [Note, if you need extra-large (LL size) it will cost an extra 1,000 to have Namu Daishi Henjo Kongo inscribed on the back.]
Pilgrim goods bag	\$1,575 – \$3,150
Bell	\$315
Sash	\$2,625
Gloves	\$735
Walking stick	\$1,575 or \$2,625
straw hat	\$1,575 or \$3,150
Walking map book	\$2,500
rosary beads	\$1,575 – \$3,465

## Temple Expenses

Temple stamp in book	\$300
Temple stamp on scroll	\$500
Candles, incense	\$100 - \$200 per temple
Standard donation at each hall where you pray	\$100

Jiganji, the inner sanctuary (*okunoin*) of Temple 20, charges 1,000 to guide you through the cave described in Oliver Statler's "Japanese Pilgrimage."

That's about it for basic expenses. If you buy any souvenirs along the way, you'll probably want to send them home rather than carry them. If you walk in the spring, you will probably start out with a jacket and sweater and then either discard them or send them home. Every small town has a post office with boxes and envelopes available. International mail out of Japan is about double the price of mail from the U.S. to Japan.

### **Banking**

Banks are usually open from 9 to 3. Larger banks may be open Saturday mornings. Post offices are also banks and are open for banking business until 4. Post office cash machines will sometimes accept foreign cash cards for withdrawals. You should be able to cash traveler's checks in major currencies at most banks. Cash machines are generally available only during banking hours or a little longer though some operate evenings and all day Saturday.

The major difference here is that all these specifications are not in the Nigeria Pilgrimage Board arrangements. The pilgrims only pay in bulk to the stipulated bank. How the money is being shared on various items are not made known to the pilgrims. Nevertheless, many of the hidden information were opened to the researcher in the process of this research, these we shall shed light upon soonest. ([www.amazon.com](http://www.amazon.com))

## **5.2 Issues of Economic Exploitation on the part of traders in terms of the Prices of Pilgrimage Symbolical Commodities**

Many areas of exploitation of the pilgrims as a result of their religious mentality can be cited within the activities that are taking place in the pilgrimage center in Lagos. But the most visible ones are the retailers' shop

where the pilgrimage souvenirs are being sold, and also the food vendor sections. In Lagos pilgrimage center the retail shops were equipped with pilgrimage souvenir of various kinds and various inscriptions that has Islam and Christian religion connotations. Some of these items even had Mecca or Jerusalem written, printed or pasted on them. These signs and inscriptions differentiate them from that of the outside markets that were made for serving the same purpose. Such items as Mecca bag, Jerusalem cap, Mecca mat, Jerusalem slippers, Mecca purse, Jerusalem bag and may other household items that has Mecca or Jerusalem inscriptions on them. Mecca or Jerusalem belt or purse is designed with several inner pocket to be able to accommodate the money and the documents of the pilgrims. It serves the same purpose like that which the women use in the market to keep their money and tie on their waste, but the inner pockets make the difference. The price ranges from ₦500 to ₦1,500 per one depending on the size and the beauty. Whereas the same item that is being used by the marketers within the market places outside the center ranges from ₦100 to ₦150 per one. This shows one of the various ways by which the pilgrims are being exploited.

During the course of our interview, the major reason why the pilgrims said they buy this items is because of the religious inscriptions written on them and also that buying of these items had religious rewards. The sign writers did some of the items that had Mecca or Jerusalem signs and inscriptions written, printed or pasted on them. These signs and inscriptions differentiate them from that of the outside market that are made for serving the same purpose. For instance the Mecca or Jerusalem belt or purse which is designed with several inner pocket to be able to accommodate the money and the documents of the pilgrims is an equivalent and of the same design with that of the market women belt of a lesser price. The look, the make and usage



is not different from that which the women use in the market to keep their money and they also tie it on their waste like the pilgrims do. Overpricing such items is another way of exploiting the pilgrim. Overpricing means charging much more than the retailer knows the product is worth, thus getting an excessive profit at the detriment of the pilgrims who had no choice than to buy the material in the center because of the pilgrimage signs and inscriptions on them for their journey no matter the price. Another form of profiteering, that is making large profits, especially by taking advantage of time like the pilgrimage period, is on items like Mecca and Jerusalem bag. These bags are just like any other traveling bag in the outside market but for the inscription of pilgrimage that were on them which is another way of exploiting the pilgrim.

We interview some retailers in the center on what account for the overcharging. Some gave the excuse of transporting their wares from the outside main market to the centre while some complain of the cost of the materials used in the writing of the inscription. The pilgrims name and address and the Nigerian logo were printed on some bags on the spot at the pilgrims' request. All these are referred to as special services which also call for additional payment by the pilgrims. Materials such as Mecca mat which is made of refined raffia materials normally used for "Ghana must go" bag, which perform no other function than that of ordinary mat in the market places.

### Prices of Pilgrimage Symbolical Commodities

	Items	Price in the pilgrimage centre	Price in outside Market	Difference
1	Mecca Bag	₦2,500 .00	₦1,750 .00	₦750.00
2	Jerusalem Face Cap	₦500.00	₦150.00	₦350.00
3	Mecca Mat	₦1,200.00	₦500.00	₦700.00
4	Jerusalem Purse	₦750.00	₦250.00	₦500.00
5	Jerusalem Vest	₦1000.00	₦500.00	₦500.00
6	Mecca Vest	₦1,200.00	₦500.00	₦700.00
7	Mecca Slippers	₦700.00	₦200.00	₦500.0
8	Jerusalem Handkerchief	₦250.00	₦50.00	₦200.00
9	Mecca Towel	₦1,800.00	₦750.00	₦1,050.00
10	Jerusalem Bag	₦2,700.00	₦1,500.00	₦1,200.00
11	A Plate of Rice	₦250.00	₦150.00	₦100.00
12	A Rap of <i>Àmàlà</i>	₦50.00	₦20.00	₦30.00
13	A Rap of <i>Iyán</i>	₦100.00	₦50.00	₦50.00
14	Interpreter	₦ 500/₦1000 per day	Free	₦550/₦1000

McGraw-Hill, an economist, described exploitation as a social phenomenon, and that exploitation presupposes a system of measures for coercing people to work. The dominant classes use such a system to appropriate, without offer of compensation, the products of surplus labor of the actual producers; on occasion, part of the necessary labor is appropriated as well. The material prerequisites for exploitation appear when the development of productive forces reaches a level that permits the creation of both the

necessary product and the surplus product. The socioeconomic conditions in which one person can exploit another originated in the period of the disintegration of the primitive communal system, when the institution of private ownership emerged and society became divided into antagonistic classes.

