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Yoruba Indigenous Religion's

The Metamorphosis of Home

Highlights

Conflict Resolution Strategies

Towards Peaceful Co-Existence

Discovering Thoughts, Inventing Future

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"Ebo Tan Ebo Ku? Yoruba Indigenous Religion's Viewpoint on the Death of Jesus Christ as the Final Sacrifice"

By S. Kayode Olaleye
University of Ibadan

Abstract- Ẹbọ is an offering made to the Deity, the divinities and other agents considered by the Yorùbá to be responsible for the imbalances in the life of humanity, in order to correct the inevitable disequilibrium or to show appreciation. The offering of ẹbọ could be on daily basis for those who are priests and priestesses. Personal or communal exigencies determine the frequency of sacrifice, except offerings for thanksgiving for success and good health which are regular. However, in Christian religion, it is ageneral belief that Jesus Christ came to the world to die for the salvation of humanity. According to Christians, Christ offered himself as the final sacrifice for the sins of the whole world. Therefore, there is no reason for further offering of ẹbọof any form. If this is the case, the questions one needs to ask are; if Jesus truly came for the salvation of man from sin and the sacrifice has been made once and for all, why do we still have sicknesses of all kinds in the world today? Can we say his own manner of salvation does not cover sickness, pestilence and other social vices like murder and stealing? Why is it that some Christians still carry on in the tradition of offering ẹbọ till today? Why is it that god has not struck the adherents of African Indigenous Religion who still offer sacrifices in Yorùbáland? These are some of the questions that this paper tried to answer. Data were collected through oral interview and was subjected to descriptive analysis.

Keywords: *ebọ? the yorùbá, ifá, jẹsus, christian.*

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I. Introduction

"This is my beloved son in whom I am well pleased" (Matt. 3:17). This was the message that came down from above as Jesus was baptized by his forerunner, John the Baptist, in the river Jordan, affirming his divine status as the begotten son of god. John 3:16, perhaps the most popular verse in the Bible in present times, expressly states "For God so loved the world, that he gave his only begotten son, that whosoever believes in him will not perish but have eternal life." Hence Jesus Christ, the beloved begotten son of god, in whom the father is well pleased, was sent by the father himself, as a sacrificial lamb, who, though he led a sinless life, was, by divine arrangement led to be crucified in order to activate god's ultimate salvation plan for mankind and to reconcile His most precious creation to Himself. This divine orchestration thus marks the 'final sacrifice to Christians, through which all men are saved and must no further engage in any other act of sacrifice.

On the other hand, ẹbọ, (a term which in English means 'sacrifice'), connotes a whole lot more to the Yorùbá. According to Olaleye[1], ẹbọ in African belief system particularly in Yorùbáland is an essential part of their daily life, referring to an offering made not only to the Deity (as emphasized in Christian traditions), but to divinities and other agents (like Ajogun, Àjẹ́, Emèrè, Àbíkú, Ọ̀ṣọ́ etc.) who are responsible for the imbalances in the life of human beings, so as to correct such imbalances whose occurrences are quite inevitable. Olaleye further avers that, "these imbalances could be in the area of social, economic, political, health, or religious life of man." His expression on the importance of ẹbọ – sacrifice in the life of the Yorùbá goes to the extent that even the food eaten on daily basis to maintain healthy life and the casual and regular prayers offered to the deity, ancestors, and other divine beings, are all manifestations of ẹbọ – in man's daily life. Hence, there is ẹbọ ọpẹ́ – sacrifice of thanksgiving and ẹbọ ìyìnlógo – sacrifice of praise among others. The physical ẹbọ which are seen to be placed at various prescribed places, or however required, and whatever material which individuals use in offering ẹbọ, are nothing but prayer supplements. Also, worthy of note is Beyioku's view as related by Olaleye, which opines that ẹbọ means debt that must be paid to get relieve from our ailments.

However, from the above indications, we may infer that the concept of ẹbọ in both religious backgrounds connote two divergent views. An understanding of the purpose of 'ẹbọ' in both faith systems perhaps reveals why the Yorùbá find it difficult to accept hook, line and sinker, the Christian 'salvation scheme' of Christ as the ultimate sacrifice. In carrying out the research, 30 people comprising fifteen Christians and fifteen African traditional religion worshippers were interviewed so as to know their opinion about the subject matter. Data were also collected through

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[1] Sam Kayode Olaleye, Ebo as a Healing Technique in Ifa Divination System, Saarbrucken: LAP LAMBERT Academic Publishing 2013, 78.

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relevant books, journals and internet materials and were subjected to descriptive analysis.

Yorùbá Religion's Concept of Salvation in Comparison with Western Christianity.

Another approach to this theme, which is worthy of note, is the juxtaposition of African religion's concept of salvation vis-à-vis Christianity's. Salvation in African belief system particularly from the perspective of the Yorùbá is more of a physical and spiritual as against the spiritual perception of it in Christianity. An understanding of the concept of salvation in Christianity rests on the coming of Jesus Christ as the messiah of the world, who, through his sacrificial death, bore the sin of mankind and saved them from the yoke of the original sin committed by the progenitors of the human race (Adam and Eve), as a result of which all men are born into sin. On the other hand, salvation in African traditional religion, according to Mbiti[2], is related to the physical welfare of life. Salvation is concerned basically with physical and immediate wellbeing in terms of healing from diseases and infirmities, success in business endeavors, vocations, protection from harm, danger and death, deliverance from the attacks from supernatural forces (witches, sorcerers, ajogun etc.) and all forms of unpalatable situations hindering the total wellbeing of the individual and community.

Hence while the Christian salvation is toward the end of acquiring freedom from the yoke of the original sin and making heaven at the end of time, African traditional religion salvation is toward experiencing immediate freedom and peace in everyday life. Put in other words, while salvation in Christianity relates an abstract experience with the consciousness of making heaven and enjoying a blissful and eternal afterlife, salvation in indigenous religious belief of Africa is a constant experience of physical deliverance and victory from all sorts of hindrances, towards enjoying a blissful and fulfilled life. This however does not mean that there is no notion of heaven and afterlife in indigenous belief system. Noteworthy is that the Yorùbá from the perspective at which we are looking at the subject matter believe that ayé la ó kọ́kọ́ ṣe kí a tó ṣe ọ̀run, meaning, it is on earth we first live before we live in heaven. It is after we have lived on earth that we can go to heaven. OlaniyiOsinbola[3] submits that one of the requirements of making the good heaven-ọ̀run rere and becoming an ancestor is to have lived a good life, die at old age, and have good children that would give the person a befitting burial. Such criteria as long life, leaving good children behind, leading a prosperous life, peaceful death, leaving good legacies and being of amiable character are all requirements of making the good heaven and becoming an ancestor. Thus salvation in indigenous religious belief in general requires constant victory against all negative forces that may hinder man from achieving all untimely death, poverty, disappointments, etc., either manipulated or natural, must hence be consciously resisted in order to live a life worthy of becoming an ancestor. Since it has been earlier mentioned that ẹbọ is an essential agent to the attainment of equilibrium in life and warding off the challenges directed at man by various negative forces, the constant offering of ẹbọ is, therefore, the Yorùbá's tool for securing a place in the good heaven through the continuous ìgbàlà – salvation it brings to him all through life's challenges, eventually enabling him live the worthy life required to become an ancestor. This is evident in what Madam Hilari Adesina said:[4]

It is customary, however, that whenever a dead person appeared there, he or she would hold a goat in hand. This is in the area where Africans live. She said further, while the deceased is being welcomed some people will get hold of the rope used in tying the animal and drag it to a place which I don't know anything about. Unfortunately, whoever arrived without the goats would be neglected, scorned and be given a cold reception, I was later told that the goats which the deceased brought with them were those killed for them by their relatives or families shortly after their death.

Although no doubt, other things like ìwà – character, conduct and behavior may count in the great beyond but ẹbọ remain an important tool to assist those virtues. Therefore, ẹbọ is a continuous process in the indigenous belief system, through the constant offering of ẹbọ, towards attaining the final 'salvation' of making heaven. This is contrary to the Christian view on salvation that postulated the death of Christ as the final sacrifice. One may then ask; if truly Jesus Christ is the final sacrifice for the remission of sin, why is the world so full of sickness, epidemic, pestilence and social vices, such as stealing and murder, probably more than when Christ was on earth? Why the need for hospitals, drugs, huge budget on health, foreign trips for medical treatment and fear that one might die from sickness? Why is it that as the world advances in science and technology, so the problem of humanity advances and increases? Why do we have more wars and sophisticated weapons of mass destruction than before? If Christ has truly removed the sins as emphasized, why is the world at large so troubled and unpredictable today? These are some of the questions asked by Odùgoke[5], an informant. FadareFamoriyo[6] is

[2] John S. Mbiti, *Introduction to African Religion, Ibadan:* Heinemann Publishers Ltd, 1975, 66.

[3] OlaniyiOsinbola, 50 years, Traditionalist, Oral Interview, Lagos: December 2015.

[4] Mike Omoleye, Mystery World Under the Sea, Ibadan: Omoleye Publishing Company, 1979, 57.

[5] AdefabiOdugoke, 56 Years, Traditionalist, Oral Interview, Ifadiwura Temple, Isalu, Iseyin Oyo State, June 2016

[6] FadareFamoriyo, Ifa Priest, Oral Interview, Ifadiwura Temple, Isalu, Iseyin, Oyo State, June 2016

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also of the view that there are occasions when a sick person would be advised in orthodox hospitals to go and "fi ẹsẹ̀ ilé tọ̀ ọ́" – to go and seek alternative means for the healing of the patient, or when one faces social, economic, political or religious problems that may require offering one form of ẹbọ or the other, why do Christians who believe that Christ came to the world for their sins normally abandon this faith to patronize the traditionalists in times of troubles like these? This is an indication that Africans in general will rather show love than religion when trouble comes. This is not an indication that their religion is completely abandoned. One may also be forced to ask why some Christian churches still offer ẹbọ today.

Jesus Christ and his mission in the world

At this level, we may not concern ourselves with the birth of Jesus Christ, his early development and his ministry, rather, our attention shall be on why he came from heaven to the earth, what he came to the world to do and where he carried out his mission. As earlier said, it is a general belief of Christians that Jesus Christ is the messiah of the world, who through his sacrificial death, bore the sin of humankind and saved them from the yoke and unborn inherited sin as emphasized by Isaac Akinola[7]. However, this is debatable because, in the first instance, the sin that the Bible claimed Adam and Eve committed was a sort of a bait presented to them by the God of the Christians. It was a bait in the sense that, if God is omniscient (all knowing), he must have known that they would do something of that nature to arouse His anger. As a result, He would not have planted the seed in the first instance. He was the owner of the garden and He was the one who put them there. Therefore, He is capable of blindfolding them spiritually so as not to see the fruit that made them sin against Him let alone eat the forbidden thing. However, theologians[8] are of the opinion that the moral evil comes as a result of disobedience to the will of God an argument supported by open-theism that God lacked a full knowledge of the future because human beings have free will.[9]

According to Rotimi Oti, the work of salvation that Christ came to do is to acquire freedom from sin and to secure heaven for whoever believed in him at the end of his or her life. As a matter of fact, it has been argued by Chris and Robert[10] that there is nowhere in the Old Testament where prophecy of the coming of a world savior was made. According to them, though the Jews expected a leader to emerge, who would be an earthly king from the house of David.[11] However, Jesus was not the messiah of the line of David because he did not succeed in becoming the undisputed king of Israel who would carry arms against the enemies of the Jews then. The Jews were not expecting a God or a world savior. Rather, they were expecting a political leader like David. Besides, his claim to be 'son of God' was an ancient style in Middle Eastern cultures as at that time. Therefore, one must be from man-god's parentage before one can successfully claim the title. According to Christian belief, Joseph, the husband of Mary was not the father of Jesus. Rather, he was the offspring of a mysterious event. Therefore, if he was the son of God, he could not be the royal messiah from the line of David. This is responsible for the reason why Jesus was not accepted in the land of the Jews till today as a savior who came to carry their sins away like Oluorogbo who Adelegan[12] called Ẹ̀là in his work. Thus, they continue to offer their different kinds of ẹbọ as found in their traditional religion of Judaism from where Christianity even emanated till today.

Furthermore, information in Odù Ìrẹtẹ̀ Méjì[13] talked about Jéwésùn who is being referred to as first child of Olódùmarè – the Supreme God. A lot of people interpreted Jewesun to mean Jesu in Yorùbá if letters 'we' at the middle and 'n' at the back are removed from the name and mean Jesus of Hebrew. Jewesun literally means 'let the leaf sleep'. However, he was not portrayed by Ifá as the savior of the world. Rather, Ifá in the Odù has this to say about him.

[7] Isaac Akinola, 43 Years, Oral Interview, Christ Apostolic Ch=urch, OkeAgbara, Ashi District, Ibadan.

[8] G. A. Ositelu, Religion, God and Evil Issues in Philosophy and Religion, Ibadan: Hope Publications, 2010, 52.

[9] A.O. Adebo & H.A Labeodan, Open-Theism, the Theological Problem of Evil and the nature of God in Christianity: A Critical Engagement, Ife Journal of Religions, vol. 8 (2012): 55.

[10] Knight and Lomas, 63.

[11] AdelaganAdegbola, Ile-Ife: The Source of Yoruba Civilisation, Lagos: Oduduwa International Communications, 2009, 113.

[12] AdelaganAdegbola, Ile-Ife: The Source of Yoruba Civilisation, Lagos: Oduduwa International Communications, 2009, 113.

[13] Jawolusi Idowu, 65 years, Oral Interview, Ibadan: June 2015.

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Awó wán n wá	The early cult,
Ní ṣawo ilé ayé	Is the cult of the earth
Ọjànígbàrà	Ojanigbara
Nií ṣawo òde ọ̀run	Is the cult of heaven?
Àwọn méjèjì ló fìdí oògùn ṣọlẹ̀	They both establish the cult of charms
Tí wọ́n kọ́lé awo wọnsókè ìgétì	They built the house of their cult at okeigeti
Níbi tí oògùn pin sí	The edge and pinnacle of charm
Àwọn méjèjì yí náà ló ṣefá f'Ólódùmarè	The duo consulted Ifá for Olódùmarè
Nígbà tó n retí ọmọ	while he waiting for a child
Tí ó wá gbáwoníyì lóde ìsálayé	That will come and on earth
Èyí tàwo rẹ̀ ó borí gbogbo awo tó ti n bẹ…	Whose cult will out-whelm other cults?

Here, Ifá called his name Jewesun (if we and n are removed from the spelling, what remains is Jesu which, according to Yorùbá is the name of the son of God) and acknowledged him as the son of God, but not as the only son of God as the Bible portrays him in Matthew 3:17. Yet another Odù Ọ̀yẹ̀kú Méjì[14] has this to say about the above assertion. Though here, Ifá declared that he was the only son of Olódùmarè. Here he was believed to be the high priest after the order of Melchisedec in Hebrew 6:20.

Àtànpàkò kúrò lẹ́sẹ̀	The absesnce of toes
Gbogbo ara ò jọ rìn pé	Makes all body parts move incomplete
Bí a bá pe òkú ní pópó	When death is called at away of a distance
Alàáyè ní ng dáhùn	It's living being that will response to the call
A díFá fún Jéwésùn –	Prognosticated Ifá for Jewesun the son of
Almighty-	
(Jesù – Kristi)	(Jesus Christ)
Tínṣe ọ̀kànbí Olódùmarè agòtún	The only child of Olódùmarè Agotun
Ọlọ́mọ atẹ́ní ọlá légélégé forí ṣagbeji	The child of he that spreads mat of wealth
Nígbàtí ó nbẹ nígbàtemu ọmọ aráyé	When he was in the midst of enemies
Ẹbọ wọ́n ní kó ṣe.	He was asked to offer sacrifice
Èrò Ìpo, èrò Ófà,	People of Ipo, people of Ofa
Ẹni gbẹ́bọ nbẹ̀ kó tójú oun ẹbọ.	He who heard about sacrifice should make provision for sacrifice item

In the same manner, Ọ̀wọ́nrín Ṣogbè[15] is also in support of the above claim.

