

**BOWEN UNIVERSITY**

(of the Nigerian Baptist Convention)

Iwo, Nigeria

**MAIDEN CONVOCATION LECTURE**



**Education and Religion:  
The Challenge of Contemporary Realities**



*Delivered by*

**Gamaliel O. Onosode, OFR**

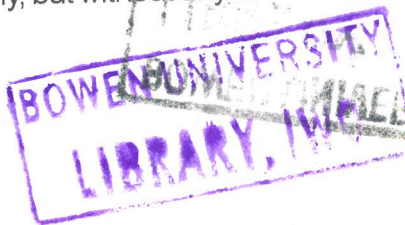
*Pro-Chancellor and Chairman of Council, University of Ibadan*

# EDUCATION AND RELIGION: THE CHALLENGE OF CONTEMPORARY REALITIES

## Introduction

It would be consistent with ordinary civility for me, first of all, most sincerely to declare how honoured and privileged I am to have been accorded the distinction of delivering the Maiden Convocation Lecture of Bowen University not only because it is the first in the series of such lectures that will hereafter be delivered, so long as Bowen University stands, and the time-honoured tradition of staging such an event continues, but also because I regard myself a thoroughbred Baptist who was, for good measure, privileged to have served as a member of the Provisional Council of Bowen University before it opened its doors to the first crop of students to matriculate. I thank the Vice-Chancellor, Professor T. O. Olagbemiro, and the authorities of the University for extending such singular goodwill to me. I believe they know that in spite of the circumstances in which I abruptly, but with conviction, withdrew from it's the then Provisional Council, I have remained committed to the University.

2. I should also, in the interest of candour, loudly protest the fact that I did not receive until late in September the otherwise gracious invitation for me to perform on this occasion. This was at a time when my schedule of commitments was already too tight reasonably to accommodate such an additional assignment! My being compelled to accept it was another fine example of some of the unkind, but well-meaning, demands frequently, but without any cruel intention,



foisted on me by the best of friends. I was obliged, in a similar situation barely four weeks ago, to grumble aloud at Redeemer's University, where I had the honour of delivering their Maiden Distinguished Lecture, that "My friends, even if unwittingly, seem to enjoy oppressing me, perhaps, because I frequently declare, with a measure of seriousness, that I enjoy suffering provided, of course, it is not for any wrong-doing!" You would, I guess, feel more comfortable if I said I enjoyed rendering noble service at a cost rather than finding sheer delight in unmitigated suffering.

3. The reality is that I have my marching orders from Bowen and from Him who said **"I am among you as one who serves"** (Lk. 22<sup>27b</sup>). **"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many"** (Mk. 10<sup>45</sup>). **"Greater love has no man than this, that a man lay down his life for his friends"** (Jn. 15<sup>13</sup>). The Apostle Peter endorsed this view when he said **"For to this you have been called, because Christ also suffered for you, leaving you an example that you (that is, I) should follow in his steps...."** (1 Pet. 2<sup>21</sup>).
  
4. I am, however, grateful to the Almighty God to be part of the celebrations marking the graduation of the first intake of under-graduates. My heart overflows with joy as I behold with my own eyes the difference between the University Campus as it was five years ago compared with what it is today. To God be the glory!

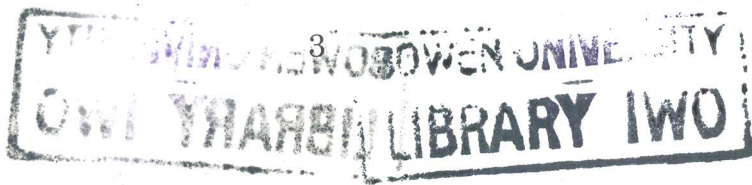
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## Education and Religion – Early Beginning