The modes of exploitation vary according to the particular antagonistic socioeconomic formation and are determined by the way in which labor power is coupled with the means of production. Extra economic constraint typified the slaveholding and feudal socioeconomic formations, whereas capitalism developed a system that relied on the economic compulsion to work. The degree of exploitation is measured by the ratio of the surplus product to the necessary product; stated another way, it is the ratio of surplus labor to necessary labor.

Historically, the first and crudest form of exploitation was slavery. In slaveholding society, the slaveholder owned both the means of production and labour power. The entire product was appropriated without remuneration by the slaveholding class, which supplied the slaves with means of subsistence scarcely sufficient for them to exist in a state of semi starvation.

Under feudalism, exploitation was based on the feudal lords' ownership of the land and partial ownership of labor power. The surplus product created by the labor of peasant serfs was appropriated without remuneration by the feudal lords and assumed the form of feudal land rent. Feudal exploitation passed through two main stages: the *corvée* economy and the *quitrent* economy. In the *corvée* economy, the peasant worked part of the time on the feudal lord's land and part on the parcel of land allotted to him. Necessary and surplus labour were separate from one another in time and in space. Under the *quitrent* system, all labor was expended on the peasant's farm. In the *corvee* economy, surplus

labor assumed the form of labor rent; in the *quitrent* economy, rent was paid in produce or in cash.

Under capitalism, the means of production, which are owned by the capitalist class, are coupled to labor power by means of the purchase and sale of the latter. The worker is legally free, but he lacks the means of production. Under such a system, labor power becomes a commodity that is remunerated by the capitalist on the basis of value. The mechanism of capitalist exploitation is based on the difference in magnitude between the value of the labor power commodity and the value created by labor power. The exploitation of hired workers by capital is expressed in the appropriation of the surplus product, which assumes the form of surplus value. The degree of exploitation is measured by the ratio of surplus value to variable capital spent on the remuneration of the labor power commodity. Exploitative relations in capitalist society are masked by the concept of wages, which serve as the transformed value (price) of the labor power commodity.

Production goals and the laws of competition promote the systematic growth of capitalist exploitation. Today, the capitalist monopolies, by concentrating vast material and labor resources in their hands, are able to extract monopoly profit. The joining of the economic power of the monopolies with the power of the bourgeois state into a single mechanism, as well as the formation and development of finance capital, make the working people of capitalist countries an object of exploitation at all stages of the reproduction of social capital. Under contemporary capitalism, exploitation is accompanied by a continual rise in prices and the cost of living, increased unemployment, and a heightening of social inequality. Workers engaged in physical labor and workers engaged in intellectual labor, both in the sphere of material production

and in the nonproduction sphere, are drawn into the orbit of capitalist exploitation. He finally highlighted the various forms of exploitation as follows:

- Underweight and Under Measurement;
- Sub-standard Quality;
- High Prices;
- Duplicate Articles;
- Adulteration and Impurity;
- Lack of Safety Devices;
- Artificial Scarcity;
- False or Incomplete Information;
- Unsatisfactory after-sale service;

The retailers overcharge the pilgrims who buy as a result of their religious mentality. Hajj/Jerusalem slippers, bowls, Jerusalem bucket are made of normal material and they perform the same function like every other slippers and plastic bowls outside the pilgrimage centres, yet many retailers in the pilgrimage center capitalize on the mentality of the pilgrims and overcharge the materials for profiteering sake.

### **5.3 Evidence of Extravagancy on the part of pilgrims**

Buying highly priced goods is tantamount to wasteful spending and extravagance living on the part of the pilgrim ethically wrong and also forbidden in both Christianity and Islam. In both religions, this attitude is totally against the pilgrimage injunction. A belt or girdle worn to hold the loose Oriental garments in place; it was also used to carry money. The Islamic injunction did not enforce any pilgrim to go into serious purchase of pilgrimage souvenir on his journey to Mecca for any reason. One may then

conclude that the act is ignorance on the part of the pilgrims. Abrar<sup>1</sup>, an Islamic scholar, in his interpretation the Holy Quran on the attitude expected of a pilgrim on his pilgrimage to the Mecca says:

“It is recommended that pilgrims should come with necessary provisions, so that they should not be compelled to resort to begging. But as usual, our thought is directed at once from the physical to the final journey into the future world. But as usual, our thought is directed at once from the physical to the final journey into the future world. The best of such provision is right conduct, which is the same as the fear of Allah<sup>2</sup>”

Extravagance is the trait of spending prodigally, a lack of prudence and care by someone in the management of resources; excessive spending, high life, lavishness, wastefulness, dissipation, useless or profitless activity, using or expending or consuming thoughtlessly or carelessly.

From our findings many factors are responsible for buying and selling attitude in the pilgrimage centre. Such factors are ignorance on the part of the pilgrims, lust for material materialism, status consciousness and business motivation.

The pilgrims at the centres portray their sensitivity or commitment to religious values and sacred matters by buying pilgrimage paraphernalia at whatever price the retailer decided to sell them. It also shows the intensity of their involvement and commitment to a religious life. This attitude is what Dzurgba<sup>3</sup> described as one of the ways of measuring religiosity in individual's adherence to of religion. The pilgrims' attitude shows the extent to which a person is favourable to the organization or set of practices as judged by his verbal expressions and actions, more when the expressions and actions are

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<sup>1</sup> N Abrar. *The Qur'an Interpreted*.

<sup>2</sup> Qur'an 2: 125 Oxford University Press. 1988p. 82.

<sup>3</sup> A Dzurgba. *Sociology of Religion*. Published by Department of Adult Educaiton, Ibadan. 1987. p. 5.

backed up with specific belief, contributing to Church funds and spending elaborately on religious activities. Davidman suggested additional five dimensional attitudes that portray religiosity in every human being as ideological, ritualistic, experiential, intellectual and consequential dimensions. The ideological dimension covers religious activities such as pilgrimage, confession, prayer retreat, and worship. The ritualistic dimension refers to church attendance of various kinds. The experiential dimension covers intense religious experiences such as conversion, speaking in tongues or mystical experiences. The intellectual dimension measures the knowledge of religious dogmas and practices, and the consequential dimensions deals with the effects of religiosity on conduct in other spheres<sup>4</sup>.

Many of the pilgrims we interviewed confess that the pilgrimage souvenirs contains spiritual blessing. In the New Testament a person is spiritual because of the indwelling presence and power of the Holy Spirit and the spiritual gifts which He personally portrays or imparts to the another person<sup>5</sup>, not in the amount of pilgrimage items he purchased when he traveled to Mecca or Jerusalem.

