

**SOCIO-RELIGIOUS ACTIVITIES OF CHRISTIAN AND MUSLIM YOUTH
ORGANISATIONS IN PROMOTING INTER-RELIGIOUS RELATIONS
IN SELECTED UNIVERSITIES IN KWARA, OGUN AND OYO STATES,
NIGERIA**

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DEDICATION

**To God Almighty, the Immortal, Invisible and Only wise God,
To my late father, Pastor SAM BABS MALA, a Scholar per excellence, a man of
outstanding integrity and a hero of Faith.
Your academic papers inspired my interest in Comparative Religion, Inter-religious
relations, Dialogue and Islamic Studies.
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&
Late Rev. Prof. Joseph Kenny o.p., an outstanding and uncommon Islamic Scholar
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Your great publications on Islam and Christian-Muslim relations speak volumes.**

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ABSTRACT

Socio-religious (S-R) activities, which are apparent in Christian and Muslim youth organisations, are an integral part of their convenance. Previous studies on S-R activities have dwelt on their contributions to the growth of Christian and Muslim communities with little attention to their relevance in enhancing inter-religious relations in Nigerian universities. This study, therefore, examined scriptural studies, outreaches, social and educational activities of Christian and Muslim youth organisations in selected universities in Kwara, Ogun and Oyo states, Nigeria, with a view to identifying how they promote inter-religious relations.

This study is premised on Hans Kung's theory of interaction of religions. One thousand two hundred copies of a questionnaire were purposively administered in equal proportion to leaders and members of Unilorin Christian Union (UCU), Ogun Varsity Christian Fellowship (OVCF), Ibadan Varsity Christian Union (IVCU) and Muslim Students' Society of Nigeria (MSSN) in Olabisi Onabanjo University (OOU), University of Ibadan (UI) and University of Ilorin (Unilorin). In-depth interviews were conducted with randomly selected 45 Christians and 45 Muslims: 14 advisers, 26 leaders and 50 members of the organisations. Data were subjected to descriptive and thematic analyses.

Four S-R activities common to the six organisations identified were: scriptural studies, outreaches, social and educational programmes. Eighty Five percent of the respondents noted that scriptural studies on religious teachings and right conduct enlighten them on religious beliefs and godly virtues for peaceful conduct and relationship. In OOU, this engendered collaborative prayers for the university by christian and muslim students. In UI and UniIlorin, despite previous strained relationships, inter-religious relations between christian and muslim students has improved. Outreach programmes involve faith sharing, interaction and provision of welfare needs. They create platforms for inter-religious encounter, support and mutual understanding of each other's faiths. Ninety percent of the respondents also attested to it that outreach programmes facilitate knowledge on the import of mutual respect for religious rights, relations and tolerance, although it has caused friction due to misconception and over zealousness in times past. Social

programmes (sports and excursion) are for recreation and social discourses. They facilitate appreciation, participation of students of other faiths and peaceful relationships, which break religious barriers, promotes better interaction and joint representations for mutual success. In OOU, Christian and Muslim students attend and support each other during their social programmes while MSSN UI invited Christians as facilitators. Educational programmes are for learning/tutorials, seminars and symposia for skill acquisition and development. They promote academic interactions, aid mutual quest for knowledge and advocacy against social vices. In UniIlorin, the streamlining of religious youth organisations fostered religious harmony and co-operation between christian and muslim students. Also, 90.0% of the respondents affirmed that their social and educational activities had helped to stem the tide of campus cultism and religious extremism and enhanced cordial relations among students.

Scriptural studies, outreaches, social and educational activities of Christian and Muslim youth organisations have promoted inter-religious relations in the selected universities in Nigeria. These should be sustained and extended to other universities in Nigeria to further promote cordial inter-religious relations.

Keywords: Socio-religious activities, Christian and Muslim youth organisations, Inter-religious relations.

Word count: 496

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LIST OF ABBREVIATIONS

1. AIC - African Independent Church
2. ATR - African Traditional Religion
3. CAN - Christian Association of Nigeria
4. C F - Christian Fellowship
5. CU - Christian Union
6. IVCU - Ibadan Varsity Christian Union
7. JNl - Jamatu Nasril Islam
8. MSS - Muslim Students' Society
9. MSSN - Muslim Students' Society of Nigeria
10. NACOMYO - National council of Muslim Youth Organisation
11. NIREC - Nigerian Inter-Religious Council
12. NSCIA - Nigeria Supreme Council for Islamic Affairs
13. OOU - Olabisi Onabanjo University
14. OVCF - Ogun Varsity Christian Fellowship
15. PCID - Pontifical Council for Inter-religious Dialogue
16. PROCMURA - Programme for Christian Muslim Relations in Africa
17. SU - Scripture Union
18. UCU - Unilorin Christian Union
19. UI - University of Ibadan
20. Unilorin - University of Ilorin
21. WCC - World Council of Churches

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the study

The various waves of revival in Christianity and Islam in Nigerian universities in the early part of the 1950s and 1960s led to the emergence and establishment of different Christian and Muslim youth organisations. Activities of these organisations were initially limited to the campuses of the first generation universities, but their impact became noticeable in the wider society from 1970 onwards. Ojo supported this view with the example of how Pentecostalism in higher institutions of learning metamorphosed into the charismatic movements in the early seventies.¹ From the later part of the 70s to the present day, Nigerian youths have been at the forefront of religious activities. They have also spread to the universities that came later.

These groups and organisations are involved in both religious and social activities and advocate faithfulness to their different religious belief systems, that is, Christianity² and Islam³, as shown in their vision and mission statements. This has made them to have a great impact both on the university campuses and on the society. These Christian and Muslim youth organisations such as Muslim Students' Society of Nigeria (an umbrella body for all Muslim students' groups) and the Christian Union/Christian Fellowship (an inter-denominational general group for Christian students), have served as the platform that helped to shape the ideology and attitude of Nigerian youths to religious social, cultural and political activities in a multi-faith, multi-lingual, multi-ethnic and multi-cultural Nigerian society. While these Christian and Muslim youths embark on their different socio-religious activities with great zeal and passion leading to a noticeable rapid growth and development in their universities, they have also co-existed in peace. The co-existence has deepened and has led to cooperation in times past, which has brought advancement and development to the university and the wider society. However, some of their activities have also led to rivalry and religious crises that have had adverse

¹ Mattews Ojo, 1988, Deeper Christian Life Ministry: A case study of the charismatic movements in Western Nigeria, *Journal of Religion in Africa*, XVIII-2, 141-142.

² Kayode Adesogan and Simon Mala (eds) *et al.*, 2012, A Fountain of Life. The Story of Ibadan Varsity Christian Union in perspectives, Ibadan, Aflame Publishers, 13-24.

³ Rasheed Asimiyu, 2011, Conflicts among the members of MSSN in tertiary institutions in South Western Nigeria, A Masters dissertation submitted to the Department of Arabic and Islamic Studies, University of Ibadan., 21-22.

effects on the university and the society at large like the students crises in Ahmadu Bello University Zaria and the 1987 students' religious riots in Kafancha that spread like wild fire to Zaria, Kaduna, Katsina.⁴

This is why Raji opined that Nigerian youths were directly responsible for most of the violent conflicts that straddled the socio-political life of Nigeria in the 90s.⁵ Obadare corroborated this in his reference to the inter-religious crises that happened in Ahmadu Bello University Zaria in the eighties as a result of religious extremism by students.⁶ These few disturbing occasions notwithstanding, Christian and Muslim youths have always co-existed and still co-exist in Nigerian universities. This has confirmed Blancarte's and Verga's assertion that religion has the potential of dividing and unifying, depending on the prevailing social conditions and the interpretation of the doctrine.⁷

1.2 Statement of problem

Previous studies by scholars on the socio-religious activities of Christian and Muslim youths have focused on their contributions to the growth of the Church and the Muslim *Ummah*. These studies have discussed and outlined the nature, effect and impact of these activities with emphasis on intra-religious relations with little attention on inter-religious relations. Some scholars have also looked at these activities in relation to religious government agencies like Advisory Council on Religious Affairs(ACRA), Nigerian Inter-Religious Council (NIREC)⁸ and to non-governmental religious associations like Programme for Christian-Muslim Relations in Africa (PROCMURA)⁹, Christian Association of Nigeria (CAN), Nigeria Supreme Council for Islamic Affairs(NSCIA), Pontifical Council for Inter-religious Dialogue (PCID), and World

⁴ Dogara Gwamna, 2010, The turning tide of religious intolerance in Nigeria: the external connections, Creativity and change in Nigerian Christianity, D.O Ogungbile & A.E Akinade (eds.) Lagos, Malthouse, 277-278.

⁵R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, Retrieved May 15, 2011, from <http://www.monitor.upeace.org>

⁶ Ebenezer Obadare, 2007, White-collar fundamentalism: interrogating youth's religiosity on Nigerian university campuses, *Journal of Modern African Studies*, Cambridge University Press, 45,5, 526.

⁷R. Blancarte and I. Verga, 2004, Religion as paradigm of conflict, competition and co-operation, *Sociology of Religion*, RC, 22.

⁸ Jacob Ayantayo, 2013, Trust and confidence building in the management of Interreligious conflicts in Nigeria, *Fractured Spectrum: Perspectives on Christian-Muslim encounters in Nigeria*, A.E. Akinade (ed.), New York, Peter Lang.

⁹ S. Sicard, David Bone and Johnson Mbillah (eds.), *PROMURA at 50 (1959-2009), Where we came from, Where we are today, Where we go from here*, Kenya, PROCMURA Publications, 173.

Council of Churches (WCC)¹⁰ without focus on these activities from youth perspectives within their socio-religious space i.e. campuses. Also, scholars have written on inter-religious relations and its promotion from the perspectives of religious leaders, scholars of religion and non-youth related organisations without emphasising on the effort/ role of Christian and Muslim youth activities and organisations in this respect. Existing studies on inter-religious relations have focused on history of religious relations in Nigeria from the pre-colonial era, colonial era, and post-colonial era; its trends, challenges and methods of inter-religious relationships in Nigeria. Those who have studied youths/students have dwelt so much on their activities in fomenting religious fanaticism and exuberance on the campus and the wider society to the neglect of the positive contributions inherent in the socio-religious activities of youths in Nigerian universities. The lack of attention to the positive contributions of socio-religious activities of Christian and Muslim youth organisations in the promotion of inter-religious relations which brings dialogue, harmony and unity in the *Ummah*, Church and Nigerian society at large is therefore the problem to be engaged in this work and the lacuna it will fill in scholarship. There is a need to study and examine these activities to indicate some of the attitudes of the students towards religion”.¹¹ Many people also believe that because of their exuberance, youths are ready tools of violence; nevertheless they can also be profitable agents of unity and peaceful co-existence.

1.3 Purpose of the study

The aim of this study is that it identifies the socio-religious activities of the Christian and Muslim youth organisations at Olabisi Onabanjo University, Ago-Iwoye, University of Ibadan and University of Ilorin. It also accesses how the activities enhanced the promotion of inter-religious relations in a pluralistic society, which in turn leads to peaceful co-existence, religious harmony and inter-religious dialogue on university campuses and in the wider multi-faith Nigerian society.

¹⁰Rotimi Suberu, Sam Mala and, Deji Ayegboyin, 1995, “The role of religious associations in the transition of Nigeria”, *Nigeria: Politics of Transition and Governance 1986-1999*, O. Oyediran and A. Agbaje (eds), Dakar, Council for the Development of Social Science Research in Africa, 35.

¹¹ Peter Varney, 1969, Religion in a West African University, *Journal of Religion in Africa*, Brill, 2/1.

Again, it analyses some hiccups in the activities identified *vis-a-vis* the challenges inherent therein, the prospects of the activities, and makes recommendations that will sustain the promotion of inter-religious relations among the youths within their educational space.

To achieve this, the history, organisational structure, ideology and the diverse socio-religious activities of selected Christian and Muslim youth organisations on three university campuses were considered alongside their rationale, inspiration, purpose, and how such activities are carried out. As a comparative work which aims at promoting a better understanding and relationship, the activities are analysed statistically and their role in the promotion of inter-religious relations are presented.

1.4 Scope of the Study

The universities, which are the citadels of learning, were used as the contextual bases for this study. The study also paid particular reference to how the socio-religious activities of Christian and Muslim youth organisations in Nigerian universities enhance peaceful co-existence on the campus. Three strategic universities in Yorubaland were studied; they are Olabisi Onabanjo University (OOU), University of Ibadan (U.I.) and the University of Ilorin (Unilorin) all in Yorubaland. The basis for the choice of Olabisi Onabanjo University was because it is a state University in a developing community, a non residential campus, but with a balanced ratio of Christian and Muslim youth activities which take place both in and outside the campus. The choice of the University of Ibadan was predicated upon the fact that it is the first university in Nigeria, the bedrock of Christian and Muslim youth relations, and the platform for the emergence of most Christian and Muslim youth organisations. Obadare¹², Ifere¹³ and Adesogan¹⁴ attested to Ibadan as being the initial *locus* and foundation of youth religious activities in Nigeria from where they spread to other universities and the larger Nigerian society. Besides, there are numerous socio-religious activities of youths going on in the premier university, unofficially regarded as the headquarters of Christian youth organisations for

¹² Ebenezer Obadare, 2007, White-collar fundamentalism: interrogating youth's religiosity on Nigerian university campuses, *Journal of Modern African Studies*, Cambridge University Press, 45,5, 518.

¹³ Kayode Adesogan, 2006, *Faith, Politics and Challenges*, Ibadan, Heinemann Educational Books, 19-29.

¹⁴ Samuel Ifere, 1995, *God's response to Nigeria- The story of NIFES*, Jos, NIFES Press, 15-25.

Nigerian universities. Unibadan is also the home of the first university branch of Muslim Students' Society of Nigeria. The University of Ilorin was chosen because Ilorin is regarded as the gate-way of Islam into Yorubaland in Southwest Nigeria. It also has a strong presence of Muslim youths and organisations with diverse and peculiar socio-religious activities. Furthermore, the University had witnessed a number of inter-religious clashes between Muslim and Christian students in the past.

However, not all Christian and Muslim youth organisations in these universities were studied. The first Evangelical Christian youth organisations in the three universities, which are also interdenominational (Ogun Varsity Christian Fellowship (OVCF), Ibadan Varsity Christian Union (IVCU), and Unilorin Christian Union (UCU)) were studied. So was the prominent and umbrella Muslim youth organisation in Olabisi Onabanjo University, the universities of Ibadan and Ilorin namely Muslim Students' Society of Nigeria, was also studied comparatively, with reference to how their socio-religious activities can promote inter-religious dialogue and harmony in multi-faith Nigeria.

1.5 Limitations to the Study

In this research work, the first challenge was putting aside my personal presuppositions on the various socio-religious youth activities of the organisations under study. There was also the usual resistance and unwillingness to respond to interviews on matters of inter-religious relation as it is a sensitive matter in every pluralistic society.

Also, the fact that a non adherent of one's faith was interested in doing a research on a religion he is not practising made some of the interviewees to evince some resistance and an unwillingness to respond at the initial stage to the structured interview questions. However, when it became glaring that it was an academic exercise aimed at promoting better relations in a multi-faith society, those who were earlier resistant about divulging personal information of the group were later more responsive. It was quite tasking getting some of the past members of the groups especially stakeholders who had very useful information related to this research work.

Some of the respondents also delayed in filling the copies of questionnaire and the ones which were filled were not well filled. A paucity of related materials on the participation and possible contributions of youths and youth organisations to the quest for

dialogue and inter-religious harmony in multi-faith Nigeria also posed yet another challenge. In spite of the challenges faced, however, all efforts were made to ensure that none of them affected the data collection so as to make this work a success and a worthwhile academic research.

1.6 **Significance of the study**

This work is significant because it has revealed the nature of religious youth activities as they help to promote dialogue and good neighbourliness between Christians and Muslims in Nigeria, particularly within the campus. Its significance also lies in the fact that it will help adherents of different religions to appreciate and have a better understanding of the contributions of Christian and Muslim youth organisations to the religious and social development of the campus, and to understand the role their various socio-religious activities play in inter-religious dialogue. Again, the research will help to correct certain misconceptions about youths and their programmes and also show clearly how peace and tranquility have been maintained on university campuses in Nigeria in spite of the occasional clashes and challenges posed by the socio-religious programmes of the Christian and Muslim youth organisations. It has brought into limelight the different positive contributions of youths through their socio-religious activities in three selected Nigerian tertiary institutions. This is necessary in order to enhance healthy inter-religious relations and interaction in Nigeria despite the prevalence of religious crises in some parts of the country. Findings in this work will further help the upcoming generation of youths to better understand one another on how to co-operate in the spirit of love and friendship to achieve peace and unity in a pluralistic society, and to promote the import of religious freedom, respect for religious rights and the need to use their socio-religious activities to advance good inter-religious relationships.

1.7 Research methodology and theoretical framework

This work adopted different research methodologies for data in its collection and analyses.

The following methods of data collection were adopted: structured interviews, use of questionnaire and participant observation.

Structured interview was used to get the desired information on some essential details that cannot be collected with the use of questionnaire. Hillways observes¹⁵ that this is the most common and most effective means of getting necessary data, although he warns that it should be handled with care. This will help to guard against any form of distraction and diversion into other issues not related to the research. Some founding fathers of the youth organisations, the past executive members, some advisers, patrons/patronesses, the current executives members, members and other observers with useful and relevant information were all interviewed.

Statistics of those interviewed

S/N	Students' Religious Group and Stake holders	Number of interviewees	Status (members)	Status (executives)
1.	Ibadan Varsity Christian Union	14	5	9
2.	Unilorin Christian Union	12	5	7
3.	Ogun Varsity Christian Fellowship	13	5	8
4.	Muslim Students' Society of Nigeria, U.I	13	5	8
5.	Muslim Students' Society of Nigeria, Unilorin	12	7	5
6.	Muslim Students' Society of Nigeria, OOU.	12	6	6
7.	Other stakeholders and non-members in OOU, U.I. and Unilorin	14	-	-
	Total	90	31	50

A total number of 1250 copies of the questionnaire were purposively administered to the current members, leaders, elders/ advisers of the six student religious organisations

¹⁵ B. Hillways, 2002, *Methodology of Education Research*, Indian, Vikas Publishing House, 15.

and to know their contributions (past and present) in the area of inter-religious relations, dialogue and harmony. The data collected from the questionnaire were calculated by using descriptive statistics which is the simple percentage and frequency count formula:

$$\frac{100}{TN} \times \frac{N}{1}$$

“N” stands for Number of respondents; “TN” represents Total Number of respondents per statement of question. The “N” was multiplied by 100 and the total obtained was divided by the “TN” to give the percentage to each variable that was tested.

S/N	Students' Religious Group	Copies administered	Copies received
1.	Ibadan Varsity Christian Union	200	134
2.	Unilorin Christian Union	200	161
3.	Ogun Varsity Christian Fellowship	200	160
4.	Muslim Students' Society of Nigeria, U.I	200	195
5.	Muslim Students' Society of Nigeria, Unilorin	200	161
6.	Muslim Students' Society of Nigeria, OOU.	200	192
	Total	1,200	1,003

Participant Observation (PO) was done in some programmes of the youth organisations in the two campuses under study, especially in their *Da'wah* /evangelical activities, social activities and other educative programmes that enhanced the quality of the research. This has helped to carefully understand the nature, content and context of all their activities and their relevance to inter-religious relations and harmony.

Theoretical framework

In this study, the theoretical framework that was used is the theory of Hans Kung on interaction of religions which states that peaceful co-existence among religions is achievable through inter-religious relations. He further noted that interaction of religions help their adherents to maintain communal stability, understanding, cooperation and cohesion, which aid their continued peaceful co-existence over time. This theory is applicable in the study of socio-religious activities, of Christian and Muslim youths in

Nigerian universities in Yorubaland and their role in enhancing inter-religious relations. In the light of the above, I investigated this research topic across the two major religions in multi-faith Nigeria; Islam and Christianity, with particular reference to Olabisi Onabanjo University in Ogun State, the University of Ibadan in Oyo State, and the University of Ilorin in Kwara State.

1.8 Clarification of terms

1.8.1 Youth

Youth is the quality or state of being young and perhaps immature or inexperienced.¹⁶ It is particularly associated with the word young and especially young people. The word youth can be defined in so many ways, and it varies from country to country, and from organisation to organisation. These variations are dependent on individual groups/organisations visions, goals and programmes. Generally, a youth is a young person, man or woman, or someone who is young in mind and age who is yet to be an adult. The United Nations Educational Scientific and Cultural Organization (UNESCO) defines the word youth as the period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community¹⁷. It further categorises the youth as those persons between ages 15 and 24 years and this is used for all UN statistics even though the categorization may vary depending on programmes of involvement. However, in the African Youth Charter, "youth" means every person between the ages of 15 and 35 years¹⁸.

The youths that are being referred to in this research work are young people in Nigerian universities who are involved in religious programmes in student organisations and are within the range of the African Youth Charter classification of 15 to 35 years. The "youth" is a socially and culturally determined category, a transitional phase between childhood and adulthood.¹⁹ The youthful period has been described by Mannheim as the most impressionable time and also the formative years for values, attitudes and ideologies

¹⁶ J. Sinclair, (*et al.*) 1992, *BBC English Dictionary*, London: Harper Collins, 1372.

¹⁷ Youth definition, retrieved September 10, 2011 from www.unesco.org/new/en/social-and-human-sciences/themes.

¹⁸ Youth definition, retrieved September 10, 2011 from www.unesco.org/.

¹⁹ T. Swedenburg, 2007, *Imagined Youths*, Middle East Report, No. 245, *The Politics of Youth. Middle East Research and Information Project Stable*. 4, Retrieved September 10, 2011 from www.jstor.org/stable/25164815

which remain a lifelong reality.²⁰ This is because youths, irrespective of their religious affiliations, usually are open, willing and eager to learn and acquire knowledge. This accounts for why they are used to advocate and advance religious and socio-political beliefs and ideologies.

1.8.2 Socio-religious activities

Socio-religious activities are activities inherent in religious organisations. Religious activities are spiritually oriented activities or divinely inspired programmes, which bring spiritual development and are carried out by religious organisations. These activities are based on divine injunctions from the Holy Scriptures and are of eternal benefits to the practitioners. These activities can be carried out either in religious centres (Churches or Mosques), or at other designated places approved by the university authorities for such.

However, social activities are socially oriented programmes and activities which are targeted towards promoting societal, educational, economic and physical development of a group, organisation and institution. They are also geared towards meeting the needs of a particular community or society like religious groups in institutions of higher learning. They are sometimes not divinely inspired but are of benefit to the development of the mind and body and help people to socialize in a religious space or community. These activities help to reveal the societal relevance and impact of the group involved in them.

By socio-religious activities, therefore, we mean the juxtaposition of and interaction or inter-relationship between social and religious programmes in a religious youth organisation in Nigerian universities.

1.8.3 Inter-religious relations

The term, inter-religious or inter-faith is an adjective which means existing or communicating between different religions.²¹ It could also mean the involvement of different religious groups or organisations in a joint task enshrined in religion. The phrase

²⁰ D. Hoge... (et al), 2001, *Young Adult Catholics: Religion in the culture of choice*, Notre Dame: University of Notre Dame, 19.

²¹ Inter-religious, retrieved September 10, 2011 from www.dictionary.reference.com.

inter-religious relations also refer to cooperation and interaction between people of different religious ideologies and traditions at individual and organizational levels. It should, however, be noted that this is clearly distinct from syncretism or alternative religion, in that dialogue often involves promoting understanding between different religions to increase acceptance of others, rather than to synthesize new beliefs.

The word relations in its ordinary meaning are the plural of relation, which is the act of relating or a relative by birth or marriage. It means reciprocal²² or mutual dealings on the ways which practitioners of different religions and ideologies relate to or are connected with one another. Inter-religious relations therefore mean mutual understanding or the relationships that exist between or among religions in general and, in particular, among religious practitioners. This means the meeting, relationship, dialogue and the interactions that exist and could possibly lead to the promotion of peaceful co-and continuous existence, religious dialogue and harmony. In religion, there is always an inter-play between the programmes of a religious group and its effect especially in a multi-faith society like Nigeria.

²² Inter-relations, retrieved September 10, 2011 from www.thefreedictionary.com/Thesarus.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The subject of inter-religious relations in Nigeria has been approached from different perspectives and views, and with several methodologies, based on the understanding and religious beliefs of scholars. The subject is sometimes described as inter-religious dialogue, Christian-Muslim relations, religious interaction and even sometimes comparative religions. However, a few of these works in relation to the focus of this research will be reviewed. Inter-religious relations are inevitable in Nigeria because of the pluralistic nature of the Nigerian society which comprise Christianity, Islam, African Traditional religion and other Asian religions.

2.2 Christian and Muslim youth activities

This chapter is a review of available articles on Christian and Muslim Youth activities as they relate to Nigerian universities, the Church, the *Ummah* (Muslim community) and inter-religious relations from works of different scholars.

Previous studies on the involvement of youths in socio-religious activities by scholars have been premised on youths and spirituality, history of youths and religious organisations, involvement of youths in criminal activities, resilience, exuberance, social vices, involvement of youths in development and youth and their religious devotion by different scholars.

Noibi,¹ in “Yoruba Muslim Youths and Christian-Sponsored Education” has emphasised that there is a general resurgence among Muslim Youths to react and reject the non-Muslim culture imposed by Western Education on them in Christian schools by Christian Missionary teachers. He started by presenting the kind of youth that Islam envisages from the *Qu’ran* and *Sunnah*. The Qur’an envisages a community of human beings who place the greatest premiums on the spiritual and moral well-being of their children.² He quoted several Qur’anic and *Sunnah* passages, showing the expectations of Allah on youths and this he exemplified, using different personalities, especially Prophets

¹ Dawud Noibi, 1988, Yoruba Muslim Youth and Christian-Sponsored Education, *Bulletin on Christian-Muslim Relations in Africa*, 6:3, 3.

² Dawud Noibi, 1988, Yoruba Muslim Youth and Christian-Sponsored Education., 3.

Ibrahim, Nuh and Ya'qub as documented in the Qu'ran. He also expressed the role parents ought to play in the proper training of their children in the way of Allah.

Noibi is of the view that Christian sponsored education by Christian missionaries, which was used as an evangelistic strategy when they got to Yoruba land, had serious negative effects on the spiritual and moral developments of Muslim youths. This led to the combination of western education enshrined in Christian principles, with Islamic/Qur'anic education for Muslim children and this has got them confused. He said the effects are conversion of Muslim children, the deprivation of some Muslim youths from education, hence their non-attainment of high social status, neglect of their Muslim names and inter-religious marriage (young female Muslim marrying Christian men, which is against Qur'anic injunctions). In addition, he said Islam is being attacked by the use of derogatory words and statements, use of Muslim names to denote people with questionable character and attitudes.³ This, he said further provoked reactions from Muslim youths and elders alike, and it has led to the coming together of Muslim youths and students to form groups and organisations which will help to liberate them from the yoke of Christian teachings imposed on Muslim children in missionary and government schools. Muslim Students Society (MSS), the Ansar-Ud-Deen Youth Movement (AUDYM), the Ahamadiyya Youth Association (A.Y.A.), the Young Muslim Brothers and Sisters of Nigeria (Y.O.U.M.B.A.S), the Sheriff Guard, and the Nigerian Aid Group of *Jama'atu Nasril Islam* (JNI) were all established to liberate the Muslim youths and to promote a good understanding of Islam among Muslim youths in order to prevent conversion to any other faith. The umbrella body is called Council of Muslim Youth Organisations (COMYO).

Noibi however narrows down on Oyo State (COMYO) which is geared towards promoting the spirit of brotherhood in Islam and the promotion of Islamic learning among Muslim youths.⁴ He also stresses their formation, roles of elders as parents, patrons/patronesses, financial supporters, down on a brief narration of the religious activities of MSS and Council of Muslim Youth Organisation encouragement and guidance towards their liberation, and listed a few of the achievements they had made,

³Dawud Noibi, 1988, Yoruba Muslim Youth and Christian-Sponsored Education, 8-15.

⁴Dawud Noibi, 1988, Yoruba Muslim Youth and Christian-Sponsored Education, 8-15.

particularly in South West Nigeria. He however did not stress how their socio-religious activities could help to promote inter-religious relations and peaceful co-existence in pluralistic Nigeria and how the Muslim organisations inter-related with Christian youth/students' groups of same nature.

Awolalu,⁵ in “Religion and Youth” stresses the need to study young people and religion because religion affects every stage of the life of man, from cradle to grave. He says this is important because religion is very much part of man and will always be with man at every phase of his life. He goes further by defining religion from different perspectives, and opines that religion has helped to realize that there is more to life than the satisfaction of immediate needs.⁶ He avers that religion cannot be separated from life and its activities, and for religion to be meaningful it must be lived. In consequence, religion is brought into every aspect of man’s life. In Awolalu’s view, all-round religious education that affects the body, mind and spirit must be given to young people at home from childhood. This, he believes, will help them to develop holistically.

He emphasises that the spiritual/religious aspect of development must not be neglected in young people, as this creates the fear of God in them, which in turn makes them to develop good morals. This he says can be achieved by the teaching of religion and moral education to young people in schools and not only at home and during religious worship in religious centres. The *laisser-faire* attitude of the government to the teaching of religion in schools, according to Awolalu, is responsible for the moral degeneration prevalent in the Nigerian society as perpetuated by youths. His view is that as religion is being taught, it must be lived along side. In addition to teaching religion, Awolalu says living out the religious teachings by religious teachers and the young people is essential, as it is the full expression of their religious identity. He described the home, school, government and society as agents that influence youths both positively and negatively; hence the need to give youths the right religious foundation for life. He laments that Nigerian youths are in a pitiable and confused state. They are maligned and abused by elders, who attribute to them the ills that bedevil the society. They are described as violent, vandalistic, irreligious, and disrespectful to elders and engage in all

⁵ Joseph Awolalu, 1980, Religion and Youth, Annual Conference Proceedings of Department of Religious Studies, University of Ibadan, 2.

⁶ Joseph Awolalu, 1980, Religion and Youth, 2.

sorts of corrupt practices. This he blamed, not only on youths, but also on elders who are bad examples to them. He describes it thus: “Elders forget that the youths must mirror the adult society... the influences of the adult on the child are determinants of his moral outlook... if therefore the young seem morally confused and lacking in assured standards, they must in a real sense reflect their elders.”⁷

In summary, Awolalu paid more attention to youth development from childhood, the role of parents, the need to teach religious and moral education in schools, the role of government in ensuring religious education to be given a priority and he condemned the wrong examples elders are to them. He, however, did not discuss the involvement of youths in socio-religious activities, particularly in institutions of higher learning, which has helped to transform the lives of many young people and also helped to foster peaceful co-existence in a multi-faith society like Nigeria.

In “Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s”, Raji⁸ identified Muslim and Christian youths as the instruments that were used to transform the social structure of Nigeria from what it was to what it is now. This transformation was not a positive one but a negative one, as he attributed many of the violent conflicts of the 1980s through the 1990s which involved youths between the ages of 18 years and 40 years playing significant roles as organizers, planners, actors, benefactors and victims of this violence.⁹ He opined that, the same passion Nigerian youths displayed in their respective religious institutions, organizations and activities were carried into the political domains of the late 1990s. This, he believed, re-shaped negatively the attitude of religious youths across ethnic and cultural boundary by turning religiously passive youths into religiously overzealous youths in their perception of the political and social processes. He is also of the view that Pentecostalism with its zeal, beliefs and evangelistic activities, as asserted by Ojo¹⁰, contributed immensely to the way Muslim and Christian youths asserted their religious ideals in a

⁷ Joseph Awolalu, 1980, Religion and Youth, 10.

⁸R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, retrieved May 10, 2010 from www.monitor.upeace.org, 1

⁹ R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, 2.

¹⁰ Matthews Ojo, 1988, Deeper Christian Life Ministry: A case study of the charismatic movements in western Nigeria. *Journal of Religion in Africa*. XVIII-2, 141-142.

most intolerable manner.¹¹ He emphasised that youths gained so much religious consciousness in the 1990s, to the extent that they were always ready to assert this consciousness at will and at the slightest provocation with utmost disregard for tolerance and peaceful co-existence of a religiously diverse Nigeria. This religious consciousness made religion to be a basis for several decisions in a heterogeneous, multi-faith Nigeria.

He quoted Osaghae thus:

*Most actions, policies and appointments of government at every level were seen through the lens of religion. The lens also extended to dress, food, and the balance of religious propagation in educational institutions, allocation of airtime on radio and television, a fair balance between Muslim and Christian public holidays, and the religious composition of the armed forces.*¹²

He went further to discuss how Nigerian Muslims and Christians (particularly the Pentecostals) turned youths on, and this he attributed to the foundation of religiosity and religious fundamentalism in the two living faiths. He described Christian Pentecostal activities, which began in the 1980s and reached its peak in the 1990s as fundamental in nature, too aggressive, and was targeted towards youths. There was an emergence of several Christian Pentecostal groups and Muslim *Assalatu* Fellowship groups in the 1990s which involved youths as arrow heads in their diverse religious activities. This period was a time when there was great division in the Nigerian society due to the tense political situation. However, what further worsened the extreme involvement of youths in religious activities is that they are the clerics and clergies,¹³ and they are also the majority in the population of these groups. Raji also noted that religion prepared the ground and performed two major roles in the globalisation and identity mobilization of Nigerian youths, by acting as both the modernizing agents and as the transforming agents. Notably, focus on youths by the Pentecostal and the *Assalatu* Fellowship did not only make youths to embrace the culture of violence, it was also a challenge to the structures and

¹¹ R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, 2.

¹² R.R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, 3.

¹³ R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, 4.

organisation of the orthodox religious practices and patterns.¹⁴ This modernization and transformation is what propelled youths to be involved more in conflicts and violence. Thus, much of the ethno-religious conflicts of the 1990s were carried out by youths, either as a response to what Raji called “poaching of Muslim youths” by Pentecostals, or what Osaghe described as “resistance to perceived injustice and domination”.

In conclusion, Raji opined that the violence displayed by Nigerian youths particularly in the 1990s could be blamed on the socio-religious activities of youth religious groups such as Christian Pentecostal groups and Muslim *Assalatu* Fellowship groups which can be regarded as the trajectory that moulded their identity. However, Raji’s work was too critical of the activities of Nigerian youths and he focused more on the wrong side of youths. His work is limited to the religious activities of youths in the 1990s, the globalization and identity transformation linkages. Then he further narrowed it down to the rise of religiously radicalized youths in the 90s and how conflicts moved from ethno -communal to ethno-religious which later became common features of inter-group relations.

Obadare¹⁵ in “White-collar fundamentalism: interrogating youth religiosity on Nigerian University campuses” also argued along the direction of Raji, that Pentecostal revolution is accountable for much of the development that made youths more involved in religious activities, especially on university campuses. This Pentecostal revolution which changed the face of religious activities in the society has been traced by Marshall to the interdenominational student groups in Nigerian universities.¹⁶ The term “white collar fundamentalism” in Obadare’s view is the involvement of learned and literate young men and women in religious fundamentalism which hampers and hinders inter-religious relations.¹⁷ These learned and literate young people are students and youths who are graduates and are now a working class. Babs Mala classified them as

¹⁴ R.B. Raji, 2009, Globalization and Identity Mobilization in Nigeria: Muslim and Christian Youth Violence in the 1990s, 5.

¹⁵ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, *The Journal of Modern African Studies* 45.5., 517.

¹⁶ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 518.

¹⁷ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 520.

intellectuals involved in inter-religious relations¹⁸. Obadare lends credence to this classification that the initial loci of youth activities are Obafemi Awolowo University Ile-Ife and University of Ibadan which he used as his research field.¹⁹

As earlier mentioned in the scope of the study, the choice of Ibadan University is predicated upon the fact that it is acknowledged as the foundation/nursery of Christian and Muslim students' religious activities and from there it spread to other universities and the larger Nigerian Society. He focused on what he called the crystallisation of the social space within universities as what might be called an emergent religiosphere.²⁰ This he attributed to the increase of religious intolerance and violence on the university campus. The religious crises that happened in Usman Dan Fodio University, Sokoto and University of Ibadan, both in May 1986,²¹ he believed, set the pattern for other students and critically show the significant role that religion is playing in Nigerian university campuses. Youths, specifically students, are regarded as the most potent force to establish, spread and act as catalyst to advance religious, social, economic, and political initiatives. This has made them, as opined by Obadare, the most powerful youth group in the political life of Nigeria right from independence to present day.²² He narrowed down his work to the role identity plays among Christian and Muslim youths on campuses.

Identity based on religious dressing, names of organisations, slogans, slangs, alias/aka, inscriptions on vehicles, especially among female students, doctrines, programmes and objectives of different groups. He gave a vivid example of the role identity of religious dressing among Muslim ladies and Christian ladies play. Of particular note, is an occurrence in the Obafemi Awolowo University Ile-Ife, where a particular Muslim lady frequently wears veil to lectures which disguises her true identity to both lecturers and students. This generated a serious problem between the University authorities and the Muslim student community, because of the difficulty of ascertaining

¹⁸ Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, *Bulletin on Islam and Christian- Muslim Relations*, 2.4., 11-18.

¹⁹ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 518-519.

²⁰ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 519.

²¹ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 519.

²² Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 519.

the man/woman behind the veil in order to guide against manipulation, deception and possible impersonation. The students argued that her mode of dressing is fully supported by the Qur'an, and that if she is not allowed to express her religious freedom, it could lead to religious crises on the campus.²³ He noted further that the different poster/publicity messages pasted by Christian and Muslim youth organisations are a striking point which cannot be ignored or overlooked easily by a first timer visiting the University of Ibadan and Obafemi Awolowo University. Some of these messages are appealing, welcoming and inviting, while others are simply provocative and particularistic, all reflecting the socio-religious identity of these youth groups. Additionally, Obadare described how the religious youth organisations normally recruit new converts and members through social and religious programmes, and how they offer both spiritual and social help. This is a notable role the youths play in the social and religious life of the university.

He further pointed out that, Christian student groups, who have business, are often better disciplined and better organized in their management of funds than religious organisation outside the campus. Obadare then listed six distinctive characteristics of the different Christian and Muslim youth organisations on campus as classified by Omoluabi²⁴

- A. Strong belief in God through a specific saviour.
- B. A specific mode of religious worship.
- C. A peculiar mode of dressing.
- D. A prudish code of moral ethics.
- E. A holier-than-thou attitude towards people of other denominations; and
- F. Discriminatory interpersonal relationships.

These characteristics are general, various in nature, not specific, and definitely not a true reflection of the numerous youth organisations in Nigerian university campuses. This research work will attempt to identify particular characteristics of the groups to be studied and will do a comparative study, presenting the areas of convergence and

²³ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 519.

²⁴ Ebenezer Obadare, 2007, White-collar fundamentalism: Interrogating Youth religiosity on Nigerian University Campuses, 524.

divergence hopefully, without bias. Obadare also noted that religious divisions are brought into student elections and that there are even reports of power sharing based on offices between Christians and Muslims.

In conclusion, he did a general research on Christian and Muslim youth organisations, but, alas! did not narrow it down to any specific group. He could not ascertain, for instance, if some of the youth organisations have links with other organisations outside the campus in Nigeria and outside Nigeria or not. He also noted a common phenomenon among the Christian students, which is the establishment of denominational, departmental and faculty fellowship which is not so among the Muslims. This is responsible for the multiplicity of religious groups and the different ideologies they exhibit on campus. Therefore, this work will do a detailed study of the desideration created.

In “Youth and Religion: The game boy generation goes to church”, Cnaan, Sinha and Gelles, used the secularization theory to advance their argument of young people’s involvement in religion. They said the influence of religion in the society will reduce in the face of scientific rationality and knowledge.²⁵ The focus of this research work is on the attitude of youths to Christian religion and religious activities in United States of America and Canada. Their research was not based on a particular group of Christians but on youths from the general Christian community they used as their research field. The work made particular reference to how Christian religion influences the behaviour of youths, their attitude to religion and religious activities, commitment and participation in religious activities, and their belief in the existence of God. Based on their findings, they are of the opinion that youths involved in religious activities, particularly church or Christian organisations perpetuate less crime and evil in the society when compared with godless youths.²⁶ This reveals the effect of religious ethics on the character of religious adherents and how it guides and shapes their lives when they imbibe them. They also found out that the participation of Christian youths in religious activities in the present is far better now than in the past (that is when compared) and that there is a socio-economic

²⁵R. Cnaan, J. Sinha and R. Gelles, 2004, Youth and Religion: the Game boy Generation goes to “Church”. *University of Pennsylvania Scholarly commons*. Retrieved April 28, 2011 from [http:// www.jstor.org/stable, 2.](http://www.jstor.org/stable/2.)

²⁶R. Cnaan, J. Sinha and R. Gelles, 2004, Youth and Religion: the Game boy Generation goes to “Church”, 3.

dimension to commitment and religiosity among youths in present-day America and Canada. Also, they discovered that the religious beliefs and behaviours in adolescence have a strong impact on religious commitment in later life.²⁷ This research on youth and religion is from two perspectives:

- (1) To what extent does religion play an important role in the lives of youths?
- (2) What background variables are associated with youth religious beliefs and behaviours? The work did not reveal the different socio-religious activities which youths are involved in, and the groups they belong to. It was based on the universal classification of Christians.

Finally,²⁸ they are of the opinion that, regardless of motivation for attendance, for many youths, religious involvement includes worship in a congregation and belonging to a religiously based social group.

Kivuli, writing on “Youth work as a service to the African Independent Churches”, started by defining who a youth is. He defined a youth as a young person or any person who may be a member of a group of young people.²⁹ Also, he regarded youths to be the young people and all the adults who rely on responsible mature adults for total dependence and support and guidance. Although, different people define and categorize youths based on different bases, his own definition is based on the understanding of African Independent churches. There is no universally accepted definition and age classification of youths, because of differences in reasoning and objectives of different youth organisations. He also noted that, to give a proper definition to youths in Africa is quite difficult because it is a large continent and the second largest in the world, with different leaders and policies which vary from country to country in Africa.³⁰ Therefore, he asserted that it would not be proper to give one accurate definition of what it means to be a youth since every family, clan, tribe and country perceives its young people differently. He however gave the World Council of Churches' (WCC) classification as

²⁷ R. Cnaan, J. Sinha and R. Gelles, 2004, Youth and Religion: the Game boy Generation goes to “Church”, 4-10

²⁸ R. Cnaan, J. Sinha and R. Gelles, 2004, Youth and Religion: the Game boy Generation goes to “Church”, 15-17.

²⁹ J. M. Kivuli, 1986, Youth work as a service to the African Independent Churches. *African independent Churches in the 80's* (ed.) S.B. Mala. Nairobi. Organisation of African Instituted Churches, 124.

³⁰ J. M. Kivuli, 1986, Youth work as a service to the African Independent Churches, 125.

any person between the age of 16 and 30 years because of the need to seek identity in the society.³¹

He further highlighted the various problems which youths face; like lack of religious and cultural education, unemployment, social amenities, early pregnancy and lack of recreational facilities.³² All these, he frequently believes have led to the other social vices in which youths engage in the society. After all, youth and white paper take all impressions.

Since Kivuli's work is based on youth activities in the AICs, he described the role of youths as inevitable, important and divine. He said *Church Youth Work* primarily means working WITH young people not FOR young people.³³ This is to clear the impression which adults have about youths as people who do not know their left from their right when it gets to the matters of religion. He then made an appeal to African independent church leaders to accept the young people as capable of changing, so they should be assisted in their programmes and they should not be excluded in the programmes of their churches and decision making. Kivuli, just like Olupona,³⁴ believed youths are capable of changing the future and doing great exploits if given the opportunity and helped accordingly.

He concluded by enumerating the needs and interests of youths as follows: Security, Love, Acceptance, Self Actualisation and Religion/Religious activities and appealed that AICs should set up a programme for youth affairs.³⁵ This would help youths in AICs to be more involved in social and religious activities that would help impact the wider society. This work is a general work on youths and does not make any significant reference to their activities. It is basically on AICs without reference to any particular youth/ student group.

³¹ J. M. Kivuli, 1986, *Youth work as a service to the African Independent Churches*, 125.

³² J. M. Kivuli, 1986, *Youth work as a service to the African Independent Churches*, 126-127.

³³ J. M. Kivuli, 1986, *Youth work as a service to the African Independent Churches*, 128.

³⁴ Jacob Olupona, 2008, *Reconciling the faiths: Strategies for enhancing Religious Harmony for National Development*, Lagos, Centre for Black and African Arts and Civilization, 25.

³⁵ J. M. Kivuli, 1986, *Youth work as a service to the African Independent Churches*, 129-130.

Suberu, Mala, and Ayegboyin,³⁶ in their study on religious associations and activities, noted that Nigeria is a fertile and fascinating terrain for exploring the role and activities of religious organisations in civil society and politics; this is because she is rich in a variety of religious traditions. They further argued that the politico-religious issues she has witnessed have revolved round only the two notable world religions in Nigeria, Christianity and Islam and their religious organisations. The history and the role religion has played in the political phase of Nigeria were analysed vis-a-vis the peculiarities inherent in the three major regions after the independence. They also identified the key religious associations in Christianity and Islam that are playing significant role in the religious, social and political space of Nigeria. They are,³⁷ Nigeria Supreme Council for Islamic Affairs (NSCIA), Jama' at ul Nasril Islam (JNI), *Jama' at ul Izalat Al-Bida Wa-Iqamat Alsunna* also known as the Izala Movement, Council of *Ulama* (an Advisory Committee on Islamic Affairs), Federation of Muslim Women Association of Nigeria (FOMWAN), National Joint Muslim Organisations (NAJOMO) based in South West Nigeria, National Council of Muslim Youth Organisations (NACOMYO), Muslim Students Society of Nigeria (MSSN) and Young Muslim Brothers and Sisters Association (YOUMBAS). The Christian Organisations identified are Christian Association of Nigeria (CAN) and all its branches, Christian Council of Nigeria (CCN), Catholic Secretariat of Nigeria (CSN), and National Association of *Aladura* Churches (NAAC), Christian Pentecostal Fellowship of Nigeria (CPFN), Organisation of African Instituted Churches (OAIC), Tarayya Ekklesiyoyin Kristi A Nigeria (TEKAN) and Evangelical Churches of West Africa (ECWA). A short historical outline was given and a description of their main purposes of establishment. As regards African traditional religious institutions, reference was made to traditional rulers as institutionalised in the different states, Association of Traditional Medical Healers of Nigeria and Association of Ifa Priest. In all, only one youth/student organisation was listed which is from the Islamic faith, MSSN. No reference was made to any youth/student group in Christianity. The reference made to MSSN was a brief outline of their emergence, objective and their role

³⁶ Rotimi Suberu, Sam Mala and Deji Ayegboyin, 1995, The role of religious organisations in the transition of Nigeria, *Nigeria: Politics of Transition and Governance 1986-1999*, O. Oyediran and A. Agbaje (eds.), Dakar, Council for the Development of Social Science Research in Africa, 23.

³⁷ Rotimi Suberu, Sam Mala and Deji Ayegboyin, 1995, The role of religious organisations in the transition of Nigeria, 28-33.

as an aggressive missionary arm of Muslim students and record of militant interventions in key national socio-political and religious issues. Their activities were not identified and their role in the promotion of inter-religious relations as it pertains to their prominent space of operation in the higher institutions was not discussed. The limitation of this work also rests on the fact that more attention was paid to both the democratic roles and anti-democratic tendencies of these associations and their impact.

The democratic roles carefully discussed are³⁸:

- i. Restraining or containing Governmental conduct.
- ii. Stimulating political participation and civic identification.
- iii. Promoting democratic values and norms.
- iv. Providing avenues of interest representation.
- v. Generating cross-cultural interests.
- vi. Creating avenues for the development of leadership skills.

The anti- democratic tendencies are:³⁹

- i. Religious violence and intolerance.
- ii. The corruption of religious institutions.
- iii. Anti-democratic statements and utterances.

Also, nothing in particular was said about the youth /student group listed and they concluded that any discourse on Nigeria is incomplete without putting into cognisance the role of religious associations and this is missing in this work from the perspective of youth activities. This is the thrust of this research work.

Ogungbile,⁴⁰ in “Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities” analysed how geographical spaces, particularly in African society become sacred by religious myths, rituals and worship. He emphasized the importance of space as a phenomenon and how contemporary events then reveal the imposing significance of space in dividing peoples, recreating sometimes

³⁸ Rotimi Suberu, Sam Mala and Deji Ayegboyin, 1995, The role of religious organisations in the transition of Nigeria, 33-41.

³⁹ Rotimi Suberu, Sam Mala and Deji Ayegboyin, 1995, The role of religious organisations in the transition of Nigeria, 41-44.

⁴⁰ David Ogungbile, 2013, Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities, Fractured Spectrum Perspectives on Christian-Muslim encounters in Nigeria, A.E. Akintunde (ed.), New York, Peter Lang, 158.

united people into dissenting peoples and instigating violence against one another. This probably led and could be responsible for space contestation among adherents of Christianity and Islam in south west Nigeria in the last 20 years⁴¹. Furthermore, he said that, the matter of space contestation has become a frequent occurrence which has gained wide publicity and led to competition for relevance in a multi-faith society like Nigeria and it has also been noticed among Christian and Muslim youths in Nigerian universities and therefore necessitated his choice of Obafemi Awolowo University (O.A.U.) in Ile-Ife as a case study⁴². He argued that space contestation in Nigeria is based on African conception and construction of place and that Olupona lends credence to this when he noted that it emanated from a perception of space, imagination, mythology and history.⁴³ Religious contestation is not a new phenomenon in Nigeria and it began when different religions were introduced to Nigeria and it has continued to grow and infiltrate several aspects of the nation. It is noticeable in political circles, among traditional institutions i.e. among monarchs, in government offices, social gatherings and even on several highways.⁴⁴

He noted further that space contestation is boldly visible in O.A.U. as it is what welcomes visitors coming into the school through the University main gate. Posters and banners advertising different religious programmes are displayed by the numerous Christian and Muslim youth organisations on the university campus. He also observed that space contestation in OAU is pursued primarily in defence of faith and to reinforce personal and communal religious identity, and the inspiration is from the space contestation that is ongoing and is highly noticeable in the wider Nigerian society. Also, the intense religious activities of Christian students and the proliferation of Christian student groups aroused Muslim students to respond, because of the expanding global

⁴¹ David Ogungbile, 2013, Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities, 158-159.

⁴² David Ogungbile, 2013, Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities, 159.

⁴³ David Ogungbile, 2013, Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities, 160.

⁴⁴ David Ogungbile, 2013, Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities, 160-162.

religious brotherhoods around the world and exposure to global new age spirituality is the cause of competition among university students.⁴⁵

In OAU, Ogungbile noted there are about 50 Christian students' fellowships and four Muslim students group with diverse religious activities and with a growing population contesting for space. The University authorities have designated places of worship for the Protestant Chapel, Roman Catholic and the university Muslim community Mosque and displayed a level of magnanimity to allocate spaces for two Pentecostal denominations with large populations⁴⁶. Beside this, several lecture rooms and halls are still used by many other Christian student groups showcasing their individual identities, peculiar traditions and representing a divergence from what their home church upholds as tradition. They also form a strong network of relationships during their many activities under different sub units and categories with different meetings almost on daily basis. The MSSN and two other groups also hold their five-daily prayers alongside other activities at designated *Masjid* (mosque) in different halls of residence and momentarily at other places as the need arises.