There Ifa has this to say;

Ọ̀wọ́nrín só	Owonrin so,
Ogbè só,	Ogbe so,
A díFá fun Ọ̀rùnmìlà	The alias of Diviners cast IfáforỌ̀rùnmìlà
Baba nlọ́tẹ Jewesun níFá	When he wanted to pass Jewesun into Ifá,
Ẹbọ wọ́n ní kóṣe,	He was advised to make sacrifice.
Njẹ́ Jewesun ṣe rere	Jewesun was prosperous
Jewesun Ọmọ ọ̀pẹ̀	Jewesun the son of Ope "Ifá"

With the assertion made in all the Odù Ifá in connection to Jesus, it is believed and assumed that Ifá has been on earth before the birth of Jesus. This also corroborated Olu Longe's [16] assertion in his inaugural lecture entitled: "Ifá and computer science," where he explained that computer science adopted 8-bit byte as the standard unit of computer data in 1964. However, he went further to say that the 8-bit byte had been the standard in Ifá centuries before 1964.

Again, Jesus also viewed to be an awo by the Yorùbá if we consider the accusation in Luke 22:17-20 when he was accused by the Pharisee that he was drinking blood and flesh. However, his own brand of awo, according to the odù will overshadow the rest of awo of his time, but it never said he would eradicate them and be the only one. The rest of the odù talked about how he was performing great things called miracles today. The account of his sonship in the Bible

[14] Babawo Adewale Adekanmilfagbuyi, www.osunbotanica travels.vpweb.com, retrieved on the 11th July, 2016.

[15] Babawo Adewale Adekanmilfagbuyi, www.osunbotanica travels.vpweb.com, retrieved on the 11th July, 2016.

[16] Olu Longe, Ifa and …

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casts a cloudy look on the issue because of the question John the Baptist sent his own followers to go and ask JẸ̀ṣùs when he heard of his miracles 'was he the son of God or they should expect another' (Luke 7:19)? Notwithstanding he was the one that baptized Christ with the so-called voice heard from heaven that Christ is the beloved son of God (Luke 7:18).

Again, concerning where his mission was carried out and why, we learnt that the mission of Jesus was carried out in the land of the Jewish nation. Though his mission was universal, he focused on his immediate environment because he was sent to the lost sheep of Israel. This is a statement made by Jesus Christ himself in Matthew 15:22-26 when a Canaanite woman approached him for help over her daughter who was possessed with demon spirit. According to the passage, Christ told the woman that he was sent only to the lost sheep of Israel and that, the food meant for the son must not be given to the dogs. This type of assertion is not far from the belief system of the Jews. According to Marcus Wright, [17] the Jews believed that their God, Yahweh, was the only god, besides which, others were seen as mere idols. This is part of the belief that Jesus also shared. Therefore, Jesus Christ was sent to the lost sheep of Israel just as Ọ̀rúnmìlà was sent to the Yorùbá to come and save their world when it was at the verge of collapsing from where he went round the whole existing world then because his impact is felt all over the world today through divination.[18]

It is crucial to say that foreign religion and culture have encroached upon African religion and ways of life, particularly the Yorùbá. Nearly all things about Yorùbá had been contaminated, including the language. It is pertinent therefore, to mention that the foreign notion of salvation has largely permeated the belief system of the Yorùbá such that some traditions and interpretations of indigenous philosophies reflect an incorporation of the Christian salvation concept. Ogunade [19] relates the myth of Ẹ̀là with the story of Christ, which is one of the most popular of such traditions. Giving a brief account of the myth, he goes a step further to establish a link between the myth and Yorùbá names for the days of the week. According to Ogunade, Ẹ̀là, the son of Olódùmarè, was sent to the human world to transform the immoral society. Challenged by the patron of evil, Ẹ̀ṣù, who succeeded in killing him, Ẹ̀là, however, declared that he would resurrect on the third day and ascend to heaven. Ogunade even goes further to establish that "the proclamation in honour of this is that, the human world would not know perfect peace until Ẹ̀là comes back to the world the second time to defeat Ẹ̀ṣù and establish the kingdom of Olódùmarè on earth."[20] Thus the words "Ẹ̀là rọ̀wá" – Ẹ̀là descends is an urge, hope and Yorùbá expectation for him to come and do a repair job on the damaged world. This is thus similar to the incarnation, mission, crucifixion, resurrection, ascension and expected second coming of Jesus Christ in Christianity.

Putting it in another form, Adelegan opined that Ẹ̀là was the son of Moremi the wife of Oranmiyan who was a native of Offa in the present Kwara State. She was the one who saved the Ifẹ̀ people from the hands of their Igbo enemies who were continually raiding them and taking them to slavery. Before she was captured and taken to Ugboland, she had made a vow with a particular stream called Esinmirin that whatever came out first from her house on her return would be sacrificed to the stream. She fulfilled her vow by sacrificing the only child Ẹ̀là to the stream. As a reṣult, Ẹ̀là is celebrated annually by the Ifẹ̀ people and Moremi became a heroine and her name changed to Ìyá AyéGbogbo – mother of all.[21] This is not different from the way Mary the mother of Jeṣus is celebrated especially by the Catholic Church till today.

Narrating the same story of Moremi and her son which he called Oluorogbo, McClelland draws a resemblance between the myths which could be found in the Odù Ifá and the basic beliefs of the Christians. Relating the full story, she emphasizes that on sacrificing her son, Oluorogbo, the latter, hung dead on a tree, is believed to have risen and drawn up to heaven on a rope. Thus, according to McClelland, "certainly this is a story of sacrifice of an only son to save a people, he dies on a tree and rises again[22]". Hence, such myths and adaptations which are efforts to contextualize foreign doctrines in traditions of Yorùbá religion reflect an incorporation of the Christian concept of salvation into indigenous religious traditions. Again, looking at some Odù Ifá, it seems that the authenticity of Ifá had been tampered with. A very good example is found in a chapter under Odù Ọ̀wọ́nrín Ogbè[23]. There Ifá says;

[17] Marcus J. Bond and N.T. Wright, The Meaning of Jesus: Two Visions, New York: Harper Collins publishers Inc., 1999, 31.
[18] E. Bolaji Idowu, Olodumare God in Yoruba Belief, Lagos: Longman Nigeria Limited, 1977, 76.
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[21] Adegbola, 112.
[22] McClell, The Cult of Ifa among the Yoruba: Folk Practice and the Art, Volume I, London: Ethonogbaphica, 1982, 115.
[23] Ayo Salami, 2002, Ifa: A Complete Divination, Lagos: NIDD Publishing company, 2002, 274.

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Pẹ̀kútúyẹkẹ, pẹ̀kútúyẹkẹ	Pe kutu ye ke, pe kutu ye ke
Awo Jéṣù lódífá fún Jéṣù	The priest of Jeṣus consulted oracle for Jeṣus
Nígbà tíntọ̀run bọ̀wálé ayé…	when he was coming from heaven to the earth…

This may be a latter invention into Ifá when compared with the one in Ìrẹ́tẹ̀ Méjì where Ifá called Jeṣus 'Jéwéṣùn' – let the leaf sleep, after Christianity came to Yorùbáland. This may be as a reṣult of finding relevance for the place of Ifá in the new religion.

The Purpose and Importance of ẹbọ in Traditional Yorùbá Religion

Ifá divination is a means to determine the problem confronting a client to find the best solution to the problem that brought the client to the Babaláwo – Ifá Priest, while ẹbọ is the ultimate solution to ensure that the problem is permanently solved. If it were a good fortune, ẹbọ is used to make it come to pass and avert bad future.[24] Therefore, ẹbọ is an integral part of divination. It is the third arm of divination in general. The first arm is divination. That is, when a client approached a Babaláwo with a mind-boggling problem, the diviner consults Ifá oracle to know the cause of the problem. After knowing the cause of the problem, the next stage is to imprint the Odù that comes out of the divination tray with ìyẹ̀rẹ̀òsùn – divination powder. The last stage is the offering of ẹbọ, which is a way of proffering solution to the problem that brought the client to the Ifá Priest.

It is the most important aspect of divination. Agboola[25] emphasizes the essence of ẹbọ to the Yorùbá, asserting that whenever an individual intends to do, be it purchase of an item, going into marital relationship, employment of workers, embarking on a building project or sponsoring a religious project or activity, etc., the person should first consult Ifá and offer ẹbọ so that the endeavour may be successful and fruitful. This view is affirmed by Olaleye[26]. According to him, "It is difficult for any Yorùbá to embark on a mission, journey, business or any venture without first getting assurance from Ifá that what he intends to do will be fruitful. This supports Idowu's[27] assertion that if it requires ẹbọ, they will do so to get his approval on the matter before going ahead". This view reflects the essence of ẹbọ to the average Yorùbá, as a vital part of everyday life and activities. Daily survival and success of endavours largely rest on the offering of ẹbọ on virtually everything that concerns man. This is so because the gods are not left behind by the Yorùbá in all things they do either to give thanks or appeal for favour from them with their ẹbọ.

The concept of the sacrifice of Christ as a final one totally differs from the idea of ẹbọ in the Yorùbábelief system. This view is not so much different from the view of other writers on divination and Yorùbá Religion. According to Abimbola[28], ẹbọ is very important for the client that consulted Ifá. Whether the outcome of divination is good or bad, ẹbọ must be offered. This ẹbọ, according to him is different from the one Jeṣus Christ came to offer himself for. That is, ẹbọ for the salvation of human kind from the yoke of sin. Rather, it is sometimes a food for the Babaláwo because it forms part of what he eats if Ifá permits,[29] since a Babaláwo earns no salary. Under Odù Ìwòrì Ogbè[30], Ọ̀rúnmìlà divine for Elémele ilé and Elémele oko where Ifá allowed Ọ̀rúnmìlà to take part of the prescriptions as his own. However, this does not happen all the time anyway, but the fact remains that consultation fee is exclusively for the Babaláwo whether the client offers ẹbọ or not. That is the reason why the Yorùbá say "Ifá fore Ifá fọbi, owó tí a bá fi dàníyàn ti Babaláwo ní I ṣe" – whether the result of consulting Ifá is positive or negative, consultation fee is for the Babaláwo. It is also a mark of confidence for the client that what he consulted Ifá for is approved by both the visible and invisible elements.

In Elebuibon's[31] view, ẹbọ goes beyond a food to the Babaláwo or mark of confidence on the part of the client, It is also a means of averting, assuaging/propitiating the anger of the divinities and spirits, means of averting and evil machinations of the enemy. In his opinion, ẹbọ is so important that it can be used to ward off epidemics and it can be used to fulfill a vow. The importance of ẹbọ is better explained by Salami[32] as the means by which one may seek to attain to the ways and words of Olódùmarè. In his words, "ẹbọ is about given up in order to use it in worship, devotion or in exchange for better circumstances in life." Nevertheless, this divination has its own deficiency, for example, it is not in every situation at which we offer ẹbọ that we are in a worship of devotion as he said. However, the word ẹbọ has a much deeper meaning than the English translation of sacrifice which means 'what you forfeit, forgo or give up.'[33]

[24] Joseph OmosadeAwolalu, Yoruba Beliefs and sacrificial Rites, U.K.: Longman Group Limited, 1981, 132.
[25] AgboolaFAsina, Ojulowo Oriki Ifa (ApaKini) Lagos: Project Publications Limited, 1989, 121.
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[31] Yemielebuibon, The Healing Power of Sacrifice, new York: AtheliaHeriette Press Inc, 200, 12.
[32] Salami, 409.
[33] Awolalu, 135.

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Besides divination, ẹbọ is another means of communicating with the world of the unseen or the spirit world. As mentioned earlier, ẹbọ is food to the Babaláwo since he doesn't earn salary anywhere and the task he is engaged in is demanding. It is a task that requires almost his entire time for the sake of humanity and the fact that his family must eat, therefore, ẹbọ forms part of the upkeep of the Babaláwo[34]. What we are saying here is,Ifá may permit Babaláwo to keep part of the materials brought for sacrifice for his use or personal consumption. However, we should at the same time note that it is not all ẹbọwhich are edible for the Babaláwo and his family. There are times ẹbọ could be offered in its totality like that of Odùnbaku in a verse under Ọ̀wọ́nrín Méjì [35] . Sometimes, it could be nonphysical, e.g. a piece of advice as the one given to Mágbàgbéọ̀la under Ọ̀yẹ̀kú Ọ̀kànràn.[36] Nevertheless, a Babaláwo will not, because of feeding his family charge more than what Ifá has prescribed. Any Babaláwo who does that will surely suffer the consequence.

Ẹbọ is also significant in the area of protection received from the ancestors. Through the food we offer them in terms of ẹbọ, food offered only when Ifá gives an instruction, which is occasional, at annual worship or veneration, they tend to be happy with their children and family members whom they left behind. This is evident in a story narrated by one of the informants when she was kidnapped by a group of people for ritual money. She couldn't be used because her mother was there to protect her. According to her it was the leader of the cultic group that told her to go and offer a sàráàfókú ọ̀run – an ẹbọ to the dead mother because it was her mother who prevented them from using her for the ritual. Therefore, ẹbọ can also be a food for the ancestors for adequate protection for their family members left behind. Although his is not an indication that they cannot survive without the food of the living members, yet it does serve as a link between the living and he dead for a balance and cordial relationship. That is, a happy relationship is still maintained between the living and dead through the ẹbọ offered to them.[37]

Ẹbọ is additionally significant and an important tool for buying back difficult situations; it is a kind of reparation or redemption. To every problem, there is always a corresponding ẹbọ to be offered. Hardly do we see Odu Ifa without one form of ẹbọ or the other. Even an instruction or warning against certain things which, if done, will have dire consequences could serve as ẹbọ.[38] This is the reason why Ifá call items for such as an ẹbọ 'ìrarí Akápò' – buyback for the orí. Ògúndá Òtúá [39] explained this further about what happened between Ọ̀rúnmìlà and his Akápò where Ifá says;

Ọ̀rùnmìlà wí ó ló di sìlásìlá	Ọ̀rùnmìlà spoke, he said it is shivering
Ifá mo ló di sìlósìló	Ifá, I said it has returned trembling.
Ọmọ eku nse sìlássìlá	the child of a mouse is shivering,
On se sìlósìló	It is trembling
Moní kíní nse sìlásìlá, sìlósìlósí,	I asked, why is it trembling
Ọmọ eku ní nítorí ọmọ ni.	The child of a mouse said it is because of its child
Ọ̀rùnmìlà ní se ìwọ ọmọ eku ó sin…	Ọ̀rùnmìlà asked mouse, would you be my devotee?

It was the rat, the fish; other animals and human beings that were having problems because of lack of children. Ọ̀rúnmìlà asked them to become his devotee. It was only human beings who agreed to the terms and took care of him when he came visiting. Angered by the attitude displayed by rat, fish and other animals, Ọ̀rúnmìlà decreed that all those who rebelled against him should henceforth be used as an exchange for the problems that manifest in the life of human beings. Asfrom that day, the animals became Ìràrí – buy back for human beings.

The significance of ẹbọcannot be over-emphasised when it comes to pacifying man's enemies or perceived enemies. This is where the meaning and the real work of ẹbọ come to play. Ẹbọ means to feed, especially man's foes by giving them the food they love most. Even a mere gift given to someone in the physical realm will always soften the heart. Consequently, he or she tends to be happy with us because it is the belief of the Yorùbá that "bẹ́nubáje, ojú a tì" – if one is fed, he tends to be quiet.[40] They also believe that if you eat somebody's food and you are still bent on perpetrating evil against the person, the betrayal will haunt you.

[34] Salami, 42.
[35] Salami, 274.
[36] Salami, 79.
[37] BabawolfayemiYokelepekun, 57 years, Oral Interview, Ibadan: June 2015.
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Ẹbọ according to Fadoro[41] is also a messenger or errand boy for the client to the spiritual world and sometimes, in the physical realm as explained above. In fact, every ẹbọ offered is a message in one aspect or the other. There are times when an ẹbọ could be directed to the Creator Himself or His abode to solve one problem or the other. In Odù Ọ̀ṣẹ́lwòrì[42], Ọ̀rúnmìlà sent ẹbọ to Olódùmarè for the sake of his child.