#### 5.4 Ignorance

Derek defines and describes ignorant as lack of specific knowledge, unawareness, unconsciousness, unfamiliarity, incomprehension, bewilderment, incapacity, inexperience simplicity, disregard, oblivious, insensitivity, socialism, nescience, shallowness, superficiality, confusion, fog, vagueness, half-knowledge, a little learning, and greenness<sup>6</sup>. Any of these may be responsible for the economic attitude of pilgrims in the pilgrimage centre. A

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<sup>4</sup> N Davidman. *The Higher Circles*. New York Random House 2004. p. 40.

<sup>5</sup> Col. 12: 1

<sup>6</sup> Derek. *The urban Villagers: Group and Class Life of Sierra Leone*. 2003. Free Press.

religious economist, Johnson, opines that this type of attitude in a human being is to charge all unmerited praise with the guilt of flattery, and that to suppose that the pilgrims always knows and feels the falsehood of his assertions is surely to discover great ignorance of human nature and human life<sup>7</sup>. Moreover, determination to purchase is not dependent on any rule but on experience, attraction and comparison of the various items being displayed. Judgment here is always to some degree subject to affection and the wish to admire and spend lavishly and ignorantly.

Ignorance according to scholars is the lack of knowledge or education. Cognitive Content, mental object, content - the sum or range of what has been perceived, discovered, or learned ignorantness, nescience, unknowing, unknowingness - ignorance (especially of orthodox beliefs) inexperience, rawness - lack of experience and the knowledge and understanding derived from experience; “procedural inexperience created difficulties”; “their poor behavior was due to the rawness of the troops” unenlightenment - a lack of understanding, illiteracy - ignorance resulting from not reading. A blockhead A dimwit, a numskull. The term comes from the dummy head used by wigmakers and hatters, a cork-brained Light-headed; giddy. This phrase plays with the analogy between cork cells which are dead, air-filled cells and one’s brain, a dull-witted, stupid person; a dolt, blockhead, or ignoramus. This term makes use of the name of a scholastic theologian of the late 13th century, John Duns Scotus. Originally the term referred to a caviling sophist, derived from the fact that Scotus’ doctrines were criticized as a conglomeration of hairsplitting distinctions. Such a person would be full of useless information and perhaps even opposed to progress and learning, as Scotus was regarded.

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<sup>7</sup> O Johnson. *Old Social and New State*. New York Free Press, p. 102.



But now in our age it is grown to be a common proverb in derision, to call such a person as is senseless or without learning a Duns, which is as much as a fool. (Raphael Holinshed, *The First Volume of the Chronicles of England, Scotland, and Ireland: 1577-87*) Today *dunce* has lost its connotations of over refinement and pedantry; it means simply ‘stupid, doltish, ignorant’, a thickheaded, stupid person; a numskull, blockhead, or dullard. The origin of this term is obscure, but it has been speculated that *dunder* is a corruption of the Spanish *redundar* ‘to overflow’ and is the name given to the lees or dregs of cane juice used in the fermentation of rum. Thus, a “dunderhead” is a head full of dregs, overflowing with this worthless substance. This term has been in use since the early 17th century. This expression is said to have been originally suggested by the similarity between the shape of a capital A and that of a windmill. This theory is further reinforced by the now rare or obsolete definition of windmill found in “a figure of a windmill; a sign or character resembling this, as a cross or asterisk.” In popular usage until the late 19th century, the phrase appeared as early as 1402 in the Rolls of Parliament - to be illiterate, ignorant, or obtuse. *Battledore* is an obsolete word for a hornbook used as a child’s primer. Not to know the letter from the book signified utter ignorance. Not to know the first thing about something, not to know what’s what, completely ignorant or naïve. Lack of education, stupidity, foolishness, blindness, illiteracy, benightedness, unenlightenment, unintelligence, mental darkness *In my ignorance, I had never heard of R and B music.* Lack of understanding, knowledge, intelligence, wisdom, insight, enlightenment, comprehension unawareness of, inexperience of, unfamiliarity with, innocence of, unconsciousness of, greenness about, oblivion about, nescience of (*literary*) *a complete ignorance of non-European history*

## 5.5 Lust for materialism

The doctrine that comfort, pleasure, and wealth are the only or highest goals or values are commonly referred to as materialism. This is philosophically described by Hazlitt as the doctrine that matter is the only reality and that everything in the world including thought, will, and feeling, can be explained in terms of matter alone<sup>8</sup>. But, Xiaoping, ethically explained that the tendency to be more concerned with material than with spiritual or intellectual goals or value is materialism. In this opinion the attitude of the pilgrims in the pilgrimage centre towards the purchase of pilgrimage paraphernalia is morally wrong and negates the ethics of human dignity<sup>89</sup>.

To this Peshcke opines that above all the foundation and basis of human dignity is found on the great value that the author of life has reposed on it<sup>910</sup>. God created Man in his own image and likeness according to the scripture Gen. 1:26-27. This sounds a great bell with a loud message that man is not simply ordinary, that man is extraordinary. He is indeed supernatural, divine, a being like God. This brings to focus the positive value of life. Because it is divine in resemblance, it must be taken loftily, modestly and with high respect. It must be seen for what it is, of high value, not of materialistic. It has a transcendental perspective. Life must be lived lively, prudently and meaningfully. That means it should be dynamically lived with purpose and orientation to fullest life. Every life has a meaning. The highest meaning of life for somebody, for something, for others, for society, for the world, for the entire universe and above all for God.

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<sup>8</sup> H. Hazlitt *Business and Society*. New York. Random House.

<sup>9</sup> D. Xiaping. *Religion and Business Ethics*. Xypy Press, China, p. 5.

<sup>10</sup> Gen. 1: 26 – 27.

In order to make good use of our gifts, money and other valuables are to be spent it prudently for the good of others, and for the benefit of the society. One must surpass lustful and materialistic thinking. At the same time one must be global and ecumenical in thought, word and deed. This speaks for human dignity.



**Plate 5.1: Pilgrims Luggage**

Materialism in the sense of this study signifies interest in and desire for money, possessions, etc., rather than spiritual or ethical values. Philosophically it is the monist doctrine that matter is the only reality and that the mind, the emotions, etc., are merely functions of it. Compare idealism. It is also the rejection of any religious or supernatural account of things.