5. Since the creation of man the affinity between Education and Religion has shared common origin and structure that remains interwoven and well established to this day. They have a similar focus on intellectual progression towards understanding God and the works of His hands. Education teaches while Religion impacts.
6. We can trace the early origins of Education to the Garden of Eden where the platform for the dual phenomena of Work and Instruction was established. Work was introduced by God for man to maintain and sustain the quality of the environment in which God had placed him. Instructions were subsequently handed down from God for humanity to have an understanding of God as the Creator. The love that God had for mankind was demonstrated by His creating humanity in the first instance and making mankind primordially supreme to all other creation. It may, therefore, be safe to say that Education preceded Religion.
7. Education was evident from the commandments that were handed down from God to mankind instructing them to tend and keep the Garden. God utilized a command structure to instruct mankind on what they could and could not eat, and thereafter tutored them on the consequences of disobedience: a teacher-pupil relationship. Thus, Education accorded mankind the opportunity of understanding the very existence of God. Ignorant mankind would be incapable and insufficiently equipped to understand the supreme Creator and the implications of His awesome might and power. Even higher Education was already at play from the



very beginning, as evidenced by the ability given to Adam by God to give names to all of the creatures. The innate capacity of man to sense and appreciate God in natural phenomena was a means by which God further revealed Himself to mankind. It may, therefore, also be safe to say that disclosure is ipso facto Education as it reveals and brings to the open otherwise classified or concealed knowledge.

8. Religion, on the other hand, was the attempt by mankind to reconcile self to God after the fall. It emanated from the inability of mankind to comprehend and adhere to instructions given by God for mankind's own benefit. The Eden experience was designed for the total development of mankind, to enable mankind to enjoy God's works and to live in sustained peace and harmony with God's creation. Religion appears then, from the point of view of mankind, to have been an afterthought that became existentially expedient with the fall. Over the ages, Religion has, however, evolved into a higher form of spiritual experience that transcends the terrestrial order to a much more celebrated celestial arena, making it incontrovertibly by divine fiat occupy a higher ecclesiastical order.
  
9. From a critical point of view, there seems to be a form of ontological equilibrium and enviable harmony between Education and Religion to the extent that they have a twin-like identity. Whatever life is today cannot be divorced from what Education and Religion have offered the world, be it discovery, impact, research, knowledge, acquisition, theory or hypothesis, or any form of empirical voyage to the supernatural. Any attempt to divorce Religion from Education, or vice versa, would not only be precarious but end in academic despair.



## **Religion in Education: Pre-Colonial Experience**

10. From time immemorial, even before the advent of the colonialists, Religion had always played a vital role in shaping African world-view. This was reflected in the parables, stories of existence, folklore, mode of worship and general life expositions. For instance, in Yoruba mythology, which is indigenous to our immediate environment, the birth to death experience of a person was hedged about with beliefs and religious motifs and sensibilities. In those days, an average Yoruba person would never embark on any profession without oracular consultations. The consequence of any action was attached to religious interpretation and there was strong belief in paranormal adjudication. There were gods attached to all known situations. For example, Sango, the god of thunder was the arbiter of justice and could be equated to today's Supreme Court. Osun, the god of fertility, took care of barrenness, an equivalent of modern day maternity centres. Orunmila/Ifa was in charge of curing general ailments as is practised in hospitals today. What the above portrays is the affirmation of Religion as a source of knowledge. For many African people their social, professional and general world-view revolved around their Religion.

## **Advent of Colonialism**

11. The advent of Colonialism came with a similar world-view but in a more structured manner. The bond between Religion and Education became more pronounced and better articulated. As the colonialists expanded their territorial holdings they built churches and schools across the land which accounted for the numerical domination of mission



schools. This was not a mere coincidence but was borne out of the conviction that a better society could only be fashioned out of orderly and systematic training and teaching. The colonial thinking was that for progressive attainment of a civilized society, the role of Religion in shaping societal values must be recognized. Failure to do so would erode societal morality and forebode a slide towards anarchy. Today, the role of Religion in Education, even if denied, remains the same: it models, it shapes, it focuses and refocuses, it trains, it enquires, it assesses, it projects and it professes. It is the basis of all forms of professionalism. Jesus said.... **“I am the way, and the truth, and the life....”** (Jn. 14<sup>6</sup>).

