

HISTORY, RELIGION, MAN AND EDUCATION IN PROMOTING SELF RELIANCE: PRACTICAL ANALYSIS OF THEIR INFLUENCES, ON ONE ANOTHER: NIGERIA IN FOCUS

BY

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Abstract

History can't be made without creation. History deals with the existence of man among other creation. Both education and history are made for man. Culture abinds human activities hence the religion aspect of culture cannot be separated from man if man is to be fruitful in life. Human faith decides human's destiny hence religion plays a very vital role. Man is shaped by what he believes, while history helps man to document his acts, education helps him to know more with which he logically tackles the problems of life. Man is seen as more intelligent among other living creatures of God. Three major religions exist such as Christianity, Islam and African traditional religion which have numerous types in Nigeria. This paper sets to identify the influence of History, Religion and Education on man as they are interwoven with the aim of promoting self reliance.

Key words: *Creation, Religion, logically tackles, human speeches, Man and History.*

Introduction

Man according to Eli (2000) and Prisca (2010) is a special being among other living creatures made or produced/created by God that lives a unique life with unique experiences and intellectual capability. The Holy Bible of the Christian identifies man as the first God's creature. Nearly all religious scriptures both written and unwritten identified that man is the first person ever on earth. This is evident as George (2011) and Christoga (2014) submitted that none of the Nigerian religious sect ever identifies the Almighty God as female. According to them, God is always depicted as a man who is spirit but has the vigour and capabilities of controlling the larger earth surface. Ebel (2007), Red (2009) and Adekoya (2013) submit that man's intelligence surpassed those of other God's living creatures; this they supported when they compared the gorillas and the monkeys with man. According to them, even though these mammals usually behaved like man, act sometimes as the most intelligent among animals, they still lack superior experience that man possesses.

Religion

Adekoya (1999), Idowu (2000) and Reelvat (2006) submit that religion is the totality of human believes, organized in written or unwritten form to guide the community in terms of norms, deeds, values and acts all of which later combined together to make community's culture. A look at the inception of the whites (Britons) in Nigeria can easily testify to the powerful significant of religion in man's life. Rait (2015) submits that the coming/essence of the whites in Nigeria is to establish their beliefs and trade coupled with the missionaries' targets to establish their religion's

faith on the citizen. Rait (2015) and Olasubomi (2007) submit that the whites discovered that without destroying the Nigerian faith (religion) which its instruments are artifacts, their mission may not be achieved. Olajuwon (2015) and Grill (2016) submitted that it is within the dictate of the gods who are at the apex of religion that the kings reigned next in supremacy to the gods hence people worshipped and obeyed their kings who were seen as the embodiment of communal culture one who hears from the gods before others. One whom the high and Chief Priests are responsible to among others. According to Grill (2016) many of the cultural tenets are dictated by religion either directly or indirectly. People's behavior, ways of life, dos and don'ts are guided by the gods.

History

History is the study of past events, to straighten the present and to correct the future as submitted by Olaniran (2012), Ibrahim (2016) and Greg (2015). According to Greg, history started with man. He stressed that the scriptures recorded that there has been a creature called God who oversees the whole heaven and the earth before man's arrival on earth hence he concluded that history must have started unknowing to man before man's existence but for lack of tested historical facts. This assertion was corroborated by Hellen (2015) and Chilly (2014) who all argued that if the content of the scriptures which made up the people of then's belief is to go about, the Holy Bible for instance in Genesis chapter 1-5 stated that at the beginning the earth was without form and it was void without shape but that then, there lived a special being which some scriptures referred to as special spirit (Heclon, 2015) and Ridge (2014) who could not be identified as human being but who possesses the human qualities like acting and speaking. According to them, this special being/spirit then commanded for the existence of light before he separated the light from the dark. These indeed are events that made up history hence they concluded that history exists before man or earth.

Whereas Olaniran (2012) and Greg (2015) submit that the true picture of that special being cannot be substantiated and proved scientifically hence the basis is faulty and false. To Ibrahim (2016) the issue of God's existence is a fallacy and baseless since no one has ever seen him physically to fake his photography for clear of doubts. Oladimeji (2015) however nullified the argument of Olaniran and Greg on the fact that, there are many things that presently beyond the capability of science. He cited the issue of HIV which till date, no medical Doctor has been able to permanently cure but which evidences revealed that some of its patients have been cured spiritually. He also cited instances when the scientists will predict something in terms of weather, human reaction among others and the prediction will fail (see Obia and Obon (2005), Alain and Sekoni (2016) and Gbenga & Alaba (2014). In the submission of Alani and Sekoni, where they researched into "the superiority of facts between the spiritual and the sciences", they made references to the yearly where women received curse on viewing the real Agemos without the "Agemo" seeing the women when they commit the act. According to them, cultural taboos can hardly be erased by flimsy, sciences experiments. Another sample they made is the "Obirin Ojowu festival in Ijebu-Ode, where when cameras are used secretly to take it (god) pictures, nothing will appear there at the end. Even when the 'obinrin ojowus' priest are unaware of the act. There was also a reference made to 'Oloolu masquerade' of the Ibadan's who should not see women except those born as tripod (ibeta) which is very difficult to see around if not very scarce. According to them, this masquerade can enter a house, while one watches when he gets out, only to hear that he is at a mile or two space to the house he entered which no trace of his going or

moving out was discovered. Johnson (2015) and Bombay (2014) submits that the spirits and some animals lived before men. These are not still-beings/creatures hence before the arrival of man, there must some historical events made. Olaniran (2012) disagreed with Johnson and Bombay's submission on the ground that the scriptures confirmed that God Almighty creates things in duplicate and sexes. He concluded that the spirits might be male or female while the created animals might also be of two sexes. To him, man is an animal but special gregarious and very logical and social, hence that spirits and animals were than existing may mean that man existed then.