He discussed the following as areas of space used for contestation: the venue for worship/fellowship, space for posting advertisement, publicity of events and articles on notice boards and walls and car parks and facilities store⁴⁷.

Ogungbile concluded that both Christian and Muslim students in O.A.U. contest for space and in the process show signs of hatred and severe competition for popularity and relevance which has led to crises and he cited some instances on the campus and other tertiary institutions in Nigeria to back up his submission. He recommended that caution needs to be taken by both Christian and Muslim students because of their expressiveness and emphasized the need to minimise noise to ensure educational productivity so that the students and their activities do not become a public nuisance. He warned that the abuse of religious behaviour and practice particularly in the unbridled use

⁴⁵ David Ogungbile, 2013, *Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities*, 160.

⁴⁶ David Ogungbile, 2013, *Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities*, 160-162.

⁴⁷ David Ogungbile, 2013, *Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities*, 164-165.

of public and social facilities and infrastructure is capable of inflaming crisis⁴⁸. This work is related to youth activities in Nigerian universities and inter-religious relations, but did not dwell on the positive contribution of youth activities to foster peaceful co-existence and enhance inter-religious relations among students in a multi-faith campus and this will be the thrust of this research. Its emphasis is majorly on space contestation as it relates to the religious activities of Christian and Muslim groups generally.

Offiong in “Youth and Pentecostalism” attributed the phenomenal growth of Pentecostal churches to the impulse of youths from mainline {missions churches} and observed that the reason for this is due to the circumstances the youths find themselves.⁴⁹ He argued that dissatisfaction and the inability of the historic churches to meet the economic, social and spiritual needs of the youths made them to turn to the Pentecostal churches. He also rightly observed that the mission-oriented churches are too formal and conservative while the African independent churches are too legalistic and ritualistic⁵⁰ and they do not give the youths the needed place within their churches. This is regarded as a carry-over from traditional African society which believes that the elders are the custodians of wisdom, knowledge, power, authority and culture. The roles of youths have therefore been restricted to the background as mere members and occasionally supporting tools when the need arises. The Pentecostal churches however created adequate and strategic room for these deficiencies and neglect by providing informal and relaxed mood of worship as well as opportunity for self-determination and expression⁵¹

Offiong categorized the Pentecostal churches he discussed, as charismatic or neo-Pentecostal which developed in the historic churches, evangelistic and prophetic types, the denominational and sect types⁵². He distinguished them by their emphasis and modes of operation and noted that some of the Pentecostal churches have similar traits with the *Aladura* churches like:

- (1) Their founders claim to be divinely called of God through vision and revelations.

⁴⁸ David Ogunbile, 2013, *Space Contestation and Religious Identity among Christian and Muslim students in Nigerian Universities*, 166.

⁴⁹ Essien Offiong, 2010, *Youth and Pentecostalism, Creativity and change in Nigerian Christianity*, D.O Ogunbile & A.E Akinade (eds.) Lagos, Malthouse Press Limited, 131.

⁵⁰ Essien Offiong, 2010, *Youth and Pentecostalism*, 132.

⁵¹ Essien Offiong, 2010, *Youth and Pentecostalism*, 132.

⁵² Essien Offiong, 2010, *Youth and Pentecostalism*, 133.

- (2) They both possess certain unique charismatic qualities.
- (3) They exhibit evangelistic and missionary zeal.
- (4) They are noted for miracles, prayers, visions, prophecies and faith healing.
- (5) Extemporaneous prayers by their congregation and emphasis on the activities of the devil.

He went further to identify the following peculiar characteristics of Pentecostal movement with emphasis on Nigeria: ⁵³ Personal conviction leading to repentance and new life, baptism in the Holy Spirit, evidence by speaking in tongues as another gift of the spirit, Bible as a soul authority, usefulness of members and lively church services to accommodate the new upcoming generation. The emphasis on youth activities here is basically narrowed down to their activities in the church particularly the religious/spiritual ones.

Offiong further observed the causes and attractions of youths to Pentecostalism. He noted that youths are given the platform to receive and manifest the gift of the Holy Spirit and the call of God; he served as leader, this upward mobility.⁵⁴ Another cause and attraction is the state of spiritual despondency of the historic churches and the belief that Pentecostal churches have solution to spiritual and social problems through the power of the Holy Spirit. Also, the political and economic recognition by the government authenticates their approval and success, the easy mode of establishment and emphasis on prosperity as a means to eradicate poverty and unemployment also serves as an attraction. Their oratory prowess and impact of messages of Pentecostal pastors with their attendant effects on shaping lives, homes and the society are also the cause of youth drift towards Pentecostalism⁵⁵. Finally on the attractions, the mode of worship which is usually cozy, joy filled, excitement driven and celebrated with music or European gospel musician which is in form of modern secular rhythms also fascinates youth. Offiong also noted that the youths in Pentecostal churches serve as founders and leaders and they refer to themselves as Directors, General Overseers, and Bishops, taking up responsibilities as

⁵³ Essien Offiong, 2010, Youth and Pentecostalism, 133-134.

⁵⁴ Essien Offiong, 2010, Youth and Pentecostalism, 135.

⁵⁵ Essien Offiong, 2010, Youth and Pentecostalism, 136.

Pastors, Evangelist and Apostles⁵⁶. They have a sense of autonomy which helps them to relate well with their members and this gives them a sense of belonging. The inter-relationship between the leaders and members is a major attraction that facilitates their phenomenal growth particularly in the urban areas where they are usually located and this has contributed immensely to their impact in the Christian fold. The involvement of youths and their passionate drive for change play a significant role in the explosion of Pentecostalism in Nigeria. This work deals with the involvement and role of youths in Pentecostal churches revealing their positive impact as it pertains to Christian activities but makes no reference to youths and students' activities on University campuses in the promotion of inter-religious relation. The positive impact of Christian and Muslim youths in promoting peaceful co-existence in Nigerian universities is the focus of this research work.

2.3 Inter-religious relations in Nigeria

The subject of inter-religious relations in Nigeria has been approached from different perspectives and views, and with several methodologies, based on the understanding and religious beliefs of scholars. The subject has attracted a wide range of discussions under the following: Inter-Religious Dialogue, Comparative Religion and Religious Interaction. However, a few of these works in relation to the focus of this research will be reviewed.

Inter religious relations are inevitable in Nigeria because of the pluralistic nature of the Nigerian society, and also because of the brotherliness that exists among Nigerians. In his article on "Attitudes of Nigerian Muslim Intellectuals towards Muslim- Christian relations", Mala said the issue of dialogue is not new to Islam; however, those who participate more in this worthy course are the intellectuals who are in one higher institution or the other. He categorized the intellectuals thus⁵⁷;

- (a) Teachers and administrators in higher institutions of learning,
- (b) Muslims outside the walls of higher institutions of learning who are employed in private and public sectors, and

⁵⁶ Essien Offiong, 2010, Youth and Pentecostalism, 136-139.

⁵⁷ Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, *Bulletin on Islam and Christian- Muslim Relations*. 2.4.:11.

(c) Students in higher institutions of learning.

The role, participation and activities of the third category in inter-religious relations have not been well researched, and this is one of the main focus of this research work. He described the first category as having the best exposure to the issues concerning relations with Christians. This is because of their academic discipline and their memberships of different inter and intra religious professional associations like Conference of University Muslim Lecturers and Administrative staff of Nigerian Universities and National Association for the Study of Religions.⁵⁸

The second categories are Muslim intellectuals who, at one time or the other, have passed through higher institutions of learning, and have made, and are still making their mark in the wider society. They are leaders of Muslim societies in different professions, and they champion the cause of Islam in their daily activities and as they participate in conferences and promote inter-religious dialogue.⁵⁹

The third category as enumerated by Mala is the most formidable because they are naturally bubbling, energetic, vocal with youthful exuberance and they are frequently a powerful voice of Islam and are even recognized by the government. Mala further highlighted the attributes the three categories of Muslim intellectuals have in common and their attitudes to inter-religious relations.⁶⁰ “Appreciation” is the first attitude which is demonstrated by those he called the “liberals”. This set of Muslim intellectuals appreciates the need for inter-religious dialogue as Nigeria is a multi-faith society. They speak out and correct fellow Muslims who say and write derogatory and damaging things about Christianity and Christians. Their liberal attitudes are expressed in the following ways:⁶¹

- (i) Their day-to-day good relations with their Christian friends and neighbours;
- (ii) By their attendance of, and pronouncement at national and international conferences of inter-religious nature, where they make worthy contributions;

⁵⁸Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 12

⁵⁹Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 12.

⁶⁰Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 13.

⁶¹Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 13.

- (iii) By their unbiased publications on dialogue in journals, magazines and books, and their cautious interpretation of texts of the bible and Christian literatures and
- (iv) By their encouragement and appeal to fellow Muslims on the advantages of dialogue even at exclusively Muslim occasions and in the mass media.

This is because they believe in inter-religious relations, are open to dialogue, and they have a quest for peaceful co-existence/religious harmony in a pluralistic society like Nigeria. This however can be traced to their family situations, educational background and social ties.

The second attitude Mala described is that of "Opposition" and this category he called radicals. In this category, those involved are the first and third groups earlier mentioned, but they are led by teachers in higher institutions of learning. They oppose vehemently any form of inter-religious dialogue through speech and writings at every opportuned time. They do not believe in dialogue because they do not see fellow Christians as brothers as the *Qu'ran* stipulates (Q 5:82-84). They exhibit this opposition and radicalism through the following avenues:⁶²

- (i) The writing of tracts, pamphlets, papers and by polemics.
- (ii) They make selective choice of biblical texts which fit in with their plans, and are silent on others, they quote one sided statistics concerning population, education institutions, and they exaggerate the relationship between Christianization and westernization.
- (iii) They openly and bitterly attack government decisions which they suspect might not favour Islam and Muslims.
- (iv) They insist that only Muslims are qualified to teach Islamic Studies at the University level and therefore they have no regard for the Nigerian Christian Islamicists.

Mala is of the view that this group that opposes inter-religious relations and dialogue which are mostly Muslim youths fear that it could be used as a means for conversion. They theorize that, Christians who are at privileged positions can take undue advantage of it, and therefore that Christianity as a whole has to be purged of some things

⁶²Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 14-15.

like doctrines, teaching and misrepresentation of Islam before a formidable relations and dialogue can be conceived.⁶³ The three factors aforementioned also play a significant role in the expression of this radical attitude.

The third attitude is that of “Indifference”. This he called neutralist. They are not biased and hardly talk or write about issues of inter-religious relations. This could be due to their limited knowledge about it. The three groups are found in this category, and they are more in the northern part of Nigeria as at the time of writing this article. They do not really see Christianity as a threat to them, so they are rather indifferent to matters of dialogue. This work is related to this research, but little attention was given to the specific socio-religious activities and programmes of Muslim Students' Society in Nigerian universities and their role in inter-religious relations.

Kenny is another expert who has written on inter-religions. In his work, titled “Muslim- Christian relations: a brief history and some catholic statements,⁶⁴” he started by quoting the declaration made in the 2nd Vatican which appealed that both Christians and Muslims should let go of the past strains and challenges and work together to promote peace for the good of all. He noted the first encounter Islam had with Christianity and how they worked together peacefully without any bias and quarrel. The relationship continued even during the life of Prophet Muhammad until the Arabs began their expansionist expedition into the Middle East and North Africa. The extremism used by the Arab forces made Islam and Christianity to go through centuries of wars and clashes from empire to empire. These wars were responsible for the disappearance of Christianity from North Africa.

Furthermore, he also looked into the Christian-Muslim relations in modern times, when Islam and Western Christianity met especially in Africa. This encounter had a serious impact on the Muslims and Islam in general, because many orientalist, as Kenny asserted, studied Islam historically, learnt Arabic, and this was so alien to Islam⁶⁵. These distortions, innovations and scientific modifications of the *Qu'ran* were considered

⁶³Sam Mala, 1984, Attitude of Nigerian Muslim Intellectuals towards Muslim –Christian Relations in Africa, 15.

⁶⁴ Joseph Kenny, 1982, Christian-Muslim Relations- A brief History and some Catholic Statements, *The Church's Response to Muslim Presence in Nigeria*, .J. Haafkeens (ed.) Islam in Africa Project (Now Programme for Christian Muslim Relations in Africa) Conference proceedings, 43.

⁶⁵ Joseph Kenny, 1982, Christian-Muslim Relations- A brief History and some Catholic Statements, 44.

sacrilegious and a humiliation by Muslims and this strained the relation in modern times. He also observed that there was a group of Muslims who borrowed all the good things the West had to offer but did not accept Christianity. This acceptance improved the Muslims' relations with Christianity a bit.

Kenny gave an outline of the modern catholic approaches to Islam, which can be described as the dedication to study Islam by some catholic priests whose conversion to Christianity were influenced by their interaction with Muslims. He gave the Catholic Church pronouncement about Christian-Muslim relations during the second Vatican council. The first *Lumen Gentium* which talked about the plan of salvation for those who profess the faith of Abraham. Additionally, the second pronouncement was on the worship of one God (monotheism) which is a common ground (for both Christians and Muslims to believe in the existence of God). The Council recommends that Catholics must appreciate the Muslim faith, forget the past, and dialogue with them, so as to avoid the conflicts and quarrels.⁶⁶ Kenny further pointed out that the aim of dialogue is not to necessarily convert and solve the differences between the religions, but to identify the differences among people who live by these religions. This, however, does not mean that, Catholics should not proclaim their faith, for it has to be expressed. He concluded by stating categorically that dialogue and proclamation cannot be separated. This work is largely relevant to this study but the views expressed are pronouncement to the Catholics, and did not make reference to the activities that will facilitate dialogue and good relations.

Aderibigbe, in his work titled "Muslim-Christian Relations in Nigeria": A history of Tolerance and peaceful co-existence, did a historical survey, and emphasized the positive aspects of Muslim- Christian relations in Nigeria. His approach differs from Mala's but is similar to Kenny's, as he traced the history of the advent of Islam and Christianity alongside the history of Christian – Muslim relations in Nigeria from pre-colonial period to colonial and to independent Nigeria.

He said the newspapers, news items and comments on the radio and television, articles in journals and magazines fall over themselves in identifying and reporting the periodic upheavals, disturbances, loss of lives and property that result from religious

⁶⁶ Joseph Kenny, 1982, Christian-Muslim Relations- A brief History and some Catholic Statements, 45.

intolerance in Nigeria,⁶⁷ yet most Nigerians are unaware of the fact that tolerance, peaceful co-existence and harmony are still on the prevalence in multi-faith Nigeria. He traced the advent and the spread of the two major faiths in Nigeria to the work of traders and missionaries, while he attributed the spread of Islam to tolerant, flexible and similar tenets to the African culture and customs while that of Christianity was traced to the activities of freed slaves, missionaries and education.

In his work, Aderibigbe classified Muslim- Christian relations in Nigeria under five themes:

- Religious relations
- Economic relations
- Social relations
- Political relations
- Educational relations⁶⁸

In religious relations, he observed that the relationship has been very good in the spirit of brotherliness, tolerance and understanding, except for the crises perpetuated by some extremists and fundamentalists. The good religious relations is traced to the common source of the two religions, their areas of convergence in their belief systems, teachings in their religious books preaching peace and to acknowledge and accept fellow adherents of other faiths as brethren.

With regard to political relations, he pointed out that the adherents of the two faiths have always strived to work for the unity of the country to make its sovereignty work. The leaders in Nigeria, in their quest for independence have made magnanimous cooperation without religious biases. Membership of political parties also cuts across religious affiliations as they work together during electioneering campaigns and distribution of responsibilities. He also noted that Christians and Muslims work together in the senate, state and federal houses of assembly, and that the political upheavals can be traced to other factors like unguarded statements and gimmicks to win cheap votes and

⁶⁷ I.S. Aderibigbe, 1988, Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence, *Religion and Nation Building*, C.S. Momoh, C.O. Onikepe, V. Chukwulozie (eds.), Lagos, Centre for Black and African Arts and Civilization. National Association for Religions Tolerance, 135-136.

⁶⁸ I.S. Aderibigbe, 1988, Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence, 138

this does not have much to do with intolerance and uncooperative relations between Christians and Muslims.⁶⁹

Concerning educational relations, he observed that schooling system has brought members of the two religions into close contact, developing in them attitude of cooperation, tolerance and mutual struggling for the enlightenment and progress of the society⁷⁰. He said Muslim children embrace western education and attend Christian missionary schools; and this is a true reflection of a good relationship. Christian children, on the other hand, attend Muslim schools and even Christian teachers are employed in Muslim schools to teach. Children from both Muslim and Christian homes meet in school, work, live, play and study, eat, and share a lot of things together. He made reference to Christians teaching Islamic religion as a form of good relation and Muslim and Christian lecturers embarking on joint research. However, nothing was said of the activities of youths/ students in promoting and inhibiting inter-religious relation in Nigeria.

In social relations, he said this is the platform where ordinary Christians and Muslims have been able to meet, mix, and carry out day-to-day businesses in tolerance and peaceful co-existence⁷¹. The social relations involve a lot of co-operation, adaptation and appreciation of values and cultures. There are several groups and organizations which involve Muslims and Christians and they interact together freely. Sometimes they dress alike, speak alike and attend ceremonies that bring them together. These ceremonies include marriages, burials, birthdays, club meeting, sporting events (local, national and international), annual general meetings of companies and multinational firms, religious festivals and national festivals. All these social events make Muslims and Christians in Nigeria to relate and interact cordially, thereby promoting religious harmony and peaceful co-existence. Aderibigbe made reference to Muslim Students' Society and Young Muslim Brothers and Sisters' Association of Nigeria as adaptation of church

⁶⁹ I.S. Aderibigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 140-143

⁷⁰ I.S. Aderibigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 143.

⁷¹ I.S. Aderibigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 144.

organization⁷² but he did not discuss their roles in inter-religious relations in details. He did not make reference to Christian youths/student groups on campus and their contribution to inter-religious relations.

On economic relations, Christians and Muslims buy and sell to each other from small trading to large industrial businesses. The Muslims buy goods from Christians without discrimination, prejudice and qualms of religious differences, so also do the Christians. They work together in companies and private businesses and firms. The local skilled workers and professional traders patronize one another and employ skills of one another indiscriminately. Christian and Muslim business men and women get into partnership in several business initiatives and projects without religious differences; while doing these they relate as friends and share problems and successes of one another⁷³. There are both Christians and Muslims as heads, assistants and as co-workers in different establishments, and there has never been an industrial unrest arising from religious differences, but they unite under the same banner to fight for their rights.

He concluded by saying that there are no strained relationships. Howbeit, there is a need to chart a course towards the future so as to help strengthen the good relations. This, he believes, is possible if the good relationship that has happened in the past can be set as a standard for further relations. Also the overall relationship on the whole has been largely tolerant, understanding and cooperative⁷⁴.

The recommendations he gave are, that claims to particularism should be disregarded, due consideration must be given to the independence and capability of each religion offering salvation, continuous encouragement of the spirit of cooperation and brotherliness.

His work is very relevant and appropriately divided into sections, but he did not make any reference to youths and their socio-religious activities and how they can contribute effectively to improve inter-religious relations in Nigeria.

⁷² I.S. Adebirigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 145.

⁷³ I.S. Adebirigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 146.

⁷⁴ I.S. Adebirigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence*, 147.

Nwanaju's work on "Christian-Muslim relations in Nigeria⁷⁵" is a very recent research and a comprehensive one. It is divided into two parts. In the first part, he started by presenting the background knowledge of Nigeria, its people, culture, language and geographical distribution and made particular reference to the African Traditional Religion as the bedrock that has accommodated both Islam and Christianity on their arrival. He gave a comprehensive historical outline of the advent and spread of Islam and Christianity in Nigeria. Kenny⁷⁶ and Aderibigbe⁷⁷ also lend credence to this in their works with special references made to the role western education and missionary organisations played in the spread of Christianity and relations with Islam and the impact of Usman Dan Fodio Jihad on the expansion and establishment of Islam in Northern Nigeria and Yoruba land.

He discussed the encounters and relationships of Islam and Christianity in the pre-colonial period, the colonial and independence era of Nigeria. He also highlighted the nature of the relationship, the changes that occurred because of the Nigerian civil war and the quest for the full implementation of the Sharia in the northern states during the democratic era.⁷⁸

In the second part which is a theological reflection on Christian-Muslim relations in Nigeria, he discussed the rise of Islamic fundamentalism, Christian revivalism, and the groups that emerged along side. These groups had their inspiration from other Muslims and Christians outside Nigeria. The groups that are related directly to the work which Nwanaju mentioned are the Muslim Students' Society and the Born-Again group of Christians that operated within the Nigerian university campuses⁷⁹. Nwanaju described the MSS as the organisation for Muslim students that was responsible for most of the religious disturbances that happen in tertiary institutions in northern Nigeria. As regards the Born-Again groups of Christians, he mentioned, rather passively, that their activities

⁷⁵ Isidore Nwanaju, 2008, *Christian-Muslim Relations in Nigeria*, Berlin: Logos Verlag, 388.

⁷⁶ Joseph Kenny. 1982. *Christian-Muslim Relations- A brief History and some Catholic Statements. The Church's Response to Muslim Presence in Nigeria*, J. Haafkeens (ed.), Islam in Africa Project (Now Programmeme for Christian Muslim Relations in Africa) Conference proceedings.

⁷⁷ I.S. Aderibigbe, 1988, *Muslim-Christian Relations in Nigeria: A History of Tolerance and Peaceful, Co-existence. Religion and Nation Building*, C.S. Momoh, C.O. Onikepe, V. Chukwulozie (eds.), Lagos, Centre for Black and African Arts and Civilization. National Association for Religions Tolerance.

⁷⁸ Isidore Nwanaju, 2008, *Christian-Muslim Relations in Nigeria*, 388.

⁷⁹ Isidore Nwanaju, 2008, *Christian-Muslim Relations in Nigeria*, 388.

extend to students on campus, and he supported Ibrahim's view⁸⁰ that they are responsible for the fundamentalist tendencies on campus⁸¹. He also discussed the several Christian and Muslim initiatives on inter-religious relations in Nigeria, their impact and success.

In highlighting the role of the local church in Nigeria, he narrowed down on the Catholic Church as did Kenny, and also used the pronouncements of the second Vatican council as a basis for dialogue in Nigeria. Finally, he discussed the praxis of dialogue and the guiding principles from the Bible and Qur'an which should serve as a basis for the Christians and Muslims in Nigeria. He suggested the following:⁸²

- * Tolerance and understanding.
- * Upholding the freedom of worship and awareness of globalization.
- * Upholding and respecting the principle of universal confraternity.
- * Rejection of Conflict.
- * Unity of Purpose.
- * The cultivation of deep faith and hope.

He believes that the principles he mentioned will help all the adherents of Islam and Christianity to walk together towards the truth, and it will also enrich and purify the two living faiths accordingly. Nwanaju's submissions are highly relevant, though comprehensive, but he grossly neglected the role of youths and students in promoting inter-religious relations, their role in inter-religious dialogue and their socio-religious activities.

Abubakre in "The Qur'an and the *Sunnah* as the basis of good Muslim-Christian relations," is of the view that Islam and Christianity have a lot in common (areas of convergence) about which adherents of the two religions care little. If these areas of convergence are properly harnessed there will be peaceful co-existence among adherents of the two faiths in Nigeria.

In his article, he argued that the Qur'an should be used maximally as a basis of good inter-religious relations for Islam and Christianity; he noted that God (*Allah*) is a

⁸⁰ Isidore Nwanaju, 2008, Christian- Muslim Relations in Nigeria, 388.

⁸¹ Isidore Nwanaju, 2008, Christian- Muslim Relations in Nigeria, 388.

⁸² Isidore Nwanaju, 2008, Christian- Muslim Relations in Nigeria, 388-390.

common factor in the two faiths and He is the author and giver of the Qur'an, which is meant to guide and direct Muslims in their day-to-day activities.

He quoted⁸³ the expression, "the people of the book" (*ahlu 'l-kitab*) the title used to denote both the Jews and Christians in the Qur'an. He illustrated few Qur'anic passages that made reference to the Jews and Christians during the life of Prophet Muhammad and explained the relevance of these passages to Christian-Muslim relations. One of such passages is Q5:82-84

You will find the strongest enemy among men against the believing (Muslims) to be the Jews and the Pagans and the nearest in love to the believing (Muslims) to be those who say we are Christians. That is because there are, among them, those who are devoted to learning and those who are ascetic and they are not arrogant.

Whenever they listen to the revelation (Qur'an) received by the Messenger (Muhammad) you will find their eyes shedding copious tears because they recognize the truth. They say:

Our Lord, we do believe, so write us among those who are witnesses (to the Truth).

What reason shall we have not to believe in God and the Truth which came to us while we anticipate from our Lord to admit us among the righteous people.

This passage, he explained, shows that Christians are close to the Muslims especially those who are devoted to learning, hence they care to listen to the Qur'an and read other materials related to Islam⁸⁴. The Qur'an therefore has laid the foundations for good Christian-Muslim relations. Also, the *Sunnah* of the Prophet which is the tradition of the Prophet Muhammad that contains a record of his sayings and deeds is a basis for good Christian-Muslim relations.

Abubakre observes the following events in the *Sunnah*.⁸⁵ It was a Christian monk that affirmed the prophetic call of Prophet Muhammad when he was young during a trade trip with his uncle to Syria. The monk warned that Prophet Muhammad should be

⁸³ R.D. Abubakre, 1987, *The Qur'an and Sunnah as the Basis of Good Muslim-Christian Relations*, 8.

⁸⁴ R.D. Abubakre, 1987, *The Qur'an and Sunnah as the Basis of Good Muslim-Christian Relations*, 11.

⁸⁵ R.D. Abubakre, 1987, *The Qur'an and Sunnah as the Basis of Good Muslim-Christian Relations*, 12-15.

protected and properly taken care of so that he would not be killed. More so, Waraqa, a Christian monk was the one that assured and encouraged Prophet Muhammad when his prophetic stirring started, that he had a mission to the world. The Christian King in Abyssinia also gave refuge to Muslims when they were persecuted in Mecca. He described further the good relations between Christians and Muslims in the 1st century of Islam and that attributed the clashes that happened during the Byzantine wars to the crusade as politically motivated and not religious.

However, having noted the scriptural and historical bases for Muslims to relate well with Christians, he presented the realities based on the areas of convergence as the concept of monotheism which is common to the two religions. He described Islamic monotheism as strict and that of Christianity as unclear and liberal. He also made reference to the ethics inherent in the religions as areas of common interest although with slight differences on the issues of polygamy, celibacy and self defence⁸⁶.

In describing the Nigerian experience, Abubakre made reference to three instances which affected the relationship between Christians and Muslims. The first was the Maitatsine crises which happened in Northern Nigeria and was majorly targeted at Muslims and not Christians. He lamented that the southern Christians got the picture wrong and this sowed the seed of discord and tension between the Muslims and the Christians.

The second was the *Shari'ah* issue which was hotly debated, the main thrust being whether it should be included in Nigeria's 1979 constitution or not. He said the Christians were not tolerant enough to hear the northern Muslims on the issue and it was wrong for them (Christians) to be involved in discussing a matter of personal faith to Islam. This also soured the relationship between Christians and Muslims.

Third was the controversy that trailed the inclusion of Nigeria in Organisation of Islamic countries (OIC) which Christians said was unfair because it was a strategy to islamize the country. The Muslims also felt the Christians were against them because of the way the issue was handled⁸⁷. This issue made the Military Head of State of Nigeria

⁸⁶R.D. Abubakre, 1987, *The Qur'an and Sunnah as the Basis of Good Muslim-Christian Relations*, 16.

⁸⁷R.D. Abubakre, 1987, *The Qur'an and Sunnah as the Basis of Good Muslim-Christian Relations*, 16-19.

then to set up a commission for inter-religious affairs to look into issues relating to Christians- Muslims relations in Nigeria.

In conclusion, he said there are abundant reasons in the Islamic literary traditions for Muslims to love, to co-operate, and show understanding towards Christians⁸⁸. His work is a good basis for good Christian and Muslim relations because it is based on the Holy creeds. However, he made no particular reference to the role and involvements of youths in inter-religious relations.

In “Reconciling the Faiths: Strategies for enhancing Religious Harmony for National Development”, Olupona gave a vivid description on how religious harmony can help to promote national development and peace within multi-faith Nigeria. He emphasized briefly on the role of youths in National development. He said there has been a great interest in youth, from the time Barack Obama started his journey to the White House. He was of the opinion that Nigerian youth would surprise the world just as Obama is surprising the world, if only they can recognize the vital role they can play in reshaping Nigeria’s social order.⁸⁹ This however, can only be possible if there is inter-faith dialogue among youths. Again, he made reference to a rhyme he learnt while growing up as a child, which goes thus: “If we do not die young, we will change the world when we become adults,” and this he called his hope and dream for every Nigerian youth who survives child mortality and grows up to be fulfilled.⁹⁰

He passionately appealed to Nigerian youths not to dissipate their energy on social vices/crimes that impede the growth of a nation. Olupona believed that religious zealotry displayed by both Christian and Muslim youths is caused by unemployment, false promises of religious salvation and political maneuvering by adults. This, he said, is the cause of the prevalent ethno-religious practices in a multi-faith society like Nigeria. He lamented the absence of alternative programmes and projects like the National Youth Service Corps scheme. The scheme which was aimed at nation building and national integration among youths at its inception no longer has any sense of purpose, focus and

⁸⁸R.D. Abubakre, 1987, *The Qur’an and Sunnah as the Basis of Good Muslim-Christian Relations*, 19.

⁸⁹Jacob Olupona, 2008, *Reconciling the faiths: Strategies for enhancing Religious Harmony for National Development*, Lagos, Centre for Black and African Arts and Civilization, 25.

⁹⁰Jacob Olupona, 2008, *Reconciling the faiths: Strategies for enhancing Religious Harmony for National Development*, 25.

direct relevance in present day Nigeria. His work is a general work on the role youths can play in fostering inter-faith dialogue/religious harmony in Nigeria. He made no reference to the socio-religious activities of Christian and Muslim youths in Nigerian universities and how these activities can enhance religious harmony for national development. This obvious lacuna is a palpable hiatus crying to be filled.

Adekoya⁹¹ in “Understanding the Qur’anic Teachings on Equitable World as a pre-condition to Religious Peace in Nigeria” carefully analyzed the Qur’anic teachings on human dignity, right to personal safety, freedom in Islam, inequality between men and women in Islam, religious freedom and law of apostasy in Islam. He dwelt more on the Qur’anic stance on these views and emphasised that the message of Islam should be understood from two perspectives vis -a- vis the Meccan texts and Medinan texts. When this is done, inter-religious dialogue will be achieved. He asserted that both Christianity and Islam are invaluable instruments of reconciliation and of peace because they teach necessary values for co-existence such as peace, forgiveness, mercy, love and so on.⁹² He went further to discuss the practice of *Jihad* in Islam drawing attention to the Classical Evolutionary Theory of war using both the *asbaab* and the *naskh* materials and its four stages⁹³. This he linked with how Christians and Muslims understand religious violence and noted that the concept of *Jihad* was not fully developed in Mecca, especially at the early beginnings of Islam but owing to the hostilities from Meccans which led to the *Hijrah* and the command to fight, the idea took shape over time in Medina. Besides, the idea of religious violence in Christianity developed as an affirmation of the right of self-defence after the Roman Emperor, Constantine, gave her freedom and Christians began to use the church to promote support for imperial rule⁹⁴.

⁹¹ Julius Adekoya, 2013, “Understanding the Qur’anic Teachings on equitable World as a pre-condition to Religious Peace in Nigeria”, *Our Burning Issues: A Pan African Response*. Kalengyo E.M., Amanze J.N., and Ayegboyin I.D. (eds.), 355-368.

⁹² Julius Adekoya, 2013, “Understanding the Qur’anic Teachings on equitable World as a pre-condition to Religious Peace in Nigeria, 356-362

⁹³ Julius Adekoya, 2013, “Understanding the Qur’anic Teachings on equitable World as a pre-condition to Religious Peace in Nigeria”, 364.

⁹⁴ Julius Adekoya, 2013, “Understanding the Qur’anic Teachings on equitable World as a pre-condition to Religious Peace in Nigeria”, 364-365.

Adekoya's discourse on inter-religious relations is more of a Qur'anic exegetical work without any particular reference to a group of people based on age, gender and organizational affiliation.

Raheemson, in "Promotion of religious peace and harmony in Nigeria-an Islamic perspective"⁹⁵ noted that religion has played an ambivalent role within the Nigerian context. He started by giving a brief information on the emergence of Islam in Nigeria which he traced to the fourteenth century and the final emergence of Christianity in the middle of Nineteenth century. This he did to emphasise that Islam predated Christianity in Nigeria. He further discussed the advent of British colonial rule in Nigeria and noted that the British were against Islam as some of their representatives were deceptive. He cited Claperton who wrote the name of Prophet Mohammad (SAW) as Mahomet and Muslims as Mahometan, which to him meant quasi deity or idol⁹⁶ and this is an indication that they were against Islam and her adherents. He opined that the British colonialist gave Christian missionaries the opportunity to dominate the educational life of Nigeria and thus used it as a tool for conversion/proselytisation. He cited several examples to affirm this opinion both in the northern and southern part of Nigeria which was responsible for the conversion of several Muslims. He however noted that after much protest by Muslim parents and teachers, the first Muslim primary school was officially opened in 1896 in Lagos⁹⁷ and this gave opportunity to Muslim children to have access to western education within a Muslim context and Arabic and Islamic education were taught as subjects⁹⁸.

He claimed that the establishment of Muslim schools led to rivalry which later culminated in conflict between Christians and Muslims in Nigeria. He described the effects of these religious conflicts as results of allegations and counter allegations on

⁹⁵ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, Fractured Spectrum: Perspectives on Christian-Muslim encounters in Nigeria, A.E. Akintunde (ed.), New York, Peter Lang, 102.

⁹⁶ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 104.

⁹⁷ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 106.

⁹⁸ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 106.

domination which is sometimes borne out of prejudice and ignorance⁹⁹. Their negative imprints are a great detriment to the Nigerian polity, civil service at all levels of government and relationship. Rahemsoon was not specific about those who fomented the religious crises and the role played by youths which is the focus of this research. He described the effects of these religious conflicts which began with allegations and counter allegations or domination as having negative effects on the Nigerian state. It has paralysed several socio-economic activities, led to several losses of lives and properties which are mostly under accounted for when reported in the media by the government. These crises have left their enduring legacy or tension, insecurity, mutual suspicions, arms build-up and negative inter-religious relationship¹⁰⁰. Many Nigerians who were displaced had to relocate to places they adjudged peaceful along ethnic and religious lines and this has made many northern cities and communities to be divided along religious lines. He noted that the dislocation and relocation has led to unemployment, insecurity and unforeseen expenses by the government to provide relief materials and in some cases restive youths have taken the advantage of these weapons to organize ethnic and religious militias and even armed gangs on the highways¹⁰¹. Rahemson believes that a critical examination of the religious climate of Nigeria makes a strong case for the need to foster inter-religious dialogue¹⁰² between Christians and Muslims.

In describing the case of inter-religious dialogue he however did not make reference to the age group that is used as tools for the crisis and can be referred to as the most potent tool in building and fostering inter-religious relations and religious harmony. The role played by the youths will be the focus of this research thesis. Emphasising further on the promotion of inter-religious relations and dialogue, he made reference to key values emphasized by both Christianity and Islam which are: respect for knowledge, for justice, compassion towards the poor and under privileged, importance of family life and respect for parents' peaceful co-existence, religious tolerance and love of others in

⁹⁹ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 106.

¹⁰⁰ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, perspective 107.

¹⁰¹ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 107.

¹⁰² M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective, 108.

their basic tenets¹⁰³. He also noted the common historical pedigree of the two living faiths and that the method of proselytism adopted by the two faiths often create a negative effect on inter-religious relations¹⁰⁴. He recommended the need for religious preachers to be tolerant and non-abusive in their preaching's by emphasizing the ideals of the two religions in order to aid proper comparison that will not generate poor religious relations but better inter-religious relations.

He concluded that Nigeria's population is a good pointer that will give the nation a global recognition for the search for religious peace and harmony; hence adherents of the two major faiths should apply the teachings of their respective faiths in their day-to-day living with consideration for non-members on their faiths. This will help religion to facilitate the unity, growth and greatness of Nigeria as a country.

Familusi in "A survey on unhealthy inter-religious relations in Nigeria" described Nigeria as a secular state as stipulated in Nigerian constitution and he defined what it meant and the expectations. He opined that although Nigeria claims to be a secular state it is not manifesting that, as "a secular state is a state where religious communities have no recognized role in politics and no formal relation to the state"¹⁰⁵. However individual citizens or Nigeria under the 1999 Nigerian constitution have the rights to freedom of thought and conscience and religion without any form of discrimination.

It is further stated in the constitution that no Nigerian citizen is to be forced to take up religious instruction in educational institutions against their personal religious faith and no religious community shall be prevented from providing religious instruction for pupil of that community in any place of education wanted wholly by the community.¹⁰⁶

Despite all this, there still abound several examples of unhealthy inter-religious relations in Nigeria and Familusi cited several examples starting with the Maitasine religious violence that happened in Kano in December 1980 and reoccurred in 1982 in Bulunkutu, Maiduguri and Kaduna and in Jimeta violence of 1984. He also made

¹⁰³ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective 109.

¹⁰⁴ M.O. Raheemson, 2013, Promotion of religious peace and harmony in Nigeria: An Islamic perspective 110.

¹⁰⁵ Olusesan Familusi, 2013, A survey of unhealthy inter-religious relations in Nigeria, Fractured Spectrum: Perspectives on Christian-Muslim encounters in Nigeria, A.E. Akintunde (ed.), New York, Peter Lang, 131.

¹⁰⁶ Olusesan Familusi, 2013, A survey of unhealthy inter-religious relations in Nigeria, 132.

reference to the 1987 students' religious riots in Kafancha and how it spread like wild fire to Zaria, Kaduna, Katsina. Also, the Zango Kataf crisis of 1992, the violence that followed Miss World publication in 2002 and many others particularly the several ones that bedeviled Nigerians 4th republic democratic dispensation and the current and prevalent menace by the Boko Haram Islamic sect¹⁰⁷.

In discussing the students' crisis, he did not give an account of the activities that led to the event and the nature of inter-religious relations before and after the occurrences. He only referred to students' religious activity as being responsible for the unhealthy inter-religious relations and religious violence. It should be noted that most discourses on students have not always focused on their positive contributions which is the thrust of this research.

He further discussed factors responsible for religious dissension and particularly outlined five manifestation of religious intolerance in Nigeria as¹⁰⁸

1. Denying people the right to be employed because of religious affiliation.
2. Opposition to inter-religious marriage.
3. Bringing religious sentiments into politics by refusing to support a particular candidate because of his or her religion.
4. Discrimination of various kinds.
5. Unhealthy rivalry among religious groups or organizations.

These manifestations, he opined could be traced to religious particularism that is, the belief that one's own religion is right, genuine and true while others are false, which he attributed as the main cause of religious disharmony and dissonance. Familusi, also stated that the consequences of unhealthy religious relations in Nigeria are numerous and had at certain times threatened the continued existence of the Nigerian state particularly when elections were approaching and the constitution was reviewed and issue of *Shari'ah* was debated¹⁰⁹. The loss of lives, properties, underdevelopment of certain states, insecurity, tension, manipulation of justice, law and constitution, economic hardship, unemployment, truancy and indiscriminate killings by youths are some of the prevailing problems.

¹⁰⁷ Olusesan Familusi, 2013, A survey of unhealthy inter-religious relations in Nigeria, 133-138.

¹⁰⁸ Olusesan Familusi, 2013, A survey of unhealthy inter-religious relations in Nigeria, 139.

¹⁰⁹ Olusesan Familusi, 2013, A survey of unhealthy inter-religious relations in Nigeria, 140-142.

In conclusion, Familusi recommended that laws prohibiting all forms of crime should be enforced without any favouritism and partiality and stressed the need to embrace dialogue by all religious faiths, upholding the supremacy of the Nigerian constitution in matters of religions, non-manipulation of religions by leaders, politicians and promotion of religious education. Familusi's discourse is relevant to this work as it made reference to youths/ student's activities and religious organizations as being responsible for unhealthy inter-religious relation but was not specifically on students' religious organizations and youths' activities in promoting inter-religious relation.

2.4 Conclusion

In conclusion, a number of articles and works have been written on Inter-religious relations in Nigeria because of the incessant ethno-religious crises prevalent in Nigeria and the numerous efforts, encounters and interactions leading to religious dialogue and helping to foster inter-religious relations. However, not much has been done on the age group and classification used to perpetuate the crisis and the groups that shape their ideologies and their positive contributions to interaction of religions. The role of youths/students and the relevance of their activities with particular reference to its promotion of inter-religious relations will be the concern of this work.

CHAPTER THREE
HISTORICAL BACKGROUND OF CHRISTIAN AND MUSLIM YOUTH
ORGANISATIONS IN UNILORIN, OOU AND UI

3.1 Introduction

This section is an overview of the general history of socio-religious activities of Christian and Muslim youths in the University of Ilorin, Kwara State, Olabisi Onabanjo University, Ogun State and University of Ibadan, Oyo State. It also gives a brief outline of the different types of youth organisations in the schools. However, more emphasis will be laid on the two organisations earlier mentioned in the scope of the study, the Christian Union/Christian Fellowship and Muslim Students' Society of Nigeria.

3.2 Historical overview of Unilorin and types of Christian and Muslim youth organisations in Unilorin

University of Ilorin began in 1975 as a campus of the University of Ibadan. It gained its full autonomy in October 1977 by a decree of the Federal Government of Nigeria to establish seven new universities as part of Nigeria's third National Development Plan geared towards providing more opportunities for Nigerians who desire to acquire higher education.¹ The University is located in Kwara State which is in the North Central geo-political zone of Nigeria. It started out on a mini campus before it finally moved to a permanent site. The University has been a formidable one in terms of inter-religious activities of students because of its location Ilorin which is regarded as the gateway of Islam to Yoruba land, a melting point for Northern and Southern Nigerian Muslims and the population of its Muslim students.

However, the University of Ilorin was not established as a religious university, religion does not necessarily play any role in the admission of students, employment of staff and the choice of courses to be undertaken by the university. It should also be noted that the population of Muslims in the city and the enormous Islamic activities, clerics and organisations in Ilorin and its environs also contributed to the designation of the University as a hub of serious inter-religious activities.

¹ The History of University of Ilorin retrieved May 15, 2011 from www.unilorin.edu.ng/unilorin/.

The nature of the inter-religious activities and relations in the University was asserted by Akamidu,² Olatunji,³ Odebunmi⁴ and Oladosu⁵ as they all made references to the several inter-religious crises and challenges caused by students that had bedevilled the University in the past. However, the harmony and cordiality that is now existing and promoting religious interaction and relations towards enhancing peaceful co-existence grew over time as relations improved.

The religious activities of the students also started alongside the establishment of the University. The already existing religious students' organisations and the lecturers who had been members of such organisations while they studied in tertiary institutions that existed before her were directly and indirectly responsible for the establishment of the various religious organisations as an extension of their tentacles. These student religious organisations have contributed immensely to the growth and development of the University community through her programmes and activities. The socio-religious activities carried out by these organisations not only bring life to the University community, but the University authorities regard them as major forces to reckon with when making decisions on issues that relate to the welfare and development of students. This is simply because of their strong influence on the students and their past achievements.

Types of Christians and Muslims youth organisations in Unilorin

The peculiarity of the University of Ilorin in recent times is worthy of note and this is due to the re-organisation by the immediate past Vice-Chancellor, Professor Ishaq Oloyede. In 2010, he streamlined the students' religious organisations and gave due recognition to only three, they are: Unilorin Christian Union (UCU), Nigeria Federation of Catholic Students (NFCS) and the Muslim Students Society of Nigeria (MSSN). The university authorities officially liaise with the three recognized organisations in matters of religion as it pertains to the students. They are accorded due recognition and have guidelines given by the University authorities and the Unilorin Inter-religious

² Oral interview with Akamidu R.A., 60+, at the University of Ilorin, on 27-03-2013.

³ Oral interview with Olatunji A.G., 60+, at the University of Ilorin, on 27-03-2013.

⁴ Oral interview with Odebunmi E., 60+, at the University of Ilorin, on 27-03-2013.

⁵ Participant observation in the Jumat service in the University of Ilorin Central Mosque on Friday, March 15, 2013 by Prof. A.G.A.S. Oladosu.

Understanding Committee which they adhere to. Although, the other students' religious organisations were fully functional on the University campus before the re-organisation, some even had mega structures and large followership; they were sent out of the campus and were not accorded any form of recognition. This according to Akamidu, was done in a bid to limit their excesses and abuses, correct the University master plan that was altered by the structures they erected and to adequately regulate the student religious organisations and their socio-religious activities in a way that will better contribute and play their roles well in the development of the University community.⁶ This major re-organisation will be discussed further in chapters 5 and 6.

It should be noted that despite the ejection of these other religious organisations from the University premises, they still exist and continue their socio-religious activities outside the University Campus and still bear the name of the institution alongside the name of their various organisations.

They will however be listed and little will be said about them because the school authorities do not recognize them.

The following are the Campus fellowships apart from the Departmental and Faculty Fellowships:

- (1) Baptist Students' Fellowship (BSF)
- (2) Redeemed Christian Fellowship (RCF)
- (3) Winners' Campus Fellowship (WCF)
- (4) Deeper Life Campus Fellowship (DLCF)
- (5) Rhema Chapel Campus Fellowship
- (6) Gospel Students' Fellowship (GSF)
- (7) Foursquare Students' Fellowship (FSF)
- (8) Christ Apostolic Church Students' Association (CACSA)
- (9) The Apostolic Church Students' Fellowship of Nigeria (TACSFON)
- (10) Anglican Students' Fellowship (ASF)
- (11) Methodist Campus Fellowship (MCF)
- (12) Christ Ambassadors Students' Outreach (CASSOR)
- (13) The African Church Evangelical Students' Fellowship (TACEF).

⁶Oral interview with Akamidu R.A., 60+, at the University of Ilorin, on 27-03-2013.

- (14) The Church of the Lord Campus Fellowship (TCLCF)
- (15) Celestial Church of Christ Students' Fellowship (CCCSF)
- (16) TREM Campus Family (TCF)
- (17) Adventist Students' Fellowship (ASF)
- (18) Holiness Campus Fellowship (HCF)
- (19) Students' Christian Movement (SCM)
- (20) Mountain of Fire Ministries Campus Fellowship (MFMCF)
- (21) ECWA Students' Fellowship.
- (22) United Missionary Church of Africa Students' Fellowship
- (23) Scripture Union Campus Fellowship (SUCF)
- (24) Charismatic Students' Fellowship
- (25) Labourers for Christ Campus Fellowship (LCCF)
- (26) Savior of Christ Campus Fellowship.
- (27) Campus Association of Visiting Secretaries (Campus AVS)

The umbrella body for all these fellowships is called Unilorin Christian Fellowship Association, (UCFA) and it oversees all other Christian students' fellowships in the University of Ilorin except the Nigerian Federation of Catholic Students (NFCS).

3.3 Origin and growth of Unilorin Christian Union (UCU)

Unilorin Christian Union was started by a group of Evangelical Students in 1976. However, the name of the organisation at its inception was Fellowship of Christian Students (FCS) which was the nomenclature common to all Christian students' fellowships in the Northern part of the Country.⁷ The reason for the adoption of this name is because, generally in the Nigerian geographical distribution, Ilorin is seen as part of the Northern part of Nigeria although in the North Central Geo-political zone and because it was designated as an emirate after its conquest by the Shehu Usumanu bn Fodio Jihad of 1804 to 1809⁸. Later, when the activities of the fellowship began to expand and the name

⁷ The 1982 Constitution of Unilorin Christian Union, University of Ilorin, Ilorin.(Amended in 1992) 3

⁸Abdulrahman Doi, 1968, The political role of Islam in West Africa (with special reference to Uthman dan Fodio's jihad), *The Islamic Quarterly*. 12, 235-242, J.S. Trimingham 1959. *Islam in West Africa*, Oxford: Clarendon, 204, P.B. Clarke.1982. *West Africa and Islam: A study of religious development from the 8th to the 20th, Century*, London, Edward Arnold, 275.

FCS was more associated with Christian Students' groups in secondary schools in Northern Nigeria, the name was changed to Unilorin or University of Ilorin Christian Union with the acronym UCU. The change of name was on August 4, 1982.⁹ The organisation was first headed by a lady, Sister Bolaji Abiola and was assisted by Brothers Igenuma Gloria, John Obott and Dele Shoga who were part of the foundation students of the University.¹⁰ This is different from the IVCU in the University of Ibadan that was led by a man. The group, like in Ibadan, went through many stages of metamorphosis because of the increase in numerical strength that was soaring and the creation of a permanent campus which made the fellowship to have two sections which it retained till date. When the University finally moved to her permanent site, the fellowship still had another arm at the College of Health Sciences in the University of Ilorin Teaching Hospital but with just one Executive Committee overseeing the two divisions. A major turning point in the history of UCU was when the Executive Committee of 1982/83 session, took up the challenge to write an official Constitution which would guide the fellowship's activities and operations. This task was embarked on and it was carried out accordingly by the leadership. This challenge also led to the documentation of a short history of the fellowship.¹¹ This leadership was also responsible for the change of name and the start of a two-campus system of fellowship, because the University started operations on her new permanent site.

The seed planted in 1982 blossomed, and by 1983 the Unilorin Christian Union Alumni Fellowship started. In 1984/85 session, the executive committee of the fellowship was expanded from twelve to fifteen executive members because the fellowship witnessed an unprecedented growth and expansion numerically from 250 to about 700 members. This was done in order to enhance efficiency and productivity.¹² Furthermore, a new development happened in 1986/87 session when the leaders responsible for the oversight of her members in the halls of residence who were hitherto not given due recognition as members of the executive committee, were formally recognized as one and now elected into their positions. In 1988, the fellowship took another giant step by

⁹ The 1982 Constitution of Unilorin Christian Union (UCU), 3.

¹⁰ The 1982 Constitution of Unilorin Christian Union (UCU). 3-5

¹¹ Emmanuel Temitope, age 25+, Ilorin, interviewed 15-03-2013 and E. Odebunmi, age60+, Ilorin, 27-03-2013.

¹² The 1982 Constitution of Unilorin Christian Union (UCU). 5-7

documenting messages preached during her programmes and this led to the publication of her maiden Magazine called “*The Elect Magazine*”.¹³ It was published every semester; however there was a break for about a year and the publication began again in 1990/91 session but well packaged as a full-fledged magazine.

Another stage of development was the commencement of Overcomers Class which was meant to train her new members and those who were not baptized. It should be noted that the fellowship partners with other Christian Unions and Nigerian Fellowship of Evangelical Students (NIFES) are scattered all over tertiary institutions in Nigeria. They attend joint conferences, retreats and camps. They are affiliated with the Chapel of the Light on the permanent campus and Chapel of Christ the Healer in the College of Health Sciences University of Ilorin Teaching Hospital and the Chaplains also perform oversight functions for them as they use the chapel and its premises for their regular meetings and activities.