### **Evolution of Religion in Education**

12. Permit me now to refer to the Convocation Lectures that I delivered at the Obafemi Awolowo University in 1990 and Redeemer’s University three weeks ago where I drew copiously from “Educational Ideals in the Ancient World” by William B. Barclay, the late Emeritus Professor of Biblical Exegesis, University of Glasgow and “The Emergent University” co-authored in 1960 by Adegoke Olubunmi and John Ferguson, the eminent Theologian, Dramatist, Musician, Organist and Classicist who was my Professor in my last two years, 1955-57, at the University College Ibadan.
13. Throughout recorded history, Education ideals have provided a platform for better appreciating the social and political forces that link the University and the nation-state.



### **Jewish Ideal**

14. The Jewish ideal of Education sought to deliver **holiness** which meant separation from all other people in order to belong to God and **transformation** of the nature and character of the individual from bad to good. It aimed to educate the individual to be a servant of God.

### **Spartan Ideal**

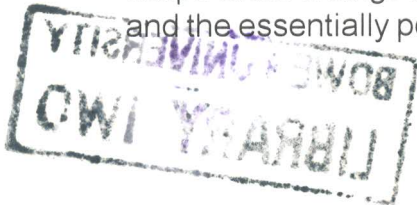
15. Spartan Education ideal was deliberately planned, designed and controlled for warfare and was tightly managed by the state. It was based on perpetuating the distinction between the privileged few and the unprivileged many. Spartan Education assumed that man was the exclusive property of the state and had neither any individual right of his own or any duty to God – an impossible doctrine of man.

### **Greek Ideal**

16. Education was the birthright of the Greek child and was designed to produce an Athenian who loved beauty and who was prepared to serve Athens in peace and in war. Character rather than erudition was instilled into the young person from his early years.

### **Roman Ideal**

17. Roman Education ideal sought to produce character aimed at training of the individual in the service of the state. It was founded on tradition, functioned in an atmosphere of Religion, and had the family as its backbone. When the scope of life changed socially, politically and economically and the essentially peasant Education had to deal with an





urban civilization, change was bound to take place and resulted in the development of a structured school system. We see in this phenomenon emerging contemporary issues such as appropriate manpower centred Education, socially relevant curricular and responsiveness of the educational system to change.

### **Utilitarian Ideal**

18. The Utilitarian ideal of Education may not be as scandalously irreligious – **“Man shall not live by bread alone...”** (Mt. 4<sup>4</sup>) – as it may initially sound. Scripture enjoins that **“If anyone will not work, let him not eat”** (2 Thess. 3<sup>10</sup>). Since to survive everyone must eat, everyone must work. This provides a theological basis for justifying a vocational view of Education. Programmes with a distinctly vocational orientation are known to enjoy huge demand and are today offered by many tertiary educational institutions either off-campus (or more correctly off-main campus) or are being pursued on part-time basis, commanding high fees from well-paid middle level managers.

### **The First Rung**

19. The home is the first educational institution where the new born is introduced to informal teaching and indoctrination. Diligent teaching and meditation on the word of God during the family altar are essential and sensible preparation for public life. **“Train up a child in the way he should go, and when he is old he will not depart from it”** (Prov. 22<sup>6</sup>).



## **Primary and Secondary Education**

20. It is upon the solid foundation, hopefully laid in the nuclear family that the primary and secondary institutions build. Thirty years after my leaving Government College Ughelli this was how I reminisced in 1982 about the contribution the School made to those who passed through it: "I believe that it was the overall discipline that prevailed in the entire ordering of the lives of students and masters alike, so that the school constituted a disciplined community, seeking to develop young boys into the good citizens of tomorrow, that lingers in our memory. In the golden age of the school the students were brought up to appreciate the virtues of manliness, of sportsmanship, of intellectual and moral integrity and of the necessity to maintain a clean and salubrious environment." I have no recollection of Civics being taught as a course. It simply underlay all instruction and activity.

## **University Education**

21. It is unlikely that students and teachers who are already morally or ethically bankrupt or academically or intellectually deficient can be reformed or transformed by what the University has to offer. This is why, apart from the robustness or otherwise of available programmes, the basis of selection for admission is of critical importance to the University if it must live up to its high calling as a lighthouse instead of being content to be an ivory tower, clad with mirrors, which merely reflect the larger society with all its ills and foibles.