Ọ̀ṣẹ́ pàá bí oko	Ancient Ose like oko
Ìwòrì jó wọ̀lọ̀ bíi ràdọ̀n	The tender Iwori like radon
A díFá fún Ọ̀rúnmìlà	A divination was cast for Ọ̀rùnmìlà
Yóó rán akirinbiti ẹbọ sálàde ọ̀run	He will send a huge sacrifice to heaven
Nítorí ọmọ rẹ̀	Because of his child.
Ẹbọ mágbàgbé o jíyìn	Sacrifice does not forget to delivergood message
Akirinbiti	Huge sacrifice
Tóo bá dọ́run tó o bá ti jíyìn ajé.	When you get to heaven and deliver the message of wealth
Kó o rájé rere wá	The pleasant wealth should come our way
Akirinbiti	Huge sacrifice
Má gbàgbé o jíyìn	Don't forget to deliver good message
Tó o bá ti dọ́run tó o bá ti jíyìn aya,	When you get to heaven sought for wives
Ká ráya rere fẹ́…	that we may have good wives…

Ẹbọfín, ẹ̀rúdà – is an aftermath enquiry made to confirm by the Babaláwo from Ifá to know ẹbọ has actually been delivered or not. Abimbola[43] is of the opinion that when we offer ẹbọ, we feed both the eégún – masquerade and ènìyàn- human beings. Whenever Ifá stipulates that the Babaláwo should keep part of the items for ẹbọ for himself, especially food items, seldom do we see him eat it alone. Rather he shares it with people around him particularly the poor. There are occasions when a poor client will come to a Babaláwo and he uses some of his items for the client, as it happened in the case of Ẹlẹ́kọdèrè in Ìrósùn Méjì[44]. Besides, Salami[45], explained that "Ifá enjoins that foods, when prepared, after someone had offered ẹbọ, should be shared within the neighbourhood so that everyone would have a share of the bounties of Olódùmarè". This is the reason why Abimbola said further that by providing food for people around, there is an assurance that eégún – masquerade, Ọ̀rìṣà – divinities and wise people around are in support of what that person intends to do. This is the reason why Ifá says ẹnulànbọnífẹ̀ – it is mouth that we worship at Ifẹ̀.

It is also the belief of the Yorùbá that any ẹbọ offered by individual, or collectively is deposited in the bank stack in heaven waiting for one's return in the region of the ancestors. This is part of the accounts man would render to Olódùmarè and the ancestors in heaven. Thus, the Yorùbá believe that "àṣegbékan kòsíláyé, àṣepamọ́ lówà, kálukú ni yíójíyìnisẹ́bo dọ́run" – all our deeds are banked and, we shall all render account of our deeds in heaven. This is the reason why Ifá says in Ìrẹ́tẹ̀Òtúá[46] that;

Ọ̀jọ̀ pàtàpàtà ní bo esè olè	For it's the drop of rain that covers the footprints of a thief
A díFá fún Ọ̀rúnmìlà	A divination is cast for Ọ̀rùnmìlà
Níjọ́ tí nrèé jéjọ́ akápò nílé Olodumare	On the day he was going to respond to accusation of Akapoin the house of Olódùmarè
Ọ̀jọ̀ pàtàpàtà ní bosè olè A díFá fún Akápò	The drops of rain cover the footprint of a thief Cast divination for Akapo
Nlọ́rèé pe Ọ̀rúnmìlà lẹ́jọ́nílé Olódùmarè	He was going to sue Ọ̀rùnmìlà in the court of Olódumare…

[41] FadoroOluwadareEniola, 45 years, Traditional Worshiper, Oral Interview, Ose Meji Temple, Ibadan: December 2015.
[42] AsaoluFausui, 61 years, Ifa Priest, Oral Interview, Lagos: December 2015.
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[45] Salami, Yoruba Theology and Tradition: 274.
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It was Akápò who went to go and report Ọ̀rúnmìlà to Olódùmarè that he was not sure if every ẹbọ he gave to Ọ̀rúnmìlà was offered. Olódùmarè sent for Ọ̀rúnmìlà, Ọ̀rúnmìlà also sent for Akápò's spiritual double to come and testify before Olódùmarè. It was Akápò's double who told Olódùmarè that Akápò was impatient and that was what responsible for his problem and not because Ọ̀rúnmìlà did not offer the ẹbọ. Njẹ́ ríru ẹbọ ní gbeni, àìrú kìí gbèníyàn – We profit by offering ẹbọ, while refusal offering of ẹbọ will end up in gaining nothing.

II. Conclusion

Foreign religions, education, civilization, science and technology have encroached into every aspect of Yorùbá way of life. Nevertheless, despite all these influences, the Yorùbá still believe that àrúkú lẹbọ, àgbàkúlàdùrà – offering of ẹbọ is to the end of life,while we shall pray till death because the death of Christ has not taken away all sicknesses and problems bedeviling humanity, especially when humans face challenges. Thus, offering of ẹbọ is still present in both traditions; I mean Christianity and African traditional religion. Today, there are different kinds of *ẹbọ*that are offered in Christian circle like celestial Church of Christ and Cherubim and Seraphim Church. There are also ẹbọ ọpẹ́ – thanksgiving offering and ẹbọijó – dance offering among others as mentioned earlier in all the churches in the country today. While the Christians may accept the death of Christ as the final sacrifice therefore, the Yorùbá may not accept the idea based on the point raised above.

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Don Delillo's *White Noise:* A Falling Man's Tale of Human Darkness

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Abstract- *White Noise* brings forward one of the most thoughtprovoking stories of American society. It is important to note that the narrative took place sometime late in the twentieth century, most likely around the 1980s, the decade when the novel was written. It takes the reader to a place of symbolically woven cultural codes. This paper aims to bring out Jack Gladney's journey to a postmodern estrangement and shows how we subconsciously become part of his falling self. This novel also unveils the sociopolitical darkness of American society. The ultimate purpose of the paper is to bring into focus the corruption that DeLillo wants us to see in the vision of Jack Gladney's modernist displacement and postmodernconscience powered by technology, and moral corruption. In the end, the paper will try to unfold Jack Gladney's internal struggle against his overwhelming fear of death.

Keywords: *postmodern corruption; displacement; disaster; fear of death; reality vs. artifice.*

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Don Delillo's *White Noise:* A Falling Man's Tale of Human Darkness

Nabila Ahsan [α] & Md. Abdul Momen Sarker [σ]

Abstract- ***White Noise*** **brings forward one of the most thought-provoking stories of American society. It is important to note that the narrative took place sometime late in the twentieth century, most likely around the 1980s, the decade when the novel was written. It takes the reader to a place of symbolically woven cultural codes. This paper aims to bring out Jack Gladney's journey to a postmodern estrangement and shows how we subconsciously become part of his falling self. This novel also unveils the sociopolitical darkness of American society. The ultimate purpose of the paper is to bring into focus the corruption that DeLillo wants us to see in the vision of Jack Gladney's modernist displacement and postmodern-conscience powered by technology, and moral corruption. In the end, the paper will try to unfold Jack Gladney's internal struggle against his overwhelming fear of death.**

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I. Introduction

In 1985 Don DeLillo published his ninth novel titled *White Noise*, a consumer-driven, fake-ecstatic and information-glittered inferno of postmodern ideals. At the heart of the novel it is the satire of 'coming of age' postmodern American society which exemplifies the idea, "I consume therefore I exist." One can broadly term this novel as a satire, thriller, pulp-fiction, dystopia, family sitcom, metaphysical dilemma, and a 'campus driven' tale. These identities claim this novel as a 'true' postmodern novel in nature. Despite so many terminologies sanctioned around it, this novel tells us the unnoticed and 'willingly-participatory' human darkness of self-obsession hovering around American society. It also highlights how this affects our life. As Ihab Hasan explains his concerns about the falling of structures and forms in his essay titled "A Re-Vision of Literature" that we are at the end of dealing with histories and "writing becomes plagiarism; speaking becomes quoting. Meanwhile, we do write we do speak" (128). The author simulates the same statement in the novel. He tries to show a man, who falls into the depths of the narrative or mostly his narrative of family, work and the changes of conscience of people around him that he himself could not but attend and partake the eventual play of real and unreal. *White Noise* is a novel foreshadowing of our contemporary reality and future of societies. It is a concise study into the depths of humanness, the lack of participation in 'humanness' and the essentially technologically driven role of 'make believe' in places like supermarkets, barns, and Hollywood versions of realities that do not explain what or which is harboring humanity for the sake of capitalistic estrangements and progressions.

Don DeLillo was born in Bronx, New York in 1936. He is the son of an Italian immigrant. DeLillo's farther came to America back in 1916. The life as he was growing in was "tough as hell" (William 55). The shadow of his life as an immigrant as well as an American can be found in most of his noteworthy earlier works like *Americana*, *Underworld* and also in *White Noise*. His maturity as a writer comes to light through his short stories. As he recollects those days,

When I first started writing I wrote short stories, short stories set mostly in Bronx. And when I finally got to work on my first novel, Americana—the title itself says something—this was a kind of journey into the broader culture. (William 56).

II. Background of The Novel

Jack Gladney, a middle-aged college professor at the College-on-the-Hill, tells us the story of the novel. He is the head of Hitler Studies, the subject which he invented one cold morning back in 1968. He lives with his wife Babette and brood of kids from both of their 'previous marriages' (DeLillo 4). Babette is also a teacher. The novel presents her as a selfless and compassionate woman with the unusual mania of dying lurking inside her personality. Wilder, Heinrich, Denise, and Steffie are the children of the Gladney family in the fictional town of Blacksmith. All the children in the house have different aspirations of life as Heinrich is noted as an anti-social teenager, and Denise is particularly concerned with the family's health.

From Jack's narrative, we acquaint with another fascinating character in the novel—Murray Jay Siskind. He is one of the major characters of this novel with sharp-witted academic insight into the depth of matters ranging from consumerism, Elvis Presley, car crashes, pseudo-intellectual ideals that shape societies with media and supermarkets. After leading a complicated city life, Murray has moved to the simple college town of Blacksmith. The readers always try to find out annoyance and confusions he has with cities and small towns; conversely, he attempts to handle his loneliness

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participating in the mass engagement. In contrast to the other characters of the novel, he serves as the 'weirdo' who happens to be cynical enough to be normal. Murray thinks that reality is about places and according to him, in most cases, people have two places to go; where they live and their television set which also reflects their ways of thinking as he says,

This is what comes from the wrong kind of attentiveness. People get brain fade. This is because they've forgotten how to listen and look as children. They've forgotten how to collect data. In the psychic sense a forest fire on TV is on a lower plane than a ten-second spot for Automatic Dishwasher All. The commercial has deeper waves, deeper emanations. But we have reversed the relative significance of these things. This is why people's eyes, ears, brains and nervous systems have grown weary. It's a simple case of misuse (DeLillo 79).

Murray always tries to converge the 'cultural mandate' of supermarket and television into his own 'mandates' as he always explains them. He is a character with equal intelligence and academic synergy. Jack seems to be affected by Murray's thoughts from time to time on several occasions in the novel.

One-night Jack and his wife Babette talk about their fears of death, which is one of the most engaging, romantic and contemplative moments in the novel. DeLillo satirizes the typical 'lovey-kissy' moments of traditional romance novels and soap operas. Death, being the serious topic of the novel, also nurtures the tenderness of the relationship between the couple. There is one troubling matter that haunts both of them as we hear Jack saying, "Who will die first?" Death plays a crucial role in the novel. It is the idea that keeps on stigmatizing Jack's life as he describes in one of the introductory remarks in a Hitler discussion,

All plots tend to move deathward. This is the nature of plots. Political plots, terrorist plots, lovers' plot, narrative plots, plots that are part of children's games. We edge nearer death every time we plot. It is like a contract we all must sign, the plotters as well as those who are the targets of the plot (DeLillo 30).

He never desires to end up his life dying like others, he also craves for a longer life.

Jack reports his "reluctant-willingness" towards changing his persona under the advice of the chancellor of the college. He wants Jack to appear as presentable in the college as he is the head of the department. He also tells Jack to change his name into J.A.K. Gladney to add more weight to his persona. Babette does not approve the idea. She thinks that there is certain obliqueness to the idea which makes it "attention-getting in a cheap sense" (DeLillo 20). But Jack keeps on changing himself into something that 'suits the job'. He starts wearing thick glasses to "grow more" into Hitler.

The other day the Gladney family met Murray in the supermarket. He seems to like Babette and also expresses that he is interested in her. He also talks about why he buys the generic labeled products despite the colorful appealing once. Jack also sees that Murray has a specific persona to attract women. He finds it amusing rather than getting annoyed by the exchange.

Jack's attempt to building his persona continues to grow as he keeps on shining his armor due to impress the audience of an international Hitler conference at the College-on-the-Hill. Being the head of the department of Hitler Studies, it would be shameful if he does not know any German tongue. He starts taking lessons under Howard Dunlop, one of Murray's neighbors. After the first lesson, Jack takes Murray to his house for dinner and sees that all the members of the family are engaged in different kinds of works except for toddler Wilder who is sitting alone. The complete house is in cacophony and Jack finds it difficult to separate his life from the noises of the family, and all noises in unison have turned into 'white noises'.

III. White Noise: an Allegory of Human Darkness

White Noise is about the unison of noises in reality. The diversity of noises is what makes American society solely antipathetic. Jack heartily wants to understand his relationship with death and falls in the realm of white noises. DeLillo presents his narrator as a noise amid other noises. At the outset, we see that Jack Gladney, a middle-aged American professor, is concerned about his family and life. The novelist tries to say that he is one of the noises in the ecosystem of a collective white noise but distinct enough to recognize himself as a brain fad. In this regard, Wilcox says at the end of heroic narrative:

…DeLillo sees a new form of subjectivity emerging as the modernist order is eclipsed by the postmodern world. Indeed, an older modernist subjectivity is in a state of siege in the information society. Jack, the narrator of *White Noise*, is a modernist displaced in a postmodern world. He exhibits a Kierkegaardian "fear and trembling" regarding death and attempts to preserve earlier notions of an authentic and coherent identity by observing the tribalistic rituals of family life. Jack attempts to "shore up the ruins" of an older order, ironically by chanting advertising slogans as if they were sacred formulas. Yet he often succumbs to the Baudrillardian condition, floating "ecstatically" in a delirium of networks, hyperreal surfaces, and fetishized consumer objects. Jack's narrative is interspersed the entropic chatter and snippets of talk shows that emerge from a television that "migrates "around the Jack household, moving from room to room (347-348).

Jack's perspective makes us think what bars these white noises go complete dark as he grows wary

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from Denise's account on Babette's health. She informs Jack that Babette has memory lapses and she tends to forget things that she should not and also buy things that she later throws away. Denise also tells Jack that she has found a drug called Dylar that Babette has been supposedly taking in secret. Denise cannot find any information about Dylar. Jack tries to comfort Denise assuring that he will discover the mystery of Dylar, but at last, he does not become successful. He is also worried but his worry never gets too far. Like other 'waves and radiation' they are lost in some other waves and noises.

One day Jack finds Heinrich sitting on the roof and watching some black clouds with his binocular. Heinrich tells Jack that a train carrying toxic waste gets derailed. Toxic gets leaked causing black smoke. The toxic waste of progress is a postmodern symbol of progress and horror of spatiotemporal displacement. This toxic spill tells us the culture of disaster presented with apocalyptic fear imagined in Western popular culture (Ekström and Kverndokk 359). DeLillo never explains the reason why the train derailed. He takes an objective tour de force that cleverly affects the key characters in the novel. As Wilcox reports, the idea of the toxic event hinders the subjectivity of the event, rather it creates the playground for objective panic as he says,

Even the natural world -the ultimate ground of the "real"-succumbs to a hyperreal condition of multiple regresses without origin. Spectacular sunsets (which Gladney refers to as "postmodern sunsets") appear after the release of toxins into the atmosphere, but it is never certain whether the sunsets are caused by toxic chemicals or by the residue of microorganisms subsequently discharged by scientists into the atmosphere to "eat" the airborne chemicals. Exposure to the toxic materials released by the "event" causes deja vu in the Gladney children (deja vu itself being a "recollection" without origin), but it is unclear whether this is a "real" symptom or a psychosomatic one resulting from suggestion, since they get the symptoms only after they hear them reported on the radio (351).