Vision/Mission, Doctrinal Basis, Membership and Leadership Structure

Vision and Mission

In the constitution of the fellowship that was amended in 1992, the following were outlined as the vision/aims of the fellowship¹⁴:

1. To lead the willing members of the academic community especially students to a personal knowledge of Jesus Christ as Saviour and Lord “for this is good and acceptable in the sight of God our saviour who will have all men to be saved and to come to the knowledge of the truth. For there is one God and one mediator between God and Men, the Man Christ Jesus”. I Timothy 2:3-5.
2. To take active participation in the well-being of the University Community and perpetual dominion of peace in the same. “I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” I Timothy 2:1-2.

¹³ The 1982 Constitution of Unilorin Christian Union (UCU). 5-7

¹⁴ The 1982 Constitution of Unilorin Christian Union (UCU). 7-8

3. Teach, admonish members with the Holy Scriptures for the edifying and perfecting of the members till we all come into the unity of the faith and of knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. Ephesians 4:12-16.
4. To reach the immediate communities (that is Ilorin township and nearby villages) with Gospel of the Lord Jesus Christ in the atmosphere of peace and love “Go ye therefore and Make disciples of all nations, baptizing them in the name of the father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even to the end of the World. Amen. Matt. 28: 19-20.
5. To establish fellowship groups in any of the locations concerned according to the need of each location. In due time, the members of the executive should look into the possibility of affiliating such fellowship with any church denomination which they consider will be able to cater for such fellowships.
6. To ensure continual relationship and contribution by members of the union who have passed out.
7. To support, produce and circulate Christian literature which are geared towards advancing Christian faith in accordance with the union doctrinal basis and aims.
8. To plan any other programmes or perform any activities incidental to the purpose of the Union.

A look at the vision and aims of the UCU reflects both social and religious aspirations, purposes and goals. The second vision outlined reflects the Union's beliefs in peaceful co-existence which can be achieved through cordial and genuine inter-religious relations and interaction with other students who are not Christians. It also stresses the well-being of both staff and students of the University, knowing fully well that the University is a multi-cultural, multi-ethnic and multi-religious community.

Doctrinal Basis

The doctrinal basis of the fellowship is stipulated as follows:¹⁵

1. The Scripture (Holy Bible) is given by the inspiration and is trustworthy and supreme as the final authority in all matters of faith and conduct. II Timothy 3:16.
2. The unity of the Father, the Son and Holy Spirit as three separate and distinct persons in God head. I John 5:7.
3. The unity of all believers in Christ without respect of persons, race, colour, tribe, nationality, social or academic status. Colossians 3:1. John. 17:20-21.
4. The sovereignty of God in creation, providence, relation, redemption and final judgment. Deuteronomy 3:24.
5. The sinfulness and guilt of all men since the fall and need for repentance for all men and the eternal doom of the final impenitent. Romans 3:10-18.
6. Redemption from guilt and penalty and power of sin by the grace of God solely through the sacrificial death (as our representative and substitute) of the Lord Jesus Christ the incarnate son of God. Romans 10: 5-13.
7. The Lordship of Jesus Christ as revealed in the Holy Scriptures. Philippians. 2:9-11.
8. The Bodily resurrection of the Lord Jesus Christ from the Dead, His Ascension and expectation of His second coming and His Millennial reign on earth. Romans 8:34; Revelation 20:1-6.
9. The necessity of the work of the Holy spirit to make the redemptive work of Christ effective to the individual sinner granting him repentance towards God and faith in our Lord Jesus Christ.
10. The indwelling and leadership of the Holy Spirit in the believer. Romans 8:14.
11. We believe that “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit teaching them to observe everything that I have commanded you. And lo, I am with you always even unto the end of the world (sic) to all Christians of all cadres whether or not they are ordained ministers.
12. Baptism in the Holy Spirit with signs following. Mark 16:17, Acts 1:8.

¹⁵ The 1982 Constitution of Unilorin Christian Union (UCU). 7-8.

13. The operation of the gifts of the Holy Spirit. (I Cor. 12), and the work in the Church of other ministerial gifts such as Apostles, Prophets, Evangelists, Pastors and Teachers. These operations have to work in harmony and subjection to the officers of the Union.
14. We believe and conduct water baptism by immersion in the name of the Father, the Son and Holy Spirit.

Membership

The membership of the fellowship is open to all members of the University Community (Students, Corpers, and Medical House Officers, Staff etc). However, necessity is laid on the members to be born again, live a life that reflects the beliefs of the organisation and is required to belong to Units/ activity groups or a committee.¹⁶ The new converts and members are also required to go through a training process which is more of an exposure to doctrinal basis of the group called “Overcomers Class” as they are also expected to be faithfully committed to all activities of the organisation, unit and general fellowship lives. The members are registered with the fellowship through the units they belong to in the fellowship and through this they are recognized as members and properly monitored.

Leadership Structure

The leadership composition is similar to that of the IVCU; they have the Main Executive and the General Executive. The executives are split and randomly rotated between the two centres of the fellowship, Permanent Site and Teaching Hospital. They are responsible for the day -to-day running and organisation of the fellowship, overseeing all her members and executing the socio-religious activities of the fellowship in accordance with her vision. The main executives were eight after the 1992 amended constitution but over time, for the smooth running of their activities in the two arms and to meet the challenges of expansion and logistics the number was increased to thirteen.

The Main Executive comprises thirteen leadership positions:

President

¹⁶ The 1982 Constitution of Unilorin Christian Union (UCU), 9.

Vice-President

General Secretary

Assistant General Secretary

Sisters' Leader (permanent site)

Sisters' Leader (Unilorin Teaching Hospital)

Bible Study Secretary (permanent site)

Bible Study Secretary (Unilorin Teaching Hospital)

Prayer Secretary (permanent site)

Prayer Secretary (Unilorin Teaching Hospital)

Service Secretary (permanent site)

Service Secretary (Unilorin Teaching Hospital)

The General Executive is divided into two divisions, Unit Leaders and Hall representatives:

The Hall Representatives and Pastors are twenty in number comprising the two genders for the following halls and their blocks, namely Lagos Hall- seven representatives, Abuja Hall- three representatives, Zamfara Hall two representatives, Trunil Hall-two representatives and a Secretary, Town residents two Pastors and Unilorin Teaching Hospital Halls- two Pastors and a Secretary.

The unit leaders are also nineteen for both campuses namely:

Librarian (permanent site)

Librarian (Unilorin Teaching Hospital)

Academic Secretary (permanent site)

Academic Secretary (Unilorin Teaching Hospital)

Choir Leader (permanent site)

Choir Leader (Unilorin Teaching Hospital)

Visitation Leader (permanent site)

Visitation Leader (Unilorin Teaching Hospital)

Organising Secretary (permanent site)

Organising Secretary (Unilorin Teaching Hospital)

Publicity Secretary (permanent site)

Publicity Secretary (Unilorin Teaching Hospital)

Welfare Secretary (permanent site)
Welfare Secretary (Unilorin Teaching Hospital)
Evangelism Secretary (permanent site)
Evangelism Secretary (Unilorin Teaching Hospital)
Transport Secretary
Drama leader
Children Evangelism Unit Coordinator

The leadership is guided by certain rules which must be strictly adhered to as they are required to be good stewards of the group. The rules contain eligibility for leadership, mode of choice, disciplinary measures for erring members of executives and other modalities for the operations of units and committees.

Like the IVCU, they also have Patrons/Senior advisers who are lecturers on campus, past members and respected Christian elders who are accessible and help to liaise between the group and the University authorities. They also act in advisory capacity and provide welfare, social, academic and financial support for the group to facilitate her activities. Furthermore, they ensure that the leadership does not deviate from the vision and doctrinal basis of the fellowship

Activities, Units and Days of Meeting

Activities

The following activities are the socio-religious programmes that the UCU are involved in:

- I. Regular prayer meetings
- II. Regular Bible Studies
- III. Sermons (Teaching and Exposition)
- IV. Seminars and symposia
- V. Gospel outreaches
- VI. Sisters' Fellowship
- VII. Variety Night, Love feast and Dinner.
- VIII. Final Year Brethren Fellowship.

Units and activity groups

The following are the various units and committees in the UCU.

Visitation Unit
Children Evangelism Unit
Jesus Advertisers' Unit
Fellowship Theatre Unit
Choral Unit
Service Committee
Bible study Committee
Evangelical Committee
Welfare Committee
Transport Committee
Organising Committee
Library Committee
Prayer Band
Deliverance Team

Days of meetings

Weekly

The fellowship meets on the following days both at the permanent site and the arm in the College of Health sciences:

Sunday- Worship/Fellowship -2 p.m.

Tuesday- Prayer meetings/Intercession/Deliverance programmes - 7pm

Thursday- Bible Study/Seminars/Share and Care–7pm

Monthly programmes

▶ Last Friday, 3rd Friday of every month (Night Vigil) –11pm

Annual programmes

Campus Mission/Crusade
Welcoming of New Students

Commissioning of Final year brethren
Drama Night
Musical Concert
Sisters' Day
Village Outreach
Weekend of Teaching
Academic Seminar
Marriage Seminar
Business and Entrepreneurship Seminar

3.4 Origin and growth of Muslim Students' Society of Nigeria (MSSN) Unilorin

It is appropriate to know the historical emergence of Muslim Students' Society of Nigeria before the history of MSSN in Unilorin and other institutions.

Historical overview of Muslim Students' Society of Nigeria

The genesis of the Muslim Students' Society of Nigeria in general can be traced to three Muslim classmates at Methodist Boys' High School Lagos, namely Sunmola Akin Laguda, AbdurRahman Alade Sahid and Tajudeen Adisa Aromashodun who from time to time discussed Muslim Students' problems and challenges, *vis-a-vis* their Christian counterparts; who, as members of Students' Christian Movement (SCM) in the school, had the privilege of religious instructions, discipline and other alluring activities¹⁷.

These Muslim students were of the opinion that if there is a Muslim student organisation like the SCM that attracted the Muslims who were weak in faith they would not join them. Muslim students who were lured to the SCM were of course weak in Islamic faith; but had there been a similar Movement or Organization for Muslim students, the students would probably not have joined the SCM.

Tajudeen Aromashodun, one of the trio, had access to a magazine titled "Islamic Review" published by a Muslim Missionary Society in London. This he read and shared with his friends in order to enhance their knowledge of Islam and the *Qu'ran*. It was in

¹⁷History of Muslim Students' Society of Nigeria, retrieved May 10, 2013, from [http:// www.mssnlagos.net](http://www.mssnlagos.net).

one of these magazines that AbdulRahman Alade Sahid, one of the trios, read about Muslim Students' Society of Burma, and he contacted the Secretary of the organisation that he was interested in their activities and he requested for literary materials. They responded and sent the literature and a document containing their constitution. He was later enrolled as a member of MSS Burma and was assured of receiving materials that would help to broaden his knowledge of the Arabic language that is useful in the study of the Holy Qur'an. He later discussed his membership with his other friends and within a short while they all became members of the MSS Burma. The new members enthusiastically proposed to start a Nigerian Muslim Students' Society which will be affiliated to Burma MSS, but after due consideration it was thought fit that it would be better to establish the Nigerian arm solely without any affiliation to Burma because the peculiarities and challenges of Muslim students in the two countries differ.

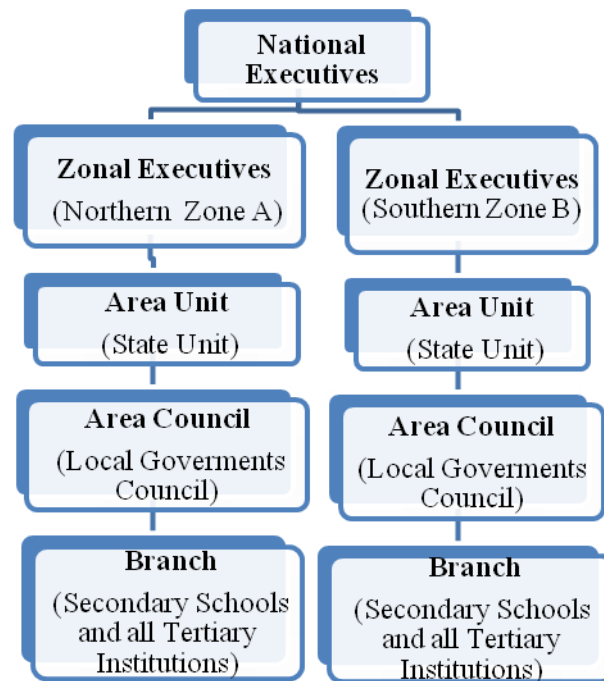
The inspiration from them led to the birth of Muslim Students' Society of Nigeria. Although many articles on Muslim Students' Society of Nigeria especially on the World Wide Web/internet refer to the establishment of the organisation on April 18, 1954, it was however inaugurated on May 30, 1954 at Ansar-Ud-Deen (Alakoro) School Hall, Lagos State amidst prayers, joy and exhortations from Islamic leaders.¹⁸

The maiden meeting was attended by fourteen students from seven secondary schools in Lagos, namely: Methodist Boys' High School, King's College, Methodist School, Queen's College, C.M.S Grammar School, Ahmadiyyah College and Lagos City College. However, at their next meeting the attendance rose fourteen students to about fifty-four, from Lagos, including the Roman Catholic's St. Gregory College participated actively. At the second meeting, AbdulLateef Adegbite was elected as first President and Abdurrahman Alade Sahid, the Secretary.¹⁹ This however took many Christian groups by surprise as they did not expect that anything of that sort could have happened. The MSSN has since become a formidable religious students' organisation especially as a nursery for other Islamic organisations in Nigeria. They have been highly influential in advocating religious and political interests of Muslim youths on national platforms. The MSSN is the first Muslim/Islamic organisation for students/youths in Nigeria and even in West

¹⁸History of Muslim Students' Society of Nigeria, retrieved May 10, 2013, from [http:// www.mssnlagos.net](http://www.mssnlagos.net).

¹⁹History of Muslim Students' Society of Nigeria, retrieved May 10, 2013, from <http:// www.mssnlagos.net>.

Africa. It has also been regarded as the source of human materials for other Muslim organisations and Muslim youth organisations in Nigeria.²⁰The protection, sustenance, promotion and spread of Islamic culture and identity among Muslim students in general and youths in particular are the core reasons for the establishment of the organisation. This organisation is structured into five levels of operational bases namely: National, Zonal, Area Unit, Area Council and the Branch.



The National Executive is the centre of leadership and it comprises a national executive council which is also the National Working Committee (NWC). This is followed by the division of the country into two zones which are Zone A for the northern states of Nigeria and Zone B for the southern states of Nigeria. These zones are administered by Zonal Executive Councils and are headed by Zonal Coordinators who also double as the National Vice-Presidents. All the states of the federation including the Federal Capital Territory have an Area Unit and each of them is administered by an Area Unit Executive Council. There is also Area Council which consists of a group of branches within a

²⁰ Y.K.O. Kareem (ed.) 1980, "MSS at twenty Seven," Lagos, Al-Ilm, , Quoted by B. Issahaku.1992. An Examination of Factors Militating against the effectiveness of Muslim Youth Organisations in Kwara State. An Essay submitted to the Department of Religions, University of Ilorin.

particular community or Local Government. The geographical areas constituting an Area Council are determined by the Area Unit Executive Council with the approval of the Zonal Executive Council. Some may be six, seven and more as the case may be. The Area Council is administered by an elected Area Council Executive with a functional Secretariat at its headquarters. Finally there are branches in every institution of learning and communities. They also have their own executive council.

The aims of the M.S.S.N are:

1. To bring into close union the Muslim students of different educational institutions.
2. To encourage studies of the *Holy Qur'an* and Arabic Language
3. To promote the social, moral, religious and intellectual standards of Muslim students.
4. To watch, discuss and safeguard the interest and rights of the Muslim Students.

In another variation, the following were also presented as the objectives of the organization.

The objectives of the M.S.S.N are:

1. To bring all Muslims into closer union and inculcate in them the true Islamic Spirit of brotherhood and accept Allah as the only basis for the achievement of peace among mankind.
2. To establish an Islamic *Ummah* governed by the principles and rules of *SHAR'IAH*.
3. To encourage the study of the Glorious *Qu'ran* as a Holy Book and Arabic language as the lingual Franca in the world.
4. To promote the general welfare of Muslims and safeguard their fundamental rights in any community.
5. To constitute a strong force for the propagation and strengthening of Islam in Nigeria and throughout the world.
6. To champion the cause of the oppressed in any community.

Origin and growth of Muslim Students' Society of Nigeria (MSSN) Unilorin

The MSSN, Unilorin branch started in 1976 when the University was established. As other branches, when a new institution is established, a branch of the organisation is established to sustain the Islamic culture, promote the teachings and ideals of Islam and foster the unity of the *Ummah* among Muslim students and to develop them holistically through the general programmes of the organisation. The Unilorin branch is an extension of the other branches and was facilitated by the Kwara State MSS at its inception and gradually became a formidable group as it was given structure and it stood alone. MSSN Unilorin is referred to as a body of young, united and enlightened Muslim students seeking to please Allah. The National Headquarters building of MSSN Nigeria is also situated in the ancient Ilorin emirate city. As other MSSN branches, its establishment was geared towards the bringing together of all Muslim students on campus together for spiritual, educational and social development. A source referred to one Alhaji Kunle Sanni as the first Amir and that he was highly instrumental to the growth, expansion of the organisation.²¹ He was also the one in charge of Kwara State MSS at that time. Prof Ishaq Oloyede, the former Vice-Chancellor of the school, who was also a former member of MSSN Unilorin, also played an active role in the growth of this chapter as a student and his influence has been recognised as the spring board for the growth and the significant strides witnessed by the Unilorin branch and the Kwara State Unit.²² The activities at inception were patterned after the MSSN generally but were highly influenced by the MSSN, University of Ibadan being a former campus of the school. The members in the beginning were few but it became a formidable size as more Muslim students gained admission into the school especially from the North Central geo-political zone of Nigeria and the south western states. The peculiarity with this branch is that it is divided between Hausa and Yoruba students because of its central location between the North and South of Nigeria. Although there are more Yoruba Muslim students but there is always an internal rift with the Hausa Muslim students which has to do with superiority and inferiority issues. However, there have been several challenges to this branch from

²¹Muslim Students Society of Nigeria, Kwara State at a glance: a pamphlet prepared and produced by Kwara State Unit of MSSN on December 20, 2010.

²² I. Bawah, 1992, An Examination of factors militating against the effectiveness of Muslim Youth Organisations in Kwara state: MSS A case Study, A Bachelors of Arts essay submitted to the Department of Religions, Faculty of Arts, University of Ilorin.

its formation. This has to do with either showing loyalty to the B Zone which is predominantly Yoruba speaking states or the Northern A Zone.

The MSSN Unilorin which is highly multicultural with great northern influence has actively participated in the quest towards the sustenance of Islamic culture among Muslim youths and its defense. This is probably responsible for their involvement in some of the inter-religious crises the university had witnessed in the past.

Vision, Membership, Doctrinal Basis and Leadership Structure

The general vision and doctrinal basis are just as highlighted in the MSSN general historical appraisal.

Doctrinal basis

1. Stand up for prayer whenever you hear the *Adhan*.
2. Read Qur'an and *Adhkar* or listen to it every day, don't waste time.
3. Don't argue on any affairs for it brings quarrel.
4. Don't laugh too much and don't make jest.
5. Don't raise your voice when talking to people.
6. Avoid backbiting and always say what is good.
7. Do well to everybody that you meet irrespective of religion, race or association.

Membership

The membership of MSSN Unilorin is open to all Muslim students irrespective of whichever Muslim organisation they belong to, the part of the country they come from, Islamic tradition/ school of law they believe and profess to follow. Although, there are some who do not affiliate with the organisation, but indirectly they are members because the organisation is the only voice for Muslim students. When a Muslim student is admitted into the University and resumes, it is expected that such should show affiliation with the *Ummah* by looking out for the MSSN on the campus, collect a registration form and enroll automatically as a member. This will give such a Muslim student access to all the necessary information needed to guide his or her conduct as a true Muslim, provide information for involvement in activities and also enable them to receive necessary care

and support needed for their stay on campus. They are then welcomed officially during the annual orientation programme organised by the organisation. The Hall and Faculty representatives of MSSN will take up the responsibility for their involvement in the respective programmes, guidance and oversight.

Leadership structure

The format of leadership structure in MSSN Unilorin is quite interesting as there is a clear cut dichotomy between the male and female gender which is not in MSSN, OOU and U.I. This leadership design is a reflection of Islamic orthodoxy and *Shari'ah* which holds sway in some parts of Northern Nigeria and has great influence on Ilorin the gateway of Islam to the South West. Their leadership and structure is divided into three divisions as against the usual two structure format.

There are thirty eight central executives divided into three divisions namely:

Division 1

1. *Ameer*
2. *Da'wah* Coordinator
3. Admin Coordinator
4. Enlightenment Officer I
5. Enlightenment Officer II
6. General Secretary
7. Assistant General Secretary
8. Financial Secretary
9. Editor
10. Deputy Editor

Division II

11. Chairman Business Unit
12. Vice-Chairman Business Unit
13. Librarian I
14. Librarian II
15. Public Relations Officer I

16. Public Relations Officer II
17. Chief Security Officer I
18. Chief Security Officer II
19. Asset maintenance Officer I
20. Asset maintenance Officer II
21. Secondary School Coordinator
22. Assistant Secondary School Coordinator
23. Welfare I
24. Welfare II
25. Mosque Caretaker I
26. Mosque Caretaker II
27. Ex-Officio

Division III

28. Sisters' Coordinator
29. Assistant Sisters' Coordinator
30. Treasurer
31. Welfare III
32. Welfare IV
33. Secondary Schools Sisters' Coordinator
34. Public Relations Officer III
35. Public Relations Officer IV
36. Mosque Caretaker III
37. Mosque Caretaker IV
38. Librarian III

The first division is the main executives; the second is next to them and they coordinate the different units while the third division comprises the sisters' executives. There is a repetition of certain offices because of this division and could probably lead to duplication of efforts.

Activities, units and days of meeting

There are a number of units and structures within the MSSN, Unilorin that serve as a media for the execution of her vision and mission.

They are as contained in the MSSN pamphlet titled UNILORIN “Better by Far”:

1. *Fajr* Spiritual Diet
2. Tutorial Classes
3. Arabic Class
4. Qur’anic Memorization Class
5. Snap Talk
6. Intellectual Forum and *Ta’leem*
7. Questions and Answers
8. Public Lectures
9. Production of leaflets, Magazines and advocacy materials.
10. The Dean Show

Units

1. Hospital Visitation *Jama’ah*
2. Prison Yard Visitation Committee
3. *Al-Ansar* Foundation
4. *Al- Halal* Ventures
5. Social and Welfare Committee
6. Sisters' Circle
7. Village *Da’wah*

Daily programmes

Weekly central programmes

1. Tuesday- Weekly Intellectual Forum, 7:00pm -9:00pm, this is the forum for the discussion of social issues and contemporary discussions from Islamic perspectives. It is held in University of Ilorin Central Mosque and it is generally closed with the *Maghrib* prayers.
2. Faculty *Ta’leem*- it holds every Wednesday and is the day designated for teachings on doctrinal issues, Qur’anic discussions and other programmes that

help the Muslim students to grow spiritually. It is held across different faculties within the school.

3. Tutorials for all students in all faculties are held weekly at designated places and different times within the University of Ilorin Central Mosque premises and sometimes in the lecture halls.
4. Weekend/Off –Campus *Ta'leem* for members living outside the campus.
5. Sisters' Circle is also held exclusively for Muslim ladies every Sunday.

Monthly programmes

1. Public Lectures or *Ishai* Lectures
2. Joint Faculty *Ta'leem* is held jointly and this takes place in the University of Ilorin Central Mosque.

Annual programmes

The MSSN also holds some other general programmes which are pivotal to its existence and impact on campus. They are not however exclusive to the University of Ibadan campus but are held nationwide by all branches of the organisation in tertiary institutions. Some are annually while others are quarterly and semester based and they are entirely executed based on the school calendar for each school.

They are:

- MSSN *Jihad* Week- Annual Programme, which runs for about nine to ten days continuously, it is more like a convention.
- MSSN Orientation Week for new students. It also spans about nine days continuously comprising several socio-religious activities which integrate them fully into the organisation as members. It is held annually.
- Islamic Vacation Course (IVC) is also held annually and it is a weeklong programme on Islamic teachings and the Qur'an. It is organised by the Zonal/Area MSSN.
- Rural *Da'wah* holds for three days every Second Semester in a designated locality within or out of Ibadan. It is an outreach that involves educational, medical, social and spiritual activities.

- Ramadan Special Week Programme. This is a special programme during the holy month of fasting and it involves several symposia, seminars, and other *Da'wah* activities. There is also *Lailatul-Quadri* –Night of Power towards the end of the month of Ramadan.
- Leadership Training Programme.
- Inter-faculty Qur'anic competition.
- 'Idul-Adha Feast.

These Social programmes will be discussed into details in the chapters.

3.5 Historical overview of OOU and types of Christian and Muslim Youth Organisations in OOU

In 1979, the civilian government in Ogun State expressed the desire to establish a state University.²³ The ground work began on 19th of January, 1982 when the Commissioner for Education convened the planning committee for the establishment of the University. The committee worked assiduously within seven weeks and submitted a report for its establishment.

Early in July, 1982, a bill sponsored by the Chairman of the Education Committee of the Ogun State House of Assembly was passed by the honourable house. With the assent of the civilian Governor of Ogun State, on 7th July, 1982, it became the law to provide for the establishment, incorporation, constitution (sic), powers and functions of a provisional council of the Ogun State University and for other matters incidental thereto or connected therewith.²⁴ Olabisi Onabanjo University formerly called Ogun State University was established in 1982 by the civilian Governor of Ogun State, Chief Olabisi Onabanjo as a state university and an autonomous public institution with the sole purpose of providing higher education in the Humanities, Science, Technology and Medicine and encouraging the advancement of learning in all spheres of human endeavours.²⁵ However, the university did not commence full academic activities until January 31st, 1983 with over 500 students admitted into Faculties of Arts, Social and Management Sciences, the Natural Sciences (including first year Medicine and first year Agriculture)

²³ History of Olabisi Onabanjo University, retrieved April 19, 2014, from [http// www.oouchannel.com](http://www.oouchannel.com).

²⁴ History of Olabisi Onabanjo University, retrieved April 19, 2014, from [http// www.oouchannel.com](http://www.oouchannel.com).

²⁵ History of Olabisi Onabanjo University, retrieved April 19, 2014, from [http// www.oouagoiwoye.edu.ng](http://www.oouagoiwoye.edu.ng).

and Education. It started in the University current mini campus which was formerly Muslim High School Ago-Iwoye. It was established as a non-residential university and it operates a multiple- campus system. The main campus is called Permanent Site (P.S.), while there are campuses in Aiyetoro for Faculty of Agriculture, Ibojun for Faculty of Engineering, Shagamu for Faculty of Medicine, Ijebu-Igbo for Faculty of Mass-communication, Ikenne for Faculty of Pharmacy and department of Biochemistry and Mini Campus for the pre-degree science programmes. The University was renamed May 29, 2001 in honour of Chief (Dr) Olabisi Onabanjo under whose administration the University took off.

Types of Christian and Muslim Youth Organisations in OOU

The following are the Campus fellowships apart from the Departmental and Faculty Fellowships:

- (1) Baptist Students' Fellowship (BSF)
- (2) Redeemed Christians' Fellowship (RCF)
- (3) Winners' Campus Fellowship (WCF)
- (4) Deeper Life Campus Fellowship (DLCF)
- (5) Rhema Chapel Campus Fellowship
- (6) Gospel Students' Fellowship (GSF)
- (7) Foursquare Students' Fellowship (FSF)
- (8) Christ Apostolic Church Students' Association (CACSA)
- (9) The Apostolic Church Students' Fellowship of Nigeria (TACSFON)
- (10) Anglican Students' Fellowship (ASF)
- (11) Methodist Campus Fellowship (MCF)
- (12) Christ Ambassadors Students' Outreach (CASSOR)
- (13) The African Church Evangelical Students Fellowship (TACEF).
- (14) The Church of the Lord Campus Fellowship (TCLCF)
- (15) Celestial Church of Christ Students' Fellowship (CCCSF)
- (16) TREM Campus Family (TCF)
- (17) Adventist Students' Fellowship (ASF)
- (18) Holiness Campus Fellowship (HCF)

- (19) Wonderful Christian Students' Fellowship (WCSF)
- (20) Mountain of Fire Ministries' Campus Fellowship (MFMCF)
- (21) ECWA Students' Fellowship
- (22) Campus Association of Visiting Secretaries (Campus AVS)
- (23) Virtues Christian Centre Campus Fellowship (VCCCF)
- (24) Holy Ghost Assembly - Campus Fellowship (HGACF)
- (25) The City of the Lord Campus Fellowship
- (26) Believer's Love World Campus Fellowship
- (27) The Potters' Mission Campus Fellowship

The umbrella body for all these fellowships is called Joint Believers' Summit (JBS) and it oversees all Christian students' fellowships in the University except the Nigerian Federation of Catholic Students (NFCS). All these fellowships are required to register with the University as a matter of policy in as much as they identify with the University.

3.6 **Origin and Growth of Ogun Varsity Christian Fellowship (OVCF)**

Ogun Varsity Christian Fellowship started in 1983 when the university officially commenced academic activities. It was one Mr. Segun Onafeso who was a representative of the Student Christian Movement (SCM) that made an announcement after a science class that all the Christian students should please wait after the lectures²⁶. He rallied all the Christian students who were present after the class together and told them of the need to start a campus fellowship. The fellowship started shortly after that with about fifty students in one of the lecture theaters with the name Student Christian Movement. In another version, Prof. Owa, a foundation lecturer of the University and the University chaplain noted that it was the request of Christian students like Tokunbo (now Albert) Odulele, Moses Gbenu and other Christian students from a youth wing of the chapel that led to the emergence of the fellowship²⁷. At its inception, the University only recognized OVCF as the only Christian students' campus fellowship and allowed her to hold her meetings in one of the lecture theaters in the University campus. The University's

²⁶ A Odulele, 2008, interview during the 25 years celebration of OVCF in OVCF Silver Jubilee Magazine.

²⁷ S. Owa, 2008, interview during the 25 years celebration of OVCF in OVCF Silver Jubilee Magazine.

interdenominational chapel also started about the same time, and the OVCF affiliated with it to provide spiritual oversight within the campus and for due recognition by the University authorities. The affiliation facilitated many members of staff to also attend the students' fellowship.

Gbenu²⁸ noted that the move to affiliate with the university chapel later paid off because of the attempt to close down all campus fellowships by the military government which came later because of religious intolerance displayed by Muslim and Christian students at Ahmadu Bello University (ABU) Zaria. The name of the fellowship did not last for more than six months as the students felt the need to have a neutral name which had no form of denominational and organizational affiliation, but with a unique identity of its own. Owa noted that the issue of name at its inception was debated as other Christian lecturers wanted the name of the new students group to be CU after the Ibadan Varsity Christian Union in the University of Ibadan but they eventually agreed on the name OVCF so as to have a distinct identity²⁹. This led to the change of name from Student Christian Movement (SCM), Olabisi Onabanjo University to Ogun Varsity Christian Fellowship (OVCF) the name which it bears till today even though the name of the university has since changed to Olabisi Onabanjo University. The OVCF did not officially affiliate with the Nigerian Fellowship of Evangelical Students (NIFES), but allowed her members to attend NIFES' meetings and conferences.

Her first major evangelistic programme was "HARVESTO" '83 and Prophet Dr. Timothy Obadare was the invited minister. The impact of the programme was felt in all towns and villages around Ago-Iwoye.³⁰ The fellowship grew and became a formidable voice for the Christian students on campus with the support of Christian lecturers. It acquired a bus which facilitated her Evangelistic thrust into the smaller towns and villages around the Ijebu area. OVCF remained the major Christian students group till the Pentecostal explosion that led to the emergence of several churches and their influx into tertiary institutions to monitor their members. This made the OVCF to lose their membership strength, but they remain a formidable group to be reckoned with and still maintain their status as a non-denominational fellowship. The religious and social

²⁸ M. Gbenu, 2008, 25 Years of Campus Evangelism in OVCF Silver Jubilee Magazine.

²⁹ S. Owa, 2008, interview on the 25 Years of OVCF in OVCF Silver Jubilee Magazine.

³⁰ S. Owa, 2008, interview on the 25 Years of OVCF in OVCF Silver Jubilee Magazine.

activities of OVCF is significant in that it brought a great change to evangelical activities in Ijebu-land and it served as the model and the structure upon which all other Christian students fellowships/organisations were built.

Vision/Mission, Doctrinal Basis, Membership and Leadership Structure

Vision and Mission

The vision of OVCF is “...Empowering youths for a life of significance” while the mission statement is: “We are committed to bring different people groups and cultures into the family of Jesus Christ, and enable them become all that God designed them to be, in a life style that magnifies His Name”

Doctrinal basis of OVCF

The OVCF believes and upholds the following³¹:

- Bringing people into the membership of the body of Christ and integrating them into the local assembly, OVCF.
- Educating them with the truth of God’s word which helps them to live true to the new life they have been made partakers of; enjoying its benefits, all privileges and responsibilities in maturity.
- Providing resources and relationships, which facilitate the discovery and use of diverse gift and talents, purposes and assignments for the individuals in the family for their ministry. Equipping them to effectively carry out their role in God’s economy.
- Strategically reaching out and communicating the good news of the saviour and deliverer, Christ Jesus to diverse cultures, mindsets and people groups in our local community. This is evangelism and is the mission of the church.
- Living true to God’s will in worship; not just in song, but also in a total lifestyle that magnifies and honours His name as children empowered and enabled by Him from within to do it.

This is said to be achieved through five major steps, namely:

Un-Churched community → Membership → Maturity → Ministry → Missions.

³¹ OVCF handbook. Undated and unpublished.

The doctrinal basis of the fellowship does not spell out the issue of inter-religious relations in clear terms, but it is manifested in the execution of her activities, it is emphasized that members are to live peacefully with everyone in and outside the campus and should always strive to make the society a better place showing love to everyone regardless of religious affiliation.

Membership

Membership of the OVCF is open to Christian students in Olabisi Onabanjo University. In the early years of OVCF, some academic and non-academic members of staff attended their programmes but were not regarded as members because they came to provide spiritual oversight to the budding students' group.

Leadership and organizational structure

The fellowship comprised 21 leaders (which was sub divided into five Central Executives and 16 General Executives before) The leadership structure is now just one single unit and they are the highest decision-making arm of the fellowship, charged with oversight of the various activity groups, fellowship programmes, and cell zonal fellowship. They are responsible for the day- to-day running and organisation of the fellowship, overseeing all her members and executing the socio-religious activities of the fellowship in accordance with her vision. There are also ten Zonal Pastors who oversee the different cell fellowship zones.

The Central Executive comprises five positions:

President

Vice-President

General Secretary

Bible Study Secretary

Prayer Secretary

However the General executive comprises 21 executives:

Assistant General Secretary

Academic Band Leader

Library and Editorial Band Leader
Graphics and Publicity Band Leader
Sanctuary Keepers' Band Leader
Organising Band Leader
Missions and Evangelism Band Leader
Royal Generation Band Leader (Drama)
Victorious Voices Band Leader (Choir)
Welfare Band Leader
Prayer Secretary
Visitation and Counselling Band Leader
Treasurer
Believers' Bible Class Principal

The entire leadership is guided by certain codes of conduct which are strictly followed by the general membership. The code of conduct also contains disciplinary measures for erring members of executive and guidelines for their choice.

There are also Patrons and Patronesses who are lecturers on campus and past members who are accessible and show considerable interest in the growth and activities of the group. They also act in advisory capacity and provide welfare, social, academic and financial support to the group when the need arises. Furthermore, they ensure that the leadership does not deviate from the vision and doctrinal basis of the fellowship and maintain a good relationship with the University authorities.

Activities, Units and Days of Meeting of the organisation

Activities

Weekly programmes

The following activities are the weekly programmes that the OVCF is involved in:

- I. Regular prayer meetings
- II. Regular Bible Studies
- III. Sermons (Teaching and Exposition)
- IV. Evangelistic Outreach(Fortnightly)
- V. Finalist Programmes/fellowship

- VI. Hall Fellowships
- VII. Prayer Walk (Fortnightly)
- VIII. Tutorial group- (reading in His presence)

Monthly programmes

Sisters' Fellowship

Annual programmes

- Open-air and Power crusades tagged, “Harvesto”.
- Freshmen’s Welcome and Orientation programme.
- Gospel outreaches such as film-shows, Drama Night and Musical Concert.
- Village Outreach to localities in and outside Ibadan metropolis.
- Academic Seminar.
- Marriage Home and Sexuality related issues' Seminar.
- Skill acquisition, Business and Entrepreneurship Seminar.
- Love Ablaze Valentine’s Outreach programme.

Units

The following are the various units /activity groups in the OVCF

Library and Editorial Unit

Graphics and Publicity Unit

Academic Unit

Sanctuary Keepers

Organising Unit

Missions and Evangelism

Royal Generation (Drama)

Victorious Voice (Choir)

Welfare Unit

Prayer Squad

Visitation and Counselling Unit

The units are the channels through which all the outlined activities of OVCF are carried out, both the social and religious activities. The modalities of operation of these activities will be fully discussed under two divisions in the next chapter.

Days of meetings

- (a) **Sunday:** Worship Service (Joint fellowship) 2:00-5:00pm
- (b) **Wednesday:** Bible Study (Zonal Meeting)
- (c) **Friday:** Prayer meeting (Zonal Meeting)

3.7 Origin of Muslim Students' Society of Nigeria (MSSN) OOU

The Muslim Students' Society of Nigeria, Olabisi Onabanjo University branch started in 1983 with less than 50 members about three months after the formal opening of the university to students. The quest of the new Muslim students who needed a place to perform their Jumat Service and who felt the need to bring all Muslim students together as it is done in other tertiary institutions led to the formation of MSSN in OOU³². The students were guided and supported by the only known Muslim lecturer at that time Alhaji (now) Prof. Kamuldeen Balogun of Department of Religious Studies and later by Mr. (now) Prof. Sherifdeen Tella of Department of Economics. Owing to the limited number of students, their activities at its inception were so minimal and there were only three members of executive; President, General Secretary and Treasurer. Brother now (Alhaji) Ajisegiri and Brother now (Alhaji) Akinwunmi were at the forefront of the activities, they were not deterred by the number of the Muslim students but continued to encourage those who were Muslims but not committed to be a part of the new group. They prayed in a small designated mosque on campus and embarked on *Da'wah* activities among the students. They had links with some Muslim organisations that encouraged them by sending Islamic literature and publications like magazines and pamphlets. Wakilat,³³ a founding female member noted that these publications were responsible for the spiritual development of several members of the budding MSSN and the platform that shaped their ideology and activities.

³² Oral Interview with Arikeuyo, 50+, at OOU, Ago-Iwoye, on 07-04-2014.

³³ Oral Interview with Wakilat I. age 50+, at the Muslim Girls High School Ijebu-Ode, on 07-04-2014.

Vision/Mission, Doctrinal Basis, Membership and Leadership Structure

Vision and mission

The vision of the society is to promote and foster closer relationship among Muslim students on the campus and to ensure that they excel in their studies as they sustain the legacies inherent in Islam.

Doctrinal basis

1. Stand up for prayer whenever you hear the *Adhan*
2. Read Qur'an and *Adhkar* or listen to it everyday, don't waste time.
3. Don't argue on any affairs for it brings quarrel.
4. Don't laugh too much and don't make jest.
5. Don't raise your voice when talking to people.
6. Avoid backbiting and always say what is good.
7. Do well to everybody that you meet irrespective of religion, race or association.

Membership

The membership of MSSN OOU is open to all Muslim students irrespective of whichever association or organisation they belong to before becoming a student, or Islamic tradition and school of law they profess to follow. Therefore, when a Muslim student is admitted into the University, such a person is expected to join formally by registering with the General Secretary or any other executive member. This will help the leadership to have oversight and integrate the new members into the programme and activities of the organisation. Since the University is a non-residential campus, most of the new students are assisted to get accommodation in designated Muslim students' hostel available within the town, hence their affiliation to the university and community *Ummah*.

It should be noted that the uniqueness of MSSN OOU is the establishment of faculty associations which serves as a recruitment and meeting point for Muslim students. These formations help to coordinate and harness the different potentials inherent in the Muslim students and to meet their peculiar and unique academic needs and to facilitate the activities of MSSN in OOU.

The following are the organisations:

Faculty of Arts- Faculty of Arts Muslim Students' Association (FAMSA)

Faculty of Education- Faculty of Education Muslim Students' Association (FEMSA)

Faculty of Law- Nigeria Association of Muslim Law Students' (NAMLAS)

Faculty of Sciences- Muslim Association of Sciences Students (MASS)

Faculty of Social and Management Sciences- Muslim Association of Management and Social Sciences' Students (MAMSSS)

These associations are the main centres of attraction of the activities of MSSN in OOU and have made them to be more impactful in their social activities and contributions to the development of not only the Muslim students, many non-Muslim students do participate in their programmes in the respective faculties at large and the university as a whole.

The new Muslim students are welcomed officially during the annual Orientation programme organised by the organisation. The Faculty representatives of MSSN listed above will take up the responsibility of their involvement in the respective programmes gives academic guidance, social welfare and oversight.

Leadership and organizational structure

The MSSN OOU has a total number of twenty two executives who are responsible for the smooth running of the group and the appropriate execution of its vision and mission. They have other leaders who are departmental or faculty representatives, and they are also under the oversight of the Olabisi Onabanjo University Muslim Community.

The following are the executives of MSSN OOU:

Ameer (President/Leader)

Naibul Ameer (Vice- President/ Asst. Leader)

General Secretary

Assistant General Secretary

Director of Studies

Public Relations Officer

Assistant Public Relations Officer

Financial Secretary
Assistant Financial Secretary
Social Welfare Secretary
Assistant Social Welfare Secretary
Librarian
Assistant Librarian
Chairman Al-Huda
Chairman Hospital Visitation Committee
Chairman Prison Yard Visitation Committee
Asset maintenance Officer I
Asset maintenance Officer II
Assistant Asset maintenance Officer
Editor-in-Chief

Activities, Units and Days of Meeting

Activities

Weekly central programmes

1. Wednesday - *Usrah*, 4:00pm -6:00pm, this is the forum for the discussion of social issues and contemporary discussions from Islamic perspectives..
2. Monday and Tuesday - Arabic Class, 4:00pm -6:00pm, is the day designated for learning Arabic language for those who have little or no knowledge of the language. This is to aid their knowledge of the *Qu'ran* and Islamic duties and concepts that will help the Muslim students to grow spiritually.
3. *Fiqh* Class 4:00pm -6:00pm fortnightly.
4. Saturday- Sisters' Circle, 4:00pm -6:00pm, this is the programme that specifically addresses the needs of Muslim ladies and it holds at the Mini Campus Mosque.
5. There are also numerous *Da'wah* activities within each Hall of residence coordinated by Hall representatives like visitation, send-forth ceremonies and orientation.
6. The faculty programmes are handled by faculty associations and they meet weekly for tutorials, *Usrah* and hold an annual faculty week which is their major

programme. The Faculty week is usually a centre of attraction on campus because of the various programmes integrated in it, the quality of speakers and the attendance which is open to the entire university community.

Annual programmes

The MSSN also holds some other general programmes which are pivotal to its existence and impact on campus. They are not however exclusive to the Olabisi Onabanjo University alone as some of them are held nationwide by all branches of the organisation in tertiary institutions. Some are annually while others are quarterly, semester based and monthly. They are fixed in line with the academic calendar of the school.

They are:

- Jihad Week- Annual Programme, which runs for about nine to ten days continuously, it is more like a convention.
- Academic Seminar / Orientation Week for new students. It also spans about nine days continuously comprising several socio-religious activities which integrate them fully into the organisation as members. It is held annually.
- Islamic Vacation Course (IVC) is also held annually, a week-long programme on Islamic teachings and the Qur'an.
- Ramadan programme. This is a special programme during the holy month of fasting and it involves *Tafsir* Session which is an exposition into the meaning of the Holy Qur'an, symposium, seminars and other *Da'wah* activities. There is also *Lailatul-Quadri* –Night of Power towards the end of the month of *Ramadan*.
- Welfare week
- Sisters' Seminar

There are also several socio-religious activities carried out in the Faculty MSSN like get-together/ love feast, Excursion, Inter-faculty MSSN football match, symposium, seminars and other programmes peculiar to each faculty as the need arises.

Units/Activity groups

There are a number of activity groups and structure within the MSSN, OOU that serves as a channel for the execution of her vision and mission.

1. Hospital Visitation Committee
2. Prison Yard Visitation Committee
3. Sisters' Circle
4. Circle of Learning

3.8 Historical overview of UI and types of Christian and Muslim Youth Organisations in UI

The University of Ibadan was established on November 17, 1948 which is regarded as the founder's day. The University started as the University College Ibadan as an arm of the University of London and got its full autonomy in 1962. The establishment of the University of Ibadan was based on the endorsement of the Secretary of State for the Colonies who approved the recommendation of the Inter-University Council's delegation that two universities be established in West Africa, one in the Gold Coast and the other in Nigeria.³⁴ The same council recommended that Ibadan should be the site for the University to be established in Nigeria probably because the city is regarded as the largest city in West Africa or south of the Sahara³⁵. It started in a temporary campus in Eleyele, Ibadan and the Principal designate was Dr. Kenneth Mellanby. It later moved to its permanent site.

From its inception, the University of Ibadan comprised lecturers, students, administrators from different countries of the world, religious faiths and ethnic groups within Nigeria. Since the University of Ibadan was not established as a religious university, religion does not play any role in the admission of students, employment of staff and the choice of courses to be undertaken by the university. The make-up of students in University of Ibadan cuts across the six geo-political zones of Nigeria, other parts of Africa and the world at large. Therefore, it can be regarded as a multi-religious, multi-ethnic, multi-cultural and multi-linguistic university which reflects unity in diversity.

³⁴ Babs Fafunwa, 1955, An Historical Analysis of the development of Higher Education in Nigeria Part I and II PhD Thesis submitted to the New York University, University Microfilms, Ann. Arbor, Michigan 184, cited by Coker A.M. 1995, Student Evangelism: A case study of the SCM in Ibadan Varsity, Master's Dissertation submitted to the Department of Religious Studies, University of Ibadan, 31.

³⁵ Peter Varney, 1969, Religion in a West African University, 2/2.

The genesis of Christian and Muslim youth activities in the University of Ibadan dates back to the establishment of the University. The members of Staff who were majorly expatriates practised their religious beliefs and carried out their activities in the old/first site of the University. The few students at its inception also carried out their various socio-religious activities on the temporary site of the University and on the permanent site. They inter-related very well among themselves. In a study carried out by Varney in 1969, he opined that the fact that religious activity in the university was so great provided the basic interest for this study which attempts to examine this activity and indicate some of the attitudes of the students towards religion.³⁶ The impact of the socio-religious activities of student religious organisations in the early years of the University attracted researchers because these activities were pace-setting among youths and in religious circle, so attractive, that it captivated global attention. It also attracted the attention of the media, government, religious groups and organisations and some international organisations.

Types of Christians and Muslims Youth Organisations in UI

There are over forty Christian and Muslim student/youth organisations in the University of Ibadan out of the registered one hundred and thirty five clubs, associations and societies.³⁷ These do not include departmental and faculty fellowships which are also numerous. The registered ones have guidelines given by the University authorities which must be strictly adhered to before they can be registered and accorded due recognition. A brief outline will be given on some of the prominent youth organisations; however a more detailed work will be done on the two that have been selected as the basis for this research work. They are Muslim Students Society of Nigeria, University of Ibadan from the Islamic faith and Ibadan Varsity Christian Union from the Christian faith.

The following are some of the other registered Christian youth groups in University of Ibadan Campus:³⁸

(1) **Students Christian Movement (SCM)** was the first Christian students' fellowship in the University of Ibadan, and in any higher institution in Nigeria. As

³⁶ Peter Varney, 1969, Religion in a West African University, 2/4.

³⁷ The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 156.

³⁸ The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 153-156.

observed by Ojo and quoted by Coker³⁹, it was initiated by Africans themselves and was supported by the World Student Christian Federation (WSCF) and the British SCM. The branch in the University of Ibadan was introduced by the students who moved from the former Yaba Higher College to Ibadan in 1948. They were the ones that formed the nucleus of the first SCM in University of Ibadan at its inception.⁴⁰ Chief T.O. Ejiwunmi who came along with the students was formerly a lecturer at Yaba Higher College and he is regarded as the main brain behind the establishment of the group before he left the service of University of Ibadan for the civil service. The SCM prospered and got great support from the expatriates as they were the only student group on campus. Over time, they got more involved in too many social activities and the membership composed of all Christian students alike without clear biblical standards. As a result, they were described as more of a social group/club than a vibrant evangelical Christian student group. The students who started the IVCU with the support of lecturers who were expatriates were formerly members of the SCM who were dissatisfied with the programmes of the group and its spiritual state at that time. The SCM in the University of Ibadan was so strategic because it enjoyed unrivalled monopoly over Christian activities in the early years and it attracted majority of Christian students and staff as a rallying point⁴¹. It set the pace for the socio-religious activities, sub-groups/units, organizational structure and the framework for Christian students' activities in Nigeria which all other groups that came after now emulate.

Many non-Christians also affiliated with the SCM. This is premised on her attachment to the University protestant Chapel, Chapel of the Resurrection and its global link; hence it became the pivot of SCM activities in Nigeria. Its existence also posed a great challenge to Muslim students and youths especially in secondary schools because it won so many non-Christians to Christianity and this is one of the factors that led to the establishment of the Muslim Students' Society of Nigeria. The SCM holds both social and religious activities within and outside the university protestant chapel, especially in the halls of residence. Through this, it catered for the holistic needs of many Christian

³⁹ A.M. Coker, 1995, *Student Evangelism: A case study of the SCM in Ibadan Varsity*, an unpublished MA. dissertation, submitted to Department of Religious Studies, University of Ibadan, 57.

⁴⁰ M. Oduyoye (ed.), 1990, *Fifty years of The S.C.M. in Nigeria*, Ibadan, Day Star Press, 7-8.

⁴¹ A.M. Coker, 1995, *Students' Evangelism: A case study of the SCM in Ibadan Varsity*, 60-64.

students, thus making her to become formidable and very influential in and outside the University of Ibadan campus. However, the emergence of the Christian Union and Muslim Students Society and their dynamic religious activities and growth grossly affected its membership and influence, but it has continued to survive to date.

(2) **Nigerian Federation of Catholic Students (NFCS):** is the Christian students' group for Catholic faithful alone and is the Nigerian arm of International Movement of Catholic Students (IMCS) founded in 1929 and established in Africa in 1956. It is a very dynamic religious group which promotes the tenets of the Catholic Church among students. They have different activity groups and they engage in programmes that will be of great benefit to Catholic students. They use the Catholic Chapel called Our Lady Seat of Wisdom as its venue for her socio-religious activities and they attend Mass and other services in the Catholic Chapel under the leadership of the Priest who is the Chaplain of the Chapel. They however do not associate with other Christian student organisations and are not under the umbrella of all Christian students' fellowship called Assembly of UniIbadan Christian Students' Fellowship (AUCSF). They hardly have non- Catholics join this students' organisation because of its teaching and beliefs which are peculiar to the Catholic Church.