#### **5.6 Status consciousness**

Our finding reveals that among other attitudes, the pilgrims in the pilgrimage centre are status-conscious. Many of them travel to the Holy land in order to attain the status of Alhaj/Alhaja or Jerusalem Pilgrim as the case

may be. They also purchase series of pilgrimage souvenirs such as Mecca wear, Jerusalem wallet, Mecca teeth, Jerusalem cap etc. as symbols to decorate their bodies and dressing in order to be addressed as such. This social action is what Iroegbu described as unhealthy advancement of an individual because according to him through such attitude the society is stratified on the bases of economics and power. In the same vein, Oredipe referring to Durkheim explains further that societal stratification is a product of class, status and power. The implication according to Oredipe, is that people can rank high on one or two of these dimensions of stratification and low on the other<sup>11</sup>. It is with this opinion Dukor defines class as a group of people whose shared situation is a possible, and sometimes frequent, basis for action by the group<sup>12</sup>. In other words this concept of class refers to any group of people found in the same class situation like the pilgrims in the Lagos pilgrimage centre. Thus a class is not a community but merely a group of people in the same economic, or market situation. In contrast to class, Asouzu status refers to position, rank, prestige in relation to other people<sup>13</sup>. He explained that as a general rule status is associated with a style of life. It also relates to consumption of goods produced, while class relates to economic production. That those at the top of the status hierarchy are more economically balanced than those at the bottom. In this case, lifestyle, or status, is related to class situation. This explanation given by Asouzu made us to conclude that money and an entrepreneurial position are not in themselves status qualification as the pilgrims in the Lagos pilgrimage centre may be thinking.

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<sup>11</sup> S. Oredipe. *Theory of Morality: Nigeria Experience*. Lagos (2001). Lagos Academy Publisher p. 99 – 101.

<sup>12</sup> C. Dukor. *Social Research Method*. Oxford (2003). Charinda Press. p. 55

<sup>13</sup> B. Asouzu. *The Evolution of Cooperation*. Ghana 2005. Basic Books pp. 42 – 44.

People can earn their social status by their own achievements, which is known as achieved status. Alternatively, people can be placed in the stratification system by their inherited position, which is called ascribed status. Ascribed status can also be defined as those that are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race, ethnic, group and family background. For example, a person born into a wealthy family characterized by traits such as popularity, talents and high values will have many expectations growing up. Therefore, they are given and taught many social roles as they are socially positioned into a family becoming equipped with all these traits and characteristics. Achieved status means also what the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved. It can be achieved by one gaining the right knowledge and skills to become socially positioned into a higher position of that job; building a persons social identify the occupation.

## **Conclusion**

It is obvious from afore-discussed that the act of lust for materialism, status-consciousness and other social vices are unethical to Christian religious business ethic. Business ethic in Christianity is committed to the proposition that “All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work<sup>14</sup> (II Timothy 3:16-17). It has currently taken a multi-faceted shape taken in stock of the variety of ways in which Christian business ethicists currently conceived of ethical change in business. Because man needs money does not mean one should forget his integrity and the religious ethical standard of acquiring money. Integrity is not

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<sup>14</sup> II Tim. 3: 16 – 17.

something one can fake. Obstacles and complex situations will eventually expose you. The truth will become obvious to anyone who is watching. Integrity is recognizable in Christian business by attributes such as:

- Taking responsibility
- Being honest
- Keeping your word
- Being faithful in little things.

Desiring to be a person of integrity doesn't mean you'll be perfect. I know I haven't always made the right moves or made the greatest decisions. Apostle Paul opines "But God always forgave me and gave me a fresh start. Sometimes I had to build anew from the ground up, but the foundation of integrity was already there to steady my process. Integrity can be very binding to those who don't care about doing the right thing. Unfortunately for them, all the seemingly short term advantages of conducting their affairs without integrity can come back to bite with a vicious chomp!<sup>15</sup> "An inheritance gained hastily at the beginning will not be blessed at the end." When you operate from a foundation of integrity, you don't have to second guess yourself. Just like a ship with a powerful compass, integrity will always point you in the right direction and guide you safely into port.

Even if you experience a temporary loss because you refuse to violate your own integrity, be assured that you will reap many benefits in the long run. New doors of opportunity will open in your personal and business life. You'll be rewarded for standing your ground, refusing to compromise. As you take personal responsibility, remain honest, keep your word, and stay faithful even in the smallest concerns, you will be greatly blessed. But above

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<sup>15</sup> Prov. 20: 21.

all, in Christian business one must remember to do the right by following the business Principles of Success in Christian Business Ethics: (Ayantayo 2003)

- 1) **You are who you do business with:** If the person you are considering doing business with, or the person you are already doing business with is openly or seemingly un-ethical, then do not do business with them. You are or will be compromising the future of your business if you go down this slippery slope.
- 2) **Be fair and honest in your dealings:** Ensure that you always give a fair price and always honestly represent yourself, then down the road it will come back to you in either repeat or referral business.
- 3) **Be up front:** The customer will appreciate it and likely do more business with you if there are no surprises. Make sure that everything is disclosed and that there is nothing that a client could come back to you to say that they want their money back because you left something out.
- 4) **Think like a customer:** If you think this way, you will likely have a much better relationship with your customers; as there will be a greater understanding of what is expected in the transaction experience.
- 5) **Be prepared to walk away:** Part of maintaining high ethics is the willingness to walk away from potential business if it does not meet the utmost ethical standard. If the business is meant to be, then you will still get it, but on your terms.

These business attitudes in the pilgrimage centres also tend to destroy the ethics of cooperation, love, and altruism which binds Lagos Society together. In fact, a lot of people we interviewed showed their anger over the acts. People concerned can only change their habit when they are well educated on the use of pilgrimage center.

## **CHAPTER SIX: Recommendations and Conclusions**

### **6.1 Promotion of Theological Orientation about the Essence of Pilgrimage**

#### **Introduction**

The position of the two major religions –Islam and Christianity in Nigeria on the Lagos Pilgrimage Centre – will be fully discussed. This is simply because the two are the only religions that do participate fully in the activities is going on in the pilgrimage center. Inferences shall be drawn from the scriptures of the two religions so as to know their positions on the ethical problems of pilgrimage souvenir and other pilgrimage expenses.