## **Stultification of a Noble Role**

22. As if oblivious of the role played by Religion in shaping and training of children, various attempts were made by past successive governments at asphyxiating the role of Religion in Education. There were periods of endless debates on the mode of devotion in schools and the necessity for morning prayers was often contested. These debates degenerated to whether there was the need for religious studies in the school curriculum and eventually led to outright taking over of the mission/voluntary agency schools by government. That marked the beginning of a serious decline and summersault in the educational system.
  
23. In those days, there was high emphasis on both the attainment of academic excellence and moral uprightness. Academic pursuit was centrifugal to total amity with God. Education was superb and ethical values unrivalled. Parents, missions and even government were ever-ready stakeholders in the establishment of befitting institutions of learning. It was never a one-way or wrong-way traffic as it is today. Education was geared towards fashioning out a total man; not Education minus etiquette and certainly not Education without morality.

## **Aftermath of Hijacking Mission Schools**

24. The hijacking of voluntary agency schools by government was not without its telling consequences. The nation's educational system fumbled towards decay and was ultimately stranded in the shambles recently and most eloquently depicted by the Honourable Minister of Education and Mr. President himself. Today we are faced on our



campuses with cultism, a new form of terrorism introduced in order to gain perverted advantage over meek or weak neighbours and colleagues. We are challenged by untold moral decadence and suggestive salacious advances from students especially in their mode of dressing. We are traumatized by too much importance being attached to paper-certification without the cognate ability of its carriers. Today the pain is that of brain-drain; depleting our very best to foreign lands where they are better appreciated and optimally utilized.

25. The instability of policy thrust in the educational system leaves much to be desired. The history of Modern Schools, Grade II and Grade III Colleges, N.C.E., School Certificate, H.S.C., 6.3.3.4, has produced much confusion. Teachers have not been spared this contagion. Perhaps due to impoverishment or some insatiable urge, they compromise and succumb to secular seductions. How has this impacted on society? We have lived with the annual production of a large number of half-baked scholars, certificated but functional illiterates and outright untutored minds that have swollen the ranks of the unemployed and the disaffected.

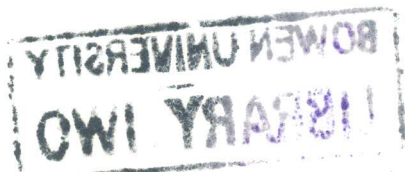
### **The Urgent Need for Immediate Intervention**

26. That our educational system is waddling and wallowing disgracefully in mediocrity due to policy deficiency or abysmally poor implementation is no longer news. How then do we get out of this regressive trend? What current policy reform in this regard seeks to achieve is however, clear enough to me. First, we must psyche ourselves up with the conviction that **WE CAN**. We cannot afford to crawl while the Singapores of this world are roaring on.



Fortunately, it is the recognition of this reality that has led to the emergence of private educational institutions and remains the basis for persistent calls for the return of schools to their original owners.

27. This is probably the reason too why many privately owned tertiary institutions have been established in recent times. It is this contemporary challenge that has led to the emergence of faith-based institutions like Bowen University, Covenant University, Redeemer's University, Babcock University and a few others. Empirical evidence suggests that private institutions (especially the faith-based ones) are faring much better than public ones. Thus, the intervention from the private sector should continue to be encouraged. A visit to Bowen University attests to what the Spirit can accomplish; a trip to Covenant University reveals an architectural masterpiece; an excursion to Babcock shows how marvelous God is.
28. The intervention of faith-based and other private institutions provoke further challenges. For a University to justify its existence, it must contribute to society a high level of visible and invisible products that can change the direction of affairs in that society positively. The higher the quality of Education received by students, the better the quality of human capital available for investment in society. This eventually has an effect on how quickly, if at all, society significantly improves on the quality of its life. The University must possess an arsenal of credible human resources, insightful research methods and creative ideas whether or not commercially underwritten.