Jack Gladney falls under fear, but he pretends he does no care it. As the Nyodene D dark cloud has been spread throughout the town, he tends not to run away with fear. He tries to keep himself out of the "billowing black cloud" (DeLillo 134). The toxic accident brings the family to an uncomfortable stage where they try to keep themselves calm and not to play the "hyperreal" game of panic while ignoring the sirens. The family also shows the attitude to not get affected by "episodic-decorous" hysteria. It is not only Jack but Babette also sounds optimistic as she says, "nothing is going to happen" (DeLillo 133). They try to evade the possible outcome of the fear of death as it hovers around them like a pop culture meta-narrative of apocalypse.

The relational or personal archetype as Jung explains in his book *Four Archetypes* as the notion that there are four basic types of psychic traits that move us away from the idea of "tebula rasa" or blank consciousness. These four archetypes are: the anima, the self, the shadow and the persona (41). In Galadey's active mind, there is the idea that, there is nothing that can cause disturbance in their family as they are preoccupied with the fear of death from the beginning, which also reflects Jung's idea as well,

Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behaviour traces constituting the structure of the mind (97).

But the terror of the cloud gets to them as both Jack and Heinrich talk about it:

"What does it cause?"
"Heart palpitation and a sense of Déjà vu."
"Déjà vu?"
"It affects the false part of the human memory or whatever. That's not all. They're not calling it the black billowing cloud anymore."
"What are they calling it?"
He looked at me carefully.
"The airborne toxic event"(DeLillo 136).

The idea of fear usually haunts Jack Gladney, but in the time of real fear he tries to clutch the sanctuary of inactivity by saying "The important thing is location. It's there, we're here" (*ibid*). They eventually follow the others on the road. The convoy of "mainstream" people finds a safer place. Gladney considers them as insane. The people are overwhelmed by the extent of the atmosphere of collective unconscious leading to exodus. In this regard, Jack says, "What people in an exodus fear most immediately is that those in positions of authority will long since have fled, leaving us in charge of our own chaos" (DeLillo 140).

Jack finds out that Babette sneakily puts something in her mouth. This is the first time we get a glimpse of the medicine "Dylar"—it alludes to a "déjà vu" to the premonition that we see in the first part of the novel. The idea of déjà vu keeps coming back once more when Steffie declares that she has seen all of these before. Jack becomes conscious that this déjà vu has nothing to do with the toxic.

At the Boy Scout camp where all the refugees try to take shelter, SIMUVAC (Simulated Evacuation) guy tells Jack that the toxic situation has been helpful to them. He also tells that Jack is exposed to the Nyodene D, and as he is not dead, the effects will likely to stay inside him for at least thirty years more.

Jack Gladney plunges into deep fear after hearing the news of his contamination. After that when he finds Murray, he tells him that "It is now official,

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according to the computer. I have got death inside me" (DeLillo 175). He finds himself as a derelict man in charge of a family dealing with worst of crises alone and in "marine oblivion, a deep-dwelling crablike consciousness, silent and dreamless" (DeLillo 181).

Jack gets serious about the death planted in his body while they run through the fields and the whole family seems unaffected by the fact he is dying. The technically dead man tries to grasp the obvious as he knows he is falling from everywhere into a consciousness that is more than real, more profoundly contradicting reality. As a falling person he catches everything that comes his way; he then chooses the obvious: the crab-like dreamy relaxation without the fear of death lurking.

After the toxic incident and all the fleeing, the family returns to the town and takes refuge in the karate studio. The conversation between them explains the difference between 'simulated' fear and the 'real' sense of death. DeLillo finally creates an opportunity to see Jack's real face to us in the following extract when a man one day walks into the studio and tells Jack that,

…he was face to face with me, no more than ten inches away. A change came over his wind-beaten face, alight befuddlement, the shock of some fact jarred loose.

"I saw this before", he finally said to me.
"Saw what before?"
"…That identical look on your face."
"What look?" I said.
"Hunted, ashen, lost" (DeLillo 189-190).

The toxic event seems to have left most of the characters adrift from their common nature. They seem distant as Jack sees each other after a long time and both share their thoughts. Later, Jack and Babette look at the sunset which is radiant with color and lasts longer than usual. It was back in Jack's mind that the toxic has everything to do with the sunset, and everything that is to come in future.

Later in the novel, we see that Jack finally finds the drug 'Dylar' which Babette admires and hides behind the carburetor. He later tries to find the nature of the drug, but almost nobody knows the exact location to find the drug out. He later takes this drug to one of his colleagues at the college and asks for reverse engineering of the drug and to find out the nature of it. It turns out that Dylar is a psychopathic drug that lasts in the brain and creates psychological problems.

Afterwards, Jack confronts Babette about Dylar. She reluctantly tells him that about one and a half year ago she started going through a phase that she thought would pass, but it eventually developed into a severe condition. Back then she saw a tabloid advertisement that addressed her issue by calling for volunteers to partake in secret research, and she eagerly answered. She refers to the company, Gray Research in order to protect the people she met. She calls her contact Mr. Gray—who, she tells Jack, is actually a composite of the many different people she was in touch with—and she says that she was interviewed as a part of research into the field of psychobiology. Then she took a battery of psychological and physiological tests and was told she was a finalist to be a test subject in the development of Dylar. Babette's Dylar addiction casts more problem affront as we come to know that she used to have sex with the composite of "Mr. Gray" personas in order to get the drug. Jack finally tells Babette about his contamination of Nyodene D.

We find Jack Gladney enraged asking for the whereabouts of Mr. Gray from Babette. As the novel progresses, he becomes more homicidal to find out a violent solution to this "Dylarama" that causes him to be deceived by his wife. More or less, all plots lead to death-wards. Jack finally gets a gun from his father in law and keeps it in his pocket as he feels that the,

…gun created a second reality for me to inhabit. The air was bright, swirling around my head. Nameless feelings passed thrillingly on my chest. It was a reality I could control; secretly dominate (DeLillo 341).

Jack's homicidal rage gets into him when he finally receives the information from Winnie Richards whom Jack asks for a favor to reverse engineer Dylar. She tells him that she has found an article in a scientific journal that outlines the details of Dylar's production. The brain behind the entire operation is named Willie Mink. The article goes into detail about every aspect of Mink's story, including when he went off the rails not getting any support from his research company but continued to work with a test subject who visited him in secret. Jack asks what Mink is doing now and Winnie tells him that a reporter tracked the man down, finding him in a motel in the German section of Iron City, behind a foundry.

Towards the end of the novel, we get to see Jack Gladney's homicidal rage gets the better judgment of him as he plans to murder Willie Mink and sets the whole matter as a suicide. Upon arrival to the motel, Jack plots to shoot Mink, fakes a suicide note, and steals a supply of Dylar. He finds Mink in a dazed state under the influence of Dylar.

Willie Mink is a reflection of our white noises, as he reflects himself, "I was doing important work. I envied myself. I was literally embarked. Death without fear is an everyday thing. You can live with it. I learned English watching American TV. I had American sex the first time in Port-O-San, Texus. Everything they said was true. I wish I could remember" (DeLillo 353-354). We can easily see the truth about white noises. The bitter experience of life and death are part of concurrent realities. No drug can sooth none of that.

Jack slowly shoots Mink twice, and prepares to stage the suicide. After placing the gun in Willie's hand to hint towards a suicide, Mink suddenly shoots Jack in

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the wrist. The pain shocks Jack back to rationality. His all beliefs evaporate instantly. Finally, he saves Willie's life when he performs CPR on Willie and takes them both to a hospital. Jack realizes that Willie will survive, and pacifies himself before going home. We find Jack as one of the forces of the noise. He tries to temper with the game but the game assures him to go back to the masquerade of noises resided in his house, along with the relaxation that death comes naturally to all of us.

IV. Conclusion

The novel tells us about the life story of an academic, Jack Gladney who suffers from the idea of displacement in the midst of technology, consumerism and fear of death. *White Noise* unfolds the idea of contradicting reality that postmodernist culture offers. The Gladney family broadly appears as an anti-social to some extent but DeLillo puts them in such a situation that they become the contrasting notions of typical family ideology. The author challenges the idea of Americanization through his storytelling. The 'airborne toxic event', the accidental toxic clouds, the natural disaster, and the arbitrary act of violence altogether decipher the idea of 'counter reality' apart from the hyperreal singularity of consumerism. Raj explains that the discourse of consumerism fails when it matters, in significant times of life and death because as an enterprise Gladney family also works with the fallacy of 'brain fad'. Jack is not able to buy his way out of his exposure to the toxic cloud; hence he falls into the language of the white noise—the languages of ATM machines, bar code readers, teller machines and television. In dealing with his exposure, Jack must leave himself to another discourse of science. Jack's temptation to the Hitlarial discourse of power haunts the course of the novel as he gets 'saturated' by the notion that the fire arm he conceals, is, indeed, the tipping point of insanity that he fails to understand. He prefers to kill Willie Mink due to the Dylar consequence that has happened in his family. Overall, the conscience of power, mass consumerism, and toxicity tell us the story of the darkness of humanity through the vision of noises around us.

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Conflict Resolution Strategies in Classical Antiquity and Yoruba Society

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Abstract- As long as man lives and as long as societies relate together, conflict is inevitable. Therefore, for peace to reign in various communities, traditional societies had developed a well-defined structure for resolution of conflicts. In ancient times, particularly in Rome and Yoruba land, conflict resolution was done in conjunction with the council of chiefs and elders. Existing studies on the resolution of conflicts have mainly focussed on the modern methods which, over the years, have not yielded any significant result because their modes of operation are at variant with the custom and culture of the people. This paper examines how the traditional Romans and Yoruba resolved conflicts through the use of traditional rulers, that is, the paterfamilias and Mọ́gà jí (family head), Baálé (compound head), Baá lẹ̀ (community head) and the Ọ̀ba (town head). It explores how such traditional role could be brought to bear in the contemporary society, where ethno-religious and resource control conflicts which have resulted in wanton destruction of lives and properties in many countries of the world. This study adopts a comparative approach to highlight how conflicts were settled at various levels of administration in ancient Rome and the traditional Yoruba society. The paper concludes by suggesting how the ancient methods can be re-incorporated into the modern methods of conflict resolution in various communities, especially Nigeria.

Keywords: conflict resolution strategies, traditional rulers, yoruba society, ancient rome, contemporary nigeria.

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I. Introduction

Both Roman and Yoruba societies from the time immemorial had developed a very strong democratic structure which has in no small way helped in the area of dealing with conflicts before the incursion of modern techniques[1]. It is then apposite to say that the Romans and Yoruba people hada very unique and similar way of administering their communities thereby bringing about peaceful co-existence and spirit of togetherness. There is no gainsaying denying the fact that the British administration did not teach us how to sleep, how to eat, how to procreate and train children, how to accord respect to elders and so on. So also, the traditional rulers as the custodians of the morality of their subjects in Yoruba land and *paterfamilials*[2] in Roman society played immense role informulating a well-structured conflict resolution strategiesto address conflicts in various communities[3]. This accounted for the relative peace enjoyed in those communities in time past. The major concern of traditional rulers and their chiefs in various communities then, stem from the fact that their ability to tackle conflict is a strong determinant factor on how successful the reign of the traditional rulers will be and how peaceful the society will also be[4]. This is because, where there is peace, there will be progress and monumental development.

How successful, efficient and effective ere solution of conflicts is in any society, is critical to the development of such society[5].But, the situations we find ourselves today in Nigeria constitute a reversal of this reality. Societies known to be peaceful, accommodating and friendly in the time past have now become places riddled with conflicts of different versions and nomenclatures such as ethno-religious, intra- ethnic and political conflicts[6]. There is now a paradigm shift from peaceful coexistence societies to arenas of violence and gradual disintegration. The seseries of avoidable conflicts have led to wanton destruction of lives and properties worth Millions of Naira and the security agencies like the police and military have no answer to such conflicts on many occasions[7].

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[3] Olaniran O. Arigu T.2013.Traditional Rulers And Conflict Resolution. An Evaluation Of Pre And Post Colonial Nigeria. In Research on Humanities and Social Sciences www.iiste.orgISSN 2222-1719 (Paper) ISSN 2222-2863 (Online) Vol.3, No.21, 2013

[4] Roger B. et.al. 2006.'The Role of Traditional Rulers in Conflict Prevention and Mediation in Nigeria.Interim Report. Prepared for DFID, Nigeria.

[5] Traditional Institutions and Traditional Rulers in National Development. A Paper Presented by Oba Adedokun Abolarin, AroyinKeyel, Orangun, Oke-Ila.At the Redeemer University. http://www.run.edu.ng/site/index.php?active=articles&pgcat=view&newsimg=front&newscid=524&catid=11.

[6] Michael B.A. 2012.Ethno-Religious Crisis as a Threat to the Stability of Nigeria's Federalism .https://www.researchgate.net/publication/256429240_Ethno-Religious_Crisis_as_a_Threat_to_the_Stability_of_Nigeria%27s_Federalism

[7] Onah N.G.et.al.2017. Ethno-Religious Conflicts in Nigeria: Implications on Women. In Mediterranean Journal of Social Sciences Vol 8 No 5 S1.

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II. Conflict Defined

Conflict has been defined differently by scholars. Different definitions came as a result of the angle from which the concept is being considered and the issue under discussion. The Oxford Advanced Learner's English Dictionary defines conflict as a serious disagreement between people, organizations, or countries with opposing opinions. It can also be defined as a situation in which there are opposing demands or ideas and a choice has to be made between them.[8]But, for the purpose of this work, we can define conflict to mean that which pertains to the opposing ideas and actions of different entities, thus resulting in an antagonistic state. Conflict is an inevitable part of life since we have different set of beliefs, backgrounds, opinions, ideas and views about life[9].Conflicts are of different types. We have the interpersonal conflict which occurs between two individuals. This is as a result of individual differences. That is, differences and incompatibility in choices and opinions. Another type of conflict is the intra personal conflict; this is the one with in the same group, where there are misunderstandings among individuals in the same group.[10]This may also be due to differences in opinion and interpersonal disagreements.

III. Brief Historical Background of Rome and Yoruba Societies

The origin of the city of Rome was somehow shrouded in mystery but most scholars are of the view that the founding of Rome is based mainly on legend and myth instead of facts and figure. In 19th and 20th centuries, the idea of early kings of Rome was dismissed (Romulus, Numa Pumpillus, Tullus Hostilius).[11] This was taken as merely a legend and not taken seriously. The archaeological discoveries by scholars in the 20th century led to the establishment of the first set of rulers. What made up Rome was the coming together of inhabitants of Rome from various parts of the region. In the Paletine Hill, archaeologists discovered the remains of a primitive settlement from the 8th century BC.[12]

Roman history has been among the most influential to the modern world from supporting the tradition of the rule of law to influencing the American Founding Fathers. The period of Etruscan dominance and the Regal period in which according to tradition produced the first of seven kings, the Roman Republic which commenced in 509 BC when kings were replaced with rule by elected senators.[13]This period marked the vast expansion of Roman territory. Rome gained regional dominance in Latinum and eventually the entire Italian Pennisula by the 3rd century BC. With the rise of Julius Ceasar, the Republic waned and by all measures, concluded after a period of civil war and the victory of Octavian, the adopted son of Ceasar in 27th BC over Mark Anthony. Therefore, the traditional date for the funding of Rome was 27 April, 753 BC. [14]

For a long period of time, the Yoruba people had lived together for many years but did not consider themselves as belonging to one language or cultural group.[15] Rather, they saw themselves as belonging to different units which became known as the Yoruba. History has it that the Yoruba people have been living together since seventh century BC. Another version explains that the "Yorubas" are the descendants of Ham who was one of the sons of Noah.[16] They are considered as the direct ancestors of Cush, the son of Ham, and the black Cushite migrants and settlers that refused to go to Africa with the other descendants of Cush and his son.[17] They settled in Mecca for thousands of years and they became prosperous, powerful, large and respected minority out of the larger Arab community. Because of their strong faith in the indigenous religion and deep rooted belief in mysticism and paganism, they were sent away from Mecca and migrated to the banks of the great River Nile in Egypt where they intermingled with Egyptian Arabs, the Nubians and the Sudanese of the Nile. From there, they eventually migrated down South to the forests and farm lands of what is now known as South-western Nigeria making their primary place and location of pagan worship Ile-Ife.[18] It seems clear that from the various versions about the origin of the Yoruba that there were

[8] https://sielearning.tafensw.edu.au/toolboxes/toolbox316/rm/rm_c19.html.Assessed on the 15th of June, 2018.