#### **Islamic Approach**

Pilgrimage in Islam concept provides both a goal for individual life and a guide to conduct. What shall the individual do with his/her talents, his time, his energies, his life on the journey when all the money he had on him for the journeys had been used on pilgrimage souvenir in the pilgrimage center before the arrival of the aircraft that will take him to Mecca or Jerusalem? Does buying of pilgrimage souvenir have religious reward? Abrar, interpreting the Holy Quran on the attitude expected of a pilgrim on his journey to the Mecca, says: “It is recommended that pilgrims should come with necessary provisions, so that they should not be compelled to resort to begging<sup>1</sup>. But, as usual, our thought is directed at once from the physical to the final journey into the future world. But as usual, our thought is directed at once from the physical to the final journey into the future world. The best of such provision is right conduct, which is the same as the fear of Allah”.<sup>2</sup> This Islamic injunction, according to Abrar, did not enforce any pilgrimage to go into

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<sup>1</sup> Qur'an 8: 93-94

<sup>2</sup> Quran 2:125.



serious purchase of pilgrimage souvenir on his journey to Mecca for any reason<sup>1</sup>. One may then conclude that the act is ignorance on the part of the pilgrims.

The Islamic concept of religious ethics is part and parcel of its approach to every aspect of life. As a result the guidelines prescribed by Islam regarding business transactions are a high example of forthrightness and honest. On this note, the business attitude of the retailers in form of profiteering, overpricing and overcharging in the pilgrimage centre are a violation of Islam business ethics. For example, Islam condemns every act of dishonesty in business such as packaging of goods, deceptive sales promotion and false labeling. Hadith revealed that where the retailers persuade the buyer to purchase the commodity, both the buyer and the sellers are deprived of Allah's blessings and also that this may bring about punishment later. In the same vein, another Hadith condemns retailers who swore false oaths in order to sell his/her ware and any retailer who falsifies the weight and measurement of his commodities when the following verse was revealed:

Verily those who purchase a small grain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter<sup>3</sup>

Failure to measure weight of a commodity correctly is also considered as fraud "Measure your foodstuff and you will be blessed" Fraud here is defined broadly to cover the giving of short weight or measure. The Quran says:

Woe to those that deal in fraud. Those who when they had to receive by Measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account on a mighty day. A day when all mankind will stand before the Lord of the world.<sup>3</sup>

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<sup>3</sup> *ibid* pp. 33 – 35.

The above Quran verses make it known to us that Islam condemns the moral problem of overpricing and profiteering. Muslims are forbidden from fixing excessive charge for their good. An Islamic scholar, Mikailu, explain the Islamic position on 'fair price' which makes emergency and operations of monopoly firms unlawful and unacceptable in Islam<sup>4</sup>. Muslim buyers should avoid as much as possible sellers whose commodities are excessively priced because Allah desires to show leniency to Muslims and does not wish to show any hardship.

Reacting to religious pilgrimage expenses as related to the rampant overcharging, profiteering and overpricing in the pilgrimage center an Islamic scholar, Abdullar says

“Legitimate trade is allowed, in the interest of both the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life, but the profit must be sought as from the 'bounty of Allah'. There should be no profiteering or trade' tricks'. Good honest trade is a form of service to the community, and therefore to Allah.<sup>5</sup>

A false balance is put for all manner of unjust and fraudulent practices in dealing with any person in business, which are all an abomination to Allah, and render those abominable to him that allow themselves in the use of such accursed arts of thriving.

Buying highly priced goods is tantamount to wastes, which is also forbidden in Islam. As a result it is on the moral obligation that buyers should stand up not only to challenge the evil practices but also avoid the wicked traders who charge very high for their product.

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<sup>5</sup> *ibid* p. 116: 5.

In the light of the above Islam recognized trade and commerce as legitimate economic activities of man, but Islam also wish it to be guided with principle of honesty and love for others. Hence, Islam frowns at all the effects of the economic activities going on in Lagos pilgrimage centre.

### **Christianity Approach**

The ethical principles and guidelines of Christianity as a religion frowns at the business activities in the pilgrimage centre in Lagos. As earlier pointed out the penitent question is whether buying of pilgrimage souvenir has any religious reward for a Christian pilgrim.

The Biblical injunction of Christ to the disciples is that they must go on religious pilgrimage without taking any material thing along with them on the journey.

And He commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.<sup>6</sup>

This to our mind implies that the pilgrims were to take nothing for their journey not to talk of pilgrimage souvenirs. This was designed to train them in the practice of faith in preparation for the time when they would be on their own. **No scrip:** a traveling bag for carrying provisions. **Money:** this term refers to small copper coins. They were not even to take small change. **Purse:** a belt or girdle worn to hold the loose Oriental garments in place; it was also used to carry money.

The purchase of pilgrimage souvenir by the pilgrims at any price the retailers dictate because of Jerusalem inscriptions printed or written on them shows the pilgrims' love of image which the Bible condemned in many places such as

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<sup>6</sup> Mark 16: 15.

thou shall not make unto thyself any graven image or likeness.<sup>7</sup>

Zalwex, writing on Christian business method, opines that business ethics must follow the guidelines contained in the scripture. For instance, the Bible condemns exploitation of buyers which is as a result of sellers overpricing and profiteering in many ways:

“Have nothing to do with false charges”<sup>8</sup>

“Don’t extort money and don’t accuse”<sup>9</sup> .

The Biblical condemnation of this led to a stronger term from the Bible:

“Do not exploit the poor because they are poor”<sup>10</sup>

Supporting the above ethical verses, Waltex explains that acts of profiteering and overpricing are unethical because they amount to inflicting hardship on the buyers (pilgrims) who have no other choice than to pay more than necessary out of their scarce resources<sup>11</sup>.

The Bible entreat the retailers to have nothing to do with a falsehood charge:

“Keep thyself from a false matter”<sup>12</sup>

In the like manner, many acts of falsehood in various business endeavors were condemned by the Bible. Such attitude as hoarding of goods, deceptive sales promotion, sales of defective goods advance fee fraud, false labeling were given strong terms of condemnation while some of them attract serious penalty from God.

Many admonitions were given biblically to Christians on trade and merchandise. Using manipulated waste and measurement is also seen as an act of injustice which resulted in cheating, exorbitant gain by the retailers

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<sup>7</sup> Exd.20:40.

<sup>8</sup> Lk 3: 14

<sup>9</sup> Prov. 22: 22

<sup>10</sup> E Waltex *Church Business Method*. London Ed. 2005. Concord Publishing House p. 12.

<sup>11</sup> Prov. 18: 5

<sup>12</sup> ibid 23: 6

and exploitation of innocent buyers. The Biblical warnings and exhortation are

“Woe to you who are rich”<sup>13</sup>.

“You cannot serve God and mammon”<sup>14</sup>.