(3) **Baptist Students' Fellowship (BSF):** It started as a small student group in 1982. This group is not just a group that exists in tertiary institutions but in all Baptist churches in Nigeria. However, the chapter in the University of Ibadan comprises students who are members of the Baptist Church affiliated with the Nigerian Baptist Convention, those who are not affiliated with the Upper Room Baptist Church, other Baptist groups and non-members of the Baptist Church who so desire to become a part of the group. Coker observed that the Baptist Student Fellowship in general and that of the University of Ibadan in particular is the oldest denominational Christian student organisation in the post- secondary institutions.⁴² They usually hold their meetings at Oritamefa Baptist Church, Total Garden Ibadan which is outside the campus. This was before the Baptist had its own religious centre in the University of Ibadan and the group became fully

⁴² A.M. Coker, 1995, Students' Evangelism: A case study of the SCM in Ibadan Varsity, 67.

functional in U.I.⁴³ Members of this group were prominent members of the IVCU and only met as a group to pray as Baptist concerned before they established a formal group.

(4) **Redeemed Christians Fellowship (RCF):** is an arm of the Christ Redeemer's Ministry (CRM) which oversees its activities and programmes to some extent. It started in 1992 comprises members of the Redeemed Christian Church of God and non-members who like their freedom of worship. It is also a denominational fellowship and they are the largest fellowship in the University of Ibadan in terms of numerical strength and this is equally responsible for their large leadership strength. They carry out diverse socio-religious activities on the University Campus. Their influence and impact are enhanced by the profile of the General Overseer, Pastor E.A. Adeboye and the numerous branches they have all over the entire city of Ibadan. They are very liberal in their doctrines and teachings and their activities also attract a lot of students to their group. They exhibit so much Pentecostal features in their programmes and have a strong voice in students' politics on campus. This however is not unconnected with their liberalism and numerical strength.

(5) **Deeper Life Campus Fellowship (DLCF)** is an arm of the Deeper Christian Life Ministry, also known as the Deeper Life Bible Church. It started in 1982 when they got directives from the Headquarters in Lagos to become autonomous and no longer fellowship with the IVCU which was like the most prominent and central Christian student group.⁴⁴The bulk of its formation therefore at its inception came from IVCU and even some of the members of the leadership of IVCU then, left to take charge of the new fellowship. It caused a serious division among the Christian students on the campus because Pastor Kumuyi who is the General Overseer, attended U.I., and even attended IVCU once in a while as a student when special programmes were held and ministers from the Apostolic Faith Church were invited. Furthermore, he was even a regular guest speaker at IVCU programmes and was well known in the fellowship of senior brethren.

⁴³Kayode Adesogan and Simon Mala (eds) *et al*, 2012, A Fountain of Life. The Story of Ibadan Varsity Christian Union in perspectives, Ibadan, Aflame Publishing House, 13-14

⁴⁴Kayode Adesogan and Simon Mala (eds) *et al*, 2012, A Fountain of Life. The Story of Ibadan Varsity Christian Union in perspectives, Ibadan, Aflame Publishing House, 13-14.

The leadership of the IVCU tried to bring them back in to their group by appealing to them, but they insisted that the order could not be reversed. The leadership of the IVCU then visited the headquarters in Lagos to see Pastor William Kumuyi and speak to him on the secession but the effort yielded no result as they could not see him after several visits and waiting. The Deeper Life Campus Fellowship took off and it has remained since then. They have three fellowship centres in U.I for undergraduate and postgraduate students; Abadina Primary School, Zik Hall Cafeteria and Mount Zion Park, Obafemi Awolowo Hall. They meet regularly as a student arm and also get connected with the Headquarters for life transmission of special programmes like Africa Wide Crusade and Bible Study in which their General Overseer preaches.

(6) **Christ Apostolic Church Students Association (CACSA)** this is the fellowship of Christ Apostolic Church for students of the church in tertiary institutions. It is also a denominational student Christian fellowship and its origin can be traced to the Pentecostal Wednesday Prayer Group which started in 1969, and held prayer meetings among students at the University of Ibadan. The founder of this group was Prophetess Joanah Ogunranti the founder of Christ Apostolic Church Bethel in Abadina, University of Ibadan. The influence of this prayer group led to the emergence of Christ Apostolic Church Students' Association in 1970 in which Pastor Olu Arijesudade became the foundation president as a student in the University of Ibadan.⁴⁵ They also, like the Baptist students, are not restricted to the campuses alone, but also congregate in their local churches. Their meetings were held in the CAC churches in and around the campus and members of the CAC also were fully part of the IVCU and played active roles there. Later on, the group became a well-structured Christian student group at the University of Ibadan and stood on its own. Its member's no longer fellowship with the IVCU except for those who chose to do so. They also engaged in several socio-religious activities.

(7) **Winners' Campus Fellowship (WCF)** is the students' fellowship arm of the Living Faith Ministries popularly known as the Winners' Chapel founded by Bishop David Oyedepo. The campus fellowship was the initiative of members of the church who

⁴⁵ History of Mount Bethel, retrieved June 10, 2013 from [http:// www.mountbethelministry.tripod.com](http://www.mountbethelministry.tripod.com).

were students at the time of its inception. The University of Ibadan chapter of WCF was started in 1995 by one Gbenga Fadebiyi, a student in the Department of Economics, U.I. The idea behind the establishment of the fellowship is to be an extension of the Church arm on campus to reach out to the students. He believed there should be a UI extension of Winners' Chapel to bless the life of students.⁴⁶ This is not different from the idea of other denominationally oriented fellowships that have saturated University of Ibadan in particular and all other tertiary institutions in general. The Mission of WCF U.I. Chapter is to "Help people discover, pursue and fulfill their God-given destinies. The organisation is supported by the mother Church situated at Bashorun, Ibadan which is a regional headquarters. It also carries out various socio-religious activities and showcases the faith and prosperity message which the mother church is noted for.

(8) **Anglican Students' Fellowship (ASF)** is the student arm of the Church of Nigeria Anglican Communion and it started on the 5th of February, 2000. It was inaugurated by Ven. Dr. Adams Onuka, who was the Chaplain of the Chapel of Resurrection, University of Ibadan on behalf of the Bishop of Ibadan-North Anglican diocese then Rt. Revd. Dr. Segun Okubadejo (now Archbishop). This fellowship was started to cater for the students who are members of the Anglican Churches. There used to be the Evangelical Fellowship of the Anglican Church (EFAC) that comprised the youths and students of the church and also had chapters on some campuses mainly in South East and South-South of Nigeria. The ASF U.I. affirms that students who by free choice are members of the Anglican Communion, knowing the Biblical imperative and great benefit of Christian fellowship, now come together in a common bond of Christian faith, hope and love under the Lordship of Jesus Christ. It should be noted however, that membership is open to all students (Anglicans and non-Anglicans) in the University of Ibadan and its environs.

(9) **The Apostolic Church Students' Fellowship of Nigeria (TACSFON)** is the student fellowship arm of The Apostolic Church Nigeria. They are more like the Christ Apostolic Church Students' association and they have similar programmes and activities.

⁴⁶ History of Winners Campus Fellowship, retrieved June 10 2013, from <http://www.wcfui.awardspace.com>.

Other groups are these:

(10) **Gospel Students' Fellowship (GSF)** is the campus fellowship of the Gospel Faith Mission International (GOFAMINT), an evangelical Church in Nigeria.

(11) **Foursquare Students' Fellowship (FSF)** is the campus fellowship of the Foursquare Gospel Church of Nigeria.

(12) **Methodist Campus Fellowship (MCF)** is the campus fellowship of the Methodist Church of Nigeria.

(13) **Christ Ambassadors Students' Outreach (CASSOR)** is the campus fellowship of the Assemblies of God's Church, Nigeria.

(14) **Adventist Students' Fellowship (ASF)** is the campus fellowship of the Seventh Day Adventist Church of Nigeria.

(15) **Mountain of Fire Ministries Campus Fellowship (MFMCF)** is the campus fellowship of the Mountain of Fire and Miracle Ministries, a Pentecostal/Evangelical church that was founded over two decades ago in Nigeria.

(16) **Victory Christian Fellowship (VCF)** now **Restoration Bible Campus Fellowship (RCBF)** is the first Pentecostal new generation campus fellowship, it was founded in 1984 and it has no affiliation with a Church and organisation. It was founded by Tunde Bolanta then a student who was formerly a member of the SCM. While in the SCM, he took it upon himself to preach to students in the students' union building and as a result, many of the students got converted. He took the converts to the SCM but after a time, due to the conservatism and rigidity of their structure, he felt the need to start a fellowship that will accommodate the new converts. This led to the emergence of the first Pentecostal and autonomous campus fellowship founded by a student in any Nigerian University. In recent years, the name of the fellowship changed because Tunde Bolanta had started a church in Kaduna named Restoration Bible Church and felt the need to re-

organise the campus fellowship in the name of his church and the name now changed to Restoration Bible Campus Fellowship.⁴⁷ They have also contributed immensely to the development of campus ministry.

(17) **ECWA Students' Ministry (ESM)** is the campus fellowship of the Evangelical Church of West Africa (ECWA) of the Sudan interior Mission. (SIM)

(18) **Scripture Union Campus Fellowship (SUCF)** is the campus fellowship of the Scripture Union Group of Nigeria which is a Christian Organisation that emphasises the in-depth study of the Bible and its correct application to day-to-day living.

(19) **Watchman Catholic Charismatic Students' Fellowship (WCCSF)** is the campus fellowship of the Watchman Catholic Charismatic Renewal Movement (WCCRM) which is an Evangelical arm of the Voice of the Last Day Ministries. The Catholic appendage in its name refers to its use in the proper sense that they are “universal” or “meant for all”.⁴⁸ Many see them as a group that emerged out of the Catholic Church of Nigeria.

(20) **Stone Campus Fellowship (SCF)** is the campus fellowship of The Stone Church a Pentecostal church with its headquarters in Ibadan. This fellowship probably does not exist in any other tertiary institution except those within Oyo State where it has great influence.

(21) **Living Spring Campus Fellowship (LSCF)** is the campus fellowship of Living Spring Chapel International, a Pentecostal church with its headquarters in Ibadan. It has branches in all tertiary institution in Oyo State.

(22) **The Light in Christ Campus Fellowship (LCCF)**⁴⁹

⁴⁷ Oral Interview with Morakinyo D., 32, at the University of Ibadan, on 08-02- 2014.

⁴⁸ Who we are, retrieved June 10, 2013 from <http://www.wccrm-usa.org/home>.

⁴⁹ The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 156.

(23) **Vessels of Honour Foundation (VHF)**, is the second Pentecostal new generation campus fellowship which was founded by a student while on campus and has no church affiliation until lately when the founder, Dele Osunmakinde started a church called The Baptizing Church (TBC) in Lagos and Abuja.

(24) **TREM Campus Family** is the campus fellowship of The Redeemed Evangelical Church (TREM), a Pentecostal church in Nigeria.

(25) **The Church of the Lord Campus Fellowship (TCLCF)** is the campus fellowship of The Church of the Lord *Aladura* (TCLA), Nigeria an African Indigenous Church (AIC).

(26) **The African Church Evangelical Students' Fellowship (TACEF)** is the campus fellowship of the African Church which is also an African Indigenous Church (AIC).

(27) **Celestial Church of Christ Students' Fellowship (CCCSF)** is the campus fellowship of Celestial Church of Christ Nigeria, an African Indigenous Church (AIC).

(28) **World Herald Assembly**⁵⁰

(29) **Salvation and Praise Assembly (S&P)** is a Pentecostal new generation campus fellowship founded by students, maintains its autonomy and has no affiliation with any external Christian organisation or Church.

(30) **International Gospel Evangelistic Ministry Campus Fellowship** is the campus fellowship of the International Gospel Evangelistic Ministry (IGEM) Ibadan.

⁵⁰ The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 156.

(31) **Christ For All The World Evangelical Students' Association (CFAWESA)** is the campus fellowship of Christ For All the World Ministry Ibadan, also a Pentecostal new generation campus fellowship.

(32) **Pentecost House Campus Fellowship**⁵¹

(33) **Gospel To All Nations (GTAN)** University of Ibadan branch is a Pentecostal new generation campus Fellowship; it bears the general name of the ministry.

(34) **Overcomers Students' Fellowship University of Ibadan** is a Pentecostal new generation campus Fellowship.

(35) **Holy Ghost Incorporated** is a Pentecostal new generation campus Fellowship.

(36) **Eden Christian Lifestyle & Entertainment Ministry (ECLEM)** is a student outreach group which focuses on drama and entertainment activities as evangelistic tools.

(37) **Christ Image Assembly (CIA) University of Ibadan** is a Pentecostal new generation campus group; it has a church affiliation with Christ Image Assembly Lagos.

(38) **Believers' Forum (BF)** a Pentecostal new generation campus Fellowship.

(39) **Believers' Love World (BLW)** is the campus outreach arm of the Christ Embassy church, Pentecostal church.

(40) **Christian League International**⁵²

(41) **Christ Apostolic Church Youth Fellowship (CACYOF)** is the new rival group formed by the General Executive arm of Christ Apostolic Church to challenge CACSA

⁵¹ The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 155.

⁵² The University of Ibadan, Nigeria, Student information Handbook, (2008/2009) 154.

which has existed since the 1970's. This is because of the division and the crisis in the church.

(42) **Campus Association of Visiting Secretaries (Campus AVS)** is the campus outreach arm of The Apostolic Faith Church, Nigeria.

(43) **Holiness Campus Fellowship (HCF)** is a Pentecostal new generation campus Fellowship.

At present, there is only one major Muslim youth/student group in University of Ibadan, incorporating other Muslim students associations and groups which are departmental based and faculty based. There are other organisations; but they only exist in the University register of Students and youth clubs and Organisation but their activities are not known.

They are:

- (1) Ahamadiyya Muslim Students' Association (AMSA)
- (2) Tijaniyah Muslim Students' Association (TIMSA)

3.9. Origin and Growth of Ibadan Varsity Christian Union (IVCU)

The IVCU emerged out of the desire of some Christian students who were members of the Student Christian Movement and the Scripture Union group of the University of Ibadan during the 1960/61 session to have a student fellowship that was challenging enough to help believers to “press on toward the mark of God’s higher calling.” There was an informal meeting of a few of the Christian students at 3, Sankore Avenue, then the home of Dr. & Mrs. (now Prof. and Mrs.) Alun Rees. There they discussed amongst other things, the state of Christian witness on the Campus and the need for a more spiritual Christian students' group. Dr. Rees challenged the students to prayerfully consider how to give effect to what they had in mind. In that meeting, another lecturer, Dr. John W. Powell volunteered his flat for preliminary meetings. Thus, the first meeting which was initially called Evangelical Group was held in Dr. Powell’s

flat, Flat 4, Sultan Bello Hall on Monday 9th January, 1961 with about eight people present.⁵³

Another meeting was held on Thursday, 12th January 1961, where Mr. E.K. Adesogan (now Professor), Miss (now Professor) Deborah Enilo Ajakaiye and Mr. Reuben Ariko were asked to draft a constitution which was distinct from that of the former existing students' Christian group, the Students' Christian Movement (SCM). While the constitution would specifically affirm its independence from the SCM, it would declare itself a partner with the SCM in God's vineyard. The series of meetings to draft the constitution took place in Deborah Ajakaiye's room in Queen Elizabeth Hall, and it was eventually completed on 29th January, 1961. The draft constitution was presented to members for study on Monday, 30th January, 1961 and the final debate and subsequent passing of the constitution were done on Thursday 2nd February 1961. The name Ibadan Varsity Christian Union (IVCU) was adopted⁵⁴ on Monday February 6, 1961, the first executive Committee of the IVCU was elected with Mr. (now Professor) E.K. Adesogan as President and James Folaranmi (now Engineer) the Secretary. Others who were noted to be very active in the group at its inception include Mrs. (now) Prof. Enilo Ajakaye Mr. Edet Utuk, Mr. Garba Yaroson (now late) and Mrs. Funke Wilde (nee Onajin). The emergence of the IVCU as an evangelical student fellowship was a great challenge to the expatriates especially those who supported and were members of the SCM. This however brought so much persecution to the new group even from the chaplaincy at the University Chapel, Chapel of the Resurrection, because they all opposed and were not happy with the new group. The support given by the expatriates and the commitment of the students who were the foundation members kept the group going and in a short time became a formidable force as many members of the SCM joined and they attracted and reached out to non-Christians. This brought more new members who were mostly new converts to the Christian faith. Their meetings held at different places both within and outside the campus at its inception before the Chapel of Resurrection University of Ibadan became the regular meeting place to date.

⁵³ Kayode Adesogan and Simon Mala (eds) *et al*, 2012, A Fountain of Life. The Story of Ibadan Varsity Christian Union in perspectives, Ibadan, Aflame Publishing House, 13-16.

⁵⁴ Kayode Adesogan, 2006, Faith, Challenge and Politics. A Christian's first-hand account, Ibadan, Heinemann Educational Publishers, 19.

As posited by Adesogan, her first meeting held at the Department of Chemistry Lecture rooms, then from there to the ECWA Church at Orita-Challenge, Ibadan. At a time also, Immanuel College of Theology premises was used, homes of different lecturers, especially the squash party and then the Chapel of Resurrection.⁵⁵ The IVCU went through several stages of development as her activities became so significant on campus and her numerical strength grew considerably. It also attracted the attention of churches outside campus as they served as a model to transform the lives of their youths. The activities were not so much in the beginning but it expanded over the years and new activities were initiated and accommodated to meet the growing needs of the Students. Folaranmi the first General Secretary and Oye the fifth President of IVCU noted that all the activities in the early years focused on discipleship and spiritual growth and social issues were not given consideration at all.⁵⁶

The most attractive period in the IVCU history was from 1970 to 1979 which has been designated as a decade of both spiritual and social challenges and giant strides. This period also had great significance on the history of Pentecostalism in Nigeria. In the early part of 1970 when there were several doctrinal issues created by some invited speakers for the group and external influence, especially from USA, on the matter of Baptism of Holy Spirit and evidence of speaking in tongues and the coming of Jesus to USA. As opined by Adesogan, Oye, Amotsuka and others, the 1970s were a season of unprecedented charismatic renaissance that laid the foundations for most of the present – day exploits in Christianity in Nigerian.⁵⁷ This led to a partial division which brought about the Tuesday Fellowship, which comprised members who believed in the Baptism of Holy spirit and its evidence of speaking in tongues. The issue was later resolved divinely by a Supernatural Visitation that brought the two factions together around 1976.⁵⁸ After this crisis was resolved, the fellowship got more involved in the political situation in Nigerian state. The President Austin Ukachi and some of his executive members with collaboration from other Christian Union groups in University of Ife, (now

⁵⁵ Oral interview with Adesogan E. K., 70+, at Alarere, Iwo road, Ibadan, on 7-7-2012.

⁵⁶ Oral interview with Folaranmi J. 73, at Market Road, Ilorin, on 17-08-2012 and Oye M., age 72, at Joy House, Ofatedo, Osogbo on 23-08- 2012.

⁵⁷ Kayode Adesogan and Simon Mala (eds) *et al*, 2012, A Fountain of Life. The Story of Ibadan Varsity Christian Union in perspectives, Ibadan, Aflame Publishing House, 45.

⁵⁸ Oral interview with Amotshuka E., 60+, Ashi-Bodija, Ibadan on 21-08- 2012.

Obafemi Awolowo University), led by Emeka Nwakpa, University of Lagos and The Polytechnic Ibadan started a group called Christian Students' Social Movement (CSSM). The focus was to prayerfully and prophetically influence who will be the President of Nigeria in the second Republic. Furthermore, they believed that as Christian students they should be more socially and politically involved in the affairs of the nation. This brought a slight shift from religious/spiritual focus to more social and national issue. Their intentions were not fully achieved as the president that was predicted did not win the election but some of other prophecies were fulfilled.⁵⁹

This new group also had serious challenges with the Nigerian Fellowship of Evangelical Students which IVCU was a member and served as an umbrella body for all Christian students at that time.⁶⁰ The 1980s also witnessed a season of expansion, numerical growth and challenges, this was the period the Deeper Life Campus Fellowship started by seceding from the IVCU. It was also during this period that the fellowship was designated Africa's largest Christian students group because its population had increased to well above 1,500 members. This period also witnessed the emergence of new denominational fellowships on Campus which polarized the Christian students and brought a face to Christian students' activities.

Vision/Mission, Doctrinal Basis, Membership and Leadership Structure

Vision and Mission

As outlined by Adesogan, Vision and Mission of the IVCU can be summarized as follows:⁶¹

1. To promote Spiritual growth among members.
2. To win other people to Jesus Christ.
3. To prepare members spiritually for life outside University.
4. To promote academic excellence among members.
5. To promote the kingdom of God here in the University of Ibadan by winning souls for Jesus Christ.

⁵⁹ Oral interview with Amotshuka E., 60+, Ashi-Bodija, Ibadan on 21-08- 2012.

⁶⁰ Kayode Adesogan, 2006, Faith, Challenge and Politics. A Christian's first-hand account, 22.

⁶¹ Kayode Adesogan, 2006, Faith, Challenge and Politics. A Christian's first-hand account, 22.

Doctrinal basis of IVCU

The IVCU believes and upholds the following:

1. The divine inspiration of the Bible and its final authority in all matters of faith and conduct. 2 Timothy 3: 10-17; 1 Peter 1:20 21.
2. The Trinity -God the Father, God the Son and God the Holy Spirit. 1 John 5:7; Mathew 3:116-17, 2 Corinthians 13:14.
3. All men are sinners by nature and under God's condemnation. Romans 3:9-10, 23, 55.
4. The incarnation and virgin birth of the Lord Jesus Christ. Matthew 1:18; Luke 1:27; Isaiah 7:14.
5. The death, burial and bodily resurrection of the Lord Jesus Christ. 1 Corinthians 15:4; 2 Corinthians 5; 15.
6. Salvation and justification of the sinner from the penalty and power of sin is solely by Grace through the shedding of the blood of the Lord Jesus Christ. Ephesians 2:8-9; Colossians 1:14; Romans 5:1
7. The constant indwelling of the Holy Spirit in the believer and guidance to all truth. John 16:13; 14:26.
8. Post conversion water baptism by immersion signifying the identification of the believer with the death, burial and resurrection of Jesus Christ Matthew 28:19; Mark 16:16; Romans 6:3-4.
9. Holiness, without which no man shall see God.1 Peter 1:15-16; Hebrews 12:14.
10. Practice of the Lord's Supper as commanded by the Lord.1 Corinthians 11:23-26; Luke22:17-20.
11. Liberty in the Spirit during meetings and free exercise of spiritual gifts for the edification of the body of Christ and for the work of the ministry, with the Bible as the final authority in all matters of faith and conduct. 2 Corinthians 3; 17; 1Corinthians 12:4-11.
12. Heaven as the eternal dwelling place of the saved and Hell as the eternal dwelling place of sinners. Rev. 20; 15; 1Peter1:3-4;1 Corinthians 6:9-10.
13. The Lordship of Jesus Christ as revealed in the whole of the scripture. Philippians 2:9 11; Colossians 1:15, 18.

14. Post conversion, baptism of the Holy Spirit among which are; supernatural evidences of power, to evangelize, heal, raise dead, ability to speak in other tongues etc. whereby the believer is endowed with power to be an effective witness for Christ and then minister within the body of Christ. Acts 1:8, 2:1-4; 19:2-6.

The doctrinal basis of the fellowship when critically looked at, has no basis for inter-religious relations specifically but it is manifested in the execution of her activities, it is emphasized that members are to live peacefully with everyone in and outside the campus and should always strive to make the society a better place showing love to everyone regardless of religious affiliation.

Membership

Membership of the IVCU is open to all born-again Christians who are bonafide students of the University of Ibadan. Attendance of Fellowship meetings is however open to all members of the University community. Adesogan noted further, that the membership of the IVCU is for:

Only those who have read agreed with and signed our doctrinal basis of faith and are agreeable to our declared aims and objectives could become full members of the IVCU and could vote and be voted for in any election.⁶²

At its early stage and into the early Nineties, the fellowship had provided a card which was given as a membership card for easy identification and distinction of her members.

Leadership and organizational structure

The fellowship comprises 50 leaders divided into Central Executives and General Executives. The Central executives are seven and they are the highest decision- making arm of the fellowship, while the General Executives are 43 who are charged with oversight of the various activity groups and hall cell groups/fellowship. They are responsible for the day- to-day running and organisation of the fellowship, overseeing all

⁶²Kayode Adesogan, 2006, Faith, Challenge and Politics. A Christian's first-hand account, 22.

her members and executing the socio-religious activities of the fellowship in accordance with her vision.

The Central Executive comprises seven positions:

President

Vice-President

General Secretary

Assistant General Secretary

Evangelism Secretary

Bible Study Secretary

Prayer Secretary

However the General executive comprises 43 executives

Treasurer

Liaison Secretary

Colporteur

Librarian

Transport Secretary

Hall Representative for the Ten Halls of Residence

Assistant Hall Representatives for the Ten Halls of Residence

School Visitation Group leader

Hospitals/Prisons' Visitation Group leader

Drama Group leader

Jesus Revolution Voice leader

Choir leader

Gospel Publication and Communication Group (GPCG) Leader

Abadina Bible Study Fellowship (ABSF) Leader

Assistant Abadina Bible Study Fellowship (AABSF) Leader

Children Evangelism Group (CEG) leader

Village Evangelism Team (VET) leader

Assistant Prayer band leader

Counseling Coordinator

Organising Secretary

LIBRARY

Assistant Organising
Follow-Up Coordinator
Chief Usher
Communication Link Director
Academic Secretary

The entire leadership is guided by certain codes of conduct which are strictly adhered to as they are the image makers of the group and models for the general membership. The code of conduct also contains disciplinary measures for erring members of executives and guidelines for their choice.

There are also ex-officio and a board of Patrons and Patroness who are lecturers on campus and past members who are accessible and show considerable interest in the growth and activities of the group. They also act in advisory capacity and provide welfare, social, academic and financial support to the group when the need arises. Furthermore, they ensure that the leadership does not deviate from the vision and doctrinal basis of the fellowship and maintain a good relationship with the University authorities.

Activities, Units and Days of Meeting of the Organisation

Activities

Weekly programmes

The following activities are the weekly programmes that the IVCU is involved in:

- IX. Regular prayer meetings
- X. Regular Bible Studies
- XI. Sermons (Teaching and Exposition)
- XII. Personal evangelism.
- XIII. Finalist Programmes/fellowship
- XIV. Hall Fellowships

Monthly programmes

1. Sisters' Fellowship
2. Joint executive retreat and prayers

3. Prayer for the Nation (PFN) in collaboration with other Christian Unions in other tertiary institutions in Ibadan.

Annual programmes

- Open-air and Power crusades tagged, Explo U.I., Mission to U.I. or Revolution.
- Freshmen's Welcome and Orientation programme.
- Gospel outreaches such as film-shows, Drama Night and Musical Concert.
- Village Outreach to localities in and outside Ibadan metropolis.
- Teaching and Discipleship Weekend.
- Academic Seminar.
- Marriage Home and Sexuality related issues Seminar.
- Skill acquisition, Business and Entrepreneurship Seminar.
- Joint Fellowship with the IVCU Alumni Fellowship.
- Varieties such as Squash party (in the early years), Love feast, Dinner, Excursion and Community development such as filling pot holes, cleaning the vicinity etc.
- IVCU and you, which is used to create awareness of the units of the fellowship.

Activity groups and units

The following are the various units /activity groups in the IVCU

Campus Evangelism Team (CET)

Village Evangelism Team,

School Visitation Team,

Hospitals/Prisons' visitation Group

Children Evangelism group

Follow-up Unit

Counseling Unit

Jesus' Revolution Voices (JRV)

Royal Theatre Drama Unit

The Prayer Band

Gospel Publications and Communications Unit

The Choir,

Bible study Unit

The units are the channels through which all the outlined activities of IVCU are carried out; both the social and religious activities. The modalities of operation of these activities will be fully discussed under two divisions in the next chapter.

Days of meetings

Adesogan describes the worship services in the early years as follows:⁶³

(b) **Sunday:** Talks/Bible Study was held after the Chapel of Resurrection service and in the evening at 5.p.m, there was fellowship at ECWA Church at Challenge in Molete, Ibadan. Buses conveyed students from the former Nigerian College of Art, and Science (now occupied by the polytechnic), the School of Nursing, UCH and members of IVCU.

(b) **Saturdays:** Squash parties held in staff houses. This was a strategic socio-religious meeting to attract the non-Christians to the fellowship. It was alternated on a weekly basis with the Sunday Bible Study/fellowship that held.

(c) **Week-days:** These were prayer meetings and other evangelistic meetings and it held on Mondays and Thursdays.

The fellowship now meets on the following days:

Wednesdays (Social and Religious programmes) - 7.30p.m.

Sundays (Sunday Fellowship) - 2.00p.m.

3rd Friday of every month (Night Vigil) - 11p.m.

3.10 Origin and Growth of Muslim Students' Society of Nigeria (MSSN) UI

Muslim Students' Society of Nigeria, University of Ibadan branch can be regarded as the first tertiary institution chapter of the society. It started as a small group within a year after the inauguration of the organisation in Lagos,⁶⁴ but was not very organised as it is now because they were still at its formative years as a new religious organisation for Muslim students and also due to the population of Muslim students at that time. When the National MSSN leadership structure was duly constituted with patrons and patronesses and national leadership in 1955 it served as a stimulus for the expansion, impact and

⁶³ Kayode Adesogan, 2006, Faith, Challenge and Politics. A Christian's first-hand account, 22.

⁶⁴ MSSN History, retrieved May 10, 2013 from <http://www.mssnui.org>.

influence of the MSSN U.I. Its activities were so limited at its inception but the branch grew because it served as a rallying point for Muslim youths on campus and in Ibadan city as it helped to strengthen Muslim students, staff and other Muslim youths. The University of Ibadan branch of MSSN occupies a strategic role in the activities of MSSN nationally because of the array and influence of some scholars in the Department of Arabic and Islamic Studies and other departments who served as stimulus for the new campus students' group. They received guidance and direction from the likes of Mr. (now Late Prof.) M. O. A. Abdul, Mr. (now Prof.) I.A.B. Balogun, and Mr. (now Prof.) S.H.A. Maliki, Mr. (now Late Prof.) W.O.A. Nasiru, and Mr. (now Prof.) D.O.S. Noibi and other upcoming Muslim academic and non-academic staff. In 1979, a major boost to MSSN Ibadan was when one of its members Bro. (now Dr.) Kamil K. Oloso a student in the department of Arabic and Islamic studies was elected as the National President of the organisation which is a reflection of the impact of their activities at the national front. Also there were crises that almost tore apart MSSN U.I. at different times but were later overcome. One of such is the *Jama'ah* group in Akinyele area council which was the area unit for MSSN U.I. that started in 1993 between the U.I. executives and the *Jama'ah* group U.I. The issue was later resolved and an agreement was reached.⁶⁵

MSSN U.I. is presently the only recognised Muslim students' group and it also serves as the umbrella Islamic organisation on campus. The other Muslim students' group is basically professionally based like Nigerian Association of Muslim Law Students (NAMLAS). This is premised on the visionary leadership and effort of the University of Ibadan Muslim Community that ensured that only one group exists and integrates all the various ideologies and organisations as one in Allah. Although there are about a number of Muslim associations trying to establish their separate group in order to hold their individual activities in the campus, but the insistence of the patrons and advisers of the MSSN to have only one group for proper coordination and monitoring has prevented this. The society fosters oneness among all Muslim students on campus, aids the promotion of academic excellence, spiritual development, outstanding moral behaviour and provision

⁶⁵ T.M. Gidado, 1997, *New trends among Muslim youths in Nigeria: The Muslim Students Society of Nigeria*. A research project submitted to the Department of Religions, University of Ilorin. 34-37.

of welfare support for all her members and non-members both within and outside the campus through her units and socio-religious activities.

Vision/Mission, Doctrinal Basis, Membership and Leadership Structure

Vision and mission

The vision of the society is to promote and foster closer relationship among Muslim students on the campus and to ensure that they excel in their studies as they sustain the legacies inherent in Islam.⁶⁶

Doctrinal basis

1. Stand up for prayer whenever you hear the *Adhan*
2. Read Qur'an and *Adhkar* or listen to it everyday, don't waste time.
3. Don't argue on any affairs for it brings quarrel.
4. Don't laugh too much and don't make jest.
5. Don't raise your voice when talking to people.
6. Avoid backbiting and always say what is good.
7. Do well to everybody that you meet irrespective of religion, race or association.

Membership

The membership of MSSN is for all Muslim students irrespective of whichever organisation they belong to, or Islamic tradition/ school of law they profess to follow. Therefore, when a Muslim student is admitted into the University and resumes, it is expected that such student should show affiliation with the *Ummah* by looking out for the MSSN on the campus, collect a registration form and enrol automatically as a member. This will give such a Muslim student access to all the necessary information needed to guide his or her conduct as a true Muslim, provide information for involvement in activities and also enable him/her to receive necessary care and support needed for meaningful stay on campus. They are then welcomed officially during the annual Orientation programme organised by the organisation. The Hall and Faculty

⁶⁶ MSSN Membership, retrieved May 10, 2013 from <http://www.mssnui.org>.

representatives of MSSN will take up the responsibility of their involvement in the respective programmes, guidance and oversight.

Leadership and organizational structure

The MSSN U.I. has a total number of twenty two executives who are responsible for the smooth running of the group and the appropriate execution of its vision and mission. They have other leaders who are departmental or faculty representatives, Imams allocated to each Hall of residence and they are also under the oversight of the University of Ibadan Muslim Community.

The following are the executives of MSSN U.I.

Ameer

Naibul Ameer

General Secretary

Assistant General Secretary

Director of Studies

Public Relations Officer

Assistant Public Relations Officer

Financial Secretary

Assistant Financial Secretary

Social Welfare Secretary

Assistant Social Welfare Secretary

Librarian

Assistant Librarian

Chairman Al-Huda

Chairman Hospital Visitation Committee

Chairman Prison Yard Visitation Committee

Asset maintenance Officer I

Asset maintenance Officer II

Assistant Asset maintenance Officer

Editor-in-Chief

Activities, Units and Days of Meeting

Activities

Weekly Central Programmes

1. Tuesday- *Da'wah* Enlightenment, 7:00 pm -9:00 pm, this is the forum for the discussion of social issues and contemporary discussions from Islamic perspectives. Initially it was rotational to all halls of residence but now it is held centrally on the platform at the entrance of the U.I. Central Mosque.
2. Thursday- Spiritual Night, 6:00pm - 8:00pm, is the day designated for teachings on doctrinal issues, Qur'anic discussions and other programmes that help the Muslim students to grow spiritually.
3. Tutorials for Circle of Prelim Muslim Science Students (CPMSS) which comprise Faculties of Education, Science, Pharmacy, Technology, Veterinary Medicine, Agriculture and Forestry and College of Medicine.
It holds as follows:
Days: Saturdays and Sundays
Time: 10am-2pm
Venue: The Dome, besides U.I. Central Mosque.
4. Sisters' Circle, this is a programme for Muslim ladies which hold fortnightly. Initially, it was rotated within the three female halls of residence but now it holds at the U.I. Central Mosque.
5. There are also numerous *Da'wah* activities within each Hall of residence coordinates by Hall representatives like visitation, send-forth ceremonies and orientation.
6. There are also faculty programmes handled by designated faculty representatives like faculty orientation, get-together, send-forth, tutorials and semester lectures.

Annual programmes

The MSSN also holds some other general programmes which are pivotal to its existence and impact on campus. They are not however exclusive to the University of Ibadan campus but are held nationwide by all branches of the organisation in tertiary

institutions. Some are annually while others are quarterly and semester based, and they are entirely executed based on the school calendar for each school.

They are:

- Jihad Week- Annual Programme, which runs for about nine to ten days continuously, it is more like a convention. It was formally called MSSN Week but it later changed to JIHAD Week in 1979.
 - MSSN Orientation Week for new students. It also spans about nine days continuously comprising several socio-religious activities which integrate them fully into the organisation as members. It is held annually.
 - Islamic Vacation Course (IVC) is also held annually, a week- long programme on Islamic teachings and the *Qu'ran*.
 - Rural *Da'wah* holds for three days every second semester in a designated locality within or out of Ibadan. It is an outreach that involves educational, medical, social and spiritual activities.
 - *Ramadan* programme. This is a special programme during the holy month of fasting and it involves *Tafsir* Session which is an exposition into the meaning of the Holy *Qur'an*, symposia, seminars and other *Da'wah* activities. There is also *Lailatul-Quadri* –Night of Power towards the end of the month of Ramadan.
 - Leadership Training Programme for members of the executive.
- There are also several socio-religious activities carried out in the Faculty by MSSN like get-together, excursion, Inter-faculty MSSN football match, symposia, seminars and other programmes peculiar to each faculty as the need arises.

Units/Groups

There are a number of activity groups and structure within the MSSN, U.I. that serves as a channel for the execution of her vision and mission.

1. Hospital Visitation Committee
2. Prison Yard Visitation Committee
3. *Al-Ansar* Foundation
4. *Al- Huda* Ventures
5. *Al-Ummah* Cafe

6. Sisters' Circle
7. Circle of Prelim Muslim Science Students (CPMSS)
8. Circle of Learning

3.11 Conclusion

The essence of the historical overview, types of youth organisations and particularly the emergence of the UCU, OVCF, IVCU and MSSN in Unilorin, OOU and UI is to understand their background, vision, mission, nature and composition. This is to provide a background for the discourse on their selected activities and how they promote inter-religious relations in their respective campuses.

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CHAPTER FOUR: SOCIO-RELIGIOUS ACTIVITIES OF CHRISTIAN YOUTHS IN UNILORIN OOU AND UI

4.0 Introduction

This Chapter deals with the Socio-religious activities listed in the latter part of the previous chapter and it will do a detailed analysis of these activities.

4.1 Religious activities of Christian Youths in Unilorin, OOU and UI

Christian youths in the University of Ilorin, Olabisi Onabanjo University and University of Ibadan do engage in a number of religious activities which can be described as their primary purpose of existence. The activities are designated as spiritual because they are said to have a spiritual origin, hence they are inspired by the leading of the Holy Spirit. These activities are multidimensional and supported by the Bible as they are clearly spelt out in their constitution as the primary activities for their existence. They are carried out with so much passion and zeal and their impact are felt all over the campus and beyond. Religious activities are pivotal, foundational, core and are the very heart of the establishment of the Christian Union. The level of commitment to these religious activities is a reflection of their import as God ordained, a task that must be done and which ultimately brings spiritual and physical rewards.

4.1.1 Evangelical outreaches

Evangelism

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No response	5	1.1	1.1	1.1
	yes	448	96.3	96.3	97.4
	no	12	2.6	2.6	100.0
	Total	465	100.0	100.0	

From the table above, it is evident that Evangelism is one of the notable religious activities carried out in OVCF, IVCU and UCU. Some 96.3% of the respondents were

affirmative that it is one of their major programmes, while only 2.6 % declined. The statistics of those who declined could be due to their non-involvement in it.

Evangelism is the preaching of the good news of the Lord Jesus Christ as enshrined in the Bible. It was commanded by Jesus as a duty for all His followers and this characterizes Christianity as a proselytizing faith. It is also called the Great Commission, Gospel, Good News and Missions. Evangelism is from the Latin word *Euagelion*, and a derivative of the Greek word *angelos* ἀγγεῖλος which means messenger or an angel.

There are eternal rewards attached to this divine task and this is clearly reflected in the way these youths/students engage in it with unusual devotion and dedication in and outside the campus. Folaranmi¹ noted that it is the very purpose of the establishment of the Christian Union and this is their distinguishing identity on the campus and their mark of distinction from other student/ youth groups on Campus. It should be noted that one of the reasons Adesogan² gave for the establishment of the Christian Union and its coming out from the Student Christian Movement was that the SCM was not evangelical in outlook and activities. This is why evangelical activities can be described as the most important activity of the UCU, OVCF and IVCU. There is a slogan among them that “Every CU member- a soul Winner” These evangelical activities are carried out through different activity groups within the fellowships.

The Evangelical activities can be summarized and categorized as follows:-

- a. Active sharing of the Word and testimonies with fellow students.
- b. Going into surrounding villages to preach the Word of God. Sometimes we went in groups, on occasions in staff cars, and sometimes on bicycles. In villages, we adopted either person-to-person witnessing or attracted a crowd, folding into a cone big drawing sheets as we had no microphone.
- c. Sharing the word in prison yards, praying for the sick and telling them about the Lord.

The first platform for evangelical activities in IVCU is the Campus Evangelism Team, headed by the Evangelism Secretary. This team is responsible for the planning of all Evangelical outreaches both within and outside the campus. More so in UCU, they

¹ James Folaranmi , age 70+, Ilorin, interviewed 17-08-2012.

² Kayode Adesogan age 70+, Ibadan, interviewed 7-7-2012.

also have what is called Evangelical Committee which is saddled with responsibility of planning and executing evangelical outreaches within and outside the campus. In OVCF it is called Evangelism and Missions team and they coordinate their evangelical activities and outreach to the new students.

They plan and strategise their outreach in a way that not only includes members of the team but also occasionally all members of the fellowship. They encourage all the evangelists not to engage in issues that will cause religious crisis especially when they meet people of other faiths and particularly Muslim students but to focus on their primary aim which is to tell them the love of God in sending Jesus to the world to die for them³. They tell them not to talk about contentious issues that are also entrenched in the Qur'an and Islam as a religion. These issues are the areas of convergence within the two faiths and stories about personalities that are recorded in both the Bible and Qur'an with some similar accounts and also varying accounts. However, they freely criticize African Traditional Religion, its deities and cultural practice. This is probably because adherents of ATR are very few in number and it is not a proselytizing faith. They engage in door-to-door evangelism in the halls of residence, which is also called house-to-house evangelism. They also engage in evangelistic crusade, outreach to secondary schools, prison, hospital, to communities within and around the campus and to children of workers who reside on the campus.

The Evangelistic outreach to prisons and hospitals is based on the kingdom parable of Jesus in Matthew 25: 34-45

34 Then shall the King say unto them on his right hand,
Come, ye blessed of my Father, inherit the kingdom
prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was
thirsty, and ye gave me drink: I was a stranger, and ye took
me in:

36 Naked, and ye clothed me: I was sick, and ye visited me:
I was in prison, and ye came unto me.

³ Mike Oye, age 70+ Ofatedo, Interviewed 23-08-2012.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

In OVCF, there is no outreach to prisons, however in IVCU, outreach to the prison and hospital is carried out weekly (it is always alternated) in Ibadan and other places by the Hospital and Prisons Unit while in UCU it is done occasionally by the visitation unit. The prisons mostly visited by IVCU are the Agodi Prisons, Oyo Prisons and occasionally the Ilesa Prison. However, the UCU visits the Ilorin Prison. Hospitals visited by IVCU are University College Hospital Ibadan, Adeoyo State Hospital Ibadan and St. Mary's Catholic Hospital Oke- Offa, Ibadan, while UCU visits University of Ilorin Teaching Hospital and other state hospital in Ilorin environs.

The CU outreaches to the prisons and hospitals are first of all to save those who are yet to be saved among the patients and inmates followed by prayers for healing, quick recovery, pardon/mercy and release. This is followed by giving welfare support to meet their needs, assistance to pay bills (occasionally) and help to locate family members. The targets of the CU are mainly nominal Christians and non-Christians.

Emmanuel ⁴and Celestine⁵ said the outreach to the secondary schools is to both government schools, private and institutional secondary schools. They already have an established fellowship they work with and they conduct the school fellowship that holds weekly. The students are encouraged to always invite their friends who are non-Christians and un-believing Christians so they can be witnessed to. They also organize an annual school rally for them on the campus where all the students from the different schools they reach out to participate. They share fellowship, participate in Bible quiz competition, academic workshop and get themselves familiarized with the University environment.

Finally, the Village outreach is two-sided; it is both a social and religious programme. This is simply because, the activities that takes place is not only evangelical, it also includes social services like giving welfare materials to the villagers, administering medical services by the medical students and community development. It is held twice a year by the IVCU and the UCU and once a year by OVCF. In IVCU and UCU it is divided into mini outreach which involves members of the evangelical unit and the major outreach which involves all the members of the organisation who are able and interested in participating. The outreach takes place in a prayerfully selected location outside the university campus, precisely in a village because it also serves as a form of retreat for members of the organisation. The outreach is done in form of a crusade at the village square in the evening, where an evangelist preaches the gospel to all and sundry and prayerfully minister to their spiritual needs. It also involves door- to-door evangelism in the day time and morning cry at dawn. The social aspect is when they administer medical services in form of medical test, check up, counselling and dispensing of drugs as it relates to the peoples diagnosed ailment and need. The welfare aspect attracts the

⁴Oral Interview with Emmanuel T., age 25+ at the University of Ilorin, on 15-03-2013.

⁵ Oral Interview with Aworuwa C., age 28, at the University of Ibadan, on 20-09-2012.

villagers, as most of them are usually desirous of receiving the gift items brought by the students. The items are given both to Christians and non-Christians to avoid religious segregation and discrimination. Members of the CU/CF also engage in some community development activities like community sanitation and teachings on health and hygiene tips particularly on the need to maintain a clean environment and live a healthy lifestyle. The impact of the village outreach is felt by all the adherents of the religions in the communities and it leaves them much better than the way they were before both socially and religiously.

4.1.1.1 Prospects

- i. Evangelism has been very beneficial in increasing the numerical strength of the UCU, OVCF and IVCU. The increase in population has helped to facilitate their impact and increase their influence on campus.
- ii. It has also helped to sanitize and stabilize the university campus especially when there are conversions of some very notorious students who in the past were engaged in campus cultic activities and other social vices.
- iii. It has also helped to shape the moral life of students and has brought significant transformation to the character of many students, especially their members.
- iv. Members of these two religious organisations also learn about other religious faiths in the course of their interaction and sharing their faith. This has helped to some extent to help them appreciate, respect, learn and understand other religions.
- v. It has also been beneficial to the society generally, especially the outreach to hospitals, prisons, neighbouring communities/villages and secondary schools.
- vi. It has helped many students in secondary schools to have a desire to further their studies especially in the Universities of Ibadan and Ilorin, make the right choice of the course to pursue and the right combination for their United Tertiary Matriculation Examination (UTME).
- vii. It has also enabled the secondary school students they reach to join the right association that will enhance their educational development and pursuit as they arrive on campus. Many of these students also become members of the CU as they get admitted into any tertiary institution.

4.1.1.2 Challenges

- i. Evangelical activities have sometimes led to religious crises. These occur when arguments ensue especially between Muslim and Christian students on doctrinal matters, sacred issues of the different faiths and certain common themes between the two faiths. Such argument can sow the seed of hatred which may degenerate into prejudice and eventually lead to religious crises. This is prevalent in both Ibadan and Ilorin.
- ii. Evangelism is also partly responsible for the high level of religious discrimination between Muslim and Christian students. This is because some Christian students sometimes want to forcefully convert people and this has led to criticism, fierce resistance and discrimination from both parties.
- iii. It has also exposed the weakness, ignorance and low level of knowledge of the scriptures and certain tenets of the Christian faith of some members of the CU. Some have been asked questions as regards the Christian faith and they could not answer, while some do not know the correct biblical passages of certain scriptural quotations.
- iv. Another challenge is the low response of members to evangelism. This is due to lack of proper orientation and the fear of being confronted by adherents of other faiths. This may not be unconnected with the fact that some of them may also be timid and do not have a proper understanding of how to engage in the task.
- v. Financial constraint is also a major challenge to increasing their impact both within and outside the University campus.

4.1.2 Scriptural Studies (Bible Study)

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	8	1.8	1.8	1.8
yes	447	96	96	97.8
no	10	2.2	2.2	100.0
Total	465	100.0	100.0	

As shown in the table, Bible Study is another religious activity within the OVCF, IVCU and UCU. The responses show that 96% of the respondents attested to it being a religious programme the organisations embark on, thus it can be deduced that it is a significant programme in the CU. The statistics of those who declined could be due to their non-participation in the programme.

Bible study is the second important activity in the OVCF, IVCU and UCU and it is one of the cardinal principles inherent in the constitution of both fellowships. It is done weekly and there is a Bible Study Secretary who is a member of the central executive. This shows the significance and importance of this activity. The origin of Bible Study is traceable to the historical basis for the establishment of the CU. It has its support in the Bible with several passages clearly spelling out the need for it. A good example are the commands in Joshua 1:8 that “This book of law should not depart out of thy mouth but thou meditate on it day and night so that thou shall make thy way prosperous and have good success” also I Timothy 4: “Study to show thyself approved unto God, a workman that need not be ashamed, but rightly dividing the word of truth”

There are several methods used by these groups to study the Bible either as an in-depth study or inductive study.

Inductive study is a careful and skilful analysis of a certain text of the bible exegetically, objectively and systematically with illustrations, explanations and applications to the life of members of the fellowship.

Inductive Bible Study is an approach to God’s Word focusing on three basic steps that move from a general overview to specifics. Through these three steps, we apply inductive reasoning, which is defined as the attempt to use information about a specific situation to draw a conclusion.

The steps are observation (what does it say?), interpretation (what does it mean?), and application (what does it mean for my life?). Inductive Bible study is a valuable tool in understanding and applying the principles of God's Word. Inductive Bible study can be done on many different levels. The shorter version is good for a brief devotional. The more extensive study is wonderful for digging deeper into the mind and heart of God.⁶

This method can be applied through any of the following means:

1. Character Study of personalities in the Bible.
2. Book study of selected books.
3. Topical study of different topics as it pertains to Christianity and Social life.
4. Thematic study is the choice of a theme for a specific period and there will be several topics generated from it.

The bible study is prepared in the form of an outline by members of the bible study team which comprises members of the executives and other members of the fellowship led by the Bible Study leader. There are also times when designated and volunteer members of the Alumni fellowship occasionally assist in the preparation of the study outline to help ensure a balanced study which will not cause any form of problem.

Here is a list of some of the topics that are usually given priority every session:

Discipleship

Love

The End-time

Faith

Hearing from God

Gifts of the spirit

Fruit of the Spirit

Walking in the covenant

Divine purpose

Obedience

The members of the fellowship in UCU, OVCF and IVCU are usually divided into groups with about 10 to 25 people and one of the designated Bible study teachers

⁶Inductive Bible Study retrieved August 20, 2013 from <http://www.gotquestions.org>.

will teach them using the outline in an interactive mood. They go through the different study points with explanations, reading of text in the bible and the issues raised are applied to the general situation on campus and the outside world. There is also room for the members to contribute to the studies by asking questions, giving their personal experience, explaining their understanding of the teachings and clarifications are given as the need arises. After the study, there will be a coming -together of the entire fellowship for review, questions and answer time and general conclusion. There are also times when the Bible study leader will do the teaching alone with the entire members of the fellowship/organisation collectively and members will be allowed to pass comments, ask questions and contribute/compliment answers. It should be noted that, there is always a strong emphasis on relating peaceably with fellow students by being an example of believers in conduct particularly in all their daily encounter and activities, regardless of religious and denominational affiliation. This is partly responsible for the tolerant and peaceful nature of members of the CU/CF in the three universities. Osinaike and Ashaolu⁷ attested to this and affirmed that the conduct and character of members of the CU/CF in and outside the campus is always influenced by the bible and the vision and mission statements of their organisation. The peculiarity of the Scriptural studies activity in UCU, OVCF and IVCU is that very few non-Christians participate in this activity. Those who participate do so out of their personal interest and conviction. Ashaolu⁸ further noted that there had been times when some non-Christians who are influenced by their friends attend the UCU bible study session and this occurs mostly at the beginning of the school academic session.