29. The essential ingredients which can be harnessed towards the creation of these products have to be combined in appropriate and consistent ways to achieve the desired results. To attain universally recognised standards of quality, a University must be equipped to develop competent human resources for deployment at different levels of activity in society. These tools include effective means of student assessment, full integration of information technology and research and a sustained programme for the upgrading of capital investment.
30. Another major factor contributing to the quality of University Education is the curriculum. Regular revision of the curriculum in line with new developments in relevant fields would enable the system to produce graduates familiar with current trends. Entrepreneurial creativity, civics and ethics should be incorporated into the curriculum. In the modern world the rapid development of information and communication technology has revolutionized both the thought process and the exchange of ideas. Technology has become a critical tool in the advancement of any modern society. For a University to remain relevant it must adopt methods that will fully integrate information and communication technology into its existing educational structure. New methods of research in relevant fields should be reviewed from time to time, new research facilities developed and old ones adequately updated or made obsolete. A good maintenance culture would help users of these facilities to perform optimally.



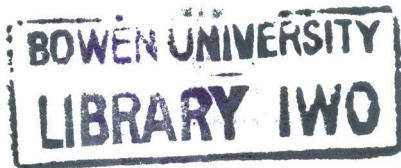
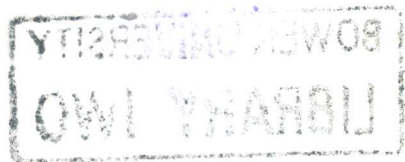
31. Finally, a notable challenge to faith-based institutions is its own gradual secularization. There is the need to clearly spell out and define the moral direction that the University has set out for itself and adhere closely to the principles and philosophy of its founding fathers. A re-sanctification of these principles amongst the students, faculty and other stakeholders would go a long way in stemming its infiltration of their ranks.

### **Adequate Funding**

32. Let me now turn to the challenge of funding. The financing of the University and its optimum structure are likely to remain both contentious and vexatious not only because of the need for its funding to maintain and sustain a level of independence that gives free rein to vigorous and relevant intellectual pursuit but also for it to be sufficient to maintain an acceptable level of physical infrastructure in a modern University. The experience of the Nigerian University in recent years has in this regard been almost alarming. For example, at the University of Ibadan in the last 3 academic years, approximately 85% of its income was derived directly or indirectly from government grants, while student fees accounted for a paltry 5%. 75% of expenditure was on salaries while only a meagre 7.5% was available to capital expenditure and an infinitesimal 1% to research and development. The funding level required optimally to manage a modern University consistent with an acceptable minimum level of its autonomy constitutes sufficient reason for diversifying its sources.



33. Based on this principle, we can identify six major sources of income for Bowen University listed in descending order of importance - the Baptist family, students/guardians, industry, friends and well wishers (individual philanthropists), alumni and government. I must add quickly that each source poses its own peculiar set of problems in its continuing interaction with the University.
34. The establishment of Bowen University as a citadel of higher learning, while highly commendable, will be faced with funding challenges that must be borne largely by its proprietors. The first responsibility of funding is the Baptist family's. It must remain the major proponent of sustaining the University's financial viability. I gather that there are at least 2 million adult Baptists in Nigeria. Fifty percent of them contributing not less than N2,000 each per year to this cause will yield at least N2 billion annually. This will certainly send the right signals to other stakeholders. Let me as the Speaker give a good example.
35. Contribution, under any guise, from the students themselves involves delicate issues of special concern to stakeholders. Students, and by inference, their parents, must pay the requisite fees in order to purchase an economic good for meeting their own felt needs in the expectation that they will be satisfied with the product purchased. The demographic trends in Nigeria over the last thirty years show an unremitting increase in the population of the age groups which form the bulk of the student population in the University system. These secular demographic forces in a democratic society are more insistent causes of turbulence in the financial management of our University system.