“Do not lay up for yourself treasures on earth”<sup>15</sup>.

“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”

“Take heed and beware of covetousness”<sup>16</sup>.

“Sell your possession and give alms”<sup>17</sup>.

“Give to everyone who begs from you and of him who takes away your goods do not ask them again”<sup>18</sup>.

All these point out that the punishment for overpricing, overcharging and profiteering is very clear and severe. Kenman writing on *Christian Ethics in the Market Place* says that the act of profiteering feeds on greed produces poverty, and leads to negative revolution<sup>19</sup>. Alexander Hill opines that profiteering and overcharging eliminate moral skepticism in the light of diversity and variability of moral values as well conflicting with moral knowledge<sup>20</sup>.

From the above explanations, Christianity opposes all the moral problems in all the market activities in the pilgrimage centre. It is on this ground that Houck expects retailers to be fair in all business enterprises when he explains that the market rule should not be that a seller may sell as he wishes or as he can, but he ought or as is right.

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<sup>13</sup> ibid 23: 6

<sup>14</sup> Lev. 19: 11

<sup>15</sup> Matt. 13: 52

<sup>16</sup> Matt. 23: 24

<sup>17</sup> Mat 19: 21

<sup>18</sup> I Cor. 9: 17

<sup>19</sup> N. Kennan Christian. *Ethics in the market place*. New York 2003. Pantheon Publisher p. 60

<sup>20</sup> M. Lewis. *Christian Business Ethics*. New York 2001. Oxford University Press.

## 6.2 **Government Intervention**

The Government, local, state and federal, should direct the focus of various Nigeria Ethical Programmes such as Independent Corrupt Practices and Related Offence Commission (ICPC) and Economic and Financial Crime Commission (EFCC) to the issues of pilgrimage exercise in Nigeria. The EFCC which was established by the former president (Olusegun Obasanjo) in 2004 has the mandate to combat financial and economic crimes and also to prevent, investigate, prosecute and penalize economic and financial crimes. This commission is also charged with the responsibility of enforcing the provisions of other laws and regulations relating to economic and financial crimes including the Money Laundering 1995, the failed bank (recovery of debts) and Financial Institutions Act 1991, and also Miscellaneous Offences Act. The EFCC is also the key agency of the government for fighting terrorism.

The attention of the Commission can be used in scrutinizing the activities of the Pilgrimage Board at the state and Federal level on the pilgrimage charges, payment for buying various forms etc, and all other expenses made by the pilgrims to the government purse through the pilgrimage board. In addition investigation should be made by the pilgrimage board concerning the rentage of shops and spots in the pilgrimage centre, prices of pilgrimage souvenirs and other religious materials should be controlled in the pilgrimage centre, thereby curbing the act of profiteering and overpricing that is very rampant in the centre.

## 6.3 **Public Awareness about the Essence of Pilgrimage**

Seminars of public awareness about the essence of pilgrimage are highly needed by every stakeholder in the pilgrimage exercise. These can be done through symposia, seminars and public lectures organized by the government, making use of learned personnel in various fields especially

religion Islam and Christianity, ethics, philosophy and sociology etc. to enlighten the stakeholders and the society at large on pilgrimage exercise.

#### 6.4 Return to Religious Ethics Underlining Economic Activities

Various forms of lie in business and other aspects of life activities in the pilgrimage centres were interpreted as dishonesty and condemned in both Christianity and Islam. Moreover, some carries the penalty of hell fire in the Bible with a strong penalty of hell fire. Warnings were given against this immoral attitude as follows: “Do not lie”<sup>21</sup>

“Do not lie to each other”<sup>22</sup>

“And he who pours out lie will not go free”<sup>23</sup>

“And he who pours out lie will perish”<sup>23</sup>

The Bible also views lie in business as a form of fraud and says:

“Do not defraud your neighbour or rob him”<sup>24</sup>

This explains that a retailer who lies in order for the sake of profiteering has robbed a fellow human being and thereby failed to discharge his obligation and responsibility towards the customers. This also suggests that he/she has failed in his obligation to the society at large. For instance, the Bible says:

“Everybody is to discharge the truth committed to them”<sup>25</sup>

Hoarding of good is interpreted by the Bible as inflicting pain on other people because it is a way of depriving them of having what they need at the right time. Therefore, eternal doom is the biblical penalty for anyone that hoard goods under his care. Furthermore, the Bible teaches that hoarded goods will testify against the hoarder on the day of God’s judgment:

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<sup>21</sup> Ps. 119: 163

<sup>22</sup> Lev. 19: 11

<sup>23</sup> Col. 3: 9

<sup>24</sup> Prov. 19: 5

<sup>25</sup> Lev. 19: 13

“Your gold and silver are corroded.  
Heir corrosion will testify against you  
And eat your flesh like fire<sup>26</sup>.  
You have hoarded wealth on the last days.”<sup>27</sup>

Retailers were seriously warned against the use of manipulated weight and measurement because it is tantamount to dishonesty which God abhors.

The Bible emphasizes the warning when it says:

“Do not use dishonest standards”<sup>28</sup>  
“Dishonest standards do not please Him”<sup>29</sup>  
“Dishonest money dwindles away”<sup>30</sup>

In the light of the above, prophet Amos rebuked dishonest merchants of his time and says:

When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?”- skimping the measure, boosting the price and cheating with dishonest scales.<sup>31</sup>

Bearing these in mind, Nigerians need to place high premium on honesty in all social relation, good character, good personality, tolerance, fair play, loyalty, and accountability in social relation. As a result, less emphasis should be placed on materialism, extravagance spending, ignorance, economic exploitation and status consciousness. The thinking of self-centeredness in the high esteem which characterizes the contemporary Nigerian social life especially in business should be replaced with a sense of awe. That is to say sense of individualism should be replaced with sense of collectivism. For all these suggestions to materialize, the Nigerian leaders in religion, social, political, and economic sphere should live by example.

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<sup>26</sup> I Cor. 19: 17

<sup>27</sup> Sam 5: 3

<sup>28</sup> Prov. 11: 1

<sup>29</sup> Lev. 19: 35

<sup>30</sup> Lev. 20: 23

<sup>31</sup> Amos 8: 15



## 6.5 Social values to be promoted as against emphasis on status

The Nigerian ethical values require daily basis reorientation. The preponderance of economic and financial crimes like Advance Fee, Fraud, 419 (a code that talk about fraudulent behaviour or economic law Section 4 Sub-section 19), a kick back, Money Laundering, etc has severe negative consequences on Nigeria, including decreased Foreign Direct Investments in the country and tainting of Nigeria's national image. The menace of these crimes and the recognition of the magnitude and gravity of the situation cannot be gainsaid. Our value should be geared toward simplicity, self respect, self esteem, self control, unity of heart and singleness of purpose, contentment and trust, freedom from covetousness, modesty, temperance and using money without abusing money.