4.1.2.1 Prospects

- i. It is the medium through which instructions and teachings are conveyed to the students which helps to shape their lives, character and attitudes in and outside the campus. This is reflected in members of the organisation being noted for not crossing the lawn and upholding good moral standard.

⁷Oral interview with Osinaike M. age 20+ at OOU, Ago-Iwoye on 6-04-2014 and Ashaolu J., age 25+ at the University of Ilorin, on 14-03-2013.

⁸ Oral interview with Ashaolu J., age 25+ at the University of Ilorin, on 14-03-2013.

- ii. It helps them to get a better understanding of doctrines and practices in the bible, as well as being acquainted with the bible on a personal note.
- iii. Bible study also helps them to get insights to Biblical truths and views on different events especially social issues within the contemporary Nigerian society.
- iv. In recent times, it has been the only platform for members of the fellowship to express their views and know the stand of the organisation in contemporary happenings/discussions within the Nigerian Church and society. A number of times during questions and answers time, several misconceptions are always corrected which provide guidance to members and on the long run help the campus to be a peaceful place.
- v. The issues of good neighborliness and friendship with people of other faiths are also stressed as the members are enjoined to follow peace with all men.

4.1.2.2 Challenges

- i. This activity can sometimes promote and instil in members a form of *so called spirituality* and lackadaisical attitude towards social programmes, contemporary events and community relevance. This is mainly dependent on the disposition of the Bible study leader, the theme for the tenure and the topics being considered.
- ii. It can also be a way to indoctrinate the members to have a certain worldview which makes them to condemn other fellow Christian students and even non-Christian students.
- iii. Another challenge is the issue of giving a balanced judgment on doctrinal issues as it pertains to the entire Christian fold and their relationship with other Christian groups on campus, non-Christians, the school authorities, University policies and lecturers.

4.1.3 Annual crusade

The annual crusade in the OVCF, IVCU and UCU is regarded as their main outdoor evangelical thrust and is also regarded as their annual convention. It is usually held at the beginning of the new session (First semester) and it is basically aimed at attracting new students who have just resumed on the campus and a form of mega

publicity for the groups. This outdoor crusade is an annual cardinal programme that is well planned and supported by the University authorities.

Annual crusade

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No response	30	6.5	6.5	6.5
	yes	400	86	86	92.5
	no	35	7.5	7.5	100.0
	Total	465	100.0	100.0	

a. religion = Christianity

From the table above, 86% of the respondents agreed that Annual Crusade is a religious activity in their respective religious organisations while 7.5% of the respondents declined. This notwithstanding, annual crusade is a notable religious programme in the Christian Fellowship/Christian Union. Their responses may be based on their unawareness of the fact that the programme exists or non-participation in Olabisi Onabanjo University. The annual crusade is called by different names in the University of Ibadan like “Explo UI,” “U.I. Power Crusade” or “Missions”, while in Ilorin it is called “Campus Missions” and in Olabisi Onabanjo University it is also called Missions. This crusade usually lasts for three to five days depending on the decision of the executive of different tenures. Ogunlesi noted that in 2004, the IVCU crusade lasted for 12 days and this was regarded as the longest crusade to be held by Christian students in any Campus fellowship⁹. It is always held in an open space, field, sports pavilion or the Chapel premises. However, due to weather conditions and varying times of resumption which may be during the raining season, it is sometimes held in an enclosure within the University Chapel.

The speakers or ministers during this programme are always external who are popular evangelistic, and anointed both expatriates and non-expatriates. The reason for the invitation of renowned guest speakers is to attract the attention of the new students and returning students to join their group. Workers within the university and people living outside the campus also attend to listen to the guest speakers. The university authorities are duly informed when there are guest speakers and sometimes the guests

⁹ Oral interview with Ogunlesi F., age 32, at the University of Ibadan, on 10-11-2012.

are requested to pay a courtesy visit to the Vice-Chancellor. This has enabled the University authorities to be aware of their programmes and has also helped to facilitate their support. The timing of the annual crusade which is at the beginning of the new session usually facilitates the attendance of non-Christians, particularly the new students who are curious to be part of every programme on campus. They participate innocently just to catch a glimpse of what is happening and some are converted in the process and attracted to join the CU/CF.

Here are some of the ministers that have been hosted by OVCF, IVCU and UCU:

- I. Rev. Dr. Uma Ukpai
- II. Archbishop Benson Idahosa (Late)
- III. Rev. Mike Oye
- IV. Prophet T.O. Obadare (Late)
- V. Mr. Tony Wilmot
- VI. Pa S.G. Elton (Late)
- VII. David Bolton (Late)
- VIII. Evang. T.L Osborne
- IX. Prof. Anthony Imevbore
- X. Prof. Zach T Fomum (Late)
- XI. Rev. John Uposio
- XII. Rev. Paul Jinadu
- XIII. Pastor Ayo Oritsejafor
- XIV. Rev. Isaac Omolehin
- XV. Bishop Francis Wale Oke
- XVI. Rev. Moses Aransiola
- XVII. Rev. Alfred Itowe
- XVIII. Evangelist Kayode Kolawole
- XIX. Rev. Steven Akinola
- XX. Rev. I.D. Lawon
- XXI. Evang. Gboyega Shitta
- XXII. Bro. Gbile Akanni
- XXIII. Rev Joe Olaiya

4.1.3.1 Prospects

- i. It facilitates numerical growth for the organisation. The annual crusade attracts new students who are yet to become fully integrated into a religious group and the returning students who have not affiliated with any group. Most of these students are new converts who make a decision for Jesus Christ as a result of the crusade and decide to be part of the organisation.
- ii. It also helps to sanitize and stabilize the campus. This as a result of the effect of the preaching of the guest speakers on the lives of the students who attend and hear the message and the significant recurrent transformation particularly of campus cult members who revoke and renounce cultism and decide to turn a new leaf.
- iii. The annual crusade also helps the organisation to showcase her contributions to the peace of the campus when it is held in an orderly manner without instigating any form of crisis. This gives the school authorities a confidence to renew their membership as a student organisation on campus with due recognition and whose impact is positive.
- iv. Another good side of the crusade is the spiritual awakening it brings to the organisation collectively and individually. After the crusade many members of the OVCF, IVCU and UCU are set on their toes to be more fervent for God and to make greater impact spiritually, academically, socially and morally.
- v. It also helps to bring spiritual blessings to the school. This is through the courtesy visit to the School authorities precisely the Vice-chancellor, by the guest speaker and selected members of the executive of the organisation. The authorities usually request for prayers for the school and cooperation when the need arises.

4.1.3.2 Challenges

- i. The crusades at times can cause religious tension and promote hostilities especially from the side of non-Christians. This can occur when the Guest speaker is a convert from another faith and shares his or her experiences publicly through

the Public address system. Those hearing can feel infuriated and regard such statements as provocative and thereby leading to religious crisis among the students.

- ii. Moreover, the conversion of students from other faiths whereby they are made to share their personal experience in the public can lead to religious uprising among the students.
- iii. Also, the crusade can sometimes attract miscreants to the campus that can cause trouble thereby disturbing the general peace of the campus.
- iv. Sometimes the venue used for the annual crusade limits the participation of non-members of the CU/CF and non- Christians. There students who desire to participate in this activity without being noticed.
- v.

4.1.4 **Annual orientation programme/ Fresh men's "Welcome" Programme**

This programme is somehow related to the one discussed earlier but the difference is in its organisation and focus as a way of welcoming and integrating new members particularly the 100 level students and 200 level direct entry students into the organisation/fellowship. It is during this programme that new members are intimated with the activities of the organisation, the mode of operations, their doctrinal beliefs and the academic programmes that can aid their studies. Some members of their Alumni fellowship, patrons and patronesses are also present and they address the new students on the challenges they are likely to face in their studies and how to surmount them. The programme is usually a day orientation programme and sometimes when there are too many activities it can be two days, unlike the MSSN which can last for about seven to ten days. A number of activities are done by the CF/CU which includes drama, musical presentations, quiz and academic seminar. The reason for some of these activities is to attract new students to attend so as to integrate them into the new environment they find themselves and to understand how to combat the challenges they may face and particularly to relate with all and sundry in the spirit of peace and brotherliness. Makinde of the OVCF¹⁰ and Femi of the IVCU¹¹ opined that the side attractions included serve as

¹⁰Oral interview with Makinde D., age 20+, at OOU, Ago-Iwoye, on 7-04-2014.

¹¹Oral interview with Babatunde F., age 25+ at the University of Ibadan, on 21-08-2012.

an attraction for the new students. Attendance is usually very large and it is mostly the first platform for inter-religious interaction for most of the new students depending on the venue used by the respective organisations. They meet students of different religious and denominational background and they relate freely without barriers as new students. The multi-religious nature of its attendance is due to influence by friends and the nature of varieties that are done during this programme and because most new students are always adventurous and usually have a desire to be part of the events happening around them on the campus. The programme is usually held at a neutral venue to facilitate the attendance of non-Christians but it is used as a means of proselytization by the OVCF, IVCU and UCU because it is a notable part of the vision and mission.

4.1.4.1 Prospects

- i. It has helped considerably to disorient and transform the attitude and character of Christian youths who have the wrong orientation from their different denominational background and intra-religious organisation/ community.
- ii. It spells out the expectations of the Christian community of the two schools (with oversight from the University Chapel authorities) from the students so that they can live up to them and more importantly continue to protect and preserve the good legacies that past members had laid.
- iii. Another benefit of the welcome programme is also in the direction cum guidance it gives to the new Christians on how to maximize their time to justify their primary purpose on campus which is to achieve outstanding academic standard and results.
- iv. The programme and its publicity also help to create an awareness of the existence of a Christian organisation for students which helps in their spiritual, academic and physical development. Many students do not know how to get in touch with the leaders of the group and get involved in their activities until this programme is held.
- v. Another significance of the orientation is that it is always an avenue for the Organisation to compile a data base of its members and be able to coordinate them in their various halls of residence, faculties, departments and cultural affiliation.

4.1.4.2 Challenges

- i. There are times that the orientation programme becomes too crowded with different activities and it overshadows the purpose of giving a proper orientation to the new students. The desired expectation of the leadership of the organisation and the Alumni fellowship is not achieved.
- ii. Some members of the organisation do not sometimes readily agree with all that is said by the leadership and speakers during the "Welcome" programme. Some have a pre-conceived mind as regards issues and it is reflected in their attitudes as they carry on in their studies.
- iii. The quest for refreshments and gifts which is used to attract the new students also beclouds their minds towards learning the lessons for which the programme is organised.

It should be noted that the orientation programme will end after the designated time, the core responsibility of bringing the best out of the orientation and demonstrating it in a multi-faith society is entirely on the path of the Christian students and their leadership. There should be recurrent emphasis during other programmes during the session that peace cannot be substituted for personal opinion and on the platform of extremism.

4.2 Social activities of Christian Youths in Unilorin, OOU and UI

The social activities of OVCF, IVCU and UCU are unique, significant and diverse, it shows that they do not only exist to fulfil spiritual purposes alone but also to affect their society/ community positively. These activities are a reflection of the liberal aspect and contemporary relevance of the CU to the community around them. It should be noted however that these social activities have spiritual undertones as well, and are carried out with utmost decency and restriction as the case may be. The social programmes are given a religious outlook and are mostly carried out in neutral venues not necessarily within the University Chapel which they use as a base for most of their religious activities.

4.2.1 Educational-tutorials /Study groups

This is the educational development segment of the CU and it was developed over time especially when some members failed and it became a stigma to the organisation. In order to avoid future failures and to help their members develop academically and also perform outstandingly well, the idea of an open tutorial group sectionalized with the peculiarities of different faculties within the University was created.

Educational- tutorials / study group.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	6	1.7	1.7	1.7
yes	287	97.9	9.9	99.6
no	2	.4	.4	100.0
Total	295	100.0	100.0	

Tutorials are an extra class, lessons and a form of make-up lecture to further complement what has been taught earlier by a lecturer. Its uniqueness is that it is not limited to members of the fellowship but is open to all students, regardless of denominational attachment and religious affiliation. Moreover, its development has been very progressive and different structures had been created over time. It is however more effective in the lower level, than in the higher levels. This is because in the higher levels there are different courses and specialisations based on faculties and departments, particularly the science based discipline. The tutorials are open to all students regardless of religious affiliation, group and denomination; however it is mostly attended by members of the CU. This is premised on the fact that most of the time there are always a religious undertone to the tutorial, membership bias and more importantly suspicion when non-Christians attend. The tutorials are stronger in the science based discipline; this is because the science based courses in the first year are similar courses. It was however observed that there are a couple of Muslim students who despite the religious nature of the educational activity, still prefer to attend the tutorials. The reasons for this are friendship influence, the simplistic way of teaching by some of the students who handle it and the fact that they seek divine guidance and assistance for comprehension. The evidence and testimonials of several students who attend the tutorials have really facilitated the attention of many to be a part of it and a few non-Christians.

4.2.1.1 Prospects

- i. A major advantage of the tutorial is that it helps to improve the performance of students which in turn helps the University to produce outstanding graduates.
- ii. Also, the level of failure is reduced and students get a better understanding of some of their courses. They also enjoy a level of liberty to express themselves, ask questions for the sake of clarity without any form of restriction.
- iii. It helps to strengthen friendship, mutual understanding, increase socio-cultural relationships, and promote peaceful co-existence among adherents of different faiths.

4.2.1.2 Challenges

- i. The venue for the tutorial which is mostly within the Chapel hall/premises is a restriction for non-Christians. If a Muslim female student with *Hijab* wants to come into the chapel, there will be suspicion and she will be restricted. This is a reflection of fear and distrust. Also the fact that prayers are always said before and after the tutorial at times prohibits non-Christians.
- ii. The SU (i.e. Scripture Union) identity of the CU and their evangelistic zeal also limit the participation of non-Christians. There are times that the student teaching may use the opportunity to witness to those perceived not to be Born-again and they encourage them to change, or else they perish. Such statements in the past had chased away non-Christians and non-members of the CU from attending the tutorials.

4.2.2 Sports and excursion

Sporting activities^a

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	63	13.5	13.5	13.5
yes	302	65	65	68.5
no	100	21.5	21.5	100.0
Total	465	100.0	100.0	

a. religion = Christianity

Sport is one of the social activities in the CU in Ibadan and Ilorin and it is supported by the bible passage that says “For bodily exercise profiteth little” I Timothy 4:8. It is done by both brothers and sisters and especially during special programmes like brothers and sisters weekend and during finalists’ variety day. The rationale for this activity is not for competitive purpose but for recreation and interaction between brothers and sisters. The major sport is football and volley ball.

Excursions^a

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	80	17.2	17.2	17.2
yes	230	49.5	49.5	66.7
no	155	33.3	33.3	100.0
Total	465	100.0	100.0	

Excursion is an educational adventure and informative trip embarked upon to know places and it is usually done by students. In OVCF, IVCU and UCU, it is usually done by the final year students as part of their send-off activities and sometimes for the new students as part of their welcome orientation activities. This is accountable for the average range responses by the respondents. In the Christian union/fellowship, it is an activity that takes place both within and outside the university campus. The students are conveyed in buses made available by the organisations and they are led by a guide who enlightens them on the historical antecedent of places visited, things to be noted and the lessons they can learn. When it is done for the new students as part of their orientation programme, it is within the campus to familiarise them with the campus and attractions therein. In Ibadan that is majorly a residential campus, it is very interesting and it also attracts many non-members of the CU because of the different places of attraction within the campus. It is a great platform for socio-religious interactions and relationships. In Ilorin and Ago-Iwoye, it is done basically to familiarise the students with the city and the few places of attraction within the campus. When the final year students embark on it, it is more for pleasure purposes to socialize and strengthen existing relationships. Adeola¹² noted that IVCU finalists at one time went on excursion to Olumo Rock in Abeokuta,

¹²Oral interview Fagbenro A., age 33 at the University of Ibadan, on 10-11-2012.

Ogun State and to Benin Republic. She narrated that participation in these two activities was not restricted to members of the CU as they were encouraged to invite their friends to be a part of the activity especially the non-Christians as a way of sharing fellowship, love, and knowing other fellow students. It is not primarily used as a means to proselytize, but as a means of socio-religious interaction and this makes it a tool for the promotion of inter-religious relations. The students discuss freely when they embark on the trip and knowledge is shared mutually by all participants. Joshua in UCU noted that it is a very strategic platform for the students to share intra and inter-religious views and opinion, and an enabling forum for religious dialogue.

4.2.2.1 Prospects

- i. It is held for recreational purposes which promote physical fitness, mental alertness and good healthy living.
- ii. It is a good means to learn from other people especially on issues that bother their mind about their faith, its doctrines and theological interpretations. The opportunity affords the students to express their views and hidden concerns which can freely be discussed in informal meetings outside the four walls of their religious space. This helps them to learn new things, opinions and to understand the reasons behind certain ideologies and actions.
- iii. Excursions also provide an avenue for Christian students to be educationally informed, to know more about the society, their history and to socialize with adherents of other faiths.

4.2.2.2 Challenges

- i. A major challenge of this programme is that not all members of the CU see a need for it. Some believe it is just a form of distraction from the primary purpose of CU which is evangelism and discipleship.
- ii. The limitation of this activity to the final year students makes its effectiveness as a platform for facilitating social interaction streamlined.

4.2.3.1 Seminars and Symposia

These are series of seminars, symposia and trainings on skills acquisition and financial empowerment embarked upon by the Christian union/fellowship, and the essence of this is to add value to the lives of the students beyond spiritual development. It is also aimed at helping them to be self employed, socially relevant, maximization of their potentials, discovery of new and hidden talents and skills and the polishing of past skills. These seminars are sometimes held during the weekly fellowship meetings of the CU/CF and as specialized weekend programmes at other times at a non-religious space. The facilitators of these activities are usually experienced and well known names which can attract both members and non-members of the CU.

Seminars and symposium²

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	23	5	5	5
yes	405	87	87	92
no	37	8	8	100.0
Total	465	100.0	100.0	

Eighty seven per cent of the respondents were affirmative that seminars and symposia are social programmes carried out by the Christian union/fellowship. These seminars are usually multi-dimensional in nature as they address different aspects of the lives of the students and all their participants. The areas usually targeted are areas that the students will not be taught as part of their educational pursuit in their respective departments and faculties.

Marriage seminar

The marriage seminar is to educate students on the process of choice, courtship and preparations for wedding from a biblical perspective. This is in a bid to avoid any possible mistake in choice-making which has become a common phenomenon due to the unbalanced methodologies put forward by many neo-Pentecostal preachers. The facilitators present biblical principles from an experiential point of view which is aimed at guiding the youths towards having a future godly home. The issues are discussed in a

practical method to have a balanced worldview and the youths are allowed to ask questions and express their views.

Employment and job searching seminar

The focus of this is to help the youths to limit their efforts on job searching, methodologies and strategies of answering interview questions and writing of acceptable CVs for employers of labour. The resource persons are usually experts in human resource management who guide the youths on how to overcome the challenges of getting employed, familiarizing them with the different acceptable requirements of employers and making themselves the best candidate for any job. The programme attracts so many students because of the challenges youths face in the Nigerian job market. Many non-Christians are known to attend without any form of marginalization, because it is also an opportunity to network with strategic contacts that can aid them in getting a good placement.

Academic seminar

Academic seminar is held at the beginning of every session mainly for the new students and to guide the returning students who have not been properly guided and are having challenges. It focuses on methods of reading, the necessity of attending lectures, preparations for and answering examination questions, computing of results and embarking on research. All these are done to help the students to be acquainted with the guiding principles and requirements of the University vis-a-vis the conduct of examinations.

Health and sex education seminar

Health talk is done every session and the essence of this is to promote good healthy living among the generality of the students. Emphasis is always on personal hygiene among the students and the need to make their halls and places of residence habitable and clean. It also involves sex education, with emphasis on certain sexually transmissible diseases ravaging students due to inordinate sexual relationships.

Facilitators are usually elderly and matured Christians who are able to strike a balance between biblical teachings on sex and the contemporary views.

Business seminar

This seminar is presented to teach the youths on modes of wealth creation, business opportunities and possible areas where they can invest in the present and future. The essence of this is to limit dependence on the government for provision of employment particularly after their studies and to be empowered to make the best use of their innate skills and abilities. The emphasis is usually on small scale businesses that will not require huge capital and any form of bank loan. They are also linked with associates and past members of the CU/CF can be helpful in the area of consultation and support.

Skills acquisition and home management and catering seminar

This seminar is usually done specifically for the sisters during the Sisters' Weekend programme and it involves theoretical teaching and practical demonstration for clarity and the sake of understanding for the students.

The practical cooking sessions include, making of snacks, setting up of dining table, the process of maintaining hygiene at home, strategies of balancing home management with children, their husband and with their employment also make this activity unique and very attractive to all students; hence the large attendance.

The skills acquisition involves bead-making, hat-making, tailoring, fine arts, graphic design and web hoisting and computer applications. This seminar is held occasionally when certain members of the fellowship who are experts in these fields are asked to extend their expertise and knowledge to interested learners. There are also times when highly experienced people who have made such skill their full time business, are asked to train the students at no cost. This training attracts many students both members of the CU/CF and non-members because it is usually done free and highly informative and educative.

4.2.3.2 **Prospects**

- i. It helps the students to get a clear direction for their life after school, prevent idleness and makes them less dependent on the government for employment.
- ii. It also serves as a major motivation for self employment and gives them the initiative and plan of action towards starting and growing their own personal businesses.
- iii. This multi-dimensional activity aids peaceful co-existence in an unimaginable way, breaks barriers and facilitates good Christian and Muslim relationship.
- iv. It also helps to stem the tide of social vices among youths which is promoted by idleness and this will make the society a better place.

4.2.3.3 **Challenges**

- i. The major challenge with this activity is the limit of time available to train the students well to get sufficient technical know-how and to be able to stand alone and be self established.
- ii. Added to this is the location for this activity which is usually the Chapel premises of Universities of Ilorin and Ibadan.

4.3 **Conclusion**

Having explored all the religious and social activities of the UCU OVCF and IVCU, It was observed that the ideologies behind the establishment of these activities and methods of their execution are both biblically and socially oriented. They are sometimes practised in such a way that the multi-religious nature of Nigeria is respected, the guidelines of the Universities are obeyed, and the rules of the University chapels are not broken and with caution and due consideration that the Universities are not centrally a religious environment but an academic environment.

CHAPTER FIVE: SOCIO-RELIGIOUS ACTIVITIES OF MUSLIM YOUTHS IN UNILORIN, OOU, AND UI

5.0 Introduction

This Chapter deals with selected socio-religious activities of Muslim students in the southern part of Nigeria.

5.1 Religious activities of Muslim Youths in Unilorin, OOU AND UI

As religious activity is the focal point and core essence of existence of every religious youth organization, so it is for the MSSN. The bedrock of these activities is divine instructions and regulations inherent in the Qur'an and Hadiths targeted towards the achievements, actualizations and manifestations of the religious ideologies and doctrines in Islam. Religious activities are pivotal, foundational, core and are the very heart of the establishment of MSSN. They are carried out with strict adherence to the dictates of the Qur'an by the Muslim youths with zeal and zest, because they are the major advocates to champion and defend the beliefs and legacies inherent in Islam. The religious activities reflect the essence of Islam and help the Muslim students to develop spiritually and appreciate the beauty of Islam. They are the expression of the teachings they have received from childhood and a continuation of some of the activities they have been exposed to from their involvement in the MSSN branches in their secondary schools, and colleges of education which give them a platform to put into practice the teachings of the Islamic faith with their contemporaries in the universities.

5.1.1 Outreach programmes - *Da'wah*

Da'wah activities are the primary religious activities of the MSSN OOU, U.I. and Unilorin. "*Da'wah*" Invitation or Call to the faith is seen as the principal duty of every Muslim and of utmost priority in the heart of every true Muslim.

Q 3:104

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

Q 42:15

Now then, for that [reason], call [them to the Faith], and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you". Allah is our Lord and your Lord: for us [is the responsibility for] our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is [our] Final Goal.

Q 41:33

Who is better in speech than one who calls [men] to Allah, righteousness, and says, "I am of those who bow in Islam"?

The Qur'anic verses elucidate the importance of *Da'wah* for every Muslim in general and Muslim students in a Muslim organization in higher institution, in particular. It should be noted that *Da'wah* can be both a programme and a lifestyle. Therefore, it can be manifested during both social and religious programme as a duty for all Muslim students.

The methods for *Da'wah* activities vary and are numerous and sometimes peculiar to different groups. It can be in form of teaching after which there will be questions and answers and sometimes it can take the form of meditation and prayers. *Da'wah* as a major programme is usually held weekly in MSSN Ibadan on Tuesdays and Thursdays centrally in the University Mosque and de-centrally in all the Halls of residence led by the appointed Imam and Hall executives. It is however carried out on a daily basis as part of the lifestyle of all Muslim students as they deem fit and as opportunity is available to do so with due consideration for the University rules and regulations. In the University of Ilorin however, as a programme it is held every two weeks centrally during the weekly intellectual forum and alternated every other week in the faculty during the faculty *Ta'leem* programme.

The table below affirms the centrality and importance of *Da'wah* as one of the religious activities of MSSN in Universities of Ibadan and Ilorin. There is also the rural *Da'wah* programme held in the two schools which is held outside the University campus in a particular designated small town or village. It comprises both social and religious

programmes as it involves community development programmes and services to the inhabitants of the community where it is held and to the less privileged therein.

Is *Da'wah* one of your Religious activities?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	2	.6	.6	.6
Yes	339	96.0		96.6
No	12	3.4	3.4	100.0
Total	353	100.0	100.0	

Chart 1

The table and the chart reveal clearly that *Da'wah* is a major religious activity of MSSN in Ibadan and Ilorin. Some 96% of the respondents were positive. This is probably because they are consistent and regular members of the organisation while the 3.4% that responded no, are probably members who can be regarded as passive ones without the knowledge of what *Da'wah* entails as part of the activities of MSSN Ago-Iwoye, Ibadan and Ilorin and their day-to-day lifestyle.

During the *Da'wah* activities in Ago-Iwoye, Ibadan and Ilorin, several topics are considered by the invited guest preachers and the members of the executive who are opportuned to lead.

The topics are always directly connected to the Qur'an and *Hadiths*.

Here is a list of some of the topics considered:

- i. Relating with non-Muslims
- ii. Jinns and how to deal with them
- iii. Lessons from the life of great Islamic Caliphs and Ulamas (Scholars) – Abubakr, Uthman, Umar, Ali, Al-ghazali, Ibn Taymiyyah, Ibn Khaldun,
- iv. Islam and business in contemporary times.
- v. Islam and dressing.
- vi. Women in Islam.
- vii. The five pillars are also taken topical depending on the events at hand.
- viii. Islam and health related topics.
- ix. Trading in Islam

Another type of *Da'wah* is the Rural *Da'wah* which is similar to the Village Outreach embarked upon by the CU. The Rural *Da'wah* is an annual programme and it is a combination of social and religious activities. It is usually held after the second semester examinations in Ibadan and Ilorin before the students go on holidays. They select a village outside the university campus to organize the rural *Da'wah*. Aremu¹ opined that the choice of location is largely determined by the population of Muslims in a location and their depth of knowledge and practice of the tenets of Islam. The programme usually runs for two days, the students leave the campus on Friday evening after the Jumat Prayers and return on Sunday morning.

There is usually a pre-visitation survey and preparation few weeks before the Annual *Da'wah*. The major significant religious aspects are the door-to-door visitation to Muslims and adherents of ATR alone to speak to them about Islam and invite them to the second aspect of the evening open air *Da'wah*. Usually, a topic is chosen for discussion, it can be expository (exposition of a particular passage in the Qur'an or a tenet in the Islamic faith); Contemporary (a current religious issue in Nigeria like, *Shariah* implementation, child marriage in Islam, Islamic Banking or the insurgence of the *Boko Haram* sect) and Comparative (a discussion on a common theme in Islam and Christianity, looking at the differences and similarities for the sake of peace.) The guest speaker can speak on whatever the topic is and people will be allowed to ask questions regardless of religious differences. It is always an open forum for discussion and the aim according to Azeez² is not to condemn any religion, cause religious crisis, and disturb the peace of the community but to showcase the beauties of Islam and help the people to increase in knowledge. Aremu cited one of the past topics as "The True Teachings of Islam" which was aimed at correcting misconceptions about Jihad in Islam vis-a-vis the activities of the *Boko Haram* sect.³ The activities of the *Boko Haram* sect in the last five years have no doubt given a wrong perspective about Islam especially among Nigerians and particularly the youths and the import of education and acquisition of knowledge for Muslim students.

¹ Oral interview with Aremu M., age 20+, at the University of Ibadan, on 28-03-2013.

² Oral interview with Oladejo A., age 28+, at the University of Ibadan, on 20-03-2013.

³ Oral interview with Aremu M., age 20+, at the University of Ibadan, on 28-03-2013.

5.1.1.1 Prospects

The prospects of *Da'wah* activities both in Ibadan and Ilorin MSSN are numerous and some are outlined as follows;

1. It leads to the spiritual development of the whole being of a Muslim.
2. It brings eternal reward and blessings from the Almighty Allah.
3. It helps non-Muslims to embrace Islam and thereby become partakers of the blessings of Allah.
4. It helps to enrich the knowledge of Muslims about the basic teachings and ideals inherent in Islam.
5. It unites the *Ummah* together so as to appreciate their common heritage regardless of the different groups and sects.
6. It helps to promote the life, teachings and legacies of Prophet Muhammad(PBUH)
7. It also helps to display the beauty of the Islamic faith and create awareness to the outside world thereby attracting non-Muslims who want to embrace the faith.
8. It helps to create an atmosphere that will promote inter-religious dialogue and relationships.
9. It also helps non-committed Muslim to wake up to their spiritual and religious responsibilities.

5.1.1.2 Challenges

There are also challenges to *Da'wah* as both an activity and a lifestyle

- a. It can be abused when it is done without due respect for the rights of other students and their freedom of religious expression.
- b. As a programme held in the central Mosque of the three universities, there is the probability of misconception and threat when attended by non-Muslims. This is predicated on past experiences as it pertains to the three institutions.
- c. The venue can also prevent other non-Muslims from attending.
- d. There have been times that some invited preachers have used it to present their radical religious ideologies which can be taken up by some students and can cause crisis on Campus.

5.1.2 Scriptural Studies

Qur'anic teaching and studies is the next in order of importance to *Da'wah*. The Qur'an (Q56:77) is the holy written scriptures of the Islamic faith which came through revelation and inspiration from Allah through angel Jubril to Muhammad (PBUH). By revelation, it is described as *Tanzil* which means descent or to be lowered down. The Qur'an is the *Umm-al-kitab* mother of all books or scriptures which has its main source and body in heaven. It is called by many other names such as *Kitab* - scripture Q 43:2 44:2, *Kalam* - Word Q 9:6, *Nur*- light Q4:174, *Huda*- Guidance Q10:57, 31:32, *Rahma*- Mercy Q10:57-58, *Furquan*-The Criterion(of right and wrong) Q25:1, *Maw'iza*- Exhortation Q10:57, *Dhikr* - Reminder Q21:50, *as-sirat al-Mustaqim*- Straight path Q 18:2 etc.⁴ The names reflect the importance and the need for a clear understanding of this holy scripture by Muslim students and the prominent role it plays in shaping the life and conduct of Muslims.

The essence of its teaching is to help Muslims get acquainted with the instructions of Allah in order to be familiar with his mind and intentions for them. In addition, their knowledge of its correct interpretation will help in its proper application to their daily living which has to be guided by it.

It is compulsory for every Muslim to learn, memorise, recite and know the Qur'an in Arabic language. The method for the Qur'anic teaching is done through teaching for those who are not yet competent in Arabic language, *Tafsir* i.e. exegesis or interpretation of the Qur'an verse by verse and the recitation towards spiritual development. The Qur'an is basically interpreted with other Qur'anic passages and commentaries and several stories are cited alongside from the *Hadiths*.

Scriptural (Qur'anic) studies

	Frequency	Percent	Valid Percent	Cumulative Percent
/valid No response	13	3.7	3.7	3.7
yes	326	92.4	92.4	96.0
no	14	4.0	4.0	100.0
Total	353	100.0	100.0	

⁴ Names of the Quran (Islamic Research Foundation International articles) retrieved August 20, 2013 from <http://www.irfi.org>.

The table above first attests to Qur'anic teaching as one of the religious programmes of MSSN in Ago-Iwoye, Ibadan and Ilorin. Therefore, 92.4% of the respondents agreed that it is a cardinal programme while 4.0 % responded no and 3.7% did not respond. The fact however is that Qur'anic teaching is a major programme of the two schools under discussion and it is a core aspect of their religious duty to *Allah*. The Qur'anic teaching is done in a unique way that helps every Muslim student to be well acquainted with its content and have a broad textual interpretation. In addition, it also enables those who are yet to memorise the Qur'an, learn it and commit it to memory. It is usually handled by Muslim scholars, Alfas and students who are versed in Arabic language, interpretation and the Islamic knowledge. It is always very interesting because several issues are raised and divergent views/opinions are expressed. The scholars' interpretations of the Qur'an are varied based on their schools of thought, the traditions they are exposed to, the school of law they believe in and their general background. However, there is always a synchronisation and balance at some point.

5.1.2.1 Prospects

1. It helps Muslim students to increase their knowledge of the Qur'an and Arabic Language, thereby making them to be more devoted as they attain a higher spiritual life.
2. Qur'anic teaching also helps the Muslim students to live their lives as good Muslims daily, exhibiting the good virtues of the prophet Muhammad as documented in the Qur'an.
3. It is also an attracting factor for some Muslim students to join the group and be committed to the group while on Campus. Akeula,⁵ a former member of MSSN Ibadan, noted that it was the Qur'anic recitation that attracted him mainly to be fully committed to MSSN U.I. He was trilled by the traditional tone used during one of the teachings and recitation of the Qur'an.
4. It helps to correct some wrong interpretations that can promote violence and bad relations with people of other faiths. Rukkayat⁶ attested to several Qur'anic teachings

⁵Oral interview with Akeula A., age 30+, at the University of Ibadan, on 19-03-2013.

⁶Oral interview with Raji R., 24, at the University of Ibadan, on 02-02-2013.

that had helped to improve her relationship with Christians especially her immediate family members and Christian room-mates. This has also helped her to have close relations with every non-Muslim she encounters.

5. The programme also helps to increase the consciousness and awareness of Muslim students to be dedicated to their studies of the *Al-Qur'an*, *Hadith* and other Islamic writings.

5.1.2.2 Challenges

1. It posed a serious challenge of comprehension and knowledge-ability to many Muslims students who were not fully privileged to learn Arabic from home before coming to the campus and those who never attended any form of *Madrasah*.
2. The students affected as stipulated above had to start to learn the Qur'an (Arabic) newly on campus which is organized by the Muslim Community of Olabisi Onabanjo, Universities of Ibadan and Ilorin and the MSSN as a group. This was another school entirely which was time consuming for students whose primary aim of coming to the university was to acquire western education thereby earning a degree. Some who could not subject themselves to this lesson because of the rigours involved chose to remain the same with partial knowledge of the Qur'an and Arabic language.
3. Those who did not know were somehow incompetent to fully defend Islam and mostly were not passionate about the Qur'anic teaching programme.
4. The non-Muslims who attend this programme are thrown into the ocean of confusion as they will not understand any Qur'anic quotation which is recited during the programme. They only have a little grasp of what is being quoted when the guest speaker or scholar interprets the meaning in English language.
5. There is also the challenge of interpretation varying along the line of different traditions inherent within the Islamic faith. There are members of MSSN in Ago-Iwoye, Ibadan and particularly in Ilorin who show affiliation to *Shia* theological orientation while others have *Sunni* Theological orientation. There are times of divergent views and interpretations of certain Qur'anic scriptures. Although such polarization really affected the Unilorin branch of MSSN, but they have been able to rely on the strong unifying basis of the Qur'an, Pillars of Islam, articles of faith and the significance of Prophet Muhammad than the minor divergent principles.

5.1.3 *Jihad Week*

This is another major religious programme of the MSSN generally and specifically in Ibadan and Ilorin and it is always held in a grand style. The word *Jihad* has several meanings and it is a command from *Allah* to all Muslims. It is a struggle, effort and command to all Muslims to defend the Islamic Faith. Kenny opined that “God’s command to fight” is reflected in many Qur’an passages, such as 2:190, 4:74-77, 84, 89ff, 5:35, 8:38-39, 9:13, 29, 22:39-40, 47:4, 61:10ff.⁷ Yoel Natan in his compilation titled “164 *Jihad* Verses in the *Koran*” made reference to 164 *ayats* in the Qur’an that refer to the word with reference to military expedition, fighting, or distributing war spoils.⁸ It is generally regarded as Holy War by non-Muslims but it is deeper than that, especially because of its spiritual significance. The word “jihad” means “struggle” or “striving” (in the way of God) or to work for a noble cause with determination; Knapp asserted that it does not mean “holy war” (war in Arabic is “*harb*” and holy is “*muqadassa*”).⁹

Jihad in the view of Ahmad Ibrahim Muhammad also known as Ibn Nuhaas linguistically means¹⁰:

- *Lisan al-arab*: Fighting the enemy by using all efforts in words and deeds, and by waging war for the sake of *Al-haqq* (the truth)

He went further to define Jihad in Islamic terminology as:

Calling towards the true religion and fighting with one’s soul and wealth against those who reject it. (*Al Inayah Sharh al Hidayah (Hanafi)*) Jihad is fighting. (*Al Sheerazi in al Muhadhab (Shafi’i)*) Jihad is a Muslim waging war against a non-Muslim who has no peace agreement with Muslims and the fighting is for the sake of the word of Allah to prevail.¹¹

⁷ Joseph, Kenny 1997. Early Islam. Dominican Publications. Lagos. 45.

⁸ Yoel Nathan, “164 *Jihad* Verses in the *Koran*” retrieved August 20, 2013, from [http:// www.answering-islam.org](http://www.answering-islam.org) and [http// www.Yoel.Info](http://www.Yoel.Info).

⁹ M. G. Knapp, 2003, The concept and Practice of Jihad in Islam, retrieved August 20, 2013, from [http//.www.oai.dtic.mil](http://www.oai.dtic.mil).

¹⁰ A.I. Muhammad “Ibn-Nuhaas, “THE BOOK OF JIHAD (Mashari Al-Ashwaq Ila Masari Al-Ushaaq Wa Mutheer Al-Gharaam Ila Daar Assalaam) Translated By Noor Yamani (Abridged) Revised –Abu Rauda 8” , Retrieved August 20, 2013, from [http//www.hoor-al-ayn.com/](http://www.hoor-al-ayn.com/).

¹¹ A.I. Muhammad “Ibn-Nuhaas, “THE BOOK OF JIHAD (Mashari Al-Ashwaq Ila Masari Al-Ushaaq Wa Mutheer Al-Gharaam Ila Daar Assalaam) Translated By Noor Yamani (Abridged) Revised –Abu Rauda 8” , Retrieved August 20, 2013, from [http//www.hoor-al-ayn.com/](http://www.hoor-al-ayn.com/).

The guest lecturer during the 2013 annual orientation of programme of MSSN Ilorin described Jihad in the eyes of non-Muslims as the most controversial issue through which many non-Muslims see Islam as a violent religion and Muslims as being blood-thirsty war-mongers.¹²

There is also a general categorization of Jihad as follows, although it may not be generally acceptable to all Muslims:

Jihad of the Heart- Supplications and Intercessions.

Jihad of the Mouth-Preaching and talking.

Jihad of the Hand/Sword- physical use of the hand/handling of the sword to fight.

Jihad Week (convention)

a

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No response	21	5.9	5.9	5.9
yes	311	86.9	86.9	92.7
no	26	7.3	7.3	100.0
Total	358	100.0	100.0	

a. religion = Islam

As evident from the table above, 311 (86.9%) of the respondents indicated that Jihad Week is one of the programmes of the MSSN in Ago-Iwoye, Ibadan and Ilorin, while 26 (7.3%) disagreed that it is one of the programmes, and 21 (5.9%) reserved their comments. Thus, the generality of our respondents and all the interviewed respondents affirmed that Jihad Week is a major programme of MSSN in Ibadan and Ilorin and this is clearly attested to in the general constitution of MSSN.

It is an annual programme that encompasses both social and religious activities. The “**JIHAD WEEK**” is like an annual convention celebrated by all MSSN branches in Nigeria. Abbas¹³ noted that it was formally called “MSSN WEEK” before the name was changed to “**JIHAD WEEK**”. The change of the name to “**JIHAD WEEK**” as opined by Abbas and Noibi¹⁴ is to reveal the importance of Jihad in Islam and not to declare war

¹² Abdul-Razzaq Abdul-Majeed Alaro, Islam in the Eyes of Non Muslims and the Media, Transcript of the Annual Orientation Lecture of MSSN University of Ilorin, delivered on November 26, 2012.

¹³ Oral interview with Abbas W., age 50+ at the University of Ibadan, on 18-02-2013.

¹⁴ Oral interview with Abbas W., age 50+ at the University of Ibadan, on 18-02-2013.

against non-Muslims. Abbas and Noibi¹⁵ said that when the JIHAD WEEK was first celebrated and the awareness match which signified the commencement of the programme first began, many non-Muslims were startled with fear, that some even started to run out of their halls of residence in a bid to flee the campus thinking the Muslim students were about to wage war against them. It was University of Ibadan MSSN branch that first used the term Jihad Week to replace the MSSN Week tag. This programme is the most popular of all the programmes embarked on by this organisation. It is usually a six-ten-day long programme and it comprises several activities starting with an awareness train match round the University campuses. The themes vary on the decision of the executives and the need of their members.

Here are some of the themes that have been used:

The vibrant Vicegerents? (Q 2:30, 3:10) - University of Ibadan.

These turbulent times... - University of Ibadan.

The Misconstrued - University of Ibadan.

Glad tidings to the Strangers - University of Ilorin

The missing link - Olabisi Onabanjo University, Ago-Iwoye,

Why not you? - Olabisi Onabanjo University, Ago-Iwoye,

Isn't it time? - Olabisi Onabanjo University, Ago-Iwoye,

The Jihad week of Ilorin is sometimes divided into two segments, the pre-Jihad week programmes and the main jihad week programme. In 2012 (1433), the pre-Jihad week programme was held for two days and the programmes carried out were mainly an inter-secondary school quiz competition which was not restricted to Muslim schools and Health and Business seminar attended by members of the organisation and non-Muslims. The programmes were held at a neutral venue and several non-Muslims attended to learn and benefit from the seminars. However in 2013 (1434), it was opened with a public lecture held at the University Auditorium and it was chaired by the immediate past Vice-chancellor and Current Secretary of Nigerian Inter-religious Council Prof. Isaq Oloyede. He specifically challenged the Muslim students to identify positive and acceptable means

¹⁵ Oral interview with Abbas W., age 50+ at the University of Ibadan, on 18-02-2013 and Noibi M., age 40+, at the University of Ibadan, on 18-02-2013.

of propagating Islam and retaining the interests of people. ¹⁶ The guest lecturers Dr. Abdulqadri Sambaki and Ustadth Abdullah Bukarti presented papers on “Why are we here”? and “Man's sojourn in this world and in the hereafter”. In their lectures, though somewhat related to inter-religious relations, they both emphasized the need for members of MSSN to be conscious of the pluralistic nature of their community. Sambaki emphasized on serving Allah through one’s way of life peaceably and that every human action which has good intentions shall be duly rewarded by Allah¹⁷. In the same vein, Bukarti stressed the need for the Muslim students to make the best and profitable use of their youthful period because it is the most challenging period of their life.

In Ago-Iwoye and Ibadan, the Jihad week usually commences with an awareness train which is with pomp and celebration. The Muslim students are dressed in Customized T-Shirts as shown below to signal the commencement of this week during the awareness train match round the campus.



¹⁶ Muslim students hold Jihad Week, MSSN, University of Ilorin publicity unit, published in the *Nation Newspaper*, May 16, 2013.

¹⁷ Muslim students hold Jihad Week, MSSN, University of Ilorin publicity unit, published in the *Nation Newspaper*, May 16, 2013.







They display placards with several signs and symbols. Some of the signs read:

“Never die except as a Muslim”

“Islam is a religion of Peace”

“Jesus one of the prophets in the Qur’an”

‘Islam: the Only Way to Paradise’,

‘I love being a Muslim.

There is no other god except ALLAH’

These inscriptions are a common phenomenon generally used by several branches of MSSN in most tertiary institutions where they are established. Obadare¹⁸ lends credence to it that on entering either the Obafemi Awolowo University or the University of Ibadan, a first-time visitor is invariably struck by the essentially contested nature of the campuses themselves as religious spaces. This is because these signs are posted in and around designated religious grounds within the university campus to reflect that the religious space in the university is contested for and occupied by both Muslim and Christian students. They move round the entire campus chanting *Lai il la Il allah*, and this attracts so many onlookers, creates the needed awareness for the commencement of the programme and for some brings fear. The match is terminated at the starting point which is the university Mosque.

The following are the examples of activities which are usually embarked upon during the MSSN Jihad week in Ibadan and Ilorin.

Inter Secondary Schools' Quiz Competition

Special Sisters' Circle programme

Tafsir

5.1.3.1 Prospects

- i. It is always a time of spiritual retreat, growth and celebration for the Muslim students and the entire University Muslim *Ummah*.
- ii. The Jihad week is also a time to reach out to the Muslim students and the entire University campus through different educative, informative, and spiritual programmes which the organisation promotes.
- iii. The programme also brings community development and a form of sanity to the University as the organisation uses the opportunity to campaign for morality and peace especially in the area of dressing and speaking out against all forms of cultism on campus.

¹⁸ Ebenezer Obadare, 2007, White-collar fundamentalism: interrogating youth religiosity on Nigerian university campuses, *Journal of Modern African Studies*, Cambridge, University Press. 45,5. 529.

- iv. There is also public and social awareness for non-Muslims who are eager to know about the activities of the organisation. All programmes are open to non-Muslims to attend for their personal benefit and satisfaction.
- v. The vocational trainings which are part of the programme empower young people with skills that will help them to be self employed in the future and be less dependent on the government for job after their studies.
- vi. The health programmes help in the promotion of hygienic life and practices among students which in turn reduce the spread of diseases, and also prevent the outbreak of diseases on campus through the appropriation of the teachings.

5.1.3.2 Challenges

- i. The first challenge with the Jihad week is that many non-Muslims frown at the name of the programme because of the several religious riots and crises that had bedeviled Nigeria in the name of Jihad. This gives a wrong meaning, misconception of the true nature and the genuineness and beauty inherent in the programme.
- ii. Some of the labels and writings on the placard do not reflect promotion of religious particularism, inter-religious dialogue and relations. Some of the writings are seen by non-Muslims as inappropriate for a pluralistic society like Nigeria where religion has been used as a tool for trouble and any slight religious provocation can lead to crisis. Many therefore see them as a castigation of other faiths, intolerance and religious fanaticism.
- iii. In addition, the way the publicity is done suggests that its attendance is mainly for Muslim students. This is because the MSSN do not personally send letters of invitation to non-Muslims but only through general publicity.

5.1.4 Annual Orientation Programme

The orientation programme of MSSN in Olabisi Onabanjo University, University of Ibadan and University of Ilorin can be described as the foundational programme that introduces new Muslim student intakes to the programmes of the society, the formal welcome ceremony and rites of acceptance to the MSSN brotherhood. This orientation programmes lasts for Six to Nine or Ten days, depending on the array of programmes

planned and agreed on by the planning committee. In 2012 session, the University of Ilorin held the programme for six days while the University of Ibadan held it for nine days. It is full of several interesting activities which are crucial to shaping the attitudes of the new students and determining their interaction in a multi-faith campus. One of the reasons for such a programme, as enunciated by Dr. Abideen Alarape, the guest lecturer at the formal opening of the 2012/2013 orientation programme of MSSN U.I., is to reshape the ideology of Muslim youths who have come from different backgrounds, exposed to different *Ulamas* and Clerics with diverse teachings from different indigenous Muslim revival movements and who probably have the wrong form of Orientation. This is because they are coming to a new environment full of intellectuals and they are expected to balance spirituality with learning. He further said that they expected the new students to be outstanding academically and follow the example of the students who had gone ahead of them and had made the Muslim community proud by winning several awards and whose names were on the dean's honours list of different faculties.¹⁹ Abbas is also of the opinion that the MSSN orientation week is like the nursery or foundation upon which most Muslim students will build throughout their time of study on the campus.²⁰

The MSSN week in Ibadan starts with a special *Jumah* Service on Friday while that of Ilorin starts with a Lecture. In the 2012 session of MSSN Ilorin, the first programme was a Lecture titled: "My Life, My Study and My *Deen*" and it was held in a Lecture theater. However in Ibadan, it was the Chief Imam of the U.I. Mosque Prof. M. Oloyede Abdul Rahaman that gave the special *khutbah* on the topic chosen by MSSN during the *Jumah* Service titled: "Muslims the best generation ever evolved for Mankind". The two speakers in their lectures and sermons categorically emphasized the multi-religious nature of the two campuses and encouraged the students to promote good relations with non-Muslims everywhere they find themselves.

Furthermore, Alarape during the formal opening made the following statements: "Excellent moral behaviour is the best *Da'wah*, a true and good Muslim student is expected to be a MRS- Master in Responsibility and Service" The statements are a reflection on the need for the members of MSSN to act accordingly to the dictates of the

¹⁹Participant observation at the 1434a.h. Orientation Week of MSSN University of Ibadan, at the Trenchard Hall, University of Ibadan, February 3, 2013.

²⁰ Oral interview with Abbas W., age 50+ at the University of Ibadan, on 18-02-2013.

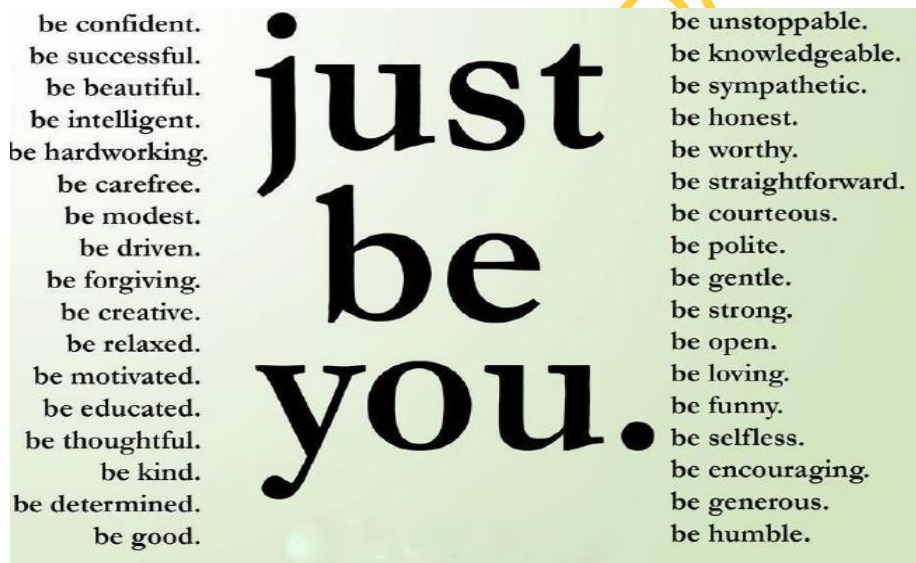
Qur'an and to obey the rules and regulations of the school and relate with other students in an harmonious way. The Annual Orientation programme of MSSN OOU follows the same pattern as Ilorin and Ibadan, but its distinction is in the number of non-Muslims who attend. This is facilitated by the decentralisation that holds in the faculty arms of the MSSN which is geared towards the peculiar challenges inherent in different faculties.