[9] https://www.megaessays.com/viewpaper/2665.html. Assessed on the 12th of July, 2018.

[10] http://www.typesofconflict.org/types-of-conflict.Assessed on 2nd May,2018.

[11] Akinboye, G. 2915.A Short Story of the Roman Republic: From Emergence to the crossing of the Rubicon. Ibadan. Crown F. Publishers.

[12] Akinboye, G.2014. African and the West: An Economic History of the Roman Imperialism in Africa. United Kingdom. Alpha Crownes Publishers.

[13] The Rise and Fall of the RToman Empire. https://pdfs.semanticscholar.org/presentation/57c3/2686cd8238875d5f53a05cc8ff06837f34cc.pdf

[14] https://www.google.com/search?q=traditional+year+for+the+founding+of+Rome&ie=utf-8&oe=utf-8&client=firefox-b-ab .Asseessed on 17th August, 2018.

[15] A.L.Bannon et.al. 2004. Sources of Ethnic Identification in Africa. http://cega.berkeley.edu/assets/miscellaneous_files/wgape/5_Bannon.pdf. Assessed on 13th March, 2018.

[16] History of the Yoruba.https://en.wikipedia.org/wiki/History_of_the_Yoruba_people. Assessed on 10th May, 2017.

[17] Femi FaniKayode.Who Are the Yoruba? Where did they come from and what is their history? https://www.modernghana.com/news/321997/who-are-the-yorubas-where-did-they-come-from-and-what-is-th.html.Asseessed on 15th July,2018.

[18] William Bascom. UrbanizatyionAmong The Yoruba. The University of Chicago Press Journal. https://www.jstor.org/stable/2772532?seq=1#page_scan_tab_contents.Asseessedon the 10th May, 2018.

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indigenous inhabitants who had always lived at Ile –Ife. These sets of people were led by Oreluere before another group led by Odùduwà joined the earlier settlers. [19] Though, it is on record that Odùduwà dominated and took control but the two sets of settlers agreed to live together. Odùduwà later married Ọmọnide who gave birth to a daughter and many sons. All the sons were said to have left their father to found kingdoms. This therefore suggests why Odùduwà is believed to be the father of the Yoruba and Ile-Ife, their spiritual home. [20]

IV. Emergence of Traditional Institution in Yoruba Land

It is important at this juncture to trace the emergence of traditional institution in Yoruba land inorder tohave a holistic approach to the subject matter. The need for traditional institution arose as a result of the quest for credible people that would govern their affairs. Traditional stoolis not the same as other positions of authority in Yoruba land. [21]While people vie for other positions of authority, the traditional institution is hereditary. That means, there are families in each community that can ascend the throne of an Ọba as a matter of right. At the head ofany monarchical structure is the Ọba. Before a new Ọba is crowned in Yoruba land after the demise of the predecessor, king makers *(Afọbajẹ)* have to inform the ruling families; *ìdílé ọ̀ọ̀ba*to present one of their sons for the throne. [22] But, if there are many ruling families, the kings makers will have to tell the community the next ruling house to ascend the throne.

When someone has been chosen, which on many occasions take years to resolve as many princes want to ascend the throne. The kingmakers consult *Ifá*so as to select the worthy man who will bring peace and progress to the land *(Ọba tí ó máatu ìlú lára).* After due consultation with the oracle*, bí bá ifá ní gbóóhùn*; *afọbajẹ* (king makers) havetoendorse the person selected by the oracle and make it known to the public. [23] The role played by the elders in the community *(Àgbà Ìlú)* cannot be overemphasized as they are also consulted for advice in the search for the new Ọba. This is more reason, why this adage is common among the Yoruba that; "*Àgbà kò sí ní ìlú, ìlú bàjẹ́, baálé ilé kú ilé di ahoro.*" That is, the wisdom of the elders in the community cannot be wished away. After the approval has been given by the gods, his office becomes sacred. He is considered as the representative of the Supreme Being on earth. [24] His words are final and no one dare question his authority. That is why you hear Yoruba people refer to kingsas*Kábí ọ́ kòsí, tiỌbalàsẹ* and *Alaseekejiorisa.* There presentatives of the gods. [25]

In some communities, it is customary for the chosen Ọba to remain indoor (*Akodì*) for 3 to 6 months. Though, this varies among communities. This is the period when he will be taught traditionally, matters pertaining to the community especially, if he is the one that has travelled out of the community for a long period of time. He will be adequately informed about the history, tradition, belief system, culture and the custom of the people he is about to rule and so on. He will also be offered spiritual assistance on how to rule his people with the fear of God. [26] At the expiration of the period, a day will be fixed for the actual coronation. The nomenclatures in Yoruba traditional society for the recognition of their Ọba which also strengthened the authority of the Ọba are the use of many rituals and myths and by wearing of a crown (*Adé*), the use of horse tail (*Ìrùkẹ̀rẹ̀*) and putting on of flowing native attire (*Agbádá*). [27]

After the coronation rituals have been performed and the new king has been installed, the king makers will present the Ọba to the public with this saying; *Ọba yín tuntun rè ó, séẹ́fẹ́ẹ́,tàbí ẹkọ̀fẹ́,*(This is your new king, do you want him as your king or not?), the people will chorus in unison of their approval. [28] In some communities, we are told that the Ọba will take his last prostration before his subject [29]and thereafter, the

[19] Biobaku, S.The Pattern of Yoruba History. Director of the Yoruba Historical Research Schzme, Nigeriahttp://disa.ukzn.ac.za/sites/default/files/pdf_files/asjan58.14.pdf. Asseessed on 11th June, 2018.

[20] Who is Oduduwa? https://web.facebook.com/OtedoNewsAndBlogs/posts/who-is-oduduwa-(part-1)/054107377977398/?_rdc=1&_rdr. Asseessed on the 3rd of March, 2018.

[21] Adebuyi Mayowa.2014. Traditional Rulers Installation and Burial Rites. https://removoicesaloud.wordpress.com/2014/ 07/18/traditional-rulers-installation-burial-rites-law/.Asseessed on 19th March, 2018.

[22] Yoruba arts, Yoruba Culture, Yoruba Tradition. http://yobamoodua.blogspot.com/2013/03/enthroning-yoruba-king-fi-fi-oba-je-ni.html. Asseessed on 11th April, 2018.

[23] Oladumiye E. B. and Kashim I. B. 2013.Visual illustration using printmaking as a medium: A case study of coronation ceremonies of kings among the Yoruba of South West Nigeria in Academic jorurnal.Vol. 3.

[24] Ushe M.U.2017.God, Divinities and Ancestors inAfrican TraditionalReligious Thought.*GWEBUIK .An African Journal of Arts and Humanities*.Vol. 3 No 4.

[25] Traditional Institutions and Traditional rulers in National Development by Oba AdedokunAbolarin, Aroyinkeyel,Orangun, Oke-ilahttp://run.edu.ng/site/index.php?active=articles&pgcat=view&newsimg=front&newscid=524&catid=11.aSSEESSED on 4th May, 2018.

[26] The Coronation of a King Among the Yoruba. http://thevoicesa.com/our-article/tradition-coronation-of-kings-amongst-the-yorubas-.Assessed on 17th July,2018.

[27] Yoruba Beaded Crown. A Unique Heritage, http://thehopenewspapers.com/2017/12/yoruba-beaded-crowns-a-heritage-of-uniqueness/. Assessed on 2nd of June, 2018.

[28] Oladumiye E. B. andKashim I. B. 2013.Visual illustration using printmaking as a medium: A case study of coronation ceremonies of kings among the Yoruba of South West Nigeria in Academic jorurnal. Vol. 3. http://www.academicjournals.org/ journal/JFSA/article-full-text-pdf/4A51CBB6081.

[29] Adedayo E. A.&Ibitayo O. A. 2009.The Travails of Kingship Institution in Yorubaland: a Case Study of Isinkan in Akureland.

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whole community, even his mother will kneel down for him in honour with this greeting:

Kábíyèsí, ọbaalásẹ èkejì òrìsà, Hail the king, the representative of the gods
*Kí adé pẹ́ lórí, ki ọ̀tà pẹ́ lẹ́sẹ̀,*May you reign for a long period of time
Kí ìgbá tirẹ dára fún gbogbo wa o.May your reign be peaceful for everyone.

The Oba is then taken to the palace, he is heralded with beatings of the drumand singing with various groups representing their society and quarters with uniform attire (*AsọEbí*). Every community and family will want to identify with the new king and share in the joy and happiness. At the palace, various events which are very significant and which in most cases determine how the reign of the new king will be are performed. One of such is the opening of calabash. Three calabash with *íyọ̀*(salt), *eérú* (ash), *epo ati íyẹ̀pẹ̀ dié* (palm oil and little sand) in the each respectively. In some places, *omiàti ewé òdúndún* (water and *odundun* leave) will be in another calabash (*igbá)*. The three calabashes will be presented before the king and will beasked to open any one; anyone opened will determine how his reign will be. While Salt (*Iyọ̀*), denotes joy and happiness, Ash denotes suffering and hash situation and palm oil with little sand denotes that the reign of the new king will be a mixture of happiness and sadness. [30] Our findings indicate that there are certain rituals and sacrifices that would be carried out to the mother earth (*Irúnmolẹ̀*) for the king to make a right choice. The Kingwill pick and open the right calabash. Usually, the king makes the right choice, to be followed after this, is the shout of joy follow by singing like *Amóyèyí jẹ, ìwonnà, ìwonpápáìwo.* Our King has been installed already. Eating and drinking follow as people from every quarter, club and society make different tents where they entertain their guests. [31]

V. Conflict Resolution Strategies of the Traditional Rulers in Yoruba and Roman Society

Before the advent of the British administration into Yoruba land, Yoruba people of South west had ways of resolving both civil and criminal matters by means of an institution which is as old as the history of the Yoruba people themselves. [32] In fact, resolution of conflict was the major duty of the traditional rulers in Yoruba communities in the past. As pointed out earlier that before the coming of the colonial administrators, Yoruba had a highly sophiscated and developed three-tier government structure. That is, the executive, legislature and judiciary. Even, within the executive arm, there were hierarchies for easy administration. We have the *Mọ́gàjí* (Household head), *Báálé* (Compound Head), *Baálẹ̀* (Community Head) and the *Ọba* (King), who was the supreme head of the government and an absolute ruler. [33]It will be safe at this point therefore to discuss the various structures put in place by the traditional institution to address various conflicts in various communities.

VI. Mọ́gàjí (family head)

Settlement of conflict at the family level was handled by the Mọ́gàjí popularly refer to as *OlóríẸbí*. The *Olórí-Ebí*must be the eldest male in the extended family just as in ancient Rome and he must be of ample means. He presided over the settlement of quarrels among his kinsmen. The structure was an informal one as the meeting for such resolution can take place at the backyard of the family house. [34] Like the Roman *paterfamilias*, he has absolute authority over those in his charge and he settled civil cases like co-wives rivalry, dealing with stubborn child in the family, adultery and so on. Usually, the Mọ́gàjí and *paterfamilias* deal with cases within their extended families and sanctions were imposed on the guilty person(s)either by imposing a fine or he/she should make a verbal apology to the family and promise not to do it again. To settle conflict, the family head call on the disputants to state their case. [35]The reasons for inviting the parties is premised on the principle of hear the other side (Fair Hearing). Proverbs, words of wisdom, analogy, persuasion, life experience and precedent were used to settle dispute. The object of this is to have an amicable settlement, where the disputants will not hold any further grudge against each other. [36]

The Mogaji who was the head of the family performed and had jurisdiction over the family

http://www.nobleworld.biz/images/Afe_Adubuola.pdf.Asseessed on 14th June, 2018.

[30] Ife coronation rituals and the primacy of history. The Guardian Newspaper.23rd August, 2018.https://guardian.ng/. Asseessed on 16th September,2018.

[31] https://www.vanguardngr.com/2016/10/coronation-crown-prince-amb-eheneden-erediauwa-edaiken-nuselu/.Asseessed on 3rd July, 2018.

[32] Olaniran O., Arigu A.2013.Traditional Rulers And Conflict Resolution: An Evaluation Of Pre And Post Colonial Nigeria. Research on Humanities and Social Sciences www.iiste.org. Vol.3, No.21, 2013 http://pakacademicsearch.com/pdf-files/art/448/120-127%20Vol%203%20No%2021%20(2013).pdf.

[33] Daniel A. O. 1997. Conflict Resolution among the Ibibio of Nigeria. Chicago. : The University of Chicago Press .*Journal of Anthropological Research*. Vol. 53, No. 4, pp. 423-441 https://www.jstor.org/stable/3631242.

[34] Olasope, O.O.2006. The Extent of the Power of the Paterfamilias and the Olori-Ebi in Ancient Roman and Yoruba Cultures.InWole Soyinka at 70 Festscript.Nigeria. LACE Occasional Publications&Dat& Partners Logistics Ltd.

[35] Onasdeko T.2008.Yoruba Traditional AdjudicatorySystems. InAfricanStudy Monographs. Department of English, Olabisi Onabanjo University.

[36] Aiyedun, A, Ada Ordo, A.2016 .Integratingthe traditional with the contemporaryin dispute resolution in Africa. http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2077-49072016000100009.

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members. Minor cases that could not be handled at the individual level were taken to him for settlement. The *paterfamilias* in ancient Rome must be a custodian of the tradition and custom of his extended family and must have a wealth of experience on issues like marriage, death and other social issues.[37] His actions were taken in conjunction as custom demands other elderly men in the extended family who are full of experience to settle dispute. *Àgbà kìí wà lójà,kí orí ọmọ wó.* We cannot have an elderly man in the market place and allow the head of a child bends. The judgmentof the Mógàjí and the elders were final over any matter brought before them. The Mógàjí must possess the characteristics of *Ọmọlúàbí* which are honesty, sincerity, faithfulness, openness, firmness, integrity and so on. He must also be well respected by his people and possess the charisma to lead and make sure at all times that his extended families are united. [38] Offenders and erring members of his compound could be excommunicated and driven out of the compound, by *Olórí-ebí* and paterfamilias depending on the magnitude of his offence. Such actions were taken in love to serve as deterrent to others. Serious or conflict between two or more families had to be referred to the *Bàálè* (compound head) who was responsible for settlement of conflict and restoration of order within the area.

VII. The Báálé(compound head)

The Báálé (compound head) held the sway by keenly and painstakingly cross-examining parties involved in any matter within the compound comprising of many families. This is done to make sure that the quarrelling parties got their hearing and justice without delay. The coming together of two or more *paterfamilias* from various families form what the Yoruba people refer to as báálé. On many occasions, matters were dealt with at the family level. But, issues that could not be resolved or when parties involved noticed a kind of bias or a miscarriage of justice, may decide to take their case to the high authority in the community.[39]Theoretically, his power was complete and total until his death, at which point his sons would become the *paterfamilias* of their own families. In some cases, when some difficult decisions had to be made, the *Bàálé* and the compound elders invoked the spirit of *Alajọbí* and the spirit of the ancestors to intervene in the matter. This was done by pouring libation on the floor. Yoruba believes that truly,*Ahọ́n àtiẹnu ma ń jà*. That is, tongue and mouth do fight. This suggests that conflict is inevitable. But, such conflict should be amicably resolved as they arise. Serious matters like improper upbringing, indecent dressing, insult, lying, and lack of respect for elders within the compound are quickly resolved by the *bàálé* in order to prevent escalation into violence which can invariably threaten the survival and the sustainability of the peace being experience in the community.[40]This is apposite to the belief of the Yoruba that *Ojú kan ló ń bí ọmọ, igbaoju ló ń woò́.* Although, a child is born by an individual, but the upbringing of such child, is the responsibility of all. Regular meetings were held between the family heads Mógàjí and the compound heads, *Bàálé* to discuss issues of common interest to the various families within a given compoundand to know how various families are faring. In fact, one finds it extremely difficult to distinguish between the functions performed by the *Mógàjí* and *Bàálé* except in scope.