## 6.5 Recommendations and Conclusion

Considering the findings of the study on the effect of religious belief on the economic behaviour of pilgrims and various factors leading to the problems, the following recommendations would be useful for the retailer, the pilgrim, the pilgrimage board, aid groups, religious establishments and the government.

**The Retailer:** Retailers in the pilgrimage center must allow the pilgrims to decide on what they want and also what they are willing to pay, and then conduct themselves so as to maximize their profits. Understanding this point will also make us to lay premises on the description that market in the eyes of any given person is simply "other people" (Nehru 2004:13). So what this position boils down to is equivalent to advising each person to let other people determine how he should live and what he should live for without any financial oppression.

## The Pilgrim

It is high time the pilgrims maintained their ground as believer in the God of the religion they claim to be traveling for, rather than the symbols and signs on the pilgrimage paraphernalia which they are spending huge amount money to purchase in the center. We are also suggesting that pilgrims should stop hiding their feeling on the unethical practices of the retailers in the pilgrimage centres. In other words, they should resist any form of exploitation by the retailers. For example the pilgrim can make their feeling and perception known about unethical practices in the pilgrimage centre by arranging a press conference. They can create an awareness of the unethical practices by writing to media houses, newspaper or magazines and the government. It is our belief that these media will advertise the unethical practices, thereby making it a known issue in the society and all hands will be on deck to make necessary amendment of checks and balances in the pilgrimage centers.<sup>32</sup>



**Plate 6.1: Muslim Pilgrims**

<sup>32</sup> W. Hehru Marketing and the marketers. Kenya. WELMA Publishing House. 2004. p. 13.



**Plate 6.2: Christian Pilgrims.**

**Pilgrimage Board:** Pilgrimage board and traveling agencies that partake in the pilgrimage exercise should improve their operational efficiency in order to facilitate moral end efficiency in the pilgrimage exercise. Seminars, workshops, symposia and conferences on pilgrimage exercise should be sponsored regularly by the pilgrimage board. Experts in the field of Pilgrimage exercise, travel agencies, business ethics should be invited to present relevant papers, while such seminars, workshops and conferences should be given wide publicity. In addition, task force should be established that would see to the enforcement business ethics and morality in the pilgrimage centre. The task force should be empowered with laws and rules guiding the pilgrimage exercise and the pilgrimage centre.

**Aid Groups:** The various aid groups in the pilgrimage centres should stop the act of collecting money from the pilgrims and any visitor in the pilgrimage centre because this practice does not differentiate them from the beggars that were sitting at different locations all over the centres They can source money through their various organizations and also through local, state, and federal government for the proper maintenance of their group. The members of their religious organizations outside the pilgrimage centres can be approached for

financial assistance which when given, should be judiciously utilized for the objective of the group. In other words, there should be a separate monitoring group to oversee the functioning and activities of different aid groups in the centre.



**Plate 6.3: Nigerian Aid Groups**

**Religious Establishments:** Every religious organization who were also stakeholders in the pilgrimage exercise should uphold the tenets of their religious ethical teaching concerning pilgrimage exercise and business ethics. Christians in the pilgrimage centres can practically demonstrate business ethics by being honest in their business ventures using the application of Canon while Muslim in the centres can do the same using the application of Hadiith.

**The Government:** The Nigerian society needs a new orientation on ethical values by establishing a high standard of good personality, good character, honesty in all social relations, tolerance, fair play, loyalty, and accountability in social relations. In other words, less emphasis should be placed on materialism, wealth accumulation, show off, power, status mongering and individualism. All the negative attitude and practices mentioned, features

prominently in the aims and the objectives of people going on pilgrimage every year according to our findings. For the Nigerians to have a change of attitude, the government (at the local, state and federal levels) should formulate economic policies towards the re-orientation of private individuals, philanthropists and business organisations to balanced ethical standards. In the same vein, government should reduce the support given to pilgrimage exercise, usage of government facilities which serve as aids to some people should not be spent on pilgrimage every year.

The government can divert the monetary aid in this regard into another useful purpose such as education, health and farming. In addition, government should through its economic agencies like banks, financial institutions put in place some loan schemes where retailers in the pilgrimage centres could borrow money at reduced rate of interest in order to expand and sustains their business enterprise. The interest on the loans should also be regulated to make way for easy payment for the retailers. This to our mind will reduce the retailers' practices of profiteering and overpricing. On this note, government at the local, state and federal levels should stop the banks and financial houses from giving loan to people for going on pilgrimage since the journey is not meant for business but religious endeavour. This also would reduce the idea of the pilgrims running into unnecessary debt which that they will start to pay as soon as they return from pilgrimage.

### **Conclusion**

From all of our arguments in this study, the retailers in the pilgrimage centers and the pilgrims can only fulfill their religious and ethical responsibilities in the society by practical application of ethical values such as honesty, love, sincerity, truthfulness, discipline and tolerance. This is also the only way by which they can perform their social responsibilities. As a

result, manipulation of weight and measurement, overcharging, hoarding, overpricing, profiteering, deception in various ways which characterize the business in the pilgrimage centre, to our mind are religious and ethical problems in the society. They are also dangerous to moral growth and development. And as a result, there is an urgent need to find a solution to these problems. In order to do this, all the stakeholders in the pilgrimage exercise and the general public demand ethically acceptable pilgrimage exercise that would change the orientation of Nigerians as a whole from the former to the better pilgrimage exercise.