36. The current pressures on the University system by an upwardly mobile young population will not abate. In order to be able to accommodate these pressures without recourse to the use of force by the authorities, it is important that an explicit proportion of the estimated total budget of the University come from the student population.
37. I must, however, insist that no candidate should be deprived of the opportunity of benefiting from higher Education merely because he or she is financially handicapped. The funding of the University at an appropriate level must provide for bursaries and scholarships which would allow otherwise academically deserving students to make up for a deficiency for which they cannot be socially held responsible. Raising funds to support such a scheme is thus an essential part of the enabling which a University requires to discharge its responsibility more fully to society.
38. University funding needs provide industry an opportunity for it to be involved in an enterprise that potentially holds great returns. The contribution of industry to University funding ought, in my view, to assume a higher profile today. In this respect, industry ought to take a cue from the practices abroad where there is symbiotic interaction between industry and University communities. Industry has a need to be met by applied research which could be undertaken by the Universities while the funding by industry of pure research would contribute immensely to the pursuit and maintenance of excellence in a way that provides satisfaction to both sides. I believe, therefore, that the time has come for industry to consciously set aside a reasonable



percentage of its profit after tax into a fund quite apart from its statutory contributions under the Education Tax Law. This would be for financing research and development in areas designated by the donors.

39. The gulf of suspicion between industry and the University ought to be recognised and addressed. Industry should expect and get from the University the best research effort and fidelity in preserving its vital competitive secrets. A code of conduct ought to be worked out and agreed to by both sides. Unless this trust is built and reinforced, the University will continue to play only a marginal role in our industrial sector instead of providing it with the needed assistance and leadership in meeting the challenges of the future.
  
40. In a nation where the idea of individual and social prosperity is firmly linked in the public mind with high educational attainment, the body politic will, I believe, readily respond to the call on private philanthropy to contribute to the financing of University Education which is the apex of a structured system. The contribution of members of the general public whose goals accord with the ways and means of helping the University to fulfill its mission is of much value. This source of funding University Education has so far not put up an impressive showing but it is already underway. Perhaps the University should identify interested members of the public and relate with them to build strong coalitions and pursuing a more focused marketing strategy. This will better articulate the process of steadily increasing income to the University from non-statutory sources. Since society at large is a major consumer of the products of the



University system, it is in the interest of both the University and society that the curriculum should reflect societal needs. The University is, after all, the dynamic custodian of the values of society and as such there should be a wholesome and productive interaction between "Town" and "Gown."

41. It is hoped that graduates of Bowen University will turn out to be extremely loyal to the University and that they will have fond memories of the time spent here. The alumni/alumnae of any University are always a good funding base that can be exploited effectively.
42. Although Bowen University was established as a private institution, government should still be very relevant as a source of funding as an essential adjunct to its duty to prescribe minimum standards in part discharge of its broad social responsibility to an enlightened citizenry. Grants-in-aid from government should be linked, for example, to the size of the University budget, its student population, etc. Government should set standards for assessing the progress of the University and should encourage the award of scholarships to appreciate research and intellectual achievement. In the United States of America private Universities receive a good level of state subvention upon fulfilling certain criteria set by government, and even if this was not the case, I would recommend that state subvention of our institutions should be an important source of funding in the overall interest of the nation.



## Conclusion

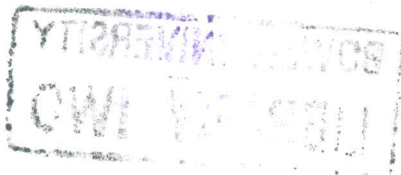
43. I cannot avoid drawing from some of the concluding thoughts I shared at the Maiden Distinguished Lecture of Redeemer's University. A revealed-faith-based tertiary institution such as Bowen University could not have a better foundation. **"The fear of the Lord is the beginning of knowledge"** (Prov. 17) and **"The fear of the Lord is the beginning of wisdom"** (Prov. 47). In this citadel of learning, scholars may undertake research without being afraid of the truth. They will understand that we have no life except that which the Giver of Life has given and which we give back to God in worship and in service to our fellow human beings, also made in His image, regardless of whether such service is given altruistically or in exchange for value received.
44. The University, by sharpening intellectual acuity and broadening the application of knowledge for meeting human needs through teaching and research, erects a superstructure on the foundations established at the earlier stages of Education. How much I owe those whose knowledge enriched my intellect, those whose agnostic or atheistic cynicism failed to erode my loyalty to the triune God who Himself by His Holy Spirit inspired me to preach my very first sermon, entitled **"The Penalties of the Christian Faith,"** at Antioch Baptist Church in the premises of the Nigerian Baptist Theological Seminary, Ogbomoso in 1953 during my first long vacation from the University College Ibadan where I played a leading role in organising the first mission to the University in my final year. I saw enough at Ibadan that could have undermined my faith. My interaction with my teachers reinforced my loyalty to Christ and my continuing commitment to demonstrating servant –

leadership. I saw enough that made no difference. And all that is in the nature of a University.