Conclusively, man lives with history, make history and use history. The more man put up action, the more history is made hence the reason why people say what one does today, become history tomorrow.

The Word Man

Man is simply as a creature of God, Johnson (2015), Adekoya (2013) and Oladimeji (2015). Other school of thoughts believed that the issue of God is flimsy and baseless hence they perceived man as the result and women's intercourse/mating. The question that man came from the ape's lineage failed to answer the question of man's source. If man is from the lineage of the apes, how then do the apes exist? Man is a special/social being on earth that existed for world's turning Grilland (2014) and Billint (2015). The word man here refers to the two species and social and gregarious world animals who are the men and the women. Culturally and religiously, there is that belief that male are superior in strength, action and power operations than the females counterparts, hence females otherwise referred as women are perceived as less capable, fragile and sensitive beings. In the ancient African setting most especially in any of the ancient communities of Nigeria, females are less recognized when it comes to action, strengthen events or leadership. Omojowo (2013) submits that this is probably responsible for the easy penetration of the Islamic faith (where same is practiced) by the Nigerian northerners.

Adekoya (2013) and Johnson (2015) retreated that the belief in the supremacy of males over the females despite the Nigerian government's effort on 'Equality for the Genders' still prevailed in the core North and among the Igbos. According to them, the Northern people believed so much in the Islamic doctrine and since this doctrine has placed men as supreme gesture in which man has been employing for many decades, it becomes difficult if not most impossible to change even though many northern ladies/women are now learned irrespective of her position in the family.

Conclusively, man is a special, gregarious, social, very intelligent being among the world's creatures. He seems to have dominion over other creatures because of his intelligent and power of reasoning.

Education

The word education has been defined in divert ways, while some believed it to be a means of given out experience to the needy (Alao, 2013), Omisola (2014) and Omojowo (2013), others believed that is actually the paring over of experience into the needy but with the pro-viso that the change should be seen in their behavior. Though the learned circles see education as the dissemination/passing organized setting by a trained mind (resource person otherwise known as teacher) into the needy (otherwise referred to as the learners) which must bring out a positive

change in the needy's/learner's behavior (Adekoya, 2016; Olowoye, 2003; Alao, 2003; Brillint, 2015 and Bombay, 2014).

Conclusively, education can be perceived as the arrangement of total culture which includes norms, deeds, values, customs and the other segment of culture and the paring of such programmes into the learner either formally, non formally or informally for a positive behavioural change. In a case where the passed education differs so much to the community's existing culture, there will be chaos, hence Adekoya (2016), Bombay (2014) and Aderoju (2015) conclude that any education that differs or that is deviant to the needs of its immediate society will suffer its product – this which is probably the present causes of Nigeria unemployment. Where the delivered education is addressed toward the foreign needs (clinical/theoretical subjects) to the neglect of the Nigerian community vocational requirements, there will be chaos, problem and illusion.

Three types of education can be identified, they are the:

- **Informal:** This is not organized, the teachers are not really government employed, they don't have salary scale nor paid for the job done in many instances. They teach as situation multitude member of learners before they teach but they were endowed with the required community experiences and needs (Adekoya, 2016; Oladimeji, 2015 and Brillint, 2015).
- **Non – Formal:** This is a type of education that existed initially by the time of the colonials. It is formal, done by either trained or lesser trained personnel, under the trees among a little bit conducive environment, may have guiding curriculum. Not as strict as that of the formal education but differ in lesser fairism of the informal education. This is the type of method used by Ulli Biere among others to train the earlier Nigerian groomed artist, clergies among others (Bombay, 2014; Johnson, 2015 and Kpei, 2005).
- **Formal:** This is a kind of educational experiences, organized as a curriculum given at an organized setting/conducive atmosphere by experienced/trained personnel. There is that target to effect positive change in behavioural here as constant evaluation is enforced (Adekoya, 2016; Omojola, 2015 and Bere, 2014). However, education that is targeted at the child's concern must be considered first since he is the focus of teaching.

Influences Of History, Religion, Education And Man On Each Other Paving Way For Self Reliance.

Looking at the above submissions on the concept of History, Religion, Education and Man, one will clearly understand that all the three 'Religion, Education and History' work for the progress of man. Religion dictates man's way of living and general community's ideology that forms the societal culture while history documents events either of religion, education, social among other developmental programmes that shape man's life/living. Education on the other hand targets to make man more enlightened and effectively civilized. Both ancient and contemporary issues are target through the process of educating. While religion shape the people's lives, the instruction of religion are passed into the citizens through the progress of education but for record purpose, history put them into black and white form so that even if the discoverers, the teachers, the actors of the scenes and others involved are not leaving anymore, the succeeding generations will be able to learn or be adequately informed of what transpired through available record. Man as an entity creates or gives chances of creating idols, philosophers among others that govern his life

either due to his feeling about the extra powers of some objects or his special beliefs in the performance of some speeches of living or non living creatures (Abologun, 2015 and Ilori, 2016). Thus, it could be seen that the concept in question History, Religion, Education and Man are inter-related, inter-connected and interwoven paving the avenue for self reliance of man in totality. Conclusively, History, Religion and Education has great impact that are positive in nature on man.

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