VIII. The Bàálè (community head)

Next to the *Bàálé* compound-head was the *Bàálè* who handled cases found too knotty,Intractable and very hard to crack by the *Bàálé*. Since he has many compounds under his jurisdiction, his functions are wider in scope than that of the *Baalé*. The *Baalès* representing the various villages hold regular meetings with *Kabiyesi*to discuss about issues relating to development. As we have it in Rome between 753-509 BC., The *Olórí-Ẹbi,* the *Bàálé* and the *Bàálè* are all answerable to the king (*Ọba*) on certain critical matters that affect the community. The Báálè tried all civil cases involving persons from different compounds but living in the same village. In some communities and villages in Yoruba land, two days were set aside to listen to cases brought before them. Some villages pick Tuesdays and Thursday, while in some villages, they settle conflict on market days. Because of the nature of the matters handled at the village level, the Baálè have among his council of chiefs, persons who conduct investigation on matters brought before them. They did this in order to make sure that justice does not seem to have been done but that justice was actually done. This was usually a large gathering where people in the community would like to know how cases were decided. Cases of adultery, rape, robbery, infidelity and so on were decided at this level, fines were also awarded to any party at fault. For example, in Akínlàlú, a community in Ọsun state, Nigeria, before a matter was brought for

[37] Richard P. S. Familia, Domus", and the Roman Conception of the Family Author(s): Source: Phoenix, Vol. 38, No. 4, (Winter, 1984), pp. 336-355 Published by: Classical Association of Canada Stable URL:http://www.jstor.org/stable/1088380 Asseessedon 3rd September, 2018.

[38] Omole. C.O.2014. The Yoruba Philosophy of "IWA" (Moral Character) as Fulcrum of Human Personality and Well-Being. Department of Psychology, Obafemi Awolowo University Ile Ife, Nigeria. http://psychdiscourse.com/index.php/2013-08-20-02-30-17/version-48-2014/winter-2014-v48-3/237-winter-2014-v48-3/issue-articles/566-issue-article-3 .

[39] Olupayimo, O. 2017. The Judiciary and Chieftaincy Institution in Osun Division, 1946-1991.Omni Scriptum GmbH. https://www.researchgate.net/publication/318039900_The_Judiciary_and_Chieftaincy_Institution_in_Osun_Division_1946-1991.

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discussion and settlement, certain amount of money would be paid to the council of chiefs for refreshment as many cases lasted for hours.[41]

IX. Oḅa (the king)

The office of the Oḅa is the highest traditional office in Yoruba land. They derived their executive, legislative and judicial powers from a very long tradition and awell rooted history that has existed for generations. They were highly respected and revered by the people of their respective areas of jurisdiction which they represent. Whenever a respected Oḅa was moving around his community, people chorused *Kábíyèsíooooo* (Hail the king) to show respect and honour to the office not necessarily to him. Example of this was when the former President, Chief Olusegun Obasanjo, a man of 83 years of age prostrated for the Ooni of Ife, Oba Ogunwusi Eniitan, a 42 year old traditional ruler in Ile-Ife. Many of his critics condemned his action, but he replied them that he was prostrating for the office. It is not about age.[42] That is the rich culture of the Yoruba people. As the position of kings is backed in Yoruba by tradition while that of the Roman society is backed by law. The Oḅa in Yoruba land combined both temporal and spiritual powers in addition to his political powers which he must exercise with serious caution as there were checks and balances to ensure that the traditional rulers did not become autocratic or despotic.[43]

The scope of adjudication at this level is wider than that of Báálè. The Oba (king) presided over both civil and criminal matters and judgments were pronounced based on the gravity of the offence committed. *Paterfamilias* in ancient Rome ensure that peace is restored in various communities where they held sway just like Oba in Yoruba. Those involved in civil matters like dispute over land, conflicts between two compounds, willful damage of property, quarrel, insult, debt and adultery were punished accordingly. [44]While some were asked to pay fine, others like adultery cases were publicly flogged by able bodied men in the community to serve as deterrent to others. For criminal cases such as felony, burglar, rape, homicide, manslaughter, murder and seduction, their judgment may be serious sanctions like ex communication. Cases were handled at the *Oba*'s court. The *Oḅa* might send out few of his chiefs on a fact finding mission in order to get to the root of the matter before judgment is given. This may take more than a week. [45] The purpose according to our finding is to make sure that issues were addressed accordingly and there was no miscarriage of justice.

Before the verdict is delivered, the Oba and his council of chiefs must make sure that all issues that led to the conflict had been handled without bias, prejudice and sentiment. The warring parties, no matter their level of grievances, would be wholeheartedly satisfied with the handling of their cases. Oba must not compromise no matter how close or related the accused and defendants may be to him or to any of the chiefs. As the Oba pronounced his verdict, the disputants must display publicly that they were satisfied and that they were ready to allow peace to reign. One of the disputants would be called upon to thank and appreciate the unbiased, intellect, knowledge and the integrity of the *Kabiyesi* and his chiefs on the way they have handled the matter.

X. The Incorporation of the Traditional Strategies of Resolving Conflict with the Modern Strategies

What we have observed in the recent time in the resolution of various conflicts in Yoruba land in particular and Nigeria in general is that, the police and military who are saddled with the responsibility of maintaining peace and resolving conflicts have not been able to live up to expectation. There are many factors that are responsible for this. The number of security men are grossly inadequate to address these conflicts, corruption which has become the order of the day among the police and the military and the methods and the processes used which are modern and at variant with the culture and tradition of the people. This is more reason why they have not been unable to build peace despite their coercive power. Also, in many of the communities in Yoruba land, the media (Radio and Television) have developed a structure to settle matters that are brought to them. For example in Ibadan, there are Radio and Television stations where programmes are aired once in a week to resolve conflicts. Example of such programmes in Ibadan are *Agbọ̀ràndùn*of Nigerian Television Authority (NTA) , *Sọ́ Da Bẹ̀ẹ̀* of the Broadcating Corporation of Oyo State (BCOS), *Gbangbadẹ̀kùn* of the Broadcasting Corporation of Oyo State (BCOS). These stations on weekly basis invite elders in the communities with wealth of experience to

[41] An oral interview conducted with the Mogaji of BalogunMolomo family of Akinlalu , Ife North Local Governmenent of Osun state Chief OladepoOke on 17th August, 2018.

[42] https://www.google.com/search?q=obasanjo+prostrated+for+oni&ie=utf-8&oe=utf-8&client=firefox-b. Asseessed on 10th August,2018.

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speak to warring parties. On many occasions, matters were not absolutely settled; they may not be able to enforce any judgment but just to appeal. The high spate of insecurity, threats to lives, conflict related cases that have reached an unimaginable proportion despite the presence of law enforcement agencies and various programmes on the Radio and Television on how to resolve internal conflicts call for an urgent attention. The blameon the increase in violent conflicts can be traced to the failure of the state in rising up to the challenge as at when due. The questions that are begging for answers are; Howhadthe Yoruba Roman societies been able to resolve their conflicts in the past? Why are the modern strategies in resolving conflicts defective? How can we integrate traditional conflict resolution strategies in Rome and Yoruba societies with the modern conflict resolution strategies in Nigeria in general?

As said earlier, the various strategies employed by the modern security agencies to resolve conflict have not yielded any fruitful result due to the coercive nature of their operations. The failure of the modern strategies put in place by government at different levels has made communities in Yoruba land to develop a kind of strategies that are akin to the peculiarity of the current conflict in those communities like vigilante, the local hunters, charms, communal solidarity, etc .It is our aim in this work therefore to consider how the traditional strategies employed in Roman society under the *paterfamilias* structure and that of Yoruba will been gaged to resolve conflict since the traditional rulers are believed to be very close to their people. Their intervention will have greater impact on the Yoruba society in particular and Nigeria in general. Many conflicts will be resolved at the community level where the traditional rulers hold sway. This involvement is to bring about peace whenever there is any crisis and their relentless efforts in containing such crisis in their localities is a pointer to the fact that they are still relevant and can still play a significant role at the various communities they represent if given the opportunity.

Traditional rulers in Yoruba land just as the *paterfamilias* in Roman society have used their wealth of experience over the years to bring development to their people in the areas of health, education, agriculture, economy, politics, .religion and so on. This is as a result of the cultures of excellence, hard work, dedication, determination, sincerity, frankness, truthfulness, ingenuity, industry, and resourcefulness they showcased by them in the affair of their subjects. This is the main reason why Yoruba people are said to be more educated more enlightened and well- travelled. Since they are very close to their people and because they command a lot of respect from their subjects, they are better positioned in the sustenance of the democratic principle of the traditional society. They are regarded as the custodian of the custom and culture of their people and because their enthronement was divine, their words are final.

XI. Conclusion

So far so good, the purpose of this paper has been achieved. We have been able to establish that despite the geographical distance between Yoruba and Roman society, the two cultures have developed and manifested that conflictual matters can be resolved without necessarily going to court to settle matters. Also, we tried to consider the various hierarchical democratic structures that existed in the two traditional societies (Yoruba and Rome) and how they have been able to deal with conflict related matters at various levels in their communities. As said earlier, their closeness to their people has made it easy for them to intervene and tackle various conflicts in their domains and seek instant resolution to such. Their main concern was the peaceful resolution of conflicts which will metamorphose into peaceful co-existence of all and sundry which in no doubt lead to monumental development as progress can only occur in a peaceful environment. But, it is quite unfortunate that the power and the influence of these traditional rulers in Yoruba land and the *paterfamilias* in Roman society have waned due to the wave of social change as both societies embrace new system of government. For example, Roman society moved from the republican rule to a time where people especially women were given more power and freedom. Another great blow to this cherished traditional system is the influence of foreign religions like Christianity and Islam. This really affected the cultural values of the people.

XII. Recommendation

Since traditional rulers are the 'eyes' of the people in traditional society, their roles and impact on their subjects cannot be over-emphasized. This is why there is the need to make some recommendations on how their efforts could be better appreciated by way of developing a synergy between them and various agencies charged with the responsibility of resolving conflict in the contemporary society.

For a better appreciation of the role of the traditional rulers at the traditional society, there is an urgent need for the harmonization of the norms and values the traditional society possess in order to reduce conflict related issues to a barest minimum. The various modern strategies put in place by government and its agencies have not been able to nail conflicts in the bud. There is therefore an urgent need to look inward and incorporate the traditional rulers to the modern methods of resolving conflict to bring about a holistic approach to the subject under discussion.

Given this development, the government needs to provide an enabling environment for the traditional

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rulers to showcase their God given native wisdom to handle conflict. This is very important because government has over the years played down on the capacity of the traditional rulers to make any meaningful change. They are only needed during campaign to help them mobilize the people to vote during elections. If the traditional rulers are given the opportunity to administer justice at their various domains, it will go a long way in reducing the already congested conventional court where proceedings are complex, sophisticated and unpredictable.

The involvement of the traditional rulers in the modern democratic arrangement in Nigeria is very necessary and this is why we are calling on the government at every level to re-invigorate and revitalize the existing strategies of conflict resolution in the traditional society. By strengthening the traditional institution through redefining their roles backing it up with appropriate legal framework which we redirect their *modus operandi* for better performance. If their decisions are given legal support and there is a paradigm shift from mere appeal to enforcement, it will make their efforts to yield fruitful result. It is an undeniable fact that traditional rulers and their council of chiefs enjoy easy access to the people and by so doing; they are very free to express their thought rather than the conventional court that is beaurocratic in nature.

It is also expedient for traditional rulers not to abuse their office for self-aggrandizement in order to command respect. In fact, this is very necessary as many traditional rulers think they are so powerful and that they can do anything they like. We heard of a king in Yoruba land beating up his wife. There is another case of an Oba who was accused of having carnal knowledge of a corps member. All these have really caused embarrassment to the exalted traditional stool. Traditional rulers should stir clear of playing politics when it comes to conflict resolution. Since they are regarded as the custodians of the culture of the traditional society, they need to showcase this in all their dealings by exemplifying the real virtues of Yoruba concept of *Omoluabi* in the way and matter they govern their people.

The government through the National Orientation Agency (NOA) should on a regular basis organize seminars and symposia for the traditional rulers in order for them to be abreast of the modern methods of conflict resolution use by the agencies of government. This will help them to know the happenings and how to get involved in the modern strategies employed as to incorporate this to their traditional system.

Traditional rulers too, especially the educated ones among them should hold regular meetings with other traditional rulers to acquaint them with the current trend of conflict resolution mechanism available in other part of the country. This will help them to have a broader view about how issues are resolved in other part of the country.

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The Metamorphosis of Home Concept in Capitalist Imperialism: A Critical Analysis of Death of Salesman by Miller

By Mahmoda Khaton Siddika

Abstract- Death of Salesman by Arthur Miller delineates the imperialistic aggregation of money which leads to the tragic dénouement of a life. Money like imperialist controls everybody's everything in this play. How much does anybody earn? –it is the main criteria of success in this play. This structure of society treats human being like a disposed of commodity, after using it is thrown out. Willy Loman, a man of sixty, becomes valueless in his company at this age, though it considers his worth in his youth. Materialistic sense devoid of humanitarian values entangles him tightly. He is always looking for a home with optimism which turns into pessimism with his tragic death for giving financial security for his family. His visionary ideas and all emotional needs by the blow of imperialistic tactics of money face treats continuously for money-making weapons. This paper aims at how his continuous looking for a home without true mental happiness with love and sympathy makes a metamorphosis of home built by the wall of money and turns into an ending of life-giving uncertainty of any security to his family.

Keywords: *capitalist imperialism, home.*

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I. Introduction

Death of Salesman by Arthur Miller expounds the clutches of money around all characters' life. They are running towards earning money and all kinds of material gaining. They are all moving around the ferocious claws of capitalist imperialism. So, this money-based society blinds them to develop their humanitarian qualities. Willy Loman, the protagonist of this play, and his family have to face pain wounded by the attack of capitalist imperialism. They easily ignore the attainment of humanitarian quality. When we have studied the play, we have seen that Willy is always busy with building a concrete home for his mental peace and happiness. After coming from a trip and on Sunday, he engages himself in working with brick and cement. For capitalist imperialism, his whole life is to fulfill his desire to have the home by material gaining which makes a metamorphosis of the home concept found in Robert Frost's poem "The Death of Hired Man."

II. Capitalist Imperialism

Capitalist imperialism refers to an concept in which imperialistic characteristics are prominant to contemporary capitalism which shows the aggression of money in the world and the country's relation. Christan Fuchs says that "imperialism has re-emerged and been qualitatively transformed, that through capitalist development and crisis, new qualities of capitalism have emerged and others been preserved and that the new qualities, on the one hand, constitute a return to capitalist imperialism" (Fuchs, 2016). For David Harvey, "Capitalist imperialism is a dialectic of political actors that command a territory(the logic of territory) and capital accumulation in space and time (the logic of capital)" (Harvey, 2005). The basic characteristics of capitalist imperialism – the concentration of earning capital/ money, the dominance of finance capital and the monopolistic possession of money are apparent. Though the capitalist imperialism is applied in the world and country's relation, I want to apply this in a personal relationship in Death of Salesman by Arthur Miller. On the basis of these three facets, I want to reread this play and want to present the life of Willy Loman, protagonist of this play, who is in suffocation of capitalist imperialism and is constantly in search of home, because the imperialistic attitude of money everybody's life control and everybody are forced to adore money. Aswathi (2013) rightly states that "the working principle of Capitalism is money: the acquisition and consumption". Its primary concern is to satisfy the individual by materialistic gains. Its main target is success in terms of wealth.