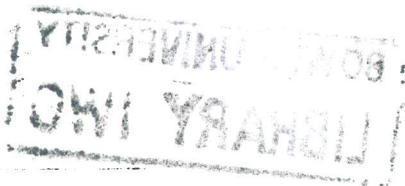
45. Humility and quality are not mutually exclusive. Moses “**was not aware that his face was radiant because he had spoken with the Lord**” (Ex. 34<sup>29</sup>). “**Lord, when did we see you hungry and feed you, or thirsty and give you drink?**” (Mt. 25<sup>37</sup>). “**But in humility consider others better than yourselves**” (Phil 2<sup>3</sup>). “**Clothe yourselves with humility**” (1 Pet. 5<sup>5</sup>). **All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel**” (Acts 6<sup>15</sup>). “**I have given them the glory that you gave me**” (Jn. 17<sup>22</sup>). “**We, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord**” (2 Cor. 3<sup>18</sup>).
46. These quotations from Scripture present a challenging profile to persons who appreciate that they cannot opt out of living their lives in the full glare of **human need, human suffering** and **human arrogance**. The real question is how responsive or indifferent we choose to be to our neighbors. I understand that a child’s character is essentially formed by the time it is three years old. The thought is frightening. Skills are much easier to pick up especially now that Education has become big business. But Education that will best meet the need to present ourselves a living sacrifice acceptable to God and man must begin early. Parents, especially mothers, must be equipped to discharge effectively their responsibility as their children’s first teachers. Adult education must take on this challenge.



47. Every University must establish a holistic interaction with society. This is not to suggest that it must be all things to all men. There should be room for specialization or the development of distinctiveness in chosen areas. This has implications for adequate funding. **“They stood every man in his place round about the camp...”** (Judg. 7<sup>21</sup>). What is distressing about our educational system today is that, apart from a few exceptions, the institutions are not bastions of probity and great examples of meritocracy in action. Basic ethical and physical infrastructure leaves much to be desired. As for our schools and colleges, there is as much indiscipline in them as there is outside them. The pursuit of excellence cannot be taken for granted. Integrity, transparency and courage are in short supply. Thus, new generations who have no commitment to these qualities are released into the market place year after year.
48. The society, as a result, further degenerates as it produces more bad parents, leaders ill-equipped to render public service and teachers who are intellectually and/or morally deficient. The only way to break this vicious circle is to return to Him who is the author of wisdom and knowledge, He who commanded work and leisure. A godless campus cannot, as I indicated earlier, live up to the University’s ultimate mission, after the traditions of great schools like Harvard, Princeton, Yale, Cambridge etc. It is the unchanging nature of God who Himself holds everything together that makes the application of theoretical and empirical knowledge in the terrain of economic and socio-political engineering possible and productive. Knowledge would otherwise be unavailing in apprehending truth and in achieving legitimate human objectives.



49. I commend the vision of the founding fathers of Bowen University and similar faith-based institutions whose purpose is not to sell Religion but to direct the inquisitive mind and the tempestuous spirit of man to the Great Ruler of all things who has **“no pleasure in the death of any one”** (Ezek. 18<sup>32</sup>). We must run with the vision. We must tirelessly seek the well-being of all our neighbours in the global village, living our lives publicly in their service, in a robustly democratic environment, and to the glory of God and the Saviour of the world.
50. I salute those students who will be graduating tomorrow. I trust that they will be leaving this campus after Bowen will have gone through them these past four to five years so that they can truly be worthy ambassadors of all that this great institution was meant to represent.
51. In the words of Rev. J. Ola Ojo “God’s self-disclosure is where intellectual development begins.”<sup>1</sup> Those whose full-time preoccupation is to proclaim the reality of God’s existence and His concern for fallen humanity; to celebrate the awesomeness of His revelation of Himself in natural phenomena, and the systematic and logical, that is, scientific and technological harnessing of their substance and structure in an effort to enhance the quality of human life on a sustainable basis and safeguard societal values cannot be passively involved with Education. Truly the Harvards, Princetons and Yales of this world were the product of a holistic propagation of the gospel of Jesus Christ. Bowen, like them, must recognize its duty to become and remain **“the salt of the earth”** (Mt. 5<sup>13</sup>) and **“the light of the world”** (Mt. 5<sup>14</sup>).