Themes:

1. Islam in the Eyes of Non-Muslims and the Media: the Muslims' Concerns
2. You have Been chosen
3. The Equilibrium

The import of this programme is also based on the fact that it can be likened to a welcome programme of the University and the freshmen welcome of the CU.

Below is a caption of the PowerPoint presentation during the MSSN annual orientation of the University of Ilorin:



This represents the expectation of the Unilorin Muslim *Ummah* from the new and returning Muslim students.

5.1.4.1 Prospects

- i. It has helped considerably to disorient and transform the attitude and character of Muslim youths who have the wrong orientation from their background, intra-religious organisation/ community and are somewhat militant and not well exposed to a multi-religious community in a campus setting.

- ii. It spells out the expectations of the Muslim community of the different schools (Unilorin Muslim Community, Olabisi Onabanjo University Muslim Community, and UI Muslim community) from the students so that they can live up to them and more importantly continue to protect and preserve the good name of Muslims in the University Community.
- iii. The profitability of the orientation programme is also seen in the clear-cut direction it gives to the new Muslim students on how to commit useful time to their academics, engage in the accurate use of the few but diverse facilities available to them in the University generally in their respective departments and faculties and the ones provided by the MSSN and the Muslim community within and around the Mosque premises.
- iv. The programme and its publicity also help to create an awareness of the existence of a Muslim organisation for students which helps in their holistic development. Many students do not know how to get in touch with the leaders of the group and get involved in their activities until this programme is held.
- v. Another significance of the orientation is that it is always an avenue for the Organisation to compile a data base of its members and be able to coordinate them in their various halls of residence, faculties, departments and cultural affiliation.

5.1.4.2 Challenges

- i. There are times when the orientation programme does not achieve in totality the desired expectations of the leadership of the organisation and the University's Muslim community. This is evident by the acts of some members of the organisation who still discriminate on a personal ground against people of other faith and still hold tightly to the ideology of religious paritcularism and bigotry.
- ii. Some members of the organisation do not sometimes readily agree with all that is said by the leadership and speakers during the orientation. A personal experience was during the 2012/2013 formal opening of the orientation programme at the University of Ibadan, during the question and answers period. Here are some of the answers given by the guest lecturer when asked if a Christian Evangelist should come to your room what should be the reaction of a

true Muslim student? The guest speaker said the student should tell the Evangelist to excuse them and leave peacefully, but some students murmured and echoed: what if the evangelist insists and refuses to leave, should they throw him out? The guest Lecturer insisted that peace should be upheld and that the Muslim students should leave the room and return when the Evangelist has gone.

Although, the orientation will not always be forever, after the orientation the core responsibility of bringing the best out of the lessons learnt during the orientation and demonstrating it in a multi-faith society is entirely on the path of the Muslim students and the leadership of MSSN. There should be recurrent emphasis during other programmes in the session that peace cannot be substituted for personal opinion on the platform of extremism.

5.2 Social activities of Muslim Youths in Unilorin, OOU and UI

The social activities of MSSN in Ago-Iwoye, Ibadan and Ilorin are quite significant because they show that they do not only exist to fulfill spiritual purposes alone, but also to affect their society/ community positively. These activities are a reflection of Islam as a holistic religion which not only believes in relationship with Allah, but also with humanity and the society as a whole.

The following Qur'anic passages are a reflection of this:

O mankind! We have created you male and female, and have made you nations and tribes, that you may know one another [not that on account of this you may boast of being superior to others]. Certainly, the noblest of you, in the sight of Allah, is the most God-fearing among you (49:13)²¹

In this verse, besides an ethical precept, there is an implication which indicates the philosophy of social existence of man according to which mankind is so created that it always lives in the form of groups, nations and tribes, and an individual is known through his relation to his respective nation and tribe, an identity which is an integral part of social existence. If these relations which in one way, are the causes of commonness and association between individual men, and, on the other way, are the causes of their

²¹ Sociology of the Qur'an-part-I-ayatullah-murtadha-mutahhari/man-social-nature Retrieved August 20, 2013, from <http://www.al-islam.org/al-tawhid/vol1-n3>.

separation and dissociation did not exist, it would have been impossible to distinguish one man from another.

5.2.1 Educational tutorials and study groups

This is the central point of attraction in MSSN Ago-Iwoye, Ibadan and Ilorin. It attracts both Muslims and non-Muslims. It cuts across the students within the University and also secondary school students both within and outside the campus. It is usually done within the mosque premises and surroundings. There are specific tutorial groups like Circle of Prelim Muslim Science Students (CPMSS) and then other groups peculiar to different faculties. The MSSN has representatives in every faculty and they are responsible for the welfare and academic development of the students. In Ilorin particularly, the faculty *Ta'leem* which holds every other week makes it much easier to organize tutorials and to facilitate educational development of the students. In Ago-Iwoye, the different faculty arms of the MSSN are responsible for the coordination and organisation of the tutorials and study groups. The students are divided into different groups and sometimes categorized by courses as the case may be for effectiveness. The attendance is open to all students and interestingly, many non-Muslims participate in it. This structure is unique and is a highly commendable platform for inter-religious interaction, dialogue and promotion of peaceful co-existence among the students.

It should be noted that MSSN Ibadan has an E learning Centre comprising a cybercafé, library and reading rooms open to all members of the university community and precisely students. This café has provided many students with access to the internet especially at times when the University's internet facility is so slow and unresponsive. It was observed that both Christian and Muslim students interacted freely without discrimination while they were surfing the web and during tutorials. Many non-Muslim students opined that the MSSN tutorials are unique and they would prefer to be a part of it. This is probably because it is strictly academic and is not used as a platform to proselytize thereby growing their population. It has become a unifying factor for the common good of both Christian and Muslim students.

The number of Christian students from secondary schools attending the tutorials to prepare them for their final Senior School Certificate Exam (SSCE) and University

Tertiary Matriculation Exam (UTME) is also a display of the level of tolerance and success of the educational activity of MSSN in Ago-Iwoye, Ibadan and Ilorin.

5.2.1.1 Prospects

- i. The facilities in the Mosque are open to all Muslims and non-Muslims and there is no form of discrimination except for a prescribed decent dress code for the purpose of sanity and not to desecrate the holy Mosque premises.
- ii. Likewise, the venue for the tutorials, mainly the Mosque premises, is accessible to students. This is also a good strategy to attract non-Muslims, show the passion for educational development and excellence and make plain to the public the social activities of MSSN.
- iii. Another significant result of the educational activity is the outstanding performance of members of MSSN that were given award for outstanding academic performance during the orientation programme.

5.2.1.2 Challenges

- i. The challenge with Ilorin is that although the Mosque premises are used, the outlook/identity of the attendees at the tutorial makes it somewhat look polarised and specifically classified for MSSN members alone.
- ii. The intermittent obligatory prayer that holds during the tutorials is discouraging for some of the attendees.
- iii. The breaking of rules by non-Muslims especially ladies who are expected to cover their heads pose a challenge of restraint from attending the tutorials.

5.2.2 Sports and excursion

Sports and excursion are not major programmes of the MSSN in Ago-Iwoye, Ibadan and Ilorin but are done when occasion demands and the need arises. Oladejo of MSSN Ibadan²² opined that Islam is not against sports and the reason for engagement in sporting activity is for the purposes of exercise and sometimes to encourage members

²² Oral interview with Oladejo A., age 28+, at the University of Ibadan, on 20-03-2013.

who are in tune with such. Ridwan of MSSN Ilorin²³ also supported this view and emphasized that it is carried out with the support of the security unit of the Unilorin central Mosque. The sports carried out include jogging, bicycle race, running, engaging in exercises and inter-hall football competition during the MSSN *Jihad* week in Ibadan. In Ilorin, football is played once in a while for pleasure purposes and in the open field in front of the University Central Mosque. Sports on the two campuses also take place during the rural *Da'wah* as a side attraction. In Ibadan, MSSN inter-hall football competition has not held for quite some time, and this is based on the decision and the prerogative of the Executive Council and Central *Da'wah* Committee (CDC).

Excursion is also a social programme, although not generally held for all members because it is held seasonally and annually when the need arises. It is carried out for two purposes, for educational purposes and familiarity/ informative purposes. In Ilorin, the Amir noted that the members of MSSN engage in excursion on faculty basis as part of their educational development. In Ago-Iwoye, Ibadan and Ilorin, it is basically for the familiarization of the new members with the city of Ago-Iwoye, Ibadan and Ilorin and important places within the university campus. It is usually called City Tour, mainly for the freshmen.

excursions^a

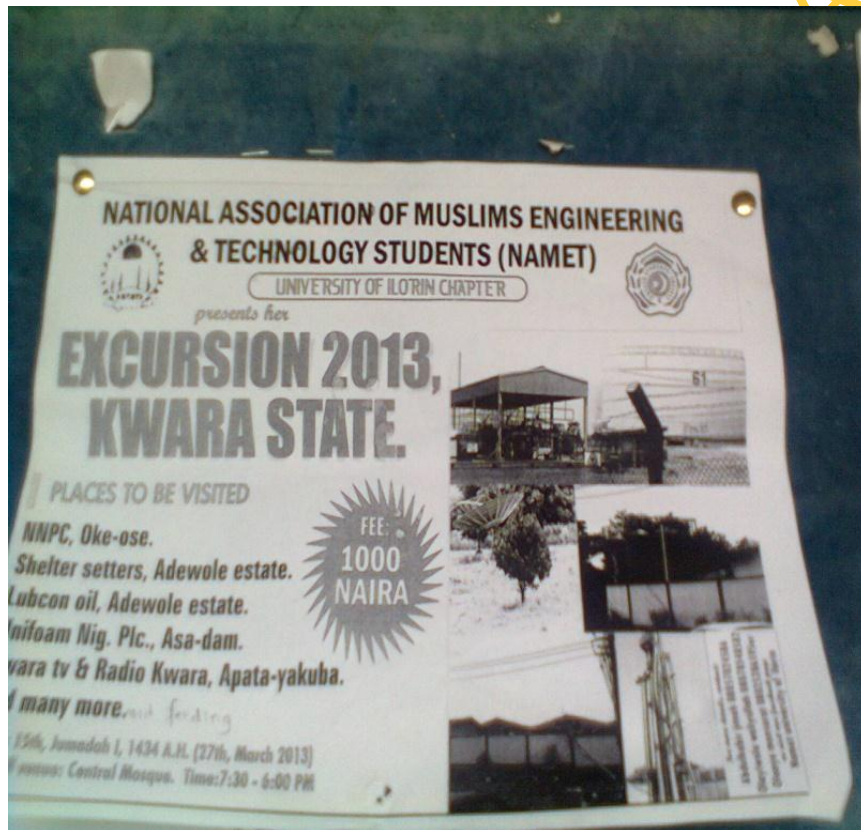
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No response	42	11.7	11.7	11.7
	yes	198	55.3	55.3	67.0
	no	118	33.0	33.0	100.0
	Total	358	100.0	100.0	

a. religion = Islam

The table shows that 198 of our respondents (55.3%) agreed that excursion is an activity in MSSN in Ago-Iwoye, Ibadan and Ilorin. This is probably because they were involved either during the annual orientation programme or at other platforms where it was held. However, members of MSSN go on excursions in their departments and faculty for academic, research and pleasure purposes. They are encouraged to uphold the legacies of Islam and represent the University well when they embark on such an expedition. The excursion is usually open to both Muslims and non-Muslims when it is organised on

²³ Oral interview with Adebisi R., age 28, at the University of Ilorin, on 15-03- 2013.

faculty or departmental basis for academic purposes. It is usually a time to discuss, share knowledge, exchange pleasantries, eat and drink together and to mutually learn from one another regardless of religious affiliation. Ridwan noted there have been several instances that when members of MSSN Unilorin in the Faculty of Engineering and Technology embark on excursion non-Muslims join them and they dialogue freely without religious discrimination and polarization²⁴. This facilitates cordial relations and peaceful co-existence both within and without the University campus.



5.2.2.1 Prospects

- i. Sports help to promote good relations with non-Muslims because it is a strong unifying factor among Nigerian youths.
- ii. It also ensures physical fitness for those who participate in it and promotes good health.

²⁴ Oral interview with Adebisi R., age 28, at the University of Ilorin, on 15-03- 2013.

- iii. Sports and excursions help students to socialize and bridge ethnic divide. They interact freely during these activities and they get to understand their differences and common grounds.
- iv. Excursions help to increase their knowledge of the society; familiarization with the environment and places in and within the university campus, and it creates social awareness.

5.2.2.2 Challenges

- i. There are some members of MSSN who see sports and excursions as *Bid'ah* (innovation) and they see them as *Haram* (forbidden) in Islam, hence their non-participation in them.
- ii. Sports can also help to breed enmity especially when it is not seen for pleasure purposes but for competitive purposes.

5.2.3 Seminars/ Symposia & skills acquisition and financial empowerment

A unique side of the MSSN in Ago-Iwoye, Ibadan and Ilorin are the various seminars and symposia which hold for the social well-being and enlightenment, financial empowerment, skills acquisition and for adequate preparation for future endeavours of all her members and non-members. The focus of these programmes are usually multi-dimensional as they are meant for the holistic development of the total man/student; mentally, socially, politically (leadership), economically, physically, psychologically and educationally.

They are organized at different times and are usually part of the major programmes such as the Annual Orientation Programme, the Jihad Week, Circle of Sisters programme and Finalist programme.

seminars and symposia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No response	24	6.7	6.7	6.7
	yes	295	82.4	82.4	89.1
	no	39	10.9	10.9	100.0
	Total	358	100.0	100.0	

a. religion = Islam

As evident from the table above, 295 (82.4%) of the respondents indicated that seminars and symposia are social activities in the MSSN, 39 (10.9%) disagreed while 24 (6.7%) reserved their comments. It can therefore be concluded that seminars and symposia on different areas, as it concerns the students are an integral part of the programme of MSSN in Ilorin, Ago-Iwoye and Ibadan.

The following are the seminars carried out by MSSN in Ago-Iwoye, Ibadan and Ilorin:

Health talk

This social activity is handled by medical experts to ensure and promote healthy living and hygienic ethics among Muslim and non-Muslim students. It is geared towards achieving a state of good well-being so as to be mentally sound and fit for academic activities. It is held during the Jihad week and during the annual orientation programme for new students.

CGPA simulation and CBT (Computer Based Test) Examination

This seminar is to help students to be acquainted with the modus operandi of the conduct of University examinations, results and grading system, and how to ensure proper academic development and accuracy.

They are guided and sensitized on accommodation processing in the university's halls of residence, inter-religious relationships with room-mates on campus, off campus alternatives when the university accommodation is exhausted and ensuring the general safety of school facilities. To solve the accommodation challenges, the MSSN took it up as a laudable initiative to rent whole buildings as students' hostel for their members. In Ilorin there are some hostels built next to the Mosque to alleviate the accommodation challenges on campus. Abdulkaki²⁵ testified that they use to house Christian students who are stranded in the spirit of love and brotherliness to help meet the welfare challenges of their co-students. The benefit of this seminar is immense and useful as it compliments the orientation programme embarked on by the university authorities for new students.

²⁵ Oral interview with Fatoki A., age 30+, at the University on Ilorin, on 15-03-2013.

Interactive session on social issues

This is done to give Islamic perspective and solutions to emerging matters and problems within the nation which have to be addressed quickly. The aim of this is to help the students to get it right and not become manipulative tools in the hands of politicians.

Marriage seminar

It is held to educate the students on the Islamic regulations concerning the choice of partners, the process of courtship and the purity that should be upheld between a young Muslim man and lady. Usually, this programme is strictly for MSSN members but non-Muslims who desire to learn are free to attend. Elderly Muslim men and women who are mature, knowledgeable in the Qur'an and Islam and are role models are invited to speak on marriage issues. Inter-religious marriage is encouraged for the young Muslim men alone as prescribed by the *Sharia'h* law.

Sisters' day out

This is a peculiar activity for sisters coordinated by the Sisters' Circle. It is a time for socialization among Muslim ladies and to discuss personal matters that pertain to their gender. Issues of motherhood and its challenges, physiological changes and development in their bodies, in-laws and relations, cooking and home-management are extensively discussed. It involves training and practical demonstrations for the sake of comprehension and competence. This activity equips young ladies to be less dependent on their parents and husbands as they grow up in the future.

Skills acquisition training and seminar

The essence of this training and seminar is to empower the students for financial freedom which will make them self employed thereby having a means of sustenance to combat the harsh economic challenges in Nigeria which has made many youths to be unemployed and made them societal miscreants. It includes graphics training, web design and networking, tailoring and fashion designing, catering and establishment of small scale businesses. They are also exposed to how they can generate funds to start their business and get financial help from *Al-Huda* Islamic investment bank in the Mosque.

The facilitators are usually qualified, experienced, successful and outstanding professionals, business men, and entrepreneurs in different fields of endeavour.

Finalist Seminar

There is also a specialized seminar for final year students. It involves computation of final year results, project writing and research, National Youth Service and networking with Muslim Corpers Association of Nigeria (MCAN), job placement, and plans for life after school and educational advancement. These seminars are majorly handled by Muslim lecturers both male and female, some of whom are patrons of the MSSN and members of the University Muslim community. The Muslim community also provides financial support to indigent students during this seminar.

All these activities are open to all members of the university community especially non- Muslim students. They attend for the purposes of acquiring knowledge, expertise and skills while the leadership of MSSN does not discriminate against them.

5.2.3.1 Prospects

- i. Perhaps the most striking benefit of the symposia and seminars is that they are the most significant and unparallel platforms for social, cultural and religious relations.
- ii. They facilitate, promote and stimulate friendship, exchange of ideas, knowledge, mutual co-operation, tolerance and accommodation, religious understanding and religious harmony.
- iii. They help to reduce poverty, unemployment, social vices, civil unrest caused by idleness and political manipulation.
- iv. It helps the young Muslim students /youths to have focus in life, clear-cut vision and proper guidance and mentoring in their chosen profession and life pursuits.
- v. The seminar on project writing has helped to expose several students to areas of research for higher studies and achievement of outstanding, innovative, creative and qualitative researches.

5.2.3.2 Challenges

- i. Notwithstanding the great impact of these activities, there are constraints on the path of the students which limit the full maximization of the skills acquired. One of them is the unavailability of funds to fully get established and the time limit during the training which impedes the depth of understanding they get.
- ii. Furthermore, the non-continuation and non-availability of the mentoring opportunities which are available on campus prevent some MSSN members from sustaining the good ideals they uphold while on campus.

5.3 Conclusion

The exploration of the religious and social activities of the MSSN in Universities of Ibadan and Ilorin is a reflection of their vision, mission and objectives. Additionally, it should be noted that the ideologies behind its establishment and methods of its execution are both justified in the Qur'an and the need for contemporary relevance.

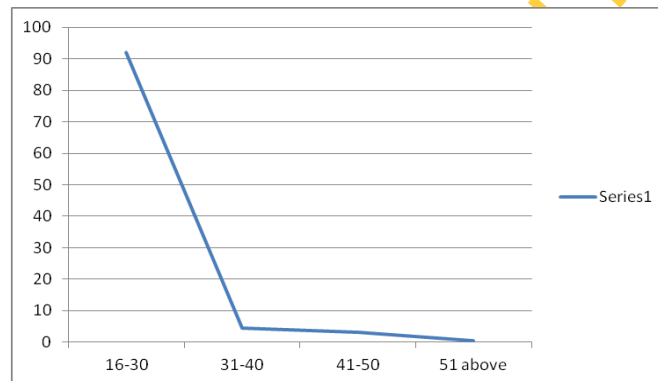
CHAPTER SIX: YOUTH ACTIVITIES IN THE PROMOTION OF INTER-RELIGIOUS RELATIONS

6.0 Introduction

This chapter is a discourse and interpretation of the findings from the data collected through the copies of questionnaire administered and the role the religious and social activities play in the promotion of inter-religious relations.

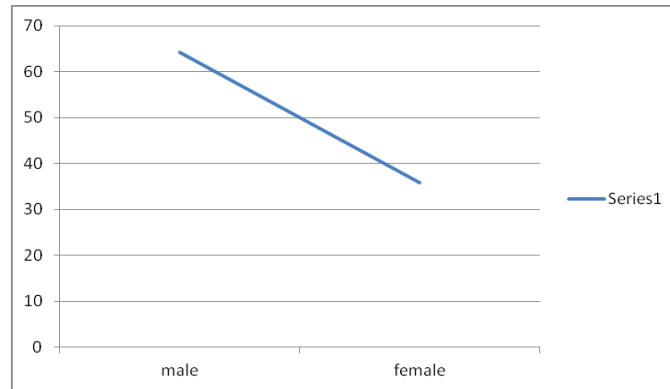
6.1 Data Presentation and Analysis

Graph 6.1 Age of respondents



The graph above shows that majority of the respondents are youths within the age range of eighteen to thirty years, 91.9% (i.e. 919 respondents). It captured the desired age group that this research focuses on and this authenticates that the intentions and activities covered in relation to inter-religious relations and youth activities in the selected Nigerian universities are appropriate for the views that will be discussed. However, the other age ranges of 31-40 years are 4.6% (46 respondents), while 41-50 years are 3.1% (i.e. 32 respondents) and 51 years and above are just 0.5% (six respondents). They are past members of the religious organisations and those who are post graduate students.

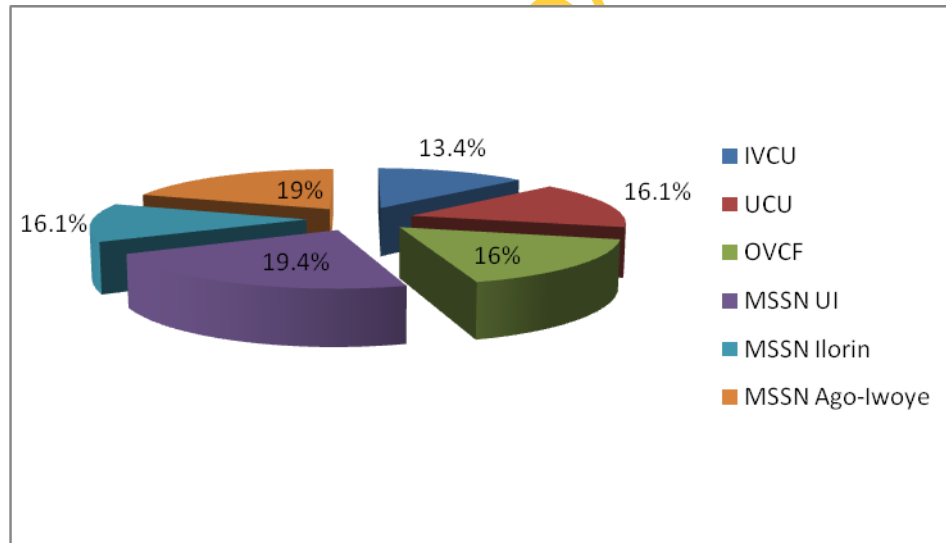
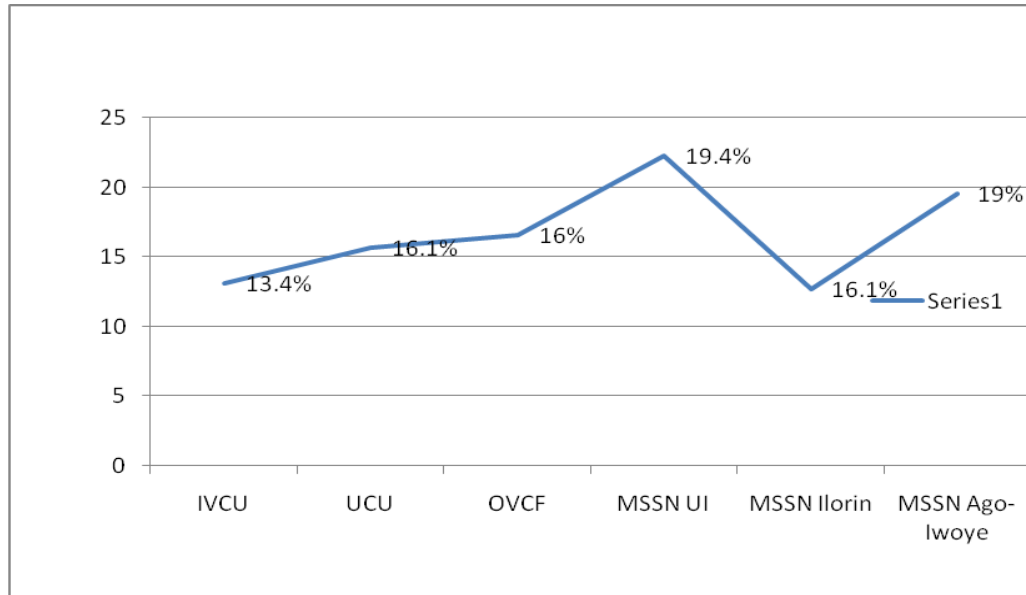
Graph 6.2 Sex distributions of respondents



The graph is the gender distribution of the respondents, 65% (i.e. 652) are males while 35%, (351) are females. It therefore clearly reveals that young men are more in number and are actively taking a leading role in the socio-religious activities in the three universities under study than young females. This is not unconnected with the fact that the religious groups under study are regarded as conservative with strong emphasis on purity and decency. In the Christian faith, many of the female youths prefer to attend Pentecostal youth religious organisations because of their high level of liberty and tolerance and non-conformity with certain doctrinal matters upheld by the CU.

Graph 6.3 and Chart 6.4 Organisation of respondents according to campus

Name of Group	Frequency	Percent	Valid Percent	Cumulative percent
IVCU	134	13.4%	13.4%	13.4
UCU	161	16.1%	16.1%	29.5
OVCF	160	16 %	16 %	45.5
MSSN UI	195	19.4 %	19.4 %	64.9
MSSN Ilorin	161	16.1%	16.1%	81
MSSN Ago-Iwoye	192	19 %	19 %	100.0
Total	1003	100%		

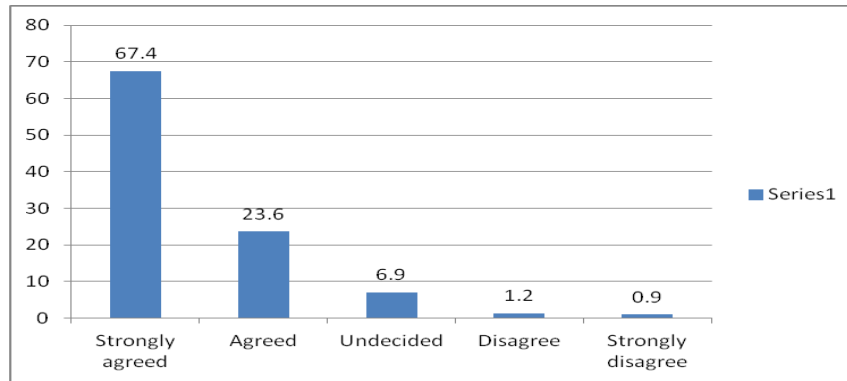


In the graph above, the number of respondents from the two religious groups selected in the three institutions is shown in the overall results. Some 13.4% of the total respondents are from IVCU, while 16.1% are from UCU, 16 % from OVCF, 19 % are from MSSN, OOU, 19.4% are from MSSN Unilorin and 16.1% are from MSSN University of Ibadan.

6.2 Religious activities in the promotion of inter-religious relations

Graph 6.5

Does your religious activity help to promote peaceful co-existence on campus and good relations with people of other faiths?



The graph above clearly reveals that 67.4% of the respondents strongly agreed, 23.6% agreed while 6.9% were undecided, 1.2% disagreed and 0.9% strongly disagreed. A total of 91% of the respondents clearly affirmed that the religious activities carried out by both CU/CF and MSSN at Ago-Iwoye, Ibadan and Ilorin help to promote peaceful co-existence on campus and good relations with people of other faiths.

A critical look at the religious activities of Christian and Muslim youths at Ago-Iwoye, Ibadan and Ilorin shows that they indirectly promote inter-religious relations in the mode of their execution, caution during performance and the orientation given to their members. It should however be noted that the tag/caption of these religious programmes, particularly their designated names do not seem to suggest this e.g. Jihad Week, Power Crusade and Mission Week. The content, resource persons and outcome did not instigate or propel any form of religious disturbance on the two campuses within the duration of this research.

The aims of the religious activities as spelt out in their vision and objectives are primarily for the spiritual development of each member and rendering of their service to God and humanity while on campus and not to indoctrinate the youths/students towards fanatical tendencies and fundamental acts.

Outreaches (Evangelical and *Da'wah*) in the promotion of Inter-religious relation

The evangelical activities of the CF/CU and *Da'wah activities* of the MSSN are similar in nature and have the same focus but the modes of execution are different. The evangelical activities of the CU within the campus are done with mutual respect so that interpersonal relationship will be maintained with non-Christians, particularly their fellow Muslim students. There are unwritten guidelines that the students are charged to uphold before they go out during these activities that clearly reflect its potency in promoting inter-religious relations. Also, evangelical activities are carried out in a way that do not breed enmity and religious discrimination which can break the relationship that exists between Christian and Muslim students. Members of the CU/CF noted that when a non-Christian shows no interest and is unwilling to listen to them during their evangelical activity, they live peacefully so that no form of argument will arise that may degenerate into and probably lead to any form of religious dissonance. The reason for the peaceful withdrawal is to continually maintain cordial and good relationship on campus with their fellow students' beyond religious beliefs and to be a true ambassador of the gospel of peace they are preaching. They also do this in order to adhere to the university rules and regulations guiding students conduct and activities of religious groups which is to make the campus a friendly academic environment devoid of crisis.

Concerning the evangelical activities outside the campus to the villages, secondary schools, prison yards and hospitals, Charles a member of IVCU noted that the concept of a gospel of peace is utmost in the hearts of all members of the CU involved in it.²⁶ Ashaolu a member of the UCU also corroborated this that the life style of Jesus which they preach calls for them to engage in the activity with peace, sensitivity and tolerance and the peculiarity of Ilorin and the antecedents of religious bigotry among students in the past necessitates that they act wisely and do not trespass during this activity²⁷. Joshua of the OVCF also lends credence to the fact that peaceful relations with non-Christians are stressed when they embark on their evangelical activities. This reveals an attitude and the willingness to promote religious harmony in a pluralistic society.

²⁶ Oral interview with Aire C., age 28, at the University of Ibadan, on 17-11-2012.

²⁷ Oral interview with Ashaolu J., age 25+, at the University of Ilorin, on 14-03-2013.

The major *Da'wah* activity of MSSN in Ibadan and Ilorin are done mainly within the campus except the annual rural *Da'wah*. Attendance at this weekly *Da'wah* during the field trip reveals that the intention and the goal of the campus *Da'wah* is for spiritual development, promotion of the tenets of Islam and to shape the lifestyle of the Muslim students to act accordingly and as expected in the University community. Furthermore, it is also done with respect for other religions and promotion of inter-religious harmony within the university campus. Several topics are considered by different speakers and worthy of note in MSSN Ibadan during the Tuesday *Da'wah*. One of such is "Relating with non-Muslims". The core essence of choosing this topic as opined by Ali Abdulsalam²⁸ and as I observed personally was to inculcate in the Muslim students the right attitude to embrace in a multi-faith campus and the consciousness of living peaceably with their fellow students who are adherents of other religions.²⁹ It was also noted that during the rural *Da'wah*, secondary school *Da'wah*, prison yard visitation and hospital visitation the non-discrimination and non-polarization along religious lines is a clear indication of tolerance and the promotion of inter-religious dialogue.

Meanwhile the Chief Imam of University of Ilorin central mosque Prof. AGAS Oladosu during the Friday *kuthbah* (sermon) charged both staff and students thus:

- (a) Always render help even if the one you want to help is a Christian.
- (b) Don't discriminate against Christians because they see us as *Boko Haram* and we should not act that way since there is a clear distinction between true Muslims and members of the Boko Haram sect.
- (c) Do good to all men, even to people of other faiths that you do not know but need assistance at any time because it is acceptable before Allah.
- (d) Always help your family members including those who are Christians because regardless of religious differences they are still your brothers.

This sermon was meant to correct the attitude of hate and enmity and to encourage the student *Ummah* to embrace people of other faiths by relating with them as fellow citizens in the same country. Thereafter, there was a dialogue session by the

²⁸Oral interview with Abdulsalam, A., age 25, at the University of Ibadan, 20-03-2013.

²⁹ Participant observation Friday *Jumat* service and MSSN Ilorin Dialogue at University of Ilorin central Mosque. 15-03-2013.

MSSN Ilorin immediately after the *Jumat* service and the issue of misrepresentation and promotion of religious dialogue was discussed.

In conclusion, the outreaches (evangelical and *Da'wah*) of CU/CF and MSSN in Ilorin, Ago-Iwoye and Ibadan, facilitates knowledge on the import of mutual respect for religious rights, inter-religious relations and peaceful co-existence.

Scriptural studies in the promotion of Inter-religious relations

The Bible study teachings of the CF/CU at Ago-Iwoye, Ibadan and Ilorin facilitate inter-religious relations. This is evident in the topics considered, the teachings and the teachers who teach with a view to striking a balance between the relevant and correct application of their teachings in the wider society. As mentioned earlier, the aim of the Bible study as an integral part of the CF/CU activities is to make the Christian students acquainted with their bible, ensure spiritual growth, to obey the regulations of the University, and more importantly, to display good and godly character with respect for fellow students in a multi-faith society.

The bible study topics considered by the CF/CU during this research show that they are intended to make the society a better place and to ensure that Christian students exemplify the life of Christ. The members of the CF/CU interviewed opined that their behaviour and relationship with their fellow students and staff, both Christians and Muslims in the halls/places of residence, lecture rooms, departments, faculties, eateries/cafeterias, bus stops, sports and relaxation centres and other meeting places within and outside the campus should not be that of hate, prejudice, suspicion, discrimination and rejection but should be based on love as presented in the bible and the hallmark of Christian life. Love for non-Christians is always emphasised and the need to live peaceably with all men without discrimination, but as models of Christ so that their lives would be worthy of emulation. This lends credence to Awolalu's opinion that living out the religious teachings by religious teachers and the young people is essential, as it is the full expression of their religious identity³⁰.

Further more, the Qur'anic teachings and *tafsir* of the MSSN at Ago-Iwoye, Ibadan and Ilorin are mainly attended by Muslims students because of language barrier

³⁰ Joseph Awolalu, 1980, Religion and Youth, 3.

and they are done in a way that acknowledges the fact that the campus society is first of all an academic environment for learning. They stress that the spiritual life exhibited by the Muslim students on campus to both Muslims and non-Muslims should be worthy of what the Qur'an preaches. Hence, they need to be good examples and true representatives of what Islam stands for, which is submission to the will of God and peace. The Muslim students are taught from the Qur'an to strive to make their society better and to tolerate their neighbours, this is with non-Muslims in mind. The disposition of the anchors and their mode of interpretation enable the Muslim students to have a balanced interpretation and application of the Qur'an within a multi-religious community.

I personally observed during the period of this research that most of the scriptural studies of the MSSN at Ago-Iwoye, Ibadan and Ilorin are not antagonistic of the Christian faith and faithfuls, but are more on the need to constantly attain a higher spiritual life acceptable to *Allah* and worthy of emulation by mankind³¹. Although there are times that comparisons are drawn with the Christian teachings and Christians, but they are not done in a way to instigate and promote an attitude of hatred, violence, and discrimination but to see the need for peaceful relations and religious harmony with their fellow students.

Annual Crusade and Jihad week in the promotion of inter-religious relations

An outsider's perception of the annual crusades of the CF/CU will conclude that it has no element of promotion of inter-religious relations neither does the MSSN's Jihad week. However, from the level of the publicity, execution of the programme and the aftermath, it indirectly promotes inter-religious relations. The annual crusades of the OVCF, IVCU and UCU have in many ways promoted inter-religious relations in the three universities. The crusades which usually hold at the beginning of the new session are essentially evangelistic. They are avenues to make the presence of these fellowships known on campus to both the new and returning students and to enhance spiritual development in order to live and relate peacefully by seeking the well-being and welfare of their fellow students. The guest preachers particularly those who are not too familiar

³¹ Participant observation in MSSN, Ago-Iwoye, Jihad Week, April 4-13, 2014 in the Mini Campus Mosque and Main campus Lecture Theater.

with the respective university campuses are sometimes sensitized on the need to be aware of the multi-religious nature of the campuses, and that the essence of the programme is not to divide the students /campuses along religious lines but to help sanitize the campuses of social vices that affect the generality of the students. This caution is also reflected and stressed during the publicity of this programme and it facilitates appreciation, participation by non- Christians and non-members of the CU/CF, thereby promoting peaceful religious relations during and after the programme.

Aworuwa noted and attested to it that annual crusade of IVCU is primarily to make the university campus a conducive environment spiritually for both Christian and non-Christian students.³² Adesogan also lends credence to this and affirmed that there has never been any record of breakdown of interaction and inter and intra-religious relationship among the student's after the crusade but it strengthens it³³.

Also, the MSSN's *Jihad* week to a non-participant is a programme against Christianity, but this is not so. The *Jihad* week which comprises both religious and social programmes is rich and full of diverse educative activities that promote religious and social interaction for all and sundry. The MSSN members at Ago-Iwoye, Ibadan and Ilorin noted that the programme is to facilitate learning and holistic development of mankind and not a platform to fight non-Muslims as some perceive. It is used in the propagation of Islam as the crusade of the CF/CU, to strengthen the Islamic and non-Islamic student community and to showcase the beauties inherent in the Islamic faith. A careful observation of some of the publicity materials and placards used by the awareness train which marks the opening of the *Jihad* week shows and clearly tells the intentions of the programme.

In OOU Ago-Iwoye and Unilorin, there were a good number of non-Muslim students who attended the programme and few of those interviewed noted that their reason for attending was because they were enthusiastic in knowing what the programme '*Jihad* week' was all about and how it intended to promote peace and not warfare as reflected in some of the publicity materials used and because the venue used was a

³² Oral interview with Aworuwa C., age 28, at the University of Ibadan, on 20-09-2012.

³³ Oral interview with Adesogan E.K., age 70+ at Alarare, Iwo-Road, Ibadan, on 7-7-2012.

neutral place. This they opined had encouraged the need for them to initiate better friendship with Muslim students and to have a balanced perception of the Islamic faith.

The theme for the 'Jihad week' of MSSN Ibadan for the 2012/2013 session was titled "The Misconstrued". Adio stressed that the reason for the choice of this theme was to correct non-Muslim youths who see Islam as a religion that does not promote peace and peaceful relations because of the incessant and recurrent violence and atrocities perpetuated by the *Boko-Haram* sect in North East Nigeria³⁴ and to change the perception of Christians that all Muslims are radicals. As a participant observer in the activities of the 'Jihad week' on the three campuses, it was quite fascinating to discover that the number of non-Muslims who attended was quite appreciable and this was due to the diversity and multi-dimensional nature of the programmes that were involved as enumerated earlier. The socio-religious nature of the *Jihad* week provides a basis and platform for cordial inter-religious relationship and interaction among Christian and Muslim students during and after the programmes.

Freshmen's 'Welcome' Programme and Annual Orientation Programme in the promotion of inter-religious relations

The freshmen's welcome programmes of the Christian Fellowship and Christian Union and the orientation programme of the Muslim Students' Society of Nigeria at Ago-Iwoye, Ibadan and Ilorin respectively are also highly commendable religious programmes that promote inter-religious relations, particularly among the new students. This is manifested in the openness, tolerance, reception, assistance rendered and the willingness of the two religious organisations displayed to the fresh students who are just arriving at campus from different places across the nation (Nigeria) for academic activities. They present themselves in a way that will be acceptable as a model of religious harmony and dialogue in a religiously pluralistic campus. Since the new students are generally on a voyage of exploration, and many are influenced by their new found campus friends, this programme attracts a large attendance.

The orientation generally given is that you cannot do without relating with people of other faiths because the campus is not a religious institution, but a universal house that

³⁴ Oral interview with Adio A., age 20+, at the University of Ibadan, on 19-02-2014.

brings diverse people of different ethnic and religious backgrounds together under one umbrella to study, hence the need for co-operation and cordial relationship. The guest speaker during the welcome orientation programme of MSSN Ibadan in 2013 session emphatically noted and warned both new and returning Muslim students to be civil in their day-to-day activities and stressed that the best form of *Da'wah* is "excellent moral character". This he said would help the new Muslim students to be good representatives of the Islamic faith within the university community and also aid their respective academic pursuits and attainments as they meet adherents of other religions.

The CU/CF also emphasised and stressed during their welcome orientation programme the need to see all students, regardless of religious and ethnic affiliations as fellows/colleagues in the same academic and educational ship sailing towards the achievement of higher education for their personal life's goals and the good of the nation, hence the need to show love and respect which are vital indicators on inter-religious relations and interactions.

6.3 Social activities in the promotion of inter-religious relations.

Educational/tutorials, seminars/symposia, sports and excursions, are the social programmes and activities of the MSSN and the CU/CF. They facilitate inter-religious relations, religious interactions and dialogues more and promote inter-religious relations at four different levels. This is premised on the fact that youths, particularly students are passionate about academic success and they are ready to set aside religious sentiments and biases to achieve their primary objectives of getting quality education that will aid their brilliant performance in an institution that is known for academic excellence. The dimension of socialisation, level of tolerance, friendship, and understanding displayed by both Christian and Muslim students during these programmes enhance inter-religious relations.

It should be noted that all these programmes are all inclusive and open activities to all students on campus because their places of execution are not always within the religious space of the two living faiths so as to allow others to join particularly non-members of their faiths.

These programmes promote Inter-religious relations in three different modes:

Social relations

The social relationship that exists among Christian and Muslim students at the Universities of Ibadan and Ilorin is really overwhelming and surprising. In the series of interviews conducted with the students, I discovered that on the platform of social relations, Christian-Muslim interaction was so strong among the students and it sometimes led to a life time relationship which will culminate into adaptation of each other's traditions, culture, values and religious practices. They live together in the same hostel, and for some in the same room, and some even share the same twin bed as bunk-mates and it is inevitable for them not to interact. They exchange greetings and pleasantries, assist in domestic chores, eat together and sometimes assist their room-mates to "shop". When ceremonies like weddings, birthdays and burials are celebrated they attend together without prejudice and they share and exchange gifts.

There are times they even buy traditional attires which is worn uniformly when they attend each other's traditional ceremonies/parties. Events of such nature help Christian and Muslim students to socialise and relate well beyond the borders of religious affiliation and disparity³⁵. This level of interaction can develop into strong friendship and help to build trust and love. There are even Muslim students especially females who confide in their Christian female friends because of their intimacy. A major discovery among students is that there are better relations among male Christian and Muslim students than female students. This is premised on the tolerance level of the male gender and their disposition to one another.

Socio-cultural groups also bring Christian and Muslim students together at the Universities of Ibadan, Ilorin and Olabisi Onabanjo. There are many ethnic associations, state associations and social organisations that are used to pursue common benefits like state bursaries, scholarship and get acquainted with events in their home-state/locality. When their meetings are held, there is no religious polarization and discrimination because some believe the binding force of blood relation is sometimes stronger than religion³⁶. They also embark on different projects like, erection of seats under trees for relaxation, making signposts showing direction to faculties and routes, sign

³⁵ Oral interview with Jimoh O., age 30+, at the University of Ibadan, on 02-5-2014.

³⁶ Participant observation in Christian and Muslim youth activities in O.O.U., Unilorin and UI. 2012-2014.

writings/paintings at strategic places within the campus to show their displeasure at certain social menace which will benefit all students irrespective of religious affiliation. Examples of such Socio-cultural associations are: the National Association of Ondo State Students, Federation of Ibadan Students' Union, Junior Chamber International (JCI), National Association of Enugu State Students, National Association of Kwara State Students, and Sigma Club. This has also sometimes led to inter-religious marriage among students which is not permitted in Christianity and restricted in Islam.

There are also connections on social media sites like Facebook, Twitter, WhatsApp, LinkedIn etc. Christian and Muslim students network for their mutual benefits, socialisation and interactions. These sites are not restricted on religious basis, although different Christian and Muslim groups have their own group pages which are used to convey messages and publicise their socio-religious activities. When religious festivals such as Easter and Christmas for Christians and *Id-Il-Fitr*, *Id –il Malud* and *Ed-Il-Kabir* for the Muslims are held, there are visits, exchange of gifts and expression of greetings and good wishes. They enter cabs and buses together without discrimination on the basis of religion, sex or gender.

Academic relations

In academic relations, the relationship has been largely positive as students who are adherents of the two faiths know full well that their primary aim of coming to the University is to study and earn a degree and it is in a multi-religious and secular society. Christian and Muslim students sit in the same lecture rooms and theaters to receive their lectures and in some cases; they sit together and mix up freely without any religious discrimination. Lecturers are either Muslims or Christians and there will be no reason for bias. Courses can be taken in any department of one's choice. The students in some cases share the same lecture notes; some do group assignments together and others even engage in practicals on the field within and outside the campus, laboratories and in the technical/engineering workshops together. They submit joint assignments without religious affiliation. There are some peculiar cases when they have to travel outside the University Campus as part of their academic activities. This sometimes may be a short

trip and at other times long trips especially in the Faculties of Agriculture, Arts, Science and Basic Medical sciences.³⁷

They cooperate to make their academic venture/ research a success without any form of religious segregation. In my interviews with students, I discovered that some Christian students have no problem with pairing up with Muslim students and this also goes for some Muslim students. When examination is approaching, some Muslim and Christian students engage in the same tutorial to ensure they pass the examination. Although, more often than not both Christian and Muslim students hold separate tutorials classes, which holds in their respective designated places of worship. This is sometimes premised on the fact that some Christian students' groups and also Muslim group can organise tutorials for their members as part of their socio-religious activities.

The Muslim Students Society has representatives in all faculties and several departments who act like academic secretaries to handle the tutorials and co-ordinate other religious activities and mobilisations³⁸. The numerous Christian students' groups also have tutorial leaders and academic secretaries who handle academic activities for their respective members. When examinations are eventually held, there is no form of dichotomy between Christian and Muslim students as they write the same examination use the same material and are examined with the same marking scheme.

Political relations

Students' politics have also been a forum for Christian-Muslim relations among students of Olabisi Onabanjo University, Universities of Ibadan and Ilorin. The students engage in political activities within the campus, loyalty and support at times are not based on religious differences. Politics takes place at different levels from departmental associations to faculty associations, Students' Union, Socio- Cultural groups, Hall Executives and other social organisations. Choice of candidates, campaigns and elections are rarely based on religious affiliation.

There is always the desire to elect the most qualified candidate who can help to meet the agitations and fulfill the desire of the students. As long as the candidate is the best

³⁷ Oral interview with Ashaolu J., age 25+, at the University of Ilorin, on 14-03-2013.

³⁸ Oral interview with Abdulsalam, A., age 25, at the University of Ibadan, 20-03-2013.

choice, whether Muslim or Christian student, such is always preferred. However, there have been some exceptions sometimes both from the Christian and Muslim students.

The joint Christian students' fellowship of the University of Ibadan called Assembly of Unibadan Christian Students' Fellowship (AUCSF) in the late 90s chose a consensus candidate to be the students' union President. He was supported by some Christian lecturers and campaign was carried out from one students' fellowship to another.³⁹ The Christian students' candidate won the election overwhelmingly, but he did not end his tenure because of a setup and financial misappropriation. It was a great stigma to the Christian students' group and the lecturers involved were also disappointed.

The Muslim students at a time also chose a consensus candidate for some specific positions in the Students Union elections, some departmental and faculties associations. Muslim students did this in order not to be totally marginalised by the larger population of Christian students and to have a stake in decision making within the various students' groups. It was observed that the MSSN Ilorin had at different times presented and supported a single candidate and different candidates to be elected into selected positions in the students' Union government.⁴⁰ However, over time, both Christian and Muslim students have demonstrated maturity and buried religious differences so as to elect credible leaders at all levels to champion the course and advocate for the well-being of the entire students populace. They vote together, act as election officers and rejoice together when election results are released. They also in turn serve together in the various leadership positions they have been elected into and promote good relations among Christian and Muslim students.

6.4 **Inter-religious relations in Unilorin, OOU and UniIbadan**

Historically, Ibadan and Ilorin are noted for strained inter-religious relationships particularly among students. This has made the two schools to boil in time past and has led to the closure of the schools and a form of mediation and reconciliatory efforts by the school authorities. The inter-religious crises that have ensued in the past in Ibadan and Ilorin were mostly attributed to the policies and rules given by the University authorities

³⁹ Oral interview with Adesogan E.K., age 70+ at Alarare, Iwo-Road, Ibadan, on 7-7-2012.

⁴⁰ Oral interview with Olateju I., age 25+, at the University of Ilorin, on 15-03-2013.

on designated places of worship and overzealousness and display of religious fanaticism by some students.

There have been several bulletins by the university authorities on the restriction of students' religious activities to University designated religious spaces. The level of compliance with these rules has been very minimal because of the numerous students' religious organisations and the diverse activities they are involved in, coupled with the non-enforcement and tendencies of insincerity by the management of the universities. Furthermore, the nature of some of their activities which are sometimes learning based, the decentralization of activities for effectiveness and the positive impact on the school in limiting cultic activities and promotion of good morals have limited the enforcement on the part of the university management. As the strained relationships cannot be attributed to the activities, they are sometimes an aftermath of these policies and the will to forcefully carry out the universities' policies by students.

The case of University of Ilorin

In the University of Ilorin, past antecedents of inter-religious students unrest particularly by Christian and Muslim students in some parts of Nigeria, precisely University of Ibadan and Ahmadu Bello University Zaria informed the establishment of a special committee in charge of Inter-religious relations called "Unilorin Interreligious Council" but the name was later changed to "University of Ilorin Inter-religious understanding committee"⁴¹. It comprises the Chaplains of the protestant inter-denominational chapel, catholic chapel, Chief Imam of the University Mosque, president of UCU, president of MSSN, two representatives from the Christian protestant Chapel, Catholic chapel, University Muslim *Ummah*, women representatives from the protestant chapel, catholic chapel and Muslim women, a representative of the African Traditional Religion and other members chosen by the University management. It was established in 1985 by the Vice- chancellor, Prof. Afolabi Toyé because he felt there was a need to take precautions to prevent any form of inter-religious crisis among students because of the

⁴¹Oral interview with Akamidu R.A. age 60+, at the University of Ilorin, on 27-03-2013.

pluralistic nature of the school and to work towards ensuring harmony and peace between the two major religious groups on campus.⁴²

Odebunmi, who was one of those who helped to set up the Inter-religious committee, opined that there had been several rivalries between Christian and Muslim students in the past and the Christian students did not react because they were taught to live peacefully with all men. In his own view however, a time came when a set of rules that infringed on Nigeria's constitution of freedom of religious worship was made by a particular Vice-chancellor, and documented in the University's handbook. Some enthusiastic Muslim students with support from some lecturers and members of the security unit took laws into their hands to enforce it. They maltreated Christian students, stopped them from worshipping and making noise, seized their bibles and some were dragged to the mosque and security unit where they were disciplined⁴³. This action led to a real line of battle between Christian and Muslim students and this necessitated a prompt intervention by the management of the university to quell the fire that was glowing. The committee is usually headed by a professor nominated by the Vice-chancellor and can either be a Christian or a Muslim.