Arthur Miller, in an interview with the New York Times, unearths that "Willy Loman is not a depressive. He is weighed down by life. There are social reasons for why he is where he is." Centola (2004) finds that "Willy Loman's self-delusion and moral confusion in relation to Miller's indictment of the competitive, capitalistic society that is responsible for dehumanizing the individual." So, Willy is always trying to get money for his home. I will try to analyze the personality of Willy Loman at first and through which I expose the characteristics of capitalist imperialism. Then, I will try to show how he does a metamorphosis the concept of home presented in Robert Frost's poem " The Death of the Hired Man" for the clutches of money in capitalist imperialism.

III. The Concept of Home

Robert Frost's poem "The Death of the Hired Man" signifies the concept of home. The meaning of

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home varies from person to person as Mary says in this poem "It all depends on what you mean by home." Following the reference of this poem " Home is the place where, when you have to go there, There have to take you in," I am overwhelmed with three sense of home- one is- the connotative meaning of home is the fenced house we live in, that is, a material house.

Another one is the denotative and literal meaning of home where anybody feels comfort and happiness, where love and respect dominates everything. The persons in the home without blood relation keep one another safe and secure. Everyone in here feels for everyone truly.

The third one is that the symbolic meaning of home is not the place, but a moment when anybody can express anything to anybody, he feels get relaxed from any burden of exhaustion of mind, a moment when a mind finds a consoling and soothing thing, when it gets a safe harbor to sleep tranquilly. These three meanings of home from this poem catch my brain to apply in the play, Death of a Salesman by Arthur Miller. The first meaning of home in this play that Willy Loman desires to have commented house for safety, " he was a happy man with a batch of cement" (110). Always he is busy with "making the stoop, finishing the cellar, putting on the new porch"(110). The second meaning in this play that Willy Loman is always looking from his sons, his company so that they can feel for him. He tries to own home full of happiness, comfort, and peace. The third meaning of home is a safe harbor to rest for relieving the exhaustion of his body and mind.

So, I want to show how this Willy Loman tries to find out the second meaning of home with the first meaning which makes a metamorphosis of the third meaning of home for the surroundings of the Capitalist imperialism. Now I have discussed this play by the three definition of home.

Willy Loman, the protagonist of this play, lives in a concrete house which is related to the first meaning of home. But it is irony of fate that for the fulfillment of his desire to own this house, he has to pay the installment of this house up to his age of 60. It is the weapons of capitalist imperialism that everybody's life rounds with own apartment, a car and plenty of women. He in this society rushes towards to build a concrete home, but he feels lonely as like as Happy, his son, does. In a real sense, everybody who is successful builds an estate "and then hasn't the peace of mind live in it." (18).Capitalist imperialism does not make anybody satisfaction with what he has or what he can do. He only wants more material gain. The ingredients of mental peace like Willy's New York job, his advance from Howard, his successful attempt with Bill Oliver are not available because in the business world "everybody' gotta pull his own weight" (62). This Capitalist imperialism makes people over ambitions, so they are so satisfied with little salary, so as for Willy "he was a happy man with a batch of cement."(110). Everybody is in search of some home by making money. The result is that he entangles himself with this capitalist imperialism's fence that he has to commit suicide to give the assurance of getting insurance premium. After his death, Linda, his wife, can pay the last installment of the house. It belongs to them at last. But, what is a dream to belong to the house by them is fruitlessly vacant to live in here since "there'll be nobody home." (112).

Willy Loman always tries to build a concrete home, form a family and work in a company for attaining comfort and happiness. Capitalist imperialism treats an aged person like a stone as Willy's company does. It wants to suck the blood from youth which is not possible to get from aged persons. It considers the human being as fruits, after eating it throws "the peel away" (64). He continues his journey to a long way to chase money even at this age. His devotion to whole life is valueless in capitalist Imperialism. Two-week vacation suffers him his whole fifty weeks of the year. He always has to "get ahead of the next fella" (16). Anyone should think over only future build-up. In a whole, "it's a measly manner of existence"(16) in this society.

The father-son relationship is only rounded with money –making. His son does not satisfy him "to make thirty-five dollars a week!"(11). He expects more from him a lot "to tramp around take a lot of different jobs."(11). He only thinks about his sons whether his sons can make money. His son, Biff is not successful "at the age of thirty-four"(11) which is a disgraceful matter to him. Father is always happy when he hears about his son's coming but when he comes home "he's always the worst"(42). Mother shows tensed about his son. Her hair becomes grey from his high school day. Willy is such a man who "is the dearest man in the world" (43) to his wife but he "never had an ounce of respect" (43) for his wife. To his son, "he's got no character" (44). Physical attractiveness is a way of money-making. Money as an imperialistic diverts him from any humanitarian value. It covers his mind with outward appearance. Always he optimizes for his son Biff to make money not taking care of his label of ability to do any work. He does not care about his sons, their basic demoralization and their inability to adopt the humanitarian value. He overlooks his son's smoking habit and the lapse of his character. Biff's stealing of a "carton of basketball" (20) is not a matter to his father. Willy is very much proud of running plenty of girls towards Biff. To him, outward appearance is the main element of success. His only thinking are to make money in life. His tactics for this is to make "an appearance in the business world"(25) and create "personal interest" (25). He as a father teaches them that kicking out oneself from the business line is the main target in the money-making race. Willy is neglecting Biff's habit of stealing without any

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punishment. It structures Willy in a way that it throws away anybody who knows his fakeness. Willy throws Biff out of the house because he knows his fault. His son knows to calm down his father by giving money. Biff is moving seven states and cannot raise himself what his father desires. He is only capable of earning one dollar an hour. However, he does not bring 'home any prizes any more" (105) and everybody in his house stops to think of him "to bring them home!" (105).

Happy, his other son is two years older than Biff." Sexuality is like a visible color on him."(14). He is also unsuccessful, but he is strong enough to face his defeat. In his attitude always prevails "seemingly more content"(14). Willy is hopeful of his and son's bright future, but he does not understand that "nothing'll grow anymore"(55) in this hard-shell of Capitalist imperialism. Happy is expert enough to tell a lie convincingly and eulogizing way. Everybody is unwilling to face reality. He hides it with an unfair and simple speech. Success through earning money has covered anybody in the way that he is dreaming if he does not attain it. Happy is dreaming of becoming merchandise manager for "fifty-two thousand dollars a year" (18) though he is unable to attain that.

Willy has to earn seventy to a hundred dollars in a week by working ten to twelve hours a day. People do not want to receive him at his age of sixty, so they "laugh at him" (28). He always considers how much he is loved than respected by all. Though he understands "life is short" (28), he searches for happiness leaving aside the immutable matters like fidelity, honesty and other humanitarian qualities. His mind becomes "overactive" (9) for too much expectation. Linda is so much obedient to his husband, but he easily falls prey into a woman during his business, though he shows his love for his wife. His wife is mending stocking, but he gives new stockings to another woman. We have seen the mocking laugh when he tells about the whipping to his son, Biff that "all the matters are afraid of him" (31) and "he is too rough with the girls"(31). It is because he himself is guilty of the same fault. Loos (2011) expresses that "for Willy, [being well liked] takes on enormous proportions at the expense of other key characteristics or skills."

Availing opportunity is a way to be successful. Willy's brother Ben is in search of opportunity. So, he goes to Alaska with many enterprises, but even he does not know about his mother's death. At last, he stops in African diamond mines "when I was seventeen I walked into the jungle, and when I was twenty-one I walked out…And by God I was rich"(37). In a crooking way, everyone has to be rich. So, Ben knows that "never fight fair with a stranger" (38). He learns from his father who goes around town to town and sells flutes and has to fight with reality. He inherits his father's essence. Sometimes he understands his false way of running towards making money and of bringing up his sons, but soon afterward he falls prey into the claws of Capitalist imperialism. He tries to imbue on his sons the spirit of walking into the jungle in seventeen and walking out in twenty-one by being a rich man. But it is the irony of fate that as in capitalist imperialism, everything is brand new is broken or collapsed before paying its installment although everyone is fascinated with the eye-catching advertisement. This way of success halts in the midway without reaching its destination.

Willy Loman tries to own a concrete home, develop a family tree and earn from a company without any strong foundation lacking humanitarian values which makes a metamorphosis of the third meaning of home for the clutches of capitalist imperialism. Capitalist imperialism pretends to bring springtime all the time, but it does not know that "a man is not a bird, to come and go with the springtime" (43). Whenever anybody. Dream surrounds everyplace of his house which is rising out of reality. The exterior of the house shows the inner sense of reality. "The draped entrance" (7) to the living room signifies the draped entrance between his dream and reality. We have dimly seen the reality from any side. Walking through dream up to the age of 60, he becomes exhausted. His old body only sighs "Oh, boy, oh, boy" (7). Imperialistic aggregation of money makes him forget the beautiful condition and dreamy thoughts. This situation throws him out of reality.

Merchandise company thinks of business for earning money; it does not consider any employee's inability to travel far away from his living place at his age. An old person valueless in the Wagner Company. Willy is doing the business of this company by commission as a beginner. Young and energetic person, Howard, "was a prince" (10) after his father's death. This Capitalist imperialism is so inhumane that Willy works for his company thirty-six years but "now in his old age they take his salary away"(44), even his sons are not willing to mind for their father. But his whole life he spends for his sons' good. But it is his reward that "no one knows him anymore, no one welcomes him" (45).

Father-son relation, Willy and Biff, is not out of love and affection but out of a money-making sense that is the way of success in life. Willy always mocks him not to be successful, even having physical attraction. So, his son "can't get near him" (15). Biff is not a person who does not know whether he feels home at the age because he cannot "take hold of some kind of a life" (42). He is moving about three months without any address. Biff is always running for making his future from here and there up to thirty-four years but " there's nothing more inspiring or beautiful than the sight of a mare and a new colt"(16). He does not find the home and cannot build himself in anywhere. After running, he comes back home only thinking over that "all I've done is to waste my life"(17). This condition makes him think of wasting his life. For the play of capitalist imperialism, no idealist finds his place in society. Everybody is busy

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with success or making money. He cannot divert this prime business to any other matters in life. He forgets about attaining any humanitarian values which are very important to sustain life in the world. He always neglects his familial responsibilities which are equally important for any human being. Biff is conscious of whether he is successful or wasting his life. He does not care about his marriage, his responsibilities towards his parents and family. His family even Biff, his elder brother, encourages Happy to be bashful with girls and "taught me(him) everything. I know about a woman" (15).

Till death, anybody does not satisfy for anything, like Happy's friend, merchandise manager. He makes an estate, lives only two months and at last sells it. He starts to build another one again, but it is a fate that "he can't enjoy it once it is finished" (17). Anybody does not respect any human being. He considers others "petty sons-of-bitches" (18). Everybody thinks of "outbox, out-run, and outlift anybody"(18). He hankers after money which makes him false. Anybody with ideas has to comply with false by lowering his ideals. There is no one to trust. To live in this society is "to grub for money"(18). But Biff and Happy do not know "how to do it"(18). Capitalist imperialism is always in a tendency to murder anyone in a business line, "business is bad, it's murderous" (40). Even, girls also in this reign are not static in character because they stay with a boy one night, but they are "engaged to be married in five weeks" (19) to another boy. Happy mocks at his outward honesty though "I hate myself for it" (19). "Still, I take it and I love it!"(19).

Linda is an ironic figure in the hand of Capitalist imperialism that even having a humanitarian sense she is useless to do any. She understands everything that his husband "is not the finest character that ever lived" (44), but he is her idol. She wants to treat him as a human being, not as an old dog.

Capitalist imperialism only considers one's value, one's money, and one's capacity, own business and above all, own self. It controls the relationship with parents-son. By Biff's comment on Willy's company "ungrateful bastards!" (44), Linda's reply is "are they any worse than his sons?"(44). It is so selfish that it is glad when anyone brings good to it. But when it does not see anything like that, it establishes the situation that "no one knows him anymore, no one welcomes him" (45). It entangles everything such a way that even anybody hates it to live in here; he has to stay with it. Suppose, he does not feel fit for business, he has to try to do that. This Capitalist imperialism teaches everyone only to kick others for his good. This society blurs anybody's humanitarian value in a way that he does not understand its necessity in life. He forgets of this sense and ignores its importance. He does not demarcate what is right or what is wrong as a human being. This society imbues the sense that only building guest house, making a large sum of money will bring "some peace of mind" (56). But it makes a fence around anybody's house that they cannot go out from it, because his everything like an insurance premium, the installment for refrigerator, car, payment on the mortgage of the house around twenty-five years snatches his mental peace. So, "he's only a little boat looking for a harbor" (59). Running towards money makes everybody lonely and full of nothingness. Willy's imperialistic circumstances make him "tired to the death" (8). The haunting attitude of money does not help him to take rest at the time of his physical exhaustion. He several times tries to commit suicide. He connects rubber pipe to the gas heater to suicide. At last, he dies meaningless death for giving safety with the money of "twenty-thousand-dollar" (107). Capitalist imperialism controls anybody's life in a way that to pay the mortgage the house: he has to work for his lifetime. It is pathetic that when it is owned, "there's nobody to live in it" (10). Emani (2011) said that "therefore, as Willy has not achieved any material gains he has no place in the society and must give up his dreams. It is this vision that leads him to suicide since it means he has sold himself for 20000 dollars and that is exactly what society wants him to do because Willy has nothing left to sell in his life other than his life itself."

IV. Conclusion

Willy's continuous search of home entangles with the facets of capitalist imperialism, but he cannot go outside of it. He is not able to find the right path to achieve home. He amalgamates material home with the feeling of home because he binds for the gorgeous outward offering of capitalist imperialism. He cannot adopt the way how Charles and Bernard make a bridge with money and humanitarian qualities. So, he makes a metamorphosis of home which leads to his tragic ending of life leaving any home for anybody.

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Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool

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Abstract- Religion is as old as man itself; it entrenches the totality of man to keep the tenets and teaches men to live at peace with one another and disassociate with corruption and greed. This research work argues that religion can be used for peace and also be used for selfish interest. The paper revealed that, the prominence of religious education will instill values and high morals on the citizenry to bring aboutexpected sustainable development. The principal religions recognised in Nigeria are Islam, Christianity, andAfrican Traditional Religion. Each of these has deep roles to play in enhancing peace, and sustainable development. It concludes that, the role of religious education to peace, security and sustainable development in Nigeria cannot be over emphasized. The Federal Government of Nigeria, down to the local government owes it a duty to re-introduce theteaching and learning of religious education in Nigerian schools and make it compulsory for all students.However, religious sentiments should be stamped out and proper tenets of religions should be taught and practiced.The paper therefore recommends that, religion as a subject should be made compulsory for students at alllevels of the educational system right from the primary up to the tertiary level.

Keywords: *peace, nigeria, religious, education.*

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Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool

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Abstract- Religion is as old as man itself; it entrenches the totality of man to keep the tenets and teaches men to live at peace with one another and disassociate with corruption and greed. This research work argues that religion can be used for peace and also be used for selfish interest. The paper revealed that, the prominence of religious education will instill values and high morals on the citizenry to bring aboutexpected sustainable development. The principal religions recognised in Nigeria are Islam, Christianity, andAfrican Traditional Religion. Each of these has deep roles to play in enhancing peace, and sustainable development. It concludes that, the role of religious education to peace, security and sustainable development in Nigeria cannot be over emphasized. The Federal Government of Nigeria, down to the local government owes it a duty to re-introduce theteaching and learning of religious education in Nigerian schools and make it compulsory for all students.However, religious sentiments should be stamped out and proper tenets of religions should be taught and practiced.The paper therefore recommends that, religion as a subject should be made compulsory for students at alllevels of the educational system right from the primary up to the tertiary level. Cleric, Imam, and traditionalist should uphold the tenet and teach moral values in their respective places of worship, the non-Governmental organizationsshould organised symposium, workshop and createawareness in upholding religious morals in the society among others.