52. The Nigerian Baptist Convention had Bowen University incubating for no less than forty years before it was eventually established six years ago. Maintaining this lighthouse as a citadel of learning and research will remain a continuing financial and moral challenge for all the University's stakeholders especially its proprietors, the Baptist men and women of Nigeria. **"No one who puts his hand to the plow and looks back is fit for the kingdom of God"** (Lk. 9<sup>62</sup>).
53. Government for its part, as earlier argued, has a special responsibility for the Education of its citizenry and cannot stand aloof from the challenge of funding, at least, to induce excellence and sustain quality merely because Bowen University is privately owned and faith-based. Government should, as a matter of urgency, devise a scheme that bridges the ostensible dichotomy between University proprietorship and the need to share and diffuse relevant funding responsibility. **The quality of Education at any stage should be assessed by reference to the contribution it makes at any of those stages to equipping the individual for optimum utilisation of the gift of life. It cannot come cheap. To the work, all Baptists!**

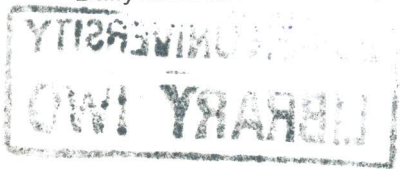
Thank you for your attention and God bless you.

**Gamaliel O. Onosode, OFR**  
Iwo, Nigeria

Friday, 3<sup>rd</sup> November, 2006

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<sup>1</sup> Daily Encounter with God, October, 2006





## APPENDIX

### University of Ibadan

#### Income

	2003 / 2004	%	2004 / 2005	%	2005 / 2006	%
<b>Govt. Grant</b>						
Salary/Overhead	3,165,198,214		3,054,374,975		4,437,367,575	
DTLC	80,000,000		80,000,000		50,280,000	
Capital & Tre	600,000,000		352,000,000		250,000,000	
ETF	30,000,000		30,000,000		40,000,000	
PTDF	60,000,000		60,000,000		60,000,000	
<b>Sub Total</b>	<b>3,935,198,214</b>	<b>88</b>	<b>3,576,374,975</b>	<b>85</b>	<b>4,837,647,575</b>	<b>83</b>
Student Fees	151,300,000	4	234,098,815	6	365,000,000	6
Other Income	387,000,000	8	380,229,099	9	630,616,117	11
<b>TOTAL</b>	<b>4,473,498,214</b>	<b>100</b>	<b>4,190,702,889</b>	<b>100</b>	<b>5,833,263,692</b>	<b>100</b>

#### Expenditure

	2003 / 2004	%	2004 / 2005	%	2005 / 2006	%
Salary	3,227,502,527	73	3,143,823,040	72.6	4,065,655,263	70.1
Overhead	74,902,813	1.7	89,059,190	2.1	580,000,000	10
Maintenance of Building, Etc.	289,836,416	6.6	425,172,220	9.8	418,297,607	7.2
Capital Expenditure	600,000,000	13.6	442,000,000	10.2	315,000,000	5.4
Research/Grants	0	0	0	0	125,000,000	2.2
MacArthur	140,000,000	3.2	140,000,000	3.2	196,000,000	3.4
PTDF, Etc.	90,000,000	2	90,000,000	2.1	100,000,000	1.7
<b>TOTAL</b>	<b>4,422,241,756</b>	<b>100</b>	<b>4,330,054,450</b>	<b>100</b>	<b>5,799,952,870</b>	<b>100</b>