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## APPENDIX

### Oral Interview

S/N	Name	Status	Address	Phone	Date
1.	Niyi Adesanya	Retailer	II Simibiat Abiola Way Ikeja	08071822949	20 <sup>th</sup> March. 2004
2.	Yetunde Adesanya	Retailer	II Simibiat Abiola Way Ikeja	08071822949	20 <sup>th</sup> March. 2004
3.	Engr. Oiu olabanjo	Engineer	Funwa Compound Games Vill	08023170950	20 <sup>th</sup> March. 2004
4.	Mrs. Orukotan M.O.	Retailer	Oduwole Rd.Abule Odu, Egbeda	08065913484	20 <sup>th</sup> March. 2004
5.	Mrs. Olabisi Allison	Retailer	46, 1, Oba Sekumade Crescent, Ikorodu	08077465883	20 <sup>th</sup> March. 2004
6.	Pastor A.B. Aiyegbusi	Pastor	17, Adenuga Str. Opebi, Lagos		20 <sup>th</sup> March, 2004
7.	Ajjjola O.A.	Trader	129, Oyedeji St. Suru, Alaba	08023295646	8 May, 2005
8.	Rev. Dr. Fidelis Itsuokor	Missionary	116/118 Igbogbo / Baiyeku Rd Ikoredu, Lagos	08033020625	8 May, 2005
9.	Dcns Nike Akindele	Civil Servant	36, Oladoyinbo St Ogba	08023179015	8 May, 2005
10.	Hon. M.K.O. Akindele	Civil Servant	36, Oladoyinbo St Ogba	08023179015	8 May, 2005
11.	Hon. Kaoli olusanya	Politician	56, Ibeshe Rd, Owode, Ikorodu	08027780260	8 May, 2005
12.	Sis. Olukemi Olusanya	Politician	56, Ibeshe Rd, Owode, Ikorodu	08037137973	23 July, 2007
13.	Olori Olaleye Kehinde	Housewife	Royal Palace Ilogbo Eremi, Lagos	08034010110	23 July, 2007
14.	Olori Olaleye Esther	Housewife	Royal Palace Ilogbo Eremi, Lagos	07041055473	23 July, 2007

15.	Cecilia Oyindamola Dada	Retailer	Blk 9 flt 7 LSDC Housing Estate, Ijayerd, Ogba	080230473	23 July, 2007
16.	Ajomale Adetoun	Politician	5, Ayo,Ola Coker Str Graik	08023043166	4, August, 2001
17.	Ikuforiji Mayowa	Politician	Joel Ogunnaike GRA Ikeja	08033018050	4, August, 2001
18.	Ogbujah Hyacinth	Farmer	31 Anjonrin Srt Fed Sites/Services	0803339284	4, August, 2001
19.	Odunmbaku Olukayode	Mechanic	14 Boardland Str Akiode, Ojodu Lagos (City of God)	08035697126	4, August, 2001
20.	Pitan Adewale	Journalist	Aladesoyin Palace Odo Noforija, Epe	08030764905	4, August, 2001
21.	Akinola Ariyo	Journalist	Lagos NUJ	08033315350	4, August, 2001
22.	Adamolekun A. Adebisi	Teacher	Blk. 48b TOS Benson Est	08033562798	4, August, 2001
23.	Dr. Ade Omosule	Lecturer	Hill Star Hosp., 98 Palm Mushin (LAWMA)	08023076511	4, August, 2001
24.	Olori Olayide Joledo	Housewife	Blk 301, flat 3, Amuwo Odofin Low Cost Housing Est	08023023491	11 Sept. 2005
25.	Mrs. Felcia Olubisi Lawal	Trader	17, Juhinla Str. Itire, Ijsha-Tedo Rd. S/ler	08032431509	11 Sept. 2005
26.	Mrs. M.O. Eigbadon	Trader	Housing 1 Rd 20, Diamond Est. Igando LASU Rd. Lagos	08023425189	11 Sept. 2005
27.	Prof. Choma Kanu Agomo	Lecturer	5, Orishejolomi Thomas Crescent, Unilag, Akoka	08023116765	11 Sept. 2005
28.	Past. & Past. Mrs Lekan & Bola Ajao	Clergy	Mobil Filling Station, Egbe 198 Ikotun Egbe Rd, Lagos		11 Sept. 2005



29.	Rev. Record Titus Akeke	Clegy	Foursquare Gospel Church Ado-Langbasa, Ajah, Lagos	08023185276	11 Sept. 2005
30.	AOP Olusegun Victor Oshinfade	Clergy	Primate Holy Divine Evangelical Prayer Church {HDEPC} 134, Ajipo Rd. Idimu	08024880702	11 Sept. 2005
31.	Oteje Olatunji Japhet	Clegy	C & S Church Temidire Apa, Badagry West	08055476526	8 June, 2010
32.	Prophet Moses Orogojimo	Clegy	34/36 Mkt Rd.Giwa Oke Aro	08023169548	8 June, 2010
33.	Evang. John Obembe	Clegy	Agbodo Rd Ltu Shaga	08032442632	8 June, 2010
34.	Evang. John Obembe	Clegy	Agbidi Rd, Uhy Shaga	08032442632	8 June, 2010
35.	Sup. Evang. Charles Ogunjinrin	Caterer	C.C.C. Modupe Parish, Maya Village Itokin, Epe	08028321380	12 Sept., 2010
36.	B.A. Ogunsakin	Farmer	38, Olori Str. Sogunle	08023052117	12 Sept., 2010
37.	J.O. Kinoshi	Pastor	9/11 Joseph Kinoshi Str.Okota	0807905969	12 Sept., 2010
38.	Mustapha O.O.(Mr)	Trader	Latwins Farm Ojo	08033452192	12 Sept., 2010
39.	Adesanya Olusola	Politician	6/8 Sorinmade Str, Aguda	08033085160	3 March 2011
40.	HRH Oba Babatunde Ogunlaja	King	Aladesonyin Palace Nofori	07030318388, 08023014732	3 March 2011
41.	HRH Oba Moses A.AOlaleye	King	Royal Palace Ilogbo Eremi, Lagos State	08033521498	3 March 2011
42.	Sis. Bisi Sotubo	Trader	12/14 Tayo Olukoya Close Ojodu Est.Ojodu Lagos	08033152489	3 March 2011
43.	Sis. Grace Odulami	Teacher	34 Odunyemi Str. Anofowose	08075877790	20 May, 2011
44.	Dr. Francis Olatunde Williams	Lecturer	Ebute Metta Comprehensive Health	08033252269	20 May, 2011

			centre E/B		
45.	Pastor Emmanuel A.	Pastor	Harmony Est, 3, Alhaja, Abubakar Str., Off Olowo Isheri B/Stop, Yakoyo Ojodu Sidikat	08023207434	20 May, 2011
46.	Prophet (Dr) Felix Oluyemi (Baba Olomi Now Now)	Clegy	1, Baba Olomi Est. Aguda Ogba	08034350330	20 May, 2011
47.	Abadariki Remi	Civil Servant	P.R.O. Lagos State Christian Pilgrim	08037218695	20 May, 2011
48.	Elizabeth Oshosanya	Civil Servant	2, Atan Ajayi Str Ipaja Ayobo, Ayobo	08023663051	20 May, 2011

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