Akamidu⁴⁴ noted that during his time as the chairman of the committee which lasted for ten years, there were several inter-religious scenarios among the students that led to acts of violence, protests and reactions because the University authorities banned religious worship in lecture halls/rooms/theaters. He made reference to a time when the Muslim students had to use a lecture room for their meeting while the University Mosque was under construction. After the completion of the University Mosque, the Muslim students refused to quit as they still met occasionally in the lectureroom and mosque premises concurrently. This dissatisfied some Christian students and in their exuberance and zeal, approached him (Prof. R.A. Akamidu), to also give them a lecture room they could use for their meetings. He refused because that was not going to resolve the matter at hand, but to appeal to the Muslim students to quit the lecture room to allow for peace. Consequently, this issue degenerated into a major religious crisis that almost threw the

⁴²Oral interview with Akamidu R.A., age 60+, at the University of Ilorin, on 27-03-2013 and Olatunji G.A. age 60+, at the University of Ilorin, on 27-03-2013

⁴³ Oral interview with Odebunmi E., age 60+ at the University of Ilorin, on 27-03-2013.

⁴⁴ Oral interview with Akamidu R.A., age 60+, at the University of Ilorin, on 27-03-2013.

campus into chaos and a stage for religious violence. The Muslim students were on the side of the mosque while Christian students were on the side of the protestant chapel and they began to throw stones at each other. Akamidu was sent for to calm the situation and he attested that the students threw stones and other dangerous weapons at each other that led to nineteen Muslim students sustaining injury, while two Christian students also sustained injury. They were taken to the hospital for prompt treatment, ten of the Muslim students were discharged after treatment and the remaining nine were admitted, the two Christian students were not admitted but just given treatment.

Another issue worthy of note is the re-structuring policy of the immediate past Vice-chancellor Prof. Ishaq Oloyede which was meant to ensure that the master plan of the university is duly followed as it pertains to citing and erection of religious centres, regulating the religious activities of the students and sanitizing the campus. Akamidu⁴⁵ noted that a group of thirty nine Pentecostal Christian Students' Fellowships approached him as Chairman of the Inter-religious Understanding Committee to seek permission to build their own chapels on the school premises because of the restrictions on the use of lecture rooms and theaters for religious activities. He however told them that the school authority would not give such permission to build, because there was a land already allocated to Christians in the university's master plan to use as a place to build their chapels. The students did not comply with his directive and they went ahead to erect several imposing and magnificent structures. The issue of space contestation has generated several controversies in the past in many places outside the university campus. It is now becoming a serious issue among students in tertiary institutions. Ogunbile noted that over the last 20 years, there has been a heightened dimension of space contestation by Muslims and Christians in Southwestern Nigeria.⁴⁶ The University management took a decision that a cluster of illegal structures constructed and used for worship by several different Christian student groups and two Muslim groups be vacated because they were not part of the University master plan. The groups concerned were banned from holding any meeting and performing any activity within the four walls of

⁴⁵ Oral interview with Akamidu R.A., age 60+, at the University of Ilorin, on 27-03-2013.

⁴⁶David Ogunbile, 2013, Space contestation and religious identity among Christian and Muslim students in Nigerian universities. *Fractured Spectrum Perspectives on Christian-Muslim encounters in Nigeria*, A.E. Akintunde (ed). New York, Peter Lang, 158.

the University as they were no longer registered and recognized by the University authorities. The area where the structures were built was like a camp ground for religious activities. It was confirmed that apart from being used for religious purposes, some students also use the place as a hideout to commit all sorts of sexual immoralities.

The University authorities then registered and allowed only three students religious groups namely:

1. University of Ilorin Christian Union (UCU).
2. Nigerian Federation of Catholic Students (NFCS).
3. Muslim Students' society of Nigeria (MSSN).

They are supported by the school authorities, have representatives in the Unilorin Inter-religious Understanding Committee, and are regarded as the voice for students when it comes to matters of religion. This step aroused reactions from several quarters particularly from the Christian students groups that were banned, the media and their mother churches and headquarters. The Unilorin Inter-religious Understanding Committee looked into the matter, but stood firmly by the decision of the University authorities and encouraged the affected Christian students' groups to join the UCU but they declined. The Muslim groups that were affected are in the minority and had to join the umbrella organisation of MSSN.

Below are the pictures of the Illegal structures



The Structure of the Redeemed Christian Fellowship (RCF) Figure I



The Structure of the Gospel Students Fellowship (GSF) Figure II



The Structure of another Fellowship Figure III



The Structure of the Baptist Students' Fellowship (BSF) Figure IV



The Structure of the Deeper Life Campus Fellowship (DLCF) Figure V



The Internal view of the structure of the Redeemed Christian Fellowship (RCF)

Figure VI



The Internal view of the structure of the Redeemed Christian Fellowship (RCF)

Figure VII



An incomplete structure of a fellowship, Figure VIII



The Structure used by Christ Apostolic Church Students' Association (CACSA)

Figure IX

This restructuring by the University management was seen by some Christians as an attack on Christianity because the Vice-chancellor was a Muslim and an Islamic scholar. However some leaders in the Christian Community saw it as a right step to unite the Christian students, make them stronger to make greater impact, help increase academic productivity, purge their excesses, sanitize the campus and regulate their activities. The situation has since changed as some departmental and faculty fellowships now hold their meeting in lecture rooms but do not make so much noise. The timing for the Christian students' fellowship coincides with the time Muslim students will go for *Dhuhr* prayers so that it will not affect them and raise issues.

The case of Olabisi Onabanjo University

It is quite interesting to note that Olabisi Onabanjo University (OOU) from its inception in 1983 has never witnessed any form of inter-religious crisis fuelled by students. However, there have been a number of other non-religious related crises between the students and the host community and clashes between rival campus secret cult groups. This does not necessarily mean that religious interaction between Muslims, Christian and adherents of African traditional religion has been so perfect, but it shows the level of tolerance, religious understanding, balance in the socio-religious activities of the religious youth organisations and respect for other religions exhibited by both Christian and Muslim students. There are usually disagreements and reactions among the students on religious matters but this has never degenerated into a major religious crisis. Additionally, there is a special programme tagged "OOU Prays" which is a synergy between Christian and Muslim Staff and students. This programme is a joint action by both Christians and Muslims to tackle the prevalent social crises bedeviling the campus. Although it does not take place at the same venue, but they have the same focus which is to achieve peace and peaceful co-existence within and outside the campus. The Christian students and staff gather either in a lecture theater or in the University Chapel to pray for two days, while the Muslims students and staff also gather in the university Mosque to pray for the entire well-being of all within the campus without religious discrimination.

The university does not have an inter-religious committee which is saddled with the responsibility of coordinating religious affairs because of the religious harmony

existing among adherents of the three major Nigerian religions. Jimoh noted⁴⁷ that one of the indicators responsible for peaceful and cordial relations among Christian and Muslim students is friendship at the departmental level, faculty level, hostel level and social group level (sic). He further noted that personal choice, orientation and a little knowledge of the faiths of others facilitate social interaction, visitation that creates a neutral platform for religious reasons, and dialogue, and sometimes lead to a lifelong individual relationship. The tolerant attitude of the Christian and Muslim lecturers and students at OOU Ago-Iwoye is also instrumental to the inter-religious harmony and relations that exist there.

The case of University of Ibadan

In University of Ibadan, there was the Cross and Crescent crisis from 1985 to 1986 that made Ibadan a stage of inter-religious crisis which became a national issue⁴⁸. The students and their activities were not the cause of the crisis but at a point some matters were linked to them. Some people alleged that the annual crusade “Explo 85” of the Ibadan Varsity Christian Union was organised to disturb the peace of the campus especially the Muslims. Adesogan denied all this because he opined that the annual evangelical crusade of the Ibadan Varsity Christian Union was purely the programme of the Christian students and had nothing to do with the Cross and Crescent issue.⁴⁹ Noibi in his eye witness account of the crisis did not make any reference to the Muslim Students' Society of Nigeria, University of Ibadan branch but his narratives were basically on the University of Ibadan Muslim Community, the University chapel and the University management led by the Vice Chancellor, Prof. Ayo Banjo⁵⁰. After this crisis, Ibadan witnessed a relative degree of peace, but towards the beginning of the millennium, another issue that would have led to crisis came up when a certain Christian student, Friday Okonkwo, a member of the Catholic Church converted to Islam and later

⁴⁷ Oral interview with Jimoh O., age 25+, at the University of Ibadan, on 02-05-2014.

⁴⁸ Simon Mala, 2013, Christian-Muslim Relations: the case of the University of Ibadan students. *Our burning Issues-A Pan African Response* Kalengyo E. Amanze J and Ayegboyin I.(eds). Nairobi: Zapf Chancery 304-307.

⁴⁹ Kayode Adesogan, 2006, Faith, Politics and Challenges (A Christian's First-hand Account) 125.

⁵⁰ D.O.S. Noibi, 2009, *My Journey so far: Challenges and Responses*, Lagos, Olucouger Prints, 20 -31.

became the Amir (President) of MSSN, U.I. branch⁵¹. There was so much noise about his conversion on campus, but it never led to any protest by the Christian students except reactions of surprise and amazement by his fellow members at the Nigerian Federation of Catholic Students (NFCS). The matter was handled with maturity and the issue died a natural death.

Also, the University authorities on different occasions released bulletins that religious worship should not take place in the halls of residence and lecture rooms/theaters but should be restricted to religious centres of worship. This decision by Ibadan authorities has not been taken seriously because after the bulletins were issued, no serious significant step and action were taken to ensure compliance among the two major religious groups of students. It has been observed however, that there are so many reactions from the sides of the Christian students and Muslim students. The Christian students' fellowship programmes that hold in the cafeterias situated in the halls of residence are always the first to be affected by such policies and they complain that the Mosques of the MSSN in all halls of residence are not affected. They criticize the school authorities that if the Christian students meetings in the halls of residence and lecture rooms are stopped, the Muslim students therefore have no right to continue holding their prayers in designated places which they have set aside as a mosque.

There have been times that in a bid to ensure compliance, some members of MSSN challenge Christian students who engage in public evangelism and hold prayer meetings in the halls. Tension and uproar within the hall is usually generated, but the authorities of the halls of residence and the religious leaders among the students resident there eventually amicably settled the matter. Over a period of time, the regulation becomes almost non-existent and it dies a natural death. In recent times, students' religious activities are generally restricted to the designated places of worship on campus and halls of residence and not lecture theaters/rooms.

Another issue that would have set Christian and Muslim students against each other was the trespass of a Christian female student, (not a member of the IVCU) who disguised as a fellow Muslim lady by wearing the *hijab* and she joined the Friday prayers in the mosque on August 13, 2010. The lady in company of two other friends was at the

⁵¹ Oral Interview with Alade I., age 30+, at the University of Ibadan, from May- August, 2011.

gallery of the Mosque which is the section where the female genders usually stay during prayers. They participated in the usual rituals before prayers, the ablution and stood in a row with other Muslim ladies who were mainly students listening to the sermon. At the time of *salat* when no one should talk but listen and follow the Imam was when she shouted out with great zeal *“Accept Jesus, Accept Jesus.”* At that moment, the Islamic faithfuls were amazed and thought she had a psychological problem or that something was wrong with her. However, she continued screaming and shouting *“Except you accept Christ in your life you are not safe. What you are doing is wrong; accept Jesus now or else you will go to hell”* It should be noted that there were different versions of the exact statements she made, but the one quoted here is as a result of a personal interview with some Muslim female students who were present at the scene of the occurrence. Another version says *“What you are doing is wrong, accept Jesus Christ. All of you here no matter the number of your congregation, accept Jesus Christ. Allah is not God, Jesus is Lord.”* When it was evident that it was a deliberate attempt, some female worshippers had to stop the prayers and prevent her from disturbing the *Jumat* service. At this point the other two ladies that came with her took to their heels and left the premises of the Mosque because they knew the implication of their actions. When the *Jumat* service ended, it took the intervention of one of the elderly Muslim women in the gallery to prevent the lady from being beaten by the worshippers who were displeased with her actions. This woman was the one that took all the beatings that was meted out to the lady. The male Muslim students wanted to deal with her but they were prevented so that the incident would not lead to a case of murder in the Mosque premises.⁵²

The intervention of the University of Ibadan Muslim Community led by the Chief Imam Prof. M. Oloyede Abdulrahman, saved the day and arrested the situation. The Vice-chancellor of the University of Ibadan, Prof. Olufemi Bamiro was invited by the Muslim Community to join them in dousing the tension in order to ensure that peace was maintained within the campus despite the unwarranted provocation of this Christian female student. Later on, the action generated serious tension among Muslim students who were willing to go all the way to cause trouble because some of them perceived and felt she was sent by the Christian community or better still a particular student

⁵² Oral interview with Abbas W., age 50+, at the University of Ibadan, on 18-02-2013.

fellowship. The Vice-Chancellor apologised to the Muslim students and entire Muslim community and described the incident as very surprising and unfortunate and pledged a full investigation into the incident and also promised that disciplinary measures will be meted out to the lady. He appealed for calm and the lady was whisked away. This singular act threatened seriously and strained the good relationship between Christian and Muslim students of the University. The relationship moved from friendship to tolerance, mixed with suspicion and hatred. A mass protest took place few days after the event because the Muslim students felt that the University authorities did not take the appropriate disciplinary measures on the lady. They demanded her expulsion and that she should be subjected to psychological test because she did not seem to be mentally okay. After two days of protest, the tension subsided and peace returned to the campus. It should be noted that most of the strained relationship between Christians and Muslims in the University of Ibadan are always caused by students' agitation, zeal and extremism. Academic and Non-academic staff of the University of Ibadan campus do not really have issues on inter-religious relations that will cause social disorder. The aftermath resonated with serious heat among students in the halls of residence and in different places of interactions due to youthful exuberance and several untrue stories that were making news round the campus. There was transfer of aggression and attempt to revenge by some Muslim youths which almost led to a total breakdown of law and order on the campus.

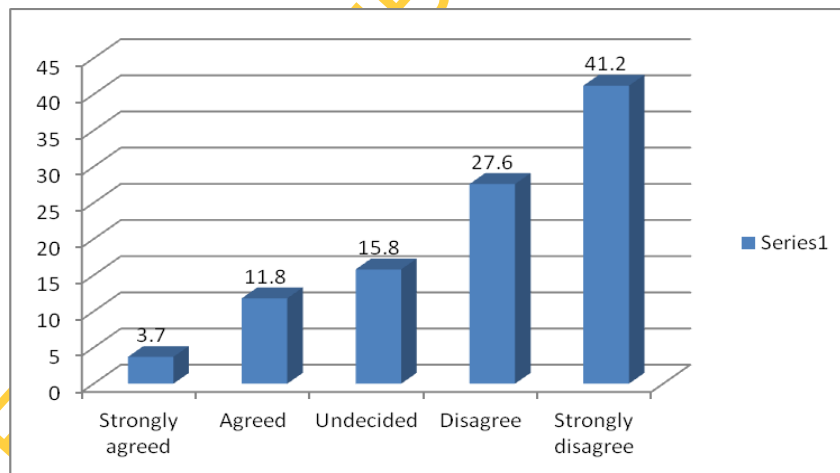
As a way of regulating the students' religious activities and preventing future occurrence, the University authorities released a memo that all religious activities should be held in designated holy grounds/places of worship. This however, the Christian students thought was not possible because in all the halls, the Muslims had a place separated for prayers and the Christian fellowship activities also held in the cafeterias and other common rooms. In a bid to ensure compliance with the memo released, some Muslim students almost disrupted Christian students' fellowship programmes and the Christians withstood them and threatened that if they disrupted their services, no Muslim faithful would be allowed to pray in the separated mini Mosque within the hall of residence. The issue lingered on for a while before the matter was resolved, while respective worships continued as usual.

It should however be noted that the action of the lady was not as a result of the Christian religious activities of the youths, but she was influenced and radicalized by a conservative woman whom she took as a mentor and is very antagonistic to activities of other religions and some Christian liberal denominations. It can therefore be deduced that her action was propelled by a personal decision to proselytize by force. Peaceful relations have been further enhanced by the maturity displayed by the leaders of the University of Ibadan Muslim Community and their Christian counterparts in the protestant Chapel, Chapel of the Resurrection and the Catholic Our lady seat of Wisdom Chapel. This has impacted and influenced the attitude displayed by members of the IVCU and MSSN.

Analyses of questions on socio-religious activities and their roles in promoting inter-religious relations in universities of Ibadan and Ilorin

Graph 6.6

Has your activity caused any tension on campus, especially with people of other faiths?

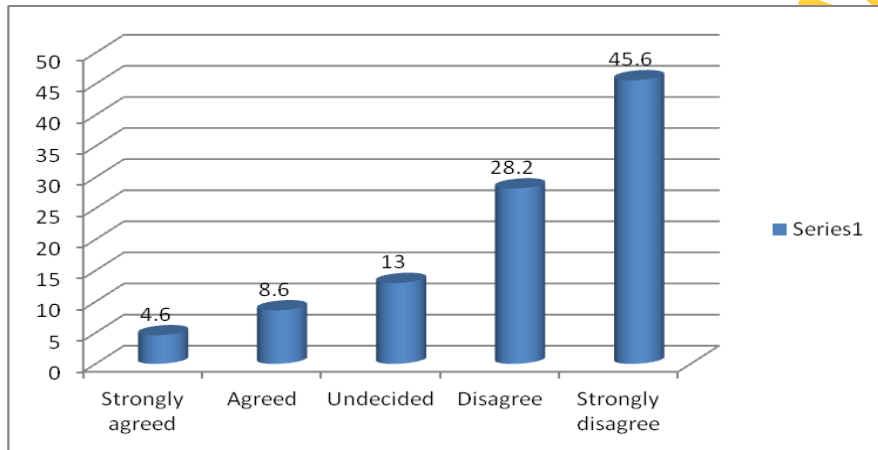


As evident in the graph, 41.2% of the respondents strongly disagreed while 27.6% disagreed that their activity had caused tension in the campus. On the other hand, 15.8% were undecided, 11.8% agreed and 3.7% strongly agreed. However, a greater number of the respondents were affirmative that their socio-religious activities had not caused tension on campus. It has been observed that most of the inter-religious tensions at the Universities of Ibadan and Ilorin campuses and Olabisi Onabanjo University are not

directly caused by the youth activities of the MSSN and CU. Members who have fanatical tendencies take laws into their own hands during any form of misunderstanding to cause tension that can invariably lead to a much larger inter-religious crisis among the students.

Graph 6.7

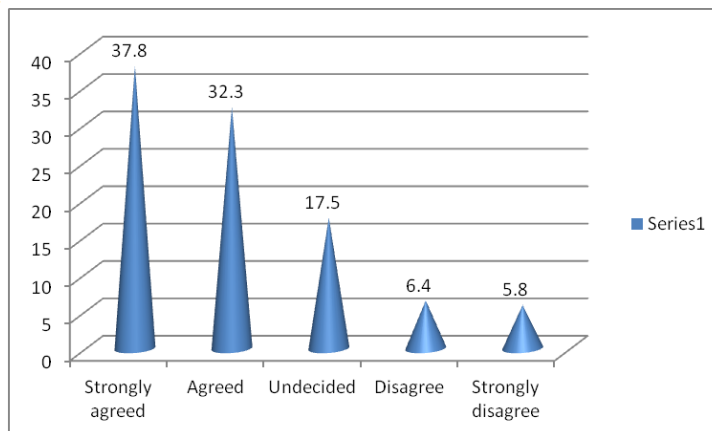
Has it ever led to crisis that made students to protest on campus?



As shown in the graph above, 45.6% of the respondents strongly disagreed while 28.2% disagreed that their activity had led to crisis that made students to protest. Also, 13% were undecided, 8.6 % agreed and 4.6% strongly agreed. Thus, it can be deduced that the diverse socio-religious activities of the CU and MSSN has never led to inter-religious crisis that made students to protest.

Graph 6.8

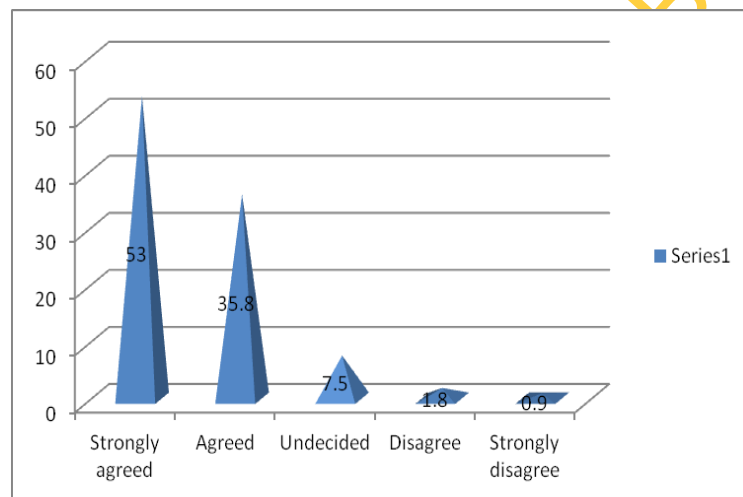
Does it affect people of other faiths positively?



As indicated in the graph above, 37.8% of the respondents strongly agreed, 32.3% agreed that the socio-religious activities of MSSN and CU affect people of other faiths positively. Some 17.5% were undecided, 6.4% disagreed while 5.8% strongly disagreed. The positive effects on people of other faith can be felt in the peace the campus enjoys, their contributions to the educational and spiritual (moral) development of the campus and on the impact the social activity creates.

Graph 6.9

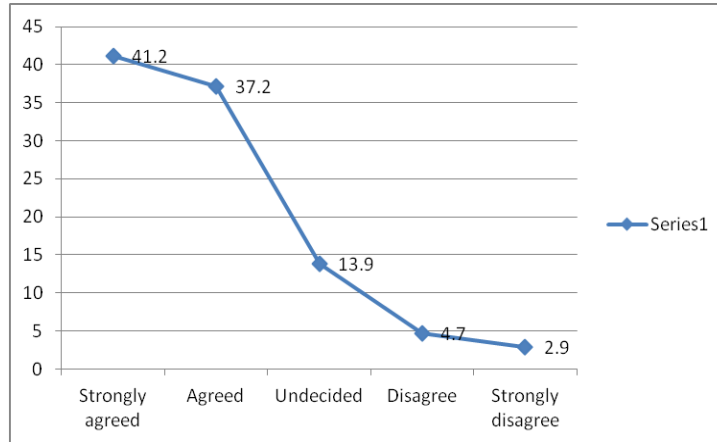
Do your activities contribute to the socio-religious development of the university?



From the graph above, 53% of the respondents strongly agreed, 35.8% agreed that the socio-religious activities of the CU and MSSN in the two schools contribute to the socio-religious development of the university. Some 1.8% disagreed, 0.9% strongly disagreed and 7.5% of the respondents were undecided. The cumulative positive percentage authenticates that their presence and impact are worthy of note in that they also help in promoting good virtues and ensuring that students are disciplined and obedient to the university authorities as is taught by the two faiths.

Graph 6.10

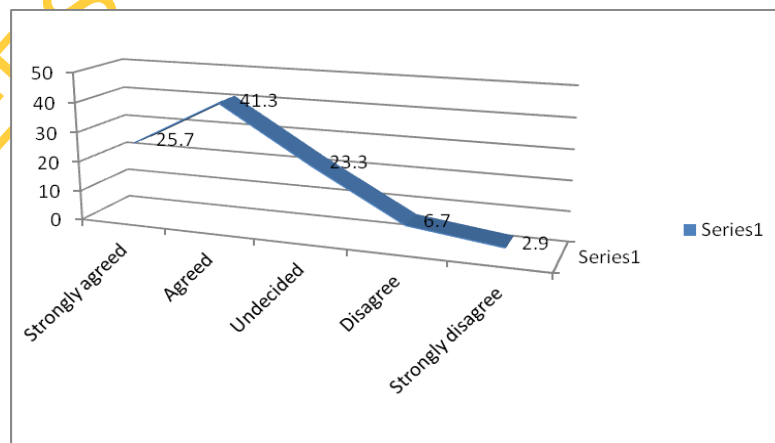
Are the socio-religious activities practised in a way that makes you feel comfortable in a multi-faith society?



On the way the activities are practised, the graph flow reveals that 41.2% of the respondents strongly agreed and 37.2% agreed that they were comfortable with the way the activities in their respective religious groups were done in a multi-faith campus. Some 4.7% disagreed, 2.9 % strongly disagreed, notwithstanding, 13.9% were undecided. This is a reflection of an individual's personal judgement and opinion on the way the activities were carried out. It reveals that they are comfortable and do not think the activities negate mutual understanding and respect for adherents of other faiths.

Graph 6.11

Are the activities attractive to people of other faith?

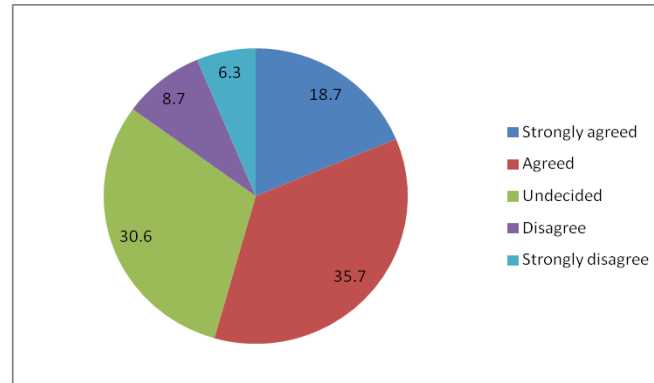


The issue of attractiveness is based on interaction and personal judgement. Some 25.7% of the respondents strongly agreed and 41.3% agreed. This is a very high

frequency in support of the attraction the activities have for other religious practitioners. Some 6.7 % disagreed, 2.9% strongly disagreed while 23.3% were undecided. The highest positive range shows that the activities have the potentials to promote inter-religious relations and dialogue and encourage more people to partake in them.

Chart 6.12

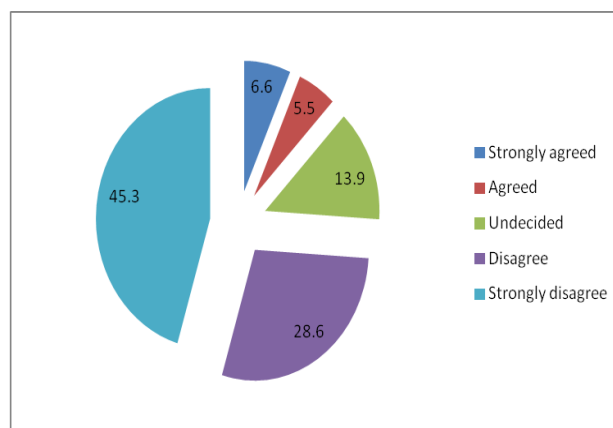
Have the activities been adopted by other students' groups and religious faith?



The issue of adoption by other group is a reflection of love and acceptance of the activity. Although, 30.6% were undecided on the issue of adoption, 18.7% strongly agreed and 35.7% agreed that their activities had been adopted by people of other faiths. On deference, 6.3% strongly disagreed and 8.7% diasgreed. The sum of those who believe they have been adopted is much higher and it supports the reasons for the similarities in selected social and religious activities.

Chart 6.13

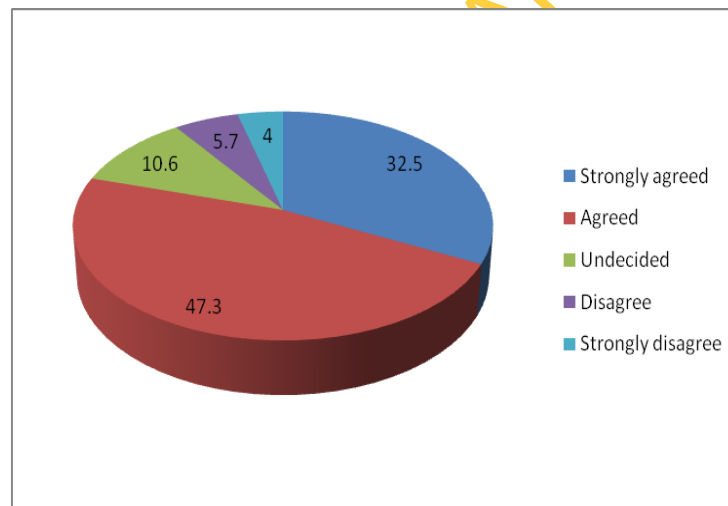
The activities make our members to relate badly with people of other faiths



The pie chart shows that 45.3% and 28.6% of the respondents strongly disagree and disagree respectively with the view that their activities help them to relate badly with people of other faiths, whereas 6.6% strongly agreed and 5.5% agreed but 13.9% are undecided. The good relationship with people of other faiths is facilitated by the socio-religious activities, the method of its execution, the teachings and the resource persons. Those who deferred compared with those who did not are not too significant to justify the fact that the activities are responsible for the bad relationship some students display to practitioners of other faiths.

Chart 6.14

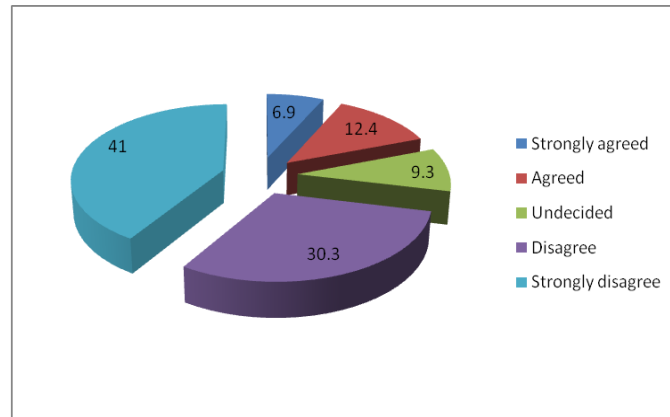
The activities have led me to have intimate and good relationship with people of other faiths



As reflected in the pie-chart above, 32.5% of the respondents strongly agreed, 47.3% agreed that the socio-religious activities discussed had led them to have intimate and good relationships with people of other faiths. This is manifested in their day-to-day interaction and co-operation with their co-students in the lecture theaters, libraries and all meeting places within the campus. These show that these activities do not promote religious discrimination and condemnation of people of other faiths and relationships with them, but it aids cordial and harmonious relationships among the students. However, 5.7% disagreed, 4% strongly disagreed and 10.6% declined.

Chart 6.15

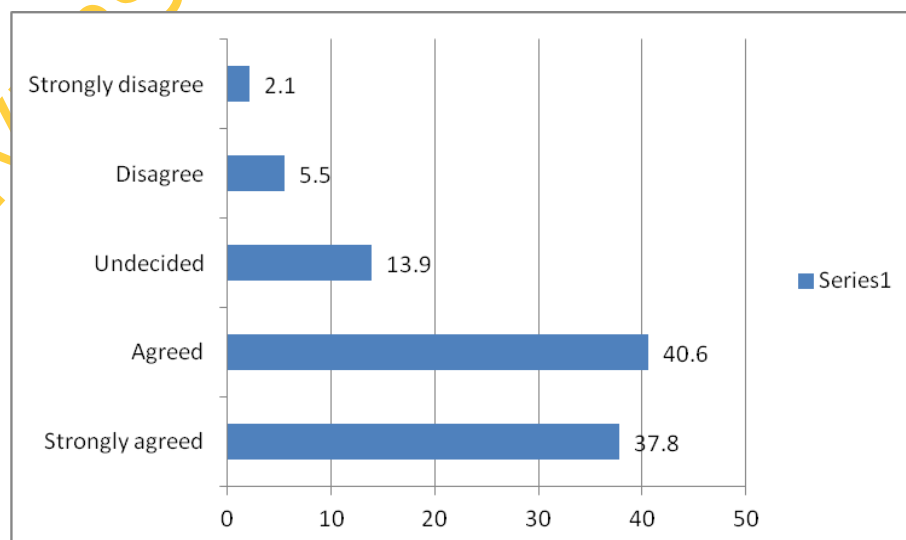
Condemns and works against people of other faiths



As regards condemnation and working against people of other faiths, 71.3% (41% and 30.3) of the respondents both strongly disagreed and disagreed with the notion in contrast with 6.9% that strongly agreed, 12.4% that agreed and 9.3% who did not express their views on the notion. Those who deferred may not totally agree with the notion that their activities do not condemn and work against people of other faiths. There may be traces of that in some of the activities, but with the frequency of the respondents that deferred, they do not.

Graph 6.16

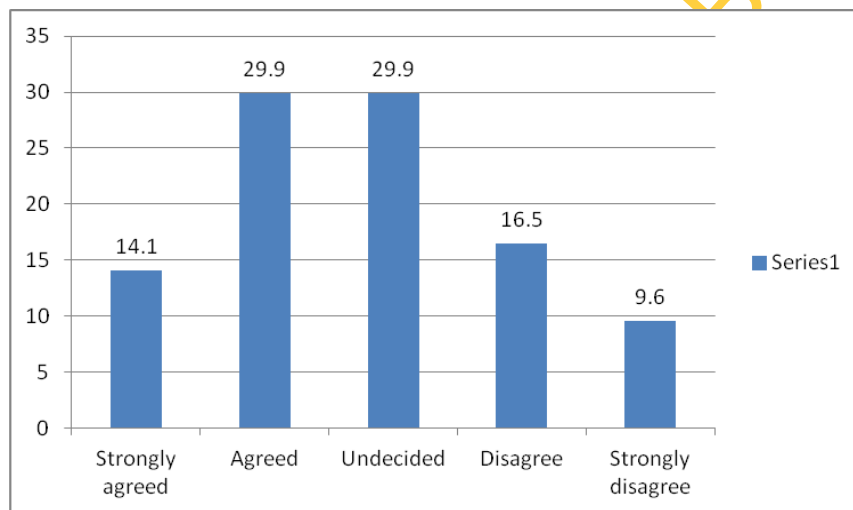
The activities are carried out with respect for people of other faiths and geared towards religious harmony in a multi-faith society



As indicated in the graph above, 37.8% of the respondents strongly agreed, 40.6% agreed that the social and religious activities of the CU and MSSN are carried out with respect for people of other faiths and geared towards religious harmony in a multi-faith society. Meanwhile, 2.1% strongly disagreed, 5.5% disagreed and 13.9% were undecided. By implication, this shows that respect for other faiths and the promotion of religious harmony is duly considered when these activities are carried out.

Graph 6.17

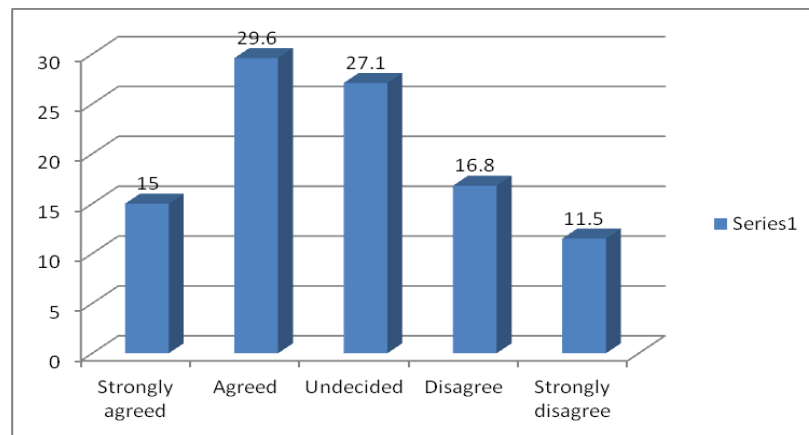
Can/have supported the programmes of other religious faith in any form



On the issue of supporting the programmes of other religious faiths which is a delicate issue as far as it concerns inter-religious relations, 14.1% strongly agreed, 29.9% agreed, while 16.5% disagreed and 9.6% strongly disagreed. However 29.9% were undecided. By implication, only 44% of the respondents opined that they could support the programmes of other religious faiths which is not up to half of the respondents, 26.1% opined that they could not. This therefore reveals plainly the depth, level and degree of tolerance that individual Christian and Muslim students have, when it gets to supporting the programmes of people of other faiths. Some who are conservative will definitely not support such a move, but those who are liberal and very tolerant will definitely do. In conclusion, the frequency of the positive respondents in contrast to the negative respondents shows that some of them are still very open, sincere, believe in mutual understanding, and enhancement of each other's religious programme.

Graph 6.18

Do you feel hurt when our members join other groups, either within or outside my religion?



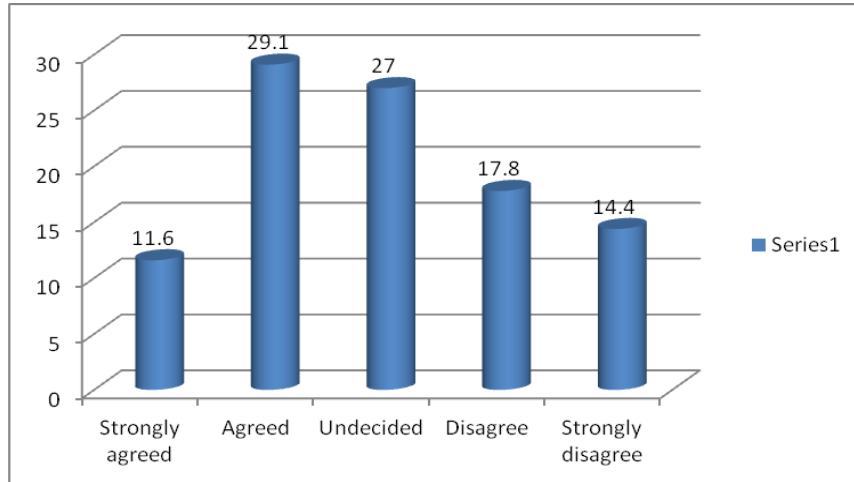
The graph above clearly shows another sensitive and tough issue which has to do with the impression that students conceive in their hearts about conversion in a multi-religious society. The issue of inter-religious conversion has led to so many ethno and inter-religious crises in the world in general and Nigeria in particular.⁵³ Hans Ucko asserted that “conversion has become a threat and tension for religious diversity and harmony”⁵⁴ The graph reveals clearly the assertion, 15% strongly agreed, 29.6% agreed that they indeed feel hurt when any member of their religious organisation joins other group both within their faith (particularly the Christian faith) and outside their faith. The response of 44.6% of the respondents is worthy of note and it speaks volume that, although inter-religious relations is encouraged among Christian and Muslim students but intra and inter-religious conversion is frowned at. Additionally, 11.5% of the respondents strongly disagreed, 16.8% disagreed that they feel hurt when intra and inter-religious conversion takes place probably if their religious faith is the one gaining and not losing. However, 27.1% on a note of sincerity were undecided on the matter.

⁵³ Simon Mala, 2009, *Christian and Muslim Conversion Techniques in Ibadan and its Implications for inter-religious relations*, A Masters dissertation submitted to Department of Religious Studies, University of Ibadan. Nigeria.

⁴⁸ Hans Ucko, 2008, *Towards an ethical code of conduct for religious conversion*, *Current Dialogue* 50, 6

Graph 6.19

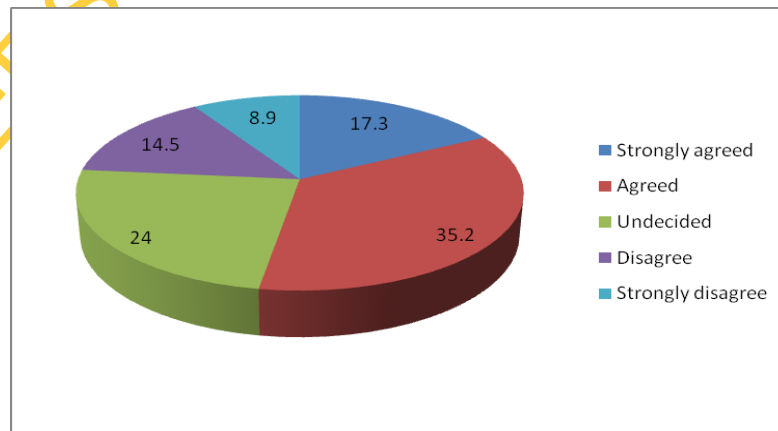
I can participate in any of the socio religious programmes of other religious faith listed in section B & C



On the issue of participation in the socio- religious activities of the Christian faith or Islamic faith, 11.6% of the respondents strongly agreed and 29.1% agreed that they could participate in it, while 17.8% disagreed and 14.4% strongly disagreed. Some 27% declined comments. It requires a level of tolerance, trust and quest for knowledge to participate in each other's programmes. The participation must be purposeful.

Chart 6.20

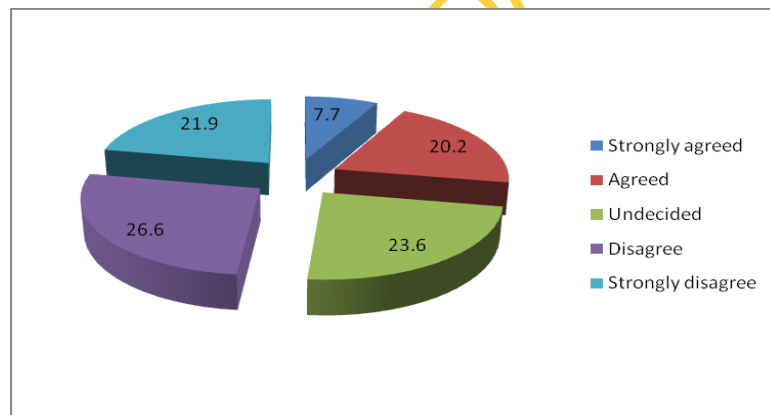
Our religious group can affiliate/partner with other youth/student groups of other faiths.



The chart above reflects the position of the respondents on inter-faith cooperation towards achievement of the common good in the spirit of brotherliness and love in an atmosphere of peace. Some 17.3% of the respondents strongly agreed and 35.2% agreed that they could team up with people of other faiths. A total of 52.5% affirmed that inter-religious partnership was possible between Christian and Muslim students in Ago-Iwoye, Ibadan and Ilorin. Some 24% of the respondents were undecided, 14.5% disagreed while 8.9% strongly disagreed with the issue of partnership. The positive frequency 52.5% outweighs the negative frequency 23.4%, this shows that members of the CU and MSSN can support inter-faith partnership for common good and interests.

Chart 6.21

Does your group have ideologies/programmes that are against inter-religious relations?



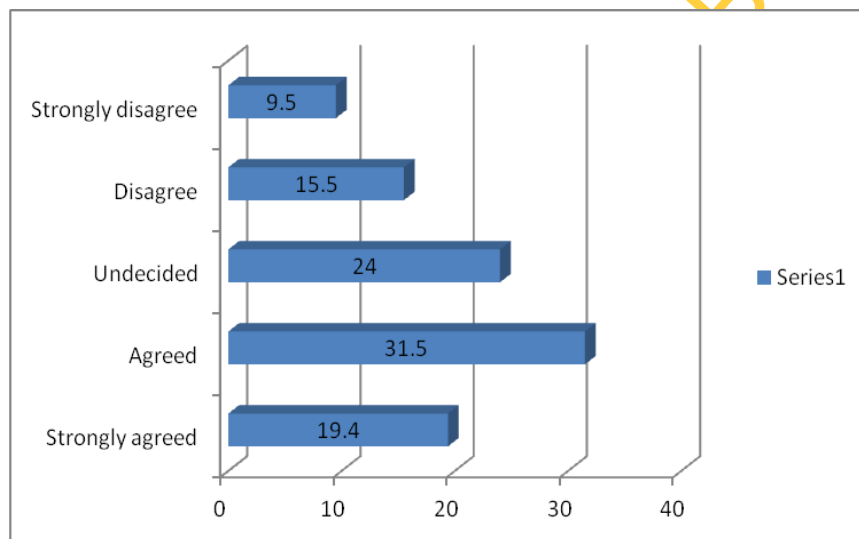
As indicated in the pie chart on the possession of ideologies and programmes that are against inter-religious relations, 21.9% of the respondents strongly disagreed, while 26.6% disagreed with the assertion. Whereas 7.7% of the respondents strongly agreed, 20.2% agreed and 23.6% were undecided. The total number of respondents who disagreed with the possession of programmes that is against inter-religious relations is 48.5%, and this is higher than those who agreed which is 27.9%.

Thus, comparisons of the range of the supporting responses with the opposing responses show that there are no seemingly significant ideologies and programmes in the groups under study *vis-a-vis* their vision and mission statements. This position is true and

clearly exemplified in the outline of the diverse programmes inherent in the six organisations in the three universities under study. Also, as a participant observer of many of their programmes, I noticed that the programmes do not work against inter-religious relations, hence making the response in the chart true and correct. However, one can still infer that there may be traces of it though on a very small scale.

Graph 6.22

There is a need to modify our socio-religious activities to attract people of other faith



In conclusion, on the need to modify the socio-religious activities to attract people of other faiths, 19.4% of the respondents strongly agreed while 31.5% agreed that there is a need for modification. However, 9.5% of the respondents disagreed, 15.5% strongly disagreed and 24% were undecided. The purpose for modification is to rid the activities of any extremes that do not accord respect and good will to adherents of other faiths.

6.5 Conclusion

The social and religious activities of the two students' religious organisations studied enhance good relations among Christian and Muslim students. This is not to deny the fact that there are some rivalries and strained relationships. These activities are not directly responsible for these rivalries and minor crises that happen. The results evidently

show that there are correlations and similarities in the activities of Christian and Muslim students at Ago-Iwoye, Ibadan and Ilorin. These correlations are similar religious ideologies, zeal in execution of programmes, methodologies, thinking and worldview.

The findings reveal clearly that there are four specific areas of relations among the students. They are social, political, academic and religious relations.

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CHAPTER SEVEN: GENERAL CONCLUSION

7.0 Observations

It was observed in this research work that MSSN outreach programmes like the *Jihad* Week, Annual Orientation programme and specialised seminars on the University campuses are well attended by non-Muslims than the activities of the group outside the campus. This shows the level of tolerance on the part of Muslim students and their leaders on campus, and the level of openness and attractiveness to non-Muslims especially Christians and their understanding and belief in inter-religious relations. The MSSN *Jihad* Week 2014 in Ibadan was titled the “The Misconstrued”, and the purpose of this is to correct the misrepresentation of Islam by the west, media, some internal elements within the Islamic faith who are fomenting trouble and ignorant non-Muslims. During the awareness train, the students emphasized through the written statements on the placards they displayed and carried around the campus the fact that Islam as a faith is all embracing and can accommodate non-Muslims particularly Christians who are designated as friends in the Qur’an.

Besides, during the period of this research, it was observed that the MSSN in Ilorin, Ago-Iwoye and Ibadan talked more and even had more programmes on inter-religious relations than CU. This is not unexpected because there are cracks in the wall of friendly relationship that exist between Christians and Muslims in Nigeria, the tension that is prevalent in the North and the havoc that the Boko Haram Islamic sect has perpetuated in the last five years. However on the other hand, the CF/CU talks less about inter-religious relations specifically but more about spiritual growth, love, peace and the need to live in harmony as prescribed by the bible and to continually pray for the nation.

Furthermore, The MSSN emphasizes spiritual growth without any form of compromise alongside tolerance and friendship with non-Muslims as prescribed in the Qur’an and Hadiths. The publications of MSSN are more organized and educative than the CU in Ilorin, Ago-Iwoye and Ibadan and they are produced annually without break. It was also observed that the CF/CU preaches love, but sees the non- Christians and particularly Muslims as unbelievers that should be associated with, but with caution. They however encourage their members to pray for their salvation and be a model of Jesus Christ in order to reach out to them. A major distinction between the OVCF and

UCU is that the UCU do regularly emphasize the need to promote inter-religious relations during their programmes while the IVCU does so occasionally. The UCU does this because the University of Ilorin has a very strong Islamic presence, (i.e. Ilorin as an emirate city, a high number of Muslim staff and student population and past historical antecedents, while the AICF does this because the students live together outside the campuses in different quarters and trend of inter-religious unrest and disturbance) than Ibadan.

MSSN during its rural *Da'wah* does not proselytize non-Muslims in order to promote peace and out of respect for individual's religious freedom of choice, but the CF/CU does during her village outreach programmes to all and sundry, regardless of religious affiliation, because they believe they should be saved since the gospel according to the bible is for the whole world. It is also instructive to note that both the CU and the MSSN have a form of check and balance to restrict some of their excessive activities and curb speakers who may want to incite them against adherents of other faiths and teach ideologies that are diametrically opposed to the vision and mission of the CF/CU, MSSN nationally and the regulations of their respective universities. These speakers are screened when their programmes are planned and if need be, sometimes cautioned by the executives so that they will not break the cord of relationship and friendship that exist among the students which is not limited by religious affiliation. The patrons and patronesses of the CF/CU and MSSN, also play a very significant oversight role in ensuring that they are good representatives of the faith they profess and to contribute their own quota meaningfully through their social and religious activities to the spiritual and social development of their respective campuses.

It should also be noted that extreme teachings from home and influence of certain fanatical clerics outside the campus have been a major force behind the fanatical tendencies of both Christian and Muslim students in Ilorin and Ibadan. Also, personal sentiments based on past experiences especially those from Northern Nigeria who have witnessed several religious crises also affect their dispositions to developing and promotion of good relationships with adherents of other faiths. There are more and closer relations between Christian and Muslim students beyond the organized religious institutional walls. This is because outside the religious spaces, students sometimes have

a sense of relief, liberty, and a different perspective to issues of religion and are able to express themselves without restriction.

7.1 Recommendations

To the University Management

The management of Olabisi Onabanjo University and University of Ibadan should have an inter-religious committee like the University of Ilorin that will be saddled with the responsibility of handling inter-religious matters particularly as it pertains to students' religious and social activities. This will help to handle the minor issues and clashes that sometimes occur among the students on very trivial issues particularly in the halls of residence and they will also help in sensitising the students on the need to live in harmony and have the right attitude towards people of other faiths. The management of the three Universities should provide regular platform for Christian and Muslim students to discuss issues that are germane to their relationship, peaceful co-existence, promotion of the well-being of all students and how they can contribute their quotas to the development of the school and maintenance of good morals. The authorities of these universities should be fair and deal equally with students of every faith without discrimination, favoritism and religious sentiments.

To the Christian Fellowship/Christian Union

The Christian Fellowship and Christian Union in Ilorin, Ago-Iwoye and Ibadan need to include more practical and contemporary discourses on inter-religious relations in their programmes and should go beyond the preaching of love to practically demonstrating it. The conservative students should not see non-Christian students as demonic people who are doomed for destruction and people one should not relate with intimately. This will help them to embrace religious dialogue and inter-religious cooperation which is inevitable in a multi-faith and pluralistic society. The Christian Fellowship/ Christian Union also needs to apply caution and respect in some of her evangelical activities especially within the campus and particularly in the halls of residence so that it will not breed enmity, or lead to crisis and unrest on campus because of the high religious tension prevalent in Nigeria.

To the Muslim Students' Society of Nigeria

The Members of MSSN should always exercise restraint, and not react based on assumptions on religious matters. They should resort to peaceful demonstrations to express their grievances and not disrupt the school activities. MSSN members should also learn to tolerate non-Muslims more and see them always as partners in progress towards the holistic development of the total man for the common good of the society in a pluralistic society. MSSN should apply caution and respect for other faiths by not inviting radical preachers who are capable of inciting the campus *Ummah* of students against their fellow Christian students.