Keywords: *peace, nigeria, religious, education.*

I. Introduction

Nigeria is one of the most populous nation in the whole world, is situated on the west coast of sub-Saharan Africa, with the largest population of any African nation with total population of about 188,462,640 million people. Composed of multiple ethnic groups, cultures and languages which result to intermixing of religious groups. The Hausa-Fulani and Kanuri ethnic groups dominate the predominantly Muslim northern states. Significantly numbers of Christians also reside in the north, and Christians and Muslim reside in about equal numbers in the Middle Belt, the Federal Capital Territory, and the southwestern states, were Yoruba ethnic group predominates. While most Yoruba's are either Christians or Muslim, some primarily adhere to traditional beliefs. The land is naturally blessed with good weather, comfortable land couple with mineral resources. This made Nigeria to be one of the major oil producing nations of the world-whose quality of oil is rate among the best.

(Esan, 2013), righty claim that the belief of system of a people influences the way they think, feel and perceive things in relation to people of other religions and culture. Violence in different form such as ethnic, religion, cultural and socio-political issues had repeatedly weighed-down the harmonious relationship and as negatively affect the country with unpalatable situation manifest in poverty, joblessness, low productivity, low income and poor infrastructural facilities. In 1979, the Federal Government in an attempt to resolve, promote unity among the various religious ethnic groups in Nigeria, established the National Youth Services Corps (N.Y.S.C.) and some Federal Institutions to ensure cohesion among its religious ethnic groups. Despite these various attempts by the government, not much has been achieved. In view of this, this paper examines the role of religious education as a tools in solving religious crisis.

II. Conceptual Clarification

For the purpose of clarification and better understanding, it is expedient to define and explain basic issues underlying this work. In the first place, the operative words namely- religions education and peaceful co-existence needs clarification. Also, it is apposite to state that the locus of our discussion would be based on the world-view of the Nigerian peoples as an exemplification of religions as a tool for harmonious relationship. Having made these prefatory remarks, it is essential to clarify these terms in order to understand their meanings.

a) Religions

It is generally accepted that Religion has no universal definition. However, the writer would consider some definitions of religion. It is important to note that the word religion is derived, etymologically, from the Latin noun, religio. The common verbs are religereto turn to constant or to observe conscientiously‖, religere to bind oneself back) and religereIt could be safely claimed that most common definitions of religion appear to be etymological derivatives of the above verbs. On the strength of this, Obilor (2002:63) defined religion as the whole complexes of attitudes, conviction and institutions through which we express our deep fundamental

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relationship with Reality and not excluding the created order‖. On his part, Gilbert (1980:5) stated that religion describes any system of values, norms and related symbols and rituals, arising from attempt by individuals and social groups to affect certain ends, whether in this world or any future world by means wholly or partly supernatural. The transcendental perspective of religion is aptly captured in the definition of Odumuyiwa (2006:2). He defined religion as "man's effective desire to be in right relationship with a sacredtranscendental order, controlling human destiny and events, either a prescribed system of ritualsand of belief". Omoregbe (1993:3) defined religion as essentially a relation he stated that religion is the recognition of all our duties as divine ship, a link established by the human person and the divine person believed to exist. It can be deduced from the definitions above that religion coveys the following information, first, features of a Supernatural Being, secondly the belief in that Being and lastly a feeling of awe and mystery in response to the command of that supernatural being. The writer, therefore, defined religion as our "absolute acknowledgement of dependence on the supernatural Being who sets andcontrols the entire affairs of life and the universe, hence attracting our reverence and obedience". This dimension may have been responsible for the emotional power that religion sometimes have on the adherents.

b) Religious Violence

"Religious violence is a term that describes a phenomenon where religion is either the subject or object of violent behavior. Religious violence is, specifically, violence that is motivated by or in reaction to religious precepts, texts, or doctrines". It involves all forms of violence against religious institutions, persons, objects, or when the violence is motivated to some degree by some religious aspect of the target or precepts of the attacker. This phenomenon does not only refer to violent acts committed by religious groups, but it also includes acts committed by secular group against groups. Thus, it is pluralistic in its incidence.

c) Religion Education

Religion is the experience and expression of faith. Learning about religionand learning from religion are important for all pupils, as religious education helps pupils develop an understanding of themselves and others. (Iheoma, 2006).It's also promotes the spiritual, moral, social and cultural development of individuals and of groups and communities. In particular, religion education offers pupils with learning difficulties opportunities to develop their self-confidence and awareness understand the world they live in as individuals and as members of groups bring their own experiences and understanding of life into the classroom develop positive attitudes towards others, respecting their beliefs and experience reflect on and consider their own values and those of others deal with issues that form the basis for personal choices and behavior.

d) Peace

Peace is the concept of harmony and the absence of hostility. In a behavioral sense, peace is a lack of conflict and freedom from fear of violence between individuals and heterogeneous social groups.

III. Theoretical Framework

The center for world religions, diplomacy and conflict resolution offers a new approach to reducing global violence and terrorism by incorporating the best moral practices of religious communities into policy and democratization. Providing policymakers and activist with strategies to elicit moderate moral religious expression in conflict regions can strengthen civil society and democracy. Yeasin Arafat (2018: 34) The goal is to create political, religious and social openings that allow international political compromises and vital peace processes to flourish action. These comprises of three things as follows: (a) to promote and empowerment of a network religious peace makers around the world last minute back-channel interventions in religious conflict. (b) organizing dialogues between and among members of religious tradition. (c) conferences and retreats where policymakers can learn from an interact with religious leaders. The research work will be working towards this direction in other to proffer notable solution to this burning issue militating against the peace we ought to enjoy in our society.

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IV. Overview of Religious Crisis in Nigeria

S/N	Date	Place/Town/State	Nature of Crisis
1	01-Jul-99	Sagamu, Ogun State.	Crisis between Yoruba traditional worshipers and Hausa groups as a result of the killing of a Hausa woman by the Oro Masqueraders for violating traditional rites.
2	20-Dec-99	Ilorin, Kwara State	Muslim fundamentalists attacked and destroyed over 14 Churches, properties worth several millions of naira destroyed.
3	28-Feb-00	Aba, Abia State.	Religious crisis that led to the killing of over 450 persons.
4	February 21-22, 2000	Kaduna, Kaduna State	Crisis over the introduction of Sharia, an estimated 3000 people died.
5	12-Oct-01	Kano, Kano State	Religious crises, in protest to U.S. invasion of Afghanistan over Osama bin Laden. Over 150 persons were killed
6	September, 7-17, 2007	Jos, Plateau State	Religious crisis between Muslims and Christians. Mosques, churches and several properties were damaged.
7	16-Nov-02	Kaduna, Kaduna State	Attacked of Christians by the Muslims over article written by Isioma Daniel on Miss World, over 250 people were killed and several churches destroyed
8	14-Feb-04	Numan, Adamawa State	Religious crisis between Christians and Muslims over location of the Central Mosque close to Bachama Paramount ruler's palace. Over 17 persons killed.
9	18-Feb-06	Maiduguri, Borno State	Religious crisis between Christians and Muslims over Danish Cartoon on Prophet Mohammed in Jyllands-posten newspaper. Over 50 persons killed and 30 churches destroyed over 200 shops, 50 houses and 100 vehicles vandalized
10	22-Mar-07	Gombe, Gombe State,	Religious crisis over the killing of Christians teacher for allegedly desecrating the Qur'an while attempting to stop a student from cheating in an examination hall
11	28-Nov-08	Jos, Plateau State,	Religious crisis between Muslims and Christians over the controversial results of local election. Over 700 people killed.
12	July 26-30, 2009	Bauch, Borno, Kano and Yobe State	Religious crisis unleashed by Boko Haram sect on Christians. Over 700 people killed 3,500 persons internally displaced, 1,264 children orphaned, and over 392 woman widowed, and several properties destroyed.
13	07-Mar-10	Jos, Plateau State	Attacks by Fulani Moslems on Christians-dominated villages of Dogo-Nahawa, Shen and Fan. 13 person killed
14	Jos South, Plateau State	Jos South, Plateau State	Attack on a Christians villages Fulani herdsman. 3 houses and 6 vehicles were torched.
15	January 5-6, 2012	Gombe, Gombe State	Gunmen stormed a Deeper Life Church, shooting indiscriminately at worshippers. The Boko Haram Islamist sect claimed responsibility for the shooting.
16	January 5-6, 2012	Mubi, Adamawa State	Suspected Boko Haram militants stormed a gathering of Igbo Christians and shot sporadically, killing over 12 and injuring others.
17	May-16	Padongari, Niger State	Religious crisis that left 4 persons dead.
18	08-Jun-16	Kakuri, Kaduna State	A Christian man was stabbed for not joining Ramadan Fast.
19	14-Mar-18	Abuja	Protest by Muslim Groups Rocks National Assembly on the Public Hearing over Amasa Firdus, Law School Hijab controversy.

Source: Adapted from Sampson, 2018; Sahara reporter, 2018.

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V. Causes of Religious Crisis

Several causes of religion violence could be identifying from socio-economic, and political influences, it cut across every sectors of our society.Notable factors from these amoral behaviors could be visible in that bad governances have poison the mind of adherent of religion to one another because government oppress, neglect, dominate, marginalized, discriminate and exploit are some of the factors. For further understanding the work as critically and systematically mention some of these causes below.

a) Ignorance of Religious Education

Some of the soul aims of religious education is that it enables adherent to consider and respond to a range important questions related to their own spiritual, moral, psychological and societal values and development related to fundamental questions concerning the meaning and purpose of life. Religious education is an essential component of a broad and balanced education. It should also be noted here that those adherent behind the killings of innocent citizen are ignorance of what their religion entails in term of moral, and spiritual stories about sanctity of lives that each religion teachings, permit me to say this without any reservation that no religion preaches violence of human lives nor killing of innocent soul.

b) Extremism and Intolerance

Extremism from the two sides is another important reason behind religious crisis in Nigeria. In most cases this extremism is based on poor knowledge of the teaching of the religion being defended by the group in both sides. Religious intolerance means hostility towards other religions, as well as the inability of religious adherent to harmonized between the theories and the practical aspect of religion. Intolerance devotion to one's opinions and prejudices, especially the expression of intolerance and animosity toward persons of differing beliefs.

c) Depletion of Cultural Values

This is seen in the fact that man no longer attaches the expected value to the sanctity of life. The African virtue of being your brother's keeper has been eroded.

d) Insecurity

Insecurity possess threat to the mind of citizen, it is very rear that people cannot sleep with their two eyes closed, the government at the other hand are heartless in every regard in that they have much time to squander our money, and spent much money in securing their personal live at the detriment of the citizen.

e) Poverty

Poverty is a worst and unpalatable situation which can make man to think of getting rich without thinking of the consequences. Also some of our political leaders are using the opportunity to use some of our youth to unleashes terror, and threat to live.

f) Negative Roles Played by Some Religious Leaders

Obioha (2008) submitted that, the occurrence of these conflicts cannot be divorced from the activities of religious leaders, both of Christian religion and Islam According to him, some of them present their religion as the best, while others are no religion, or worse still, false religions.

VI. Effects of Religious Crisis in Nigeria

Critically speaking one do not needsa prophet before one would understand the fact that religious crisis as negative effects on the socio-moral and economic growth of the society, Religious and ethnicity crisis will definitely affect the foreign direct investment (FDI) flow into Nigeria. FDI has positive relationship with economic growth as the more FDI flows into the country the more jobs are created, the per capital income and the higher the standard of living. This was buttressed by Onwumah (2014) when he posited that in economic terms, religious and ethnicity crisis damages resources and facilities which took time to be acquired. No foreign investor will like to invest funds in country that is divided by communal, religious and ethnic crises (Ayinla, 2003). The basic aim of foreign investment is to make profit which is not possible in an environment of crises. The resources invested already will definitely go down the drains. Meanwhile, the source of Muslims and Christians crises in Nigeria has been religious ethnicity, social and political. The dramas of intolerance by the two religions led to successive misunderstanding between them, sometimes degenerating into violent open war or skirmishes. This drama was marked by the 1980 religious crises that started in Zaria involving members of two religions, resulting to the Wanton destruction of live and properties.

Also, religious violence breed suspicion among the various adherents involved. It can be rightly said according to (Theophilus Alabi & Fola Lateju, 2014).That just as Christians are suspicious of Muslims, so also Muslims mistrust Christians. For clarification, M.O Adeniyi, for example, blames Christianity for the violent religious climate in Nigeria. He explained that Islam and African religion co-existed peacefully. Until Christianity came in ten centuries later, with its evangelistic determination to wipe out Islam and African religions. John Enyinnaya's reactions to Adeniyi's views, said he (Adeniyi) criticized colonial leaders as being both political leaders and religious evangelists. He further said Adeniyi wrote off the western education introduced by missionaries, as being primarily aimed at converting people. Adeniyi was of the opinion that the mode of preaching, used by Christian evangelists, as well as the

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offensive use of the mass media are responsible for discord among the adherent of religious in Nigeria. Furthermore, religious violence does result to loss of lives, properties worth million, and farmland, some people whose medium of livelihood has been destroyed might involve themselves on illicit businesses such as armed robbery, hooliganism, prostitution and unethical behavior.

VII. Religion Education a Tools toward Peaceful Co-Existence

The value and virtues of religion is peace; every religion advocates understand that peaceful co-existence in non-negotiable. In Christianity Jesus Christ is known and referred to as the prince of peace. He taught, commanded and demonstrated the significance of peace and "his is name will be called wonderful, counselor, mighty God, everlasting father, prince of peace." Throughout Jesus' earthly ministry, he demonstrated his to love and maintained peace with all men. Despite stiff opposition from the Pharisees and religious leaders, he never said any rude or insulting word to them.

Islam also calls for the quest for peace, tolerance and kindness which is a state of physical, mental, spiritual and social harmony. Other virtues of Islam are that Muslims were urged to imbibe the spirit of kindness and forgiveness. (Q3:124) and further enjoined to live in harmony and peace with fellow human beings, repel evil with that which is better and show perseverance with patience (Q 3: 200). Prophet Muhammad (S.A.W) can be seen vividly when there was famine in Mecca and he helped them despite the fact that they had driven him out of his home. Similarly, after the conquest of Mecca, the people of Mecca expected Prophet Muhammad (SAW) either executes to them in retaliation, take them as slaves or at least confiscate their properties and belongings. They were extremely worried and wondered what declaration he was going to make at his historic occasion. However, he began his address by saying to the pagans of Mecca, "Today there will be no blame on you for anything and no one will harm you in anyway" Such example of rear nobility and humanness is rear in human history. These are the type of behavior expected from Muslims, as exemplified by the Prophet of Islam. In fact, there are several examples of this nature in the life of the Holy prophet. If this is what the Bible and the Quran teaches then the adherent needs to be educated, every human should understand the dignity and sanctity of lives.

VIII. Conclusion

The role Religious Education as a Tool Towards Peaceful Co-Existence in Nigeria cannot be over emphasized, however much needs to be done in that the society is eager in looking for a peaceful society we all are clamoring for, religion is like a knife, it can be useful in the kitchen and also harmful so we need proper and structured religious education in other to enjoyed the peace and harmonious relationship which will champion our society for the better tomorrow.

IX. Recommendation

1. Religion as a subject should be made compulsory for students at all levels of the educational system right from the primary up to the tertiary level. Cleric, Imam, and traditionalist should uphold the tenet and teach moral values in their respective places of worship.
2. The non-Governmental organizations should organised symposium, workshop and create awareness in upholding religious morals in the society.
3. The teachers of religious education at all levels of Nigerian educational system should be consistent in promoting morality and ethical values while imparting religious knowledge on students.
4. The students should be encouraged to demonstrate such moral values in their day to day dealings or affairs with other fellow men.
5. Religious leaders, in and outside government circles, should serve as good ambassadors of Religions by demonstrating ethical values of kindness, tolerance, forgiveness, and consideration for others in all circumstances.
6. It is pertinent now for a conscious attempt to re-read re-examine and re-interprets the Holy Scriptures, and religions doctrines to make them more meaningful toward establishing an egalitarian society, where all people will be at peace with each other.
7. The Religious Teachers should preach and teach the word of God in its true meaning to the students.
8. Religious students themselves should not use their own cultural and historical background to condemnand seek to destroy other religions arising from a different cultural and historical setting.
9. And on a final note All obstacles that may hinder practical implementation of the moral values taught through religious Education should be removed.

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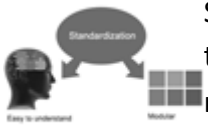

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15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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