To the Christian Union and Muslim Students' Society of Nigeria

The CU should partner with MSSN on certain social and academic programmes so that it can serve as a model for the government, other institutions bedevilled by inter-religious crises, communities and ethnic groups polarized along religious lines and religious leaders who are fanatical and who incite youths to act inappropriately against people of other faiths and the peace of the nation. The OOU prays programme is a good model to be followed. This will help to limit social menace on the campus and the wider society. They can hold joint consultations in partnership with the school authorities and possibly the Nigerian Inter-Religious Council (NIREC) on inter-religious dialogue initiatives among students and youths. The ex-officio, patrons and patronesses of the MSSN and CF/CU on the three campuses should be more involved in the activities of the group. They should step up their oversight functions so that the groups will do more to promote good relations with people of other faiths.

7.2 Conclusion

This work has shown that the socio-religious activities of selected Christian and Muslim youth organisations in Nigerian Universities help in promoting and facilitating good relations between Muslims and Christians particularly among students in tertiary institutions. These activities strengthen interaction in a pluralistic society and enhance religious dialogue and harmony. However, there is the need to take proper care, apply caution and carefully regulate the activities so that it will be done with respect and tolerance so as to facilitate mutual understanding among adherents of different religions

in Nigerian Universities. The saying that “Diversity brings the best out of people” is clearly evident among Christian and Muslim Students in the three Nigerian Universities under study. The fact that the University is an academic environment of intellectuals and literates is a factor curtailing extreme religious attitudes or expression, by Christian and Muslim students.

Although there are few tensions, yet peace and good friendliness are prevalent on the campuses. It should be noted as observed by Michaelides that “Every religion constitutes a unique journey and there is no unified vision of religion, rather only unifying experiences of peace, love, truth, and justice differently conceived.”¹ Religious pluralism should not be seen as a basis for trouble and crisis, but as strength that will enhance healthy living. When there is tolerance and understanding and our differences are buried for the sake of common good, it will promote better relationships between Christians and Muslims in pluralistic Nigeria towards peaceful-co-existence and religious harmony. This is exemplified by Christian and Muslim students in Universities of Ibadan and Ilorin and it poses a great challenge to the majority of the learned and unlearned Nigerian population. Akintunde noted that the way forward in Christian-Muslim relations in Africa is to develop the capacity for dialogue that can mobilize Christians and Muslims to see beyond the manipulations of the nation-state and vicious agenda of some self-proclaimed religious demagogues². If there is an improved relation among the younger generations especially students in higher institutions of learning beyond the influences that promote violence, then the adults need to take a cue and learn from this so as to champion the course for better Christian-Muslim relations in Multi-faith Nigeria. Religious leaders should also embrace and adopt the character of sincerity and truthfulness in Christian-Muslim relations among students and youths and should not promote any form of religious extremism through their activities. Inter-religious relationship is inevitable among Christians and Muslims in Nigeria and it should be strengthened rather than being soured and marred by conflicts, hatred, killings, destruction of property, prejudice and fighting.

¹ P.E. Michaelides, 2009, Interfaith Dialogue in Global Perspective and the necessity of Youth involvement, *Asia Europe Journal*, Springer-Verlag, 452.

² Akinade Akintunde, 2007, Islamic Challenges in African Christianity, *African Christianity- An African Story* Ogbu u. Kalu (Ed.), Eritrea. Africa World Press, 118.

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Participant Observation

1. Jumat Service at Unilorin Central Mosque, March 15, 2013. Preacher, Prof. AGAS Oladosu, Chief Imam, Unilorin, Central Mosque/Community.
2. MSSN Unilorin, Programme, Title - Dialogue among members @ Central Mosque, 2:30-4:00pm, March 15, 2013.
3. MSSN Unilorin Programmes February- March, 2013. Friday's programmes.
4. MSSN, University of Ibadan, September to October, 2011, June- September, 2012 January –March 2013. Tuesdays- *Da'wah* Enlightenment and Thursdays- Spiritual Night.
5. MSSN U.I. Orientation, 2011, 2012 and 2013 February 1- 10.
6. MSSN Jihad Week, 2011 and 2012 in the Central Mosque University of Ibadan.
7. MSSN, Rural *Da'wah*, 2-4 Muharram, 1434, (November 16-18, 2012) at Akufo.
8. Unilorin Christian Union Programmes, February-March, 2013. Tuesday fellowship/ Bible study and Thursday Prayer meetings.
9. Ibadan Varsity Christian Union Programmes, August 2010- March 2013. Sunday fellowship and Wednesday fellowship.
10. Christian Union National Conference, held at Chapel of Resurrection, University of Ibadan, Nigeria. March 29- March 31, 2013.
11. MSSN University of Ibadan Jihad Week, February 14- February 23, 2014 in the Central Mosque University of Ibadan.
12. South West Centre, celebration of the 60th Anniversary of Muslim Students Society of Nigeria, held on March 9, 2014 at the Trenchard Hall University of Ibadan.
13. Jihad week of MSSN ago Iwoye, held April 4-13, 2014 in the Mini Campus Mosque, Lecture Theater mini Campus, PDS Complex mini Campus and MOOR Court Permanent site.
14. Sunday fellowships and weekly house cell of OVCF at the Lecture Theater Mini campus, OVCF secretariat April 2014.

List of Interviewees

S/N	Name	Age	Gender	Designation	Place of Interview	Period	Date of Interview
1.	Abbas L. O. Dr.	50+	Male	Secretary MSSN Area Unit Oyo State branch Member, MSSN U.I. Lecturer, Department of Arabic and Islamic Studies, U.I.	Ibadan	1978-1981	18-02-2013
2.	Abdulhameen Adedoja	30+	Male	Coordinator MSSN Oyo Area Unit	Ibadan	2013-	16-02-2014
3.	Abdulrahaman Mubarak	25	Male	Amir MSSN U.I. Ex-Officio, MSSN, U.I. Imam, Idia Hall MSSN, U.I. Librarian, MSSN, U.I.	Ibadan	2009-2010 2010-2011 2008-2009 2007-2008	11-03-2013
4.	Abdulrasaq Ajao	30+	Male	IVC Organiser MSSN B Zone	Ibadan	2013-	16-02-2014
5.	Abdulrazaq Aisha	20+	Female	Member, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013
6.	Abdulsalam Ali	25	Male	Amir, MSSN U.I. & Ex-Imam Kuti Hall, Awo Hall	Ibadan	2012-2013 2009-2012	20-03-2013
7.	Abiola Ibrahim Olateju	25+	Male	PRO MSSN, Unilorin	Ilorin	2011/2012 2012/2013	15-03-2013
8.	Abulagbe John	24	Male	Member, Methodist Campus Fellowship,	Ago-Iwoye	2013-2014	6-04-2014
9.	Adebayo Abdulhameed		Male	Member MSSN President NAMLAS	Ago-Iwoye	2013-2014	7-04-2014
10.	Adebisi Ridwan	28	Male	General Secretary, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013
11.	Adedeji Samson	20+	Male	Vice President, UCU, Unilorin	Ilorin	2012-2013	14-03-2013
12.	Adekanmbi Jamiu	20+		Member MSSN, OOU	Ago-Iwoye	2013-2014	5-04-2014
13.	Adeniran Roquib	22	Male	Member MSSN, Unilorin	Ilorin	2011-2013	7-03-2013
14.	Adesogan. E.K. (Prof)	70+	Male	President, IVCU, U.I.	Ibadan	1960-1962	7-7-2012
15.	Adetayo Taiwo	20+		Member Wonderful	Ago-Iwoye	2013-2014	5-04-2014

				Christian Students Fellowship (WCSF)			
16.	Adio Adeyemi	20+	Male	Member MSSN, U.I. General Secretary Jihad Week Committee	Ibadan	2011	19-02-2014
17.	Aire Charlse	28	Male	General Secretary IVCU, U.I. Choir Director Kuti Hall Representative	Ibadan	2008-2009 2007-2008 2006-2007	17-11-2012
18.	Akamidu. R.A. (Prof.)	60+	Male	Ex-Chairman, Unilorin Inter- religious Understanding Committee	Ilorin	2000-2010	27-03-2013
19.	Akande Abdulazeez	31	Male	Faculty Of Agric, Co- ord, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013
20.	Akeula Adam	30+	Male	Director of Studies, MSSN, U.I. Imam, Tedder and Queens halls, MSSN, U.I. Lecturer, Department of Arabic and Islamic Studies, U.I.	Ibadan	2001- 2005	19-03-2013
21.	Alade Idowu Dr.	40	Male	Lecturer, Department of Classics, University of Ibadan and Member MSSN U.I.	Ibadan	1995-1999	May/August 2011.
22.	Akinyele Wale Dr.	40+	Male	Assistant General Secretary, IVCU, U.I.	Ibadan	1990-1991	12-09-2012
23.	Akomolede Bunmi	30	Female	Member IVCU, U.I.	Ibadan	2011-2013	11-11-2012
24.	Akorede Sodiq			Member MSSN	Ago-Iwoye	2013-2014	6-04-2014
25.	Alirat Bolanle	25+	Female	Member, MSSN, U.I.	Ibadan	2010-2013	28-03-2013
26.	Amedu AbdulRahim	25	Male	MSSN, U.I. Director of Studies Asset Maintenance officer	Ibadan	2012-2013 2011-2012	20-03-2013

27.	Amotsuka E. Rev.	60+	Male	Organising Secretary President, IVCU, U.I. Bible Study Secretary, IVCU, U.I.	Ibadan	1974-1975 1975-1976 1976-1977	21-08-2012
28.	Aor Ifa Mr.	50+	Male	President, IVCU, U.I.	Ibadan	1982	13-09-2012
29.	Aramide Joshua	20+		Zonal Pastor, OVCF	Ago-Iwoye	2013-2014	6-04-2014
30.	Arikeuyo Dr.	50+		Dean of Students, OOU	Ago-Iwoye	2013-2014	7-04-2014
31.	Aremu Muhammad,	20+	Male	Member MSSN, U.I. & President, Circle of Students of Arabic and Islamic Studies (CSAIS)	Ibadan	2012-2013	28-03-2013
32.	Asakpo Sunday	20+		Organising Sec. OVCF	Ago-Iwoye	2013-2014	6-04-2014
33.	Ashafa Nurudeen	20+		Member MSSN, OOU	Ago-Iwoye	2013-2014	5-04-2014
34.	Ashaolu Joshua	25+	Male	Bible Study Secretary, UCU, Unilorin Transport Sec. UCU, Unilorin	Ilorin	2010-2011 2009-2010	14-03-2013
35.	Atoyebi Ayomide	20+	Female	Sister's coordinator, UCU, Unilorin Hall Representative (Sisters hall) UCU, Unilorin	Ilorin	2011-2012 2010-2011	14-03-2013
36.	Aworuwa Celestine	28	Male	Member IVCU, U.I. Counselling Overseer IVCU, U.I. President, IVCU PGF, U.I.	Ibadan	2005-2010 2009-2010 2012-2013	20-09-2012
37.	Awosanya Ramat	21	Female	Member MSSN	Ago-Iwoye	2013-2014	6-04-2014
38.	Ayanuga Abdulrasak	25	Male	Financial Sec. MSSN	Ago-Iwoye	2013-2014	7-04-2014
39.	Ayobami Ruquaya	21	Female	Member, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013
40.	Azeez Ibrahim	24	Male	Member MSSN	Ago-Iwoye	2013-2014	6-04-2014
41.	Femi Babatunde	25+	Male	General Secretary IVCU	Ibadan	2011-2012	21-08-2012
42.	Badmus Taofik Abiola	20+	Male	Editor in Chief, Halqah Member, MSSN, U.I.	Ibadan	2011-2012 2010-2013	28-03-2013
43.	Dejo Alfa	20+	Male	Member, MSSN, U.I.	Ibadan	2010-2014	19-03-2013

44.	Dopamu (Dr. Mrs.)	40+	Female	Lecturer, Department of Religion Unilorin	Ilorin	2007-to date	15-03-2013
45.	Emmanuel Temitope	25+	Male	President, UCU, Unilorin	Ilorin	2011-2012	15-03-2013
46.	Fagbenro Adeola	33	Female	Member, IVCU, U.I.	Ibadan	2000-2004	10-11-2012
47.	Fatoki Abdulbaki Taiwo	30+	Male	Amir, MSSN, Unilorin Secretary, MSSN, Unilorin PRO, MSSN, Unilorin	Ilorin	2010-2011 2011-2012 2012-2013	15-03-2013
48.	Folaranmi James Engr.	70+	Male	General Secretary, IVCU, U.I.	Ilorin	1960-1962	17-8-2012
49.	Gbadamosi Adeyemi	20+		Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
50.	Gbadamosi Damilola	20+		Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
51.	Hamzat Kifayat	19	Female	Member, MSSN, Unilorin, and Secretary, Department of Health Edu. MSSN	Ilorin	2011-2013 2012-2013	15-03-2013
52.	Ibade Emmanuel	20+	Male	Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
53.	Ibrahim Wakilat	50+	Female	Member MSSN, OOU	Ijebu-Ode	1983-1986	7-04-2014
54.	Ibrahim Yusuf		Male	Member MSSN FEMSA, Coordinator	Ago-Iwoye	2013-2014	7-04-2014
55.	Idowu A.S. (Rev. Dr.)	50+	Male	Chaplain, Chapel of Light, Unilorin Member, Unilorin Inter-religious Understanding Committee)	Ilorin	2010- to date 2010- to date	7-03-2013
56.	Isola Robiah	20+	Female	Asst. Gen. Sec. MSSN, U.I.	Ibadan	2012-2013	20-03-2013
57.	Kolawole Kunle	40+	Male	Hospital and Prison Visitation Group Leader Bible Study Secretary	Ibadan	1990-1992 1995-1996	23-09-2012
58.	Makinde Deji	20+	Male	Gen. Sec. OVCF	Ago-Iwoye	2013-2014	7-04-2014
59.	Morakinyo Dare	32	Male	President/Pastor, Restoration Bible Campus Fellowship,	Ibadan	2010-2014	08-02-2014

				(RBCF) U.I.			
60.	Noibi Dr.	40+	Male	Chairman Welfare Committee, Social Secretary and Queen Elizabeth hall Imam, MSSN U.I. Lecturer, Department of Arabic and Islamic Studies, U.I.	Ibadan	1993-1998	18-02-2013
61.	Odebunmi E.O. (Prof.)	60+	Male	Patron Unilorin Christian Union, Member, Unilorin Inter-religious Understanding Committee)	Ilorin	1998-to date 2000- to date	27-03-2013
62.	Ogunlaja Abdulwahab	20+		Member MSSN, OOU	Ago-Iwoye	2013-2014	5-04-2014
63.	Ogunkunle C.O. (Rev. Dr.)	50+	Male	Ex-Chaplain, Chapel of Light, Unilorin Member, Unilorin Inter-religious Understanding Committee)	Ilorin	2004-2010 2004-2010	27-03-2013
64.	Ogunlesi Funsho	32	Female	Member, IVCU, U.I.	Ibadan	2003-2009	10-11-2012
65.	Ojo Christopher	25+	Male	Member, UCU, Unilorin	Ilorin	2009-2013	7-03-2013
66.	Ojulayo Isaac	20+	Male	Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
67.	Okedere Samuel	20+		Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
68.	Okunlade Abiodun	26	Male	President, OVCF	Ago-Iwoye	2013-2014	7-04-2014
69.	Oladejo Azeez	28	Male	Chairman Logistics, MSSN,U.I. Jihad week Asset Maintenance Officer, MSSN,U.I.	Ibadan	2010-2011 2012-2013	20-03-2013
70.	Oladunjoye Roselyn	20+	Female	Member OVCF.	Ago-Iwoye	2013-2014	6-04-2014
71.	Olajide Ayodeji	20+	Male	Member OVCF	Ago-Iwoye	2013-2014	6-04-2014
72.	Olaniyan Abisola	20+	Female	Hall Representative (Sisters hall) UCU,	Ilorin	2011-2012	14-03-2013

				Unilorin			
73.	Olatunji G.A. (Prof.)	60+	Male	Chairman, Unilorin Inter-religious Understanding Committee	Ilorin	2010-2012	27-03-2013
74.	Olosho Kamil Dr.	60+	Male	National President, MSSN U.I.	Ibadan	1979	18-02-2013
75.	Olubunmi Jesutoni	20+	Female	Member, UCU, Unilorin	Ilorin	2009-2013	14-03-2013
76.	Olundegun Lukman		Male	Asst. Gen. Sec. MSSN	Ago-Iwoye	2013-2014	7-04-2014
77.	Oluwasola Idowu		Male	Member, UCU, Unilorin	Ilorin	2009-2013	14-03-2013
78.	Oluwasegun Jimoh	30+	Male	Member MSSN, OOU	Ibadan	2002-2006	02-05-2014
79.	Osinaiki Mojirade	20+		Prayer Sec. and Bible College Principal, OVCF	Ago-Iwoye	2013-2014	6-04-2014
80.	Osinusi Oreofe	20+	Female	Visitation Secretary Hall Representative (Sisters hall) UCU, Unilorin	Ilorin	2012-2013 2011-2012	14-03-2013
81.	Oye Mike Rev.	70+	Male	President IVCU U.I. Organising Secretary IVCU U.I.	Ofatedo	1965-1966 1964-1965	23-08-2012
82.	Oyeleke Adedeji	24	Male	Asst. Gen. Sec. OVCF	Ago-Iwoye	2013-2014	6-04-2014
83.	Oyesola Joshua	25+	Male	General Secretary, UCU	Ilorin	2012-2013	15-03-2013
84.	Oyeyinka Fiyin	20+	Female	Member, UCU, Unilorin	Ilorin	2009-2013	14-03-2013
85.	Raji Rukkayat	24	Female	Member, MSSN, U.I.	Ibadan	2009-2012	4-02-2013
86.	Shittu Halima	20+	Female	Member MSSN	Ago-Iwoye	2013-2014	6-04-2014
87.	Shukura	20+	Female	Member MSSN, Unilorin	Ilorin	2010-2013	15-03-2013
88.	Shukuranihahi Bello	20+	Male	Member, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013
89.	Yeku James	30	Male	Member, IVCU, U.I.	Ibadan	2004-2008	7-7-2012
90.	Zaynab	20+	Female	Member, MSSN, Unilorin	Ilorin	2012/2013	15-03-2013

**DEPARTMENT OF RELIGIOUS STUDIES,
UNIVERSITY OF IBADAN,
RESEARCH QUESTIONNAIRE FOR HIGHER DEGREE**

Dear respondents,

This questionnaire is designed to carry out research on the Socio-religious activities of Christian and Muslim youth organisations in promoting inter-religious relations in selected universities in Kwara, Ogun and Oyo states, Nigeria. It is purely an academic work in Comparative Religion and the universities under study are Olabisi Onabanjo, University, University of Ibadan and University of Ilorin. You can rest assured that information given will be treated with utmost confidentiality, your anonymity is assured and it is not meant to attack any religious faith. I therefore solicit your sincere and objective response as you answer the questions.

Thanks for your contribution.

Mala S.B. (Researcher)

Section A: Biographical Data

Instruction: Please tick the appropriate brackets.

1. Age: (a) 18-30 years [] (b) 31-40 years [] (c) 41-50 years [] (d) 51 and above []
2. Sex: (a) Male [] (b) Female []
3. Marital Status: (a) Single [] (b) Married []
4. Religion: (a) Christianity [] (b) Islam []
5. Level of Education: (a) Bachelors Degree [] (b) Masters Degree [] (c) PhD []
6. Student Organisation on campus: (a) Ibadan Varsity Christian Union (IVCU) [] Unilorin Christian Union (UCU) [] Ogun Varsity Christian Fellowship (OVCF) [] (b) Muslim Student Society of Nigeria (MSSN) []
7. Position/Status in Student organisation (a) Executive [] (b) Member []

Section B: Religious activities

Instruction: Please tick the column that best expresses your opinion- Yes, No, Strongly Agree-SA, Agree-A, Undecided- U, Disagree-D and Strongly Disagree-SD

The following are the religious activities in my youth/student group on campus.

S/N		Yes	No
1.	Evangelism/ <i>Da'wah</i>		
2.	Bible Study/ Qur'anic teaching		

3	Weekly Fellowship/Meeting		
4.	Leadership Retreat/ Training		
5.	Annual Crusade/ Jihad Week		

Section C: Social Activities

The following are the social activities in your youth/student group on campus.

S/N.		Yes	No
1.	Educational Tutorials / Study groups		
2.	Seminars and Symposium Skill acquisition/financial empowerment programmes		
3.	Media/ Publicity(Jesus Match/MSSN Awareness train)		
4.	Health/ Medical outreach		
5.	Sports, Exhibition and Excursions		

Section D: Socio-Religious activities on campus and Inter-Religious Relations on campus.

The following represents my view about the socio- religious activities of my youth/student group on campus. **Strongly Agree-SA, Agree-A, Undecided-U, Disagree-D, and Strongly Disagree-SD**

S/N		SA	A	U	D	SD
	Part A Our socio-religious activities on campus:					
1.	Helps to promote peaceful co-existence on campus and good relations with people of other faith.					
2.	Have caused tension on campus especially with people of other faiths.					
3	Have led to crisis that made students to protest on campus.					
4	Affect people of other faiths positively.					
5.	Contribute to the social and religious development of the University.					

6.	Is practiced in a way that makes me feel comfortable in a multi-faith society.					
7.	Are attractive to people of other faiths.					
8.	Have been adopted by other student groups and religious faith.					
9.	Make our members to relate badly with people of other faiths.					
10.	Have led me to have intimate and good relationship among people of other faith.					
11.	Condemns and works against people of other faiths.					
12.	Are carried out with respect for people of other faiths and are geared towards religious harmony in a Multi-faith Society.					
	Part B – Members of my youth /student group:					
13.	Participate in student politics and programmes at any level (Departmental, Faculty, Hall and the Student Union).					
14.	Can support and even cast their votes in any of the specified elections for anyone who is not a member of our religious faith.					
15.	Have supported candidate(s) who is(are) an adherent(s) of our religious faith.					
16.	Can/have support(ed) the programmes of other religious faith in any form.					
17.	Feel hurt when our members join other groups either within or outside my religion.					
18.	Can participate in any of the socio-religious programmes of other religious faiths listed in section B & C.					
	Part C- My youth /student group					
19.	Can affiliate/partner with other youth/student group of other faiths.					
20.	Have ideologies/programmes that are against Inter-religious relations.					
21.	Need to modify our Socio-Religious activities to attract people of other faiths.					

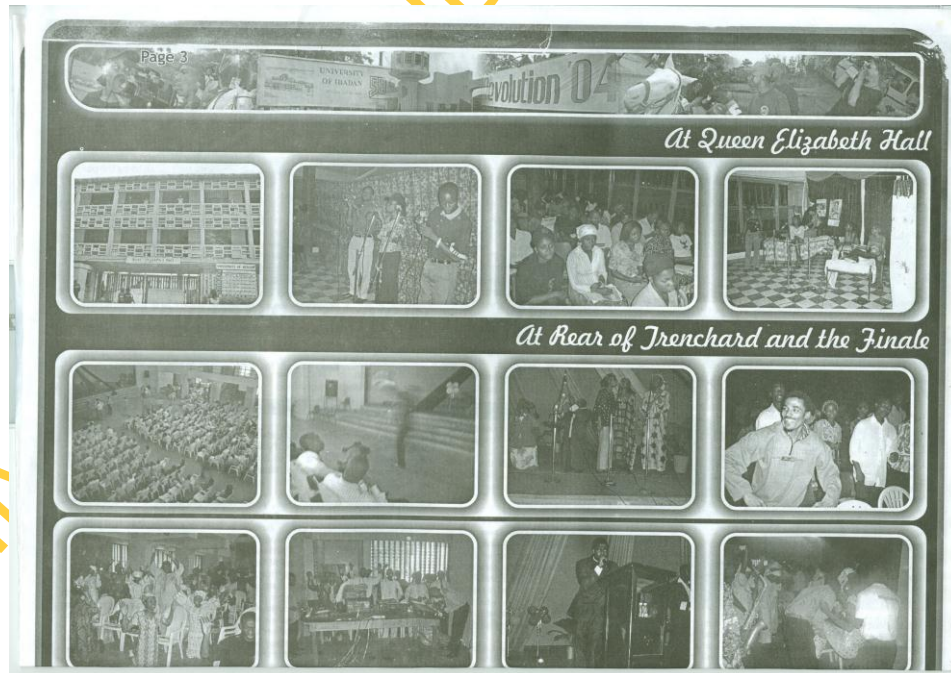
Structured Interview Questions on the Socio- Religious activities of selected Christian and Muslim Youth organisations in Nigerian Universities.

1. Name. (Optional)
2. Age. (Range)
3. Level of Education.
4. School attended and period.
5. Religion.
6. Youth/ student group on campus.
7. Position held in the youth/student group.
8. Purpose/ motivating factor for joining the group.
9. What are the socio-religious activities in your youth/student group?
10. What are the socio-religious activities you were involved in while on campus?
11. How were these programmes conceived?
12. How did these activities promote Interaction with people of other faiths and members of other groups?
13. What significant contribution did these programmes make to the university and the society at large?
14. Does your group have partnership with other organisation outside campus?
15. Do you think the programmes your group is involved in can hinder/hamper the general peace of the campus?
16. Is there a need to improve or modify the activities?

Appendix



A cross section of the IVCU 12 days crusade against moral vices in the University of Ibadan



A cross section of pictures showing the IVCU 12 days crusade against moral vices in the University of Ibadan.

Purity & Holiness *Continued from First Page*

that God's instruments of revival are being separated and prepared. God needs people who are pure and holy.

He challenged you (reading this piece) and me (writing it) to live pure lives and be a part of God's move in these end times. It is entirely up to us to accept it.

He said specifically that God was raising women who have kept themselves and not saying much more, he went into a session of prayer. About five people fell in the presence of God's anointing. The presence of God was felt by everyone.

The session concluded with a new sense of expectancy born in the hearts of people.

Praise the Lord.

The Revolutionary Army

In lieu of the events of the morning, the air was expectant as the programme began around 6.00 pm at the rear of Trenchard Hall on Saturday, August 14.

We said prayers for the programme and especially for U.I. God was praised and worshiped for the events of previous days.

The Revolution Maas Choir sang a song "Ko le gba mi lowo Jesu". Meaning that nothing, not even problems or storms of life are enough to take me out of Jesus' hands.

Rev. Fred Akintuwa led a prayer session which led to a musical presentation from a saxophonist after which Evangelist Shitta took to the podium. The text was Luke 1. He spoke about Mary; he commented that in her time, young ladies longed and prayed to be the channel of the birth of the Messiah.

The bible says that Mary was highly favoured among women and that she was a virgin. God is looking for virgins in these last days. Virginity is synonymous to purity; we are to keep ourselves pure. I later on remembered the colt Jesus rode into Jerusalem the triumphant entry. Before Jesus rode it, no one had even ridden it, so, purity is a prerequisite to usefulness to God.

A virgin heart is the one set on God absolutely on Him and on nothing else. A heart set on God finds favour in His sight Psalm 84 verse 7.

Now when the angel told Mary the glad tidings about her being the vessel of choice; her question was, "How can this be?" The bible makes us realise that it can be by the power of the Holy Ghost. Thus, it is the Holy Ghost who accounts for a change.

He ended by reminding us that God is searching, looking for hearts set on Him, determined to be pure, virgin people to make use of. He said that God wants to raise an army of 300 that will bring about his purpose and revolution in University of Ibadan.

If you want Him to make use of you, the key is in your hands, stand on the side of purity and righteousness. Remember we are not alone, but we have the spirit in us.

The session concluded with prayers, many people fell in the overwhelming presence of God.

Keep yourself for Him!

Presidential Address

Oh my comrades, can you see the signal? We appreciate God for the programme which has come and gone but which ragingly lives on in our hearts. Many lives are deceived day after day and they ignorantly boldly pursue after vanity holding pseudo-promises for their uncertain future. Ladies and men alike disgustingly practice immorality of all kinds and it is more regretful that so many Christians with lost identity before heavens are daily involved in this pollution. Proven by data but we do not even need data to convince anybody that the most religious sects of people are those found in abortion, improper dressing, examination malpractice etc. Throw away bias and see.

What about cultism. Revolution 2004 is a campaign affront against cultism too. We hate occultism and we declare pronouncing that the kingdom of God has come upon you. Revolution 2004 is a campaign to help people discover the

Is it not revealed in the manual for all living soul that zeal and strength is characteristic of youth? A day after another, you quietly slip off the youth bracket and how far have you wasted this gift of your youth to their unworthy sect or lot.

Ecclesiastes 12:6-7 reveals a transcending truth is a simple way so that you will understand. It says, "Yes, remember your creator now while you are young, before the silver cord of life snaps and the golden bowl is broken. Do not wait until the water jar is smashed at the spring and the pulley is broken at the well. For then the dust will return to (dust) the earth and the spirit will return to God who gave it." And then what shall you give in account with your

Cultism, indecent dressing, substandard spiritual morals etc are all thieves of your eventually glory. Yield it all to Him today. He owns the picture and stamp. Gen 1:27

Are you born again already? Then, you need to take better note here. God is looking for effective change agent. Have you ever prayed to be to God a revolutionary agent before perhaps almost a hundred times? Time will fall me to extensively consider the efficacy of the realisation of God's hard truth in Hebrews 12:10-12. Could you give it a study word for word? Don't you know that 25% is not in anyway a pass mark: "that I may know Him and the power of his resurrection and the fellowship of his

him the remaining three-quarters way.

This is a dangerous time for any Christian to be timid. We have prayed for you reading this piece that a revolutionising fire will change and render you useful to God and that you will not hinder this move, you will make it to have a flow, that is if God will reckon with you in faithfulness in this move anyway. A revival without communication agents may soon be terminated. Tell the Lord and fervently cry, "Lord, you can use me". God may not show you the opportunity; a dependable agent of this revolution move will look for and find the opportunity when nurtured under a spiritual leadership. Philip was one

A section of the daily bulletin released by the IVCU during the 12 days campaign against moral vices in the University of Ibadan.

A new U.I.? have swords/or battle-axes to fight off evil in U.I., but we certainly have the praise those Israelites had, the praise they used to declare Jericho for God, the same we use to declare U.I. for Jesus.

Or, where do I start? Well, somewhere of course! The program is Jesus March. To be candid, the only thing that struck me was the 'prayer-at-specific-locations' part. When I asked a friend about it, you know what he said? He felt it was to create awareness for the programme. Anyway, he was partly correct.

Now, talking about the strategically located prayers, hmn! For some reason I cannot quite explain, altars came to my mind and you know altars were built at places where the presence of God was recognized (in which case, the contact may be initiated by God Jacob, at Bethel or initiated by man-Noah, after he came out of the ark).

I therefore see these 'specific-locations' as 'boundaries' of U.I., so that we are really calling God to let His presence surround U.I.

You therefore wonder what the purpose of the Jesus March is; it is to claim U.I. for Jesus, not by our power, rather we are calling Him to do it.

I am about to stop here, but I just remembered something about God promising Abraham that He would possess every land he treads on. Each day, as we live, we tread the land of U.I., and as we do we declare U.I. for JESUS!

Getting to the basics, we know who Jesus is: Our Saviour the Son of God. And we know what a march means a march past, like in pre-tertiary school inter-house sports.

The example that came readily to mind from the bible was Jesus' Triumphant entry to Jerusalem. Jesus was coming in the scene (into Jerusalem) as king and the people were welcoming him as one. Bringing it down here to U.I. makes me see that we are really welcoming Jesus as king into U.I. with praise in our mouths.

Praise was also what the Israelite soldiers were giving God when they went round the walls of Jericho! We do not

Why Revolution 2004?

Beloved, God is set to do something great and tremendous in U.I. He has done it before and He can do it again. He said, I will do it in your days that even if you were told you will not believe it. The situation of things at this time calls for God's attention and intervention.

Revolution '04 is God ordained to:

1. Reinstatate the Lordship of Jesus in the U.I. campus
2. Catch freshers fresh, so as not to fall prey of ungodly students with evil intentions
3. To campaign against and combat the following campus vices
 - (a.) Cultism
 - (b.) Drug Addiction
 - (c.) Sexual Immorality
 - (d.) Abortion
 - (e.) Students Victimization
 - (f.) Examination Malpractices

Continued on rear page

A PUBLICATION OF IBADAN VARSITY CHRISTIAN UNION (NIFES), UNIVERSITY OF IBADAN, NIGERIA

A section of the daily bulletin released by the IVCU during the 12 days crusade showing the reason for the campaign against moral vices in the University of Ibadan.

Why Revolution 2004
(Continued from front page)

(g.) Indecent Dressing
(h.) Smoking
(i.) Truancy etc.
and provide the necessary spiritual solutions.

As we raise onslaught against the devil's works, it is obvious that God will visit U.I.

Please key into the flow as God's revolution permeates the University of Ibadan for a great change in the lives of the students.

Shalom Maranatha.

Your brother and God's servant,
Mala Simon Babs
Chairman Planning Committee

Comments

We hold on to the lord, he said he would do a new thing. We expect the outcome of this programme to be great. *Solomon*

Spiritually, God gave a revelation concerning this programme; he has brought it to pass. God is not a man that he should lie. *Bimbo*

Kicking out vices from this campus must start from someone and it is good IVCU is starting it. *An on-looker*

God has done something wonderful so far. He has surpassed us. God has started something great, we relied on him and he has not failed us. Various people will minister and God will bless us through them. *Shola*

The programme is being organized as a result of concern we have for the prevalent immoral condition of this campus. God gave everything we use for the programme- the horses, bicycles etc were provided by God.

The programme has been a success so far because people came for the Jesus match in spite of the day being a workday. *Bosede Ogundele*

Reminiscence of the Jesus March

The back page of the daily bulletin released by the IVCU during the 12 days crusade showing the reason for the campaign against moral vices in the University of Ibadan

Revolution 04 UPDATE

A Daily Publication for Revolution 2004 (August 4 - 15, 2004)

Day One: JESUS MARCH Wednesday, August 4, 2004

The Birth of a Revolution

It was a joyful and exciting moment as IVCUites gathered at the chapel ground for the campus wide prophetic march. It was a colourful congregation of saints as the much-awaited Jesus March kicked off.

Before the setting out of the Jesus March train, the President of Ibadan Varsity Christian Union (NIFES), Adeoluwa Adenike took some time to elucidate members on the importance of the timing of the Programme. He commented that the month of August is a month of new beginning. He said that the university would step into a season of new beginning as a result of the Revolution that is about to start. The entire membership took time to pray and to release prophetic words before the great and remarkable march commenced.

The colourful procession composed of two horses with riders, a truck, the fellowship bus, 2 saloon cars, motorcycles and bicycles. The procession left the chapel ground and moved to Queens Elizabeth Hall. At Queens Hall, prayers were made against the vices rocking the foundation of the hall. The University Main Gate was the next point of call on leaving Queens Hall. The gate was prophetically opened to God, God was asked to bring about revolution of spiritual and moral values in the campus.

St. Anne's Hostel, a private hostel on the campus, was the next location. Prayer was made for the establishment of righteousness in the hostel. The IVCUites sang and praised God with all their heart, as this was evident in the way they dance.

At Idia Hall, prayers were said concerning the hall and the hall was anointed. The procession danced and shouted seven powerful Jericho falling Revolutions as they left the hall for Awo Hall.

Prayers against powers militating against progress in the lives of the residents of Awo Hall were prayed in Awo Hall. Residents of Awo Hall were seen standing on their balcony's watching this God fearing and well meaning people dance, sing and pray to God.

The train moved to the Katanga republic, the Independence Hall. Prayers were said to change the destiny of the hall for better. The train moved to Zik Hall, which is a next-door neighbour to Independence Hall. The Zikites in their characteristic manner received the IVCUites with confusing shouts. It was hard for anyone who cared to listen to say categorically whether it was a shout of acceptance or rejection. However, the hall was prayer for, the ground was anointed as well.

The train moved to Bello and Kuti hall where prayers were said as done in other halls of residence. The train as well went to Tedder and Mellanby Halls.

Mellanbites received the train with joy.

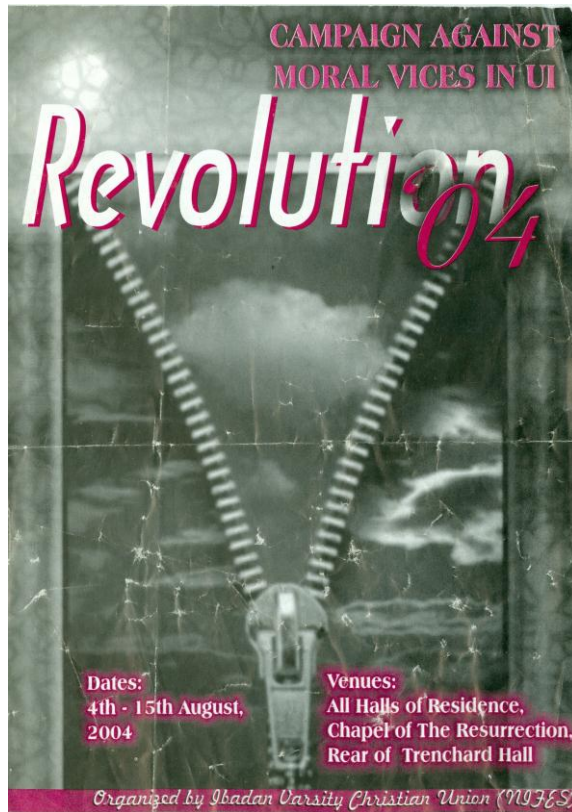
Having gone round all the halls of residence in the school, the train returned to the start off point, the chapel ground. The congregation of IVCU members took time to thank God for been faithful to them throughout the march.

Among the side attractions of the train was the sight of a lady and a man dressed in traditional attires thus, reflecting the essence of revolution even in our cultural values.

It is the prayer of everyone that the match will usher in a time of REVOLUTION, RESTORATION and RESTORATION on this campus. Indeed the Revolution has started. All you have to do is to attach yourself into it and you will be a symbol of REVOLUTION.

The main entrance to the Premier

A section of the daily bulletin released by the IVCU during the 12 days crusade tagged Revolution 04- campaign against moral vices in the University of Ibadan.



The handbill of the IVCU 12 days crusade tagged Revolution 04- campaign against moral vices in the University of Ibadan



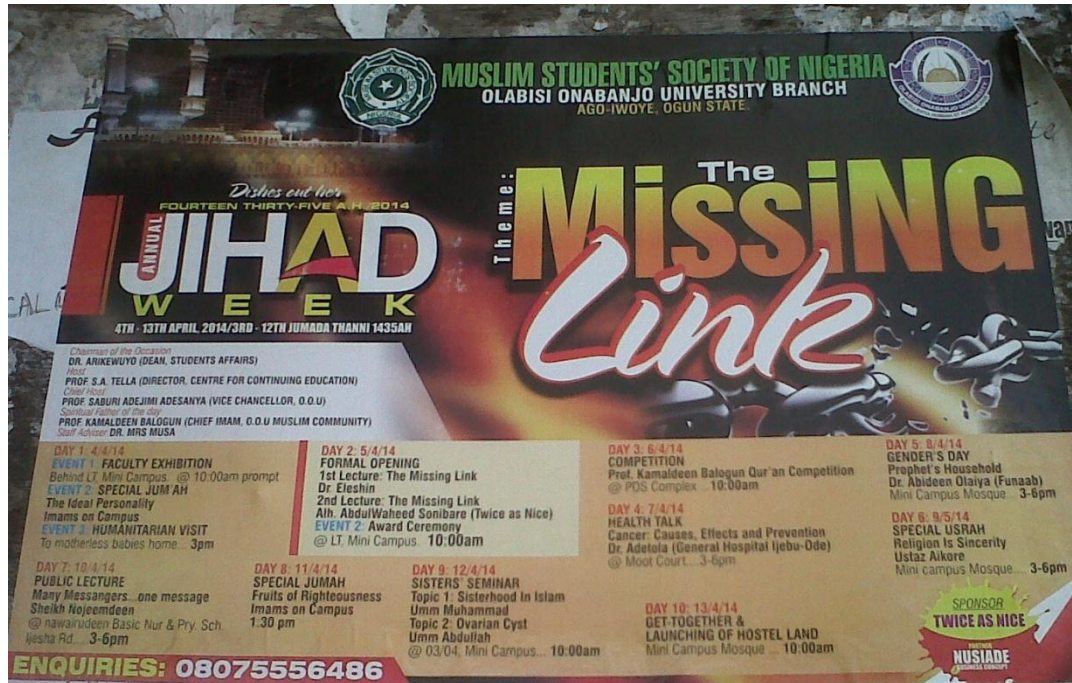
The handbill showing the daily activities of the IVCU 12 days crusade tagged Revolution 04- campaign against moral vices in the University of Ibadan.



A sample of the poster of Muslim Association of science Students an arm of MSSN OOU



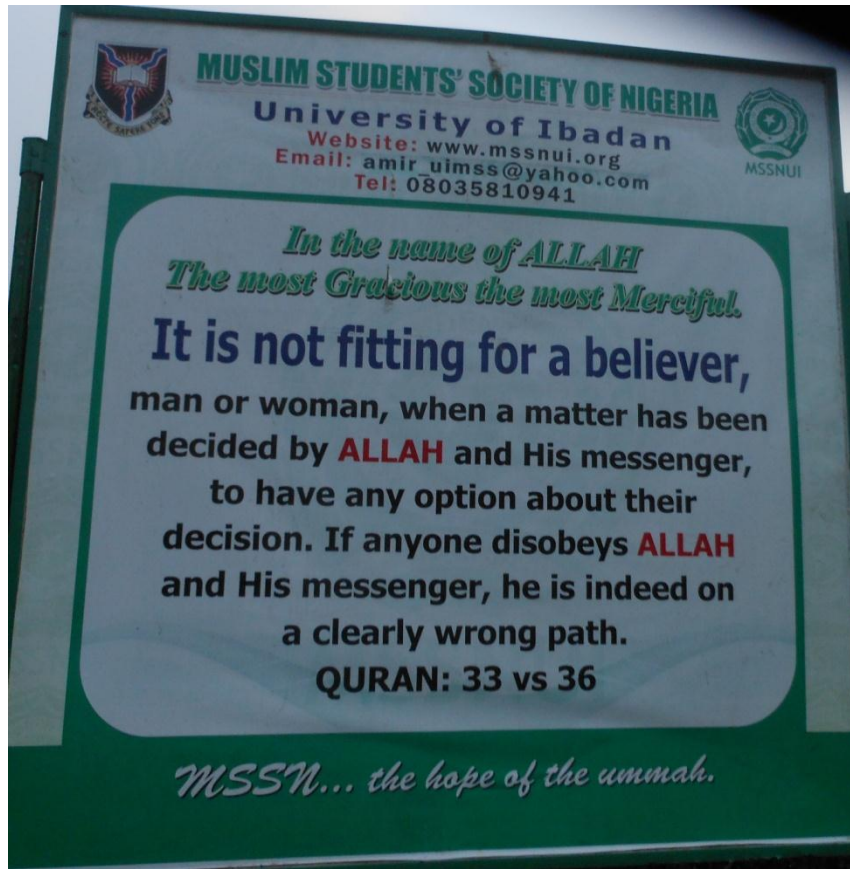
A sign post inviting MSSN members in OOU to the weekly *Usrah*.



A copy of the poster of MSSN OOU Jihad Week



The poster of Faculty of Education Muslim Students Association an arm of MSSN OOU



The sign post of MSSN U.I.



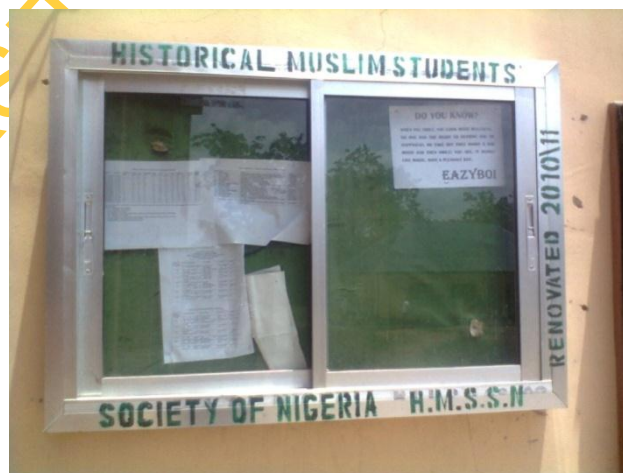
A background picture of UI Central Mosque showing MSSN UI notice board and *abe Igi anu* (Under the tree of mercy).



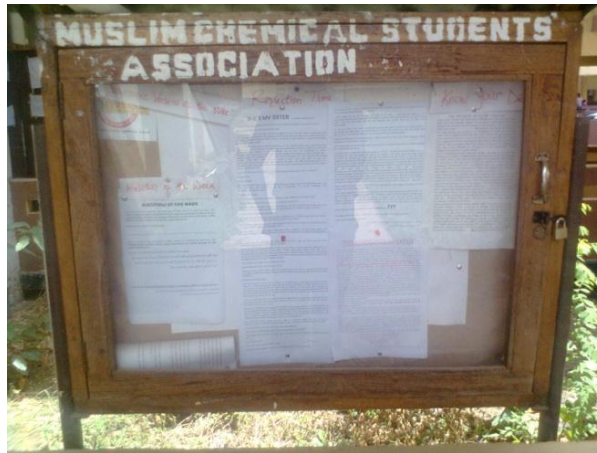
The sign post of UCU



The sign post of Chapel of the Light, University of Ilorin where the UCU activities take place



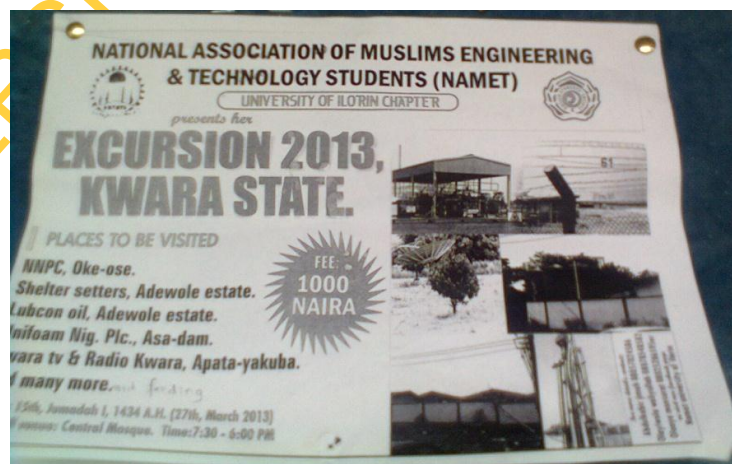
The notice board of Historical Muslim Students' Society of Nigeria, Unilorin



The notice board of Muslim Chemical Students Association, Unilorin



An entrance in the UCU's secretariat in Chapel of the Light, Unilorin showing their logo/sticker



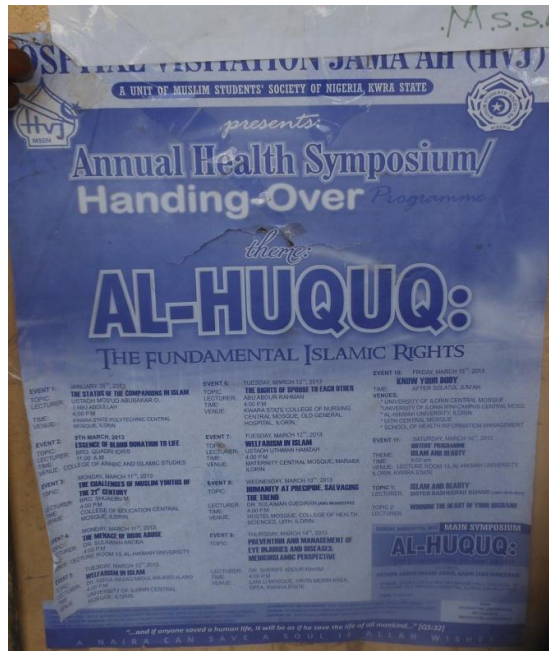
The poster of National Association of Muslim Engineering and Technology Students, Unilorin



A background picture of Unilorin Central Mosque



The sign post of MSSN Unilorin



A sample of the poster of MSSN Unilorin



A sample of the poster of MSSN Unilorin



The entrance of UCU's secretariat in Chapel of the Light, Unilorin showing their logo/sticker



A group of UCU members engaging in sporting activities



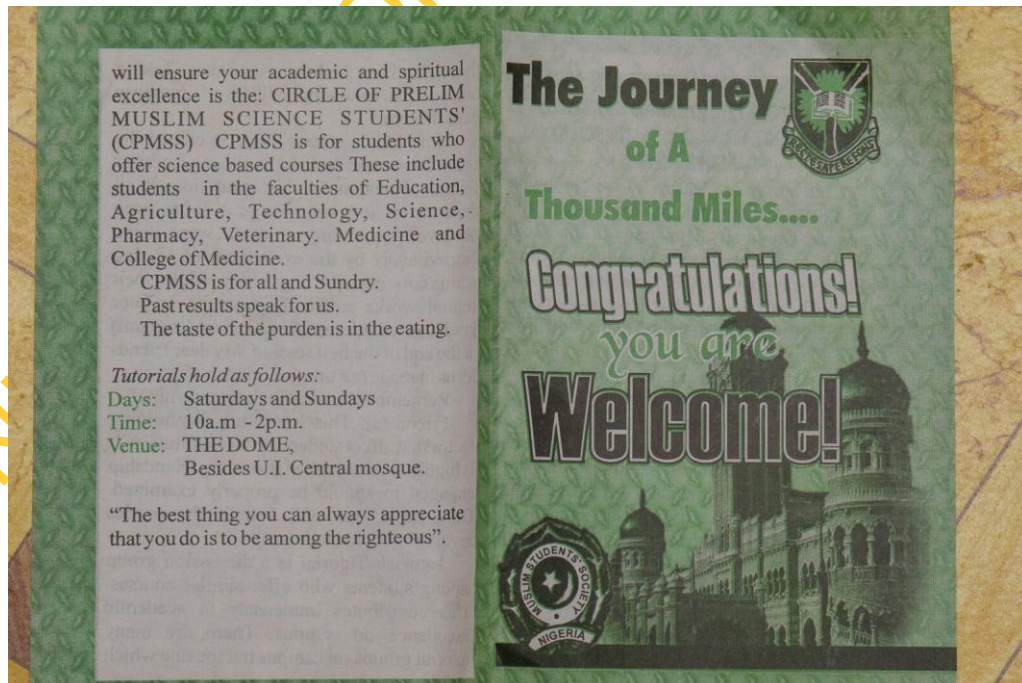
A group of UCU members praying around the Chapel of Light



A group of UCU members praying after their tutorials



The researcher as a participant observer during South West Nigeria 60th Anniversary of the MSSN in UI



A sample of the Pamphlet of MSSN U.I. that is given to new students



Members of MSSN U.I. during the Awareness campaign for Jihad Week



Members of MSSN U.I. during the Awareness campaign for Jihad Week



Circle of Sisters MSSN U.I. during the Awareness campaign for Jihad Week



Circle of Sisters MSSN U.I. during the Awareness campaign for Jihad Week

