

Management Meets Theology: Reflections on the Contribution of Nigerian University Intellectuals to Management Development via Theology

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ABSTRACT

Management is an all-encompassing concept/activity which deals with the process of administering or controlling an organization. Such an organization may be a business venture, government organization, professional society, cultural society, religious/theological society or any similar unit. Theology refers to the systematic study of the nature of God, the Supreme Being. Although spiritualism and materialism are two distinct philosophical concepts, both actually appear to influence one another in the practical spheres. The paper argues that the practice of theology presents prima facie ingredients of the functions and principles of management. Thus, the paper presents a holistic reflection on the contribution of Nigerian university intellectuals to management development through theological practices and leadership. First, the world's theological organizations - including Christianity, Islam and African Traditional Theology/Fringe Theologies - are surveyed. A showcase is then made of some intellectuals who are/were leaders within these organizations. Specific intellectuals whose biodata were dissected are Adejare Adebayo, W. F. Kumuyi, E. Bolaji Idowu, Daniel Olukoya and Rufus Ositelu. Others include Abdul-Lateef Adegbite, Is-haq Oloyede, Tajudeen Gbadamosi and Wande Abimbola. In general, theological organizations are related to management since the former are composed of human beings, thereby presenting challenges relating to the management of the 5Ms – money, men, machine, materials and methods. The paper thus establishes a connection between theology and management history/development. As a result of this connection, it follows that the stronger and more utilitarian theological practices in Nigeria are, the better will management practice become. Among others, it is envisaged that the paper will assist in promoting inter-faith and inter-denominational understanding towards (inter)national peace and sustainable management development. Further work can be done by investigating the degree of compliance of theological organizations, especially (mega) organizations which have business ventures, to Fayol's 14 principles of management.

Keywords: Management, Theology, Nigerian University, Intellectuals, Organization

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1. INTRODUCTION

Management is an all-encompassing concept/activity which deals with the process of administering or controlling an organization. Such an organization may be a business venture, government organization, professional society, cultural society, religious society or any similar unit. Management may also refer to the group of core administrators which are saddled with administering an organization.

Scientific management theory was developed by scholars such as Frederick Taylor (1856 - 1915), Henri Fayol (1841 - 1925) and Peter Drucker (1909 - 2005). Several management principles and concepts have been enunciated (Drucker, 1955; Taylor, 1911). For instance, the 5 basic Ms of management are regarded to be money, men, machine, materials and methods. Also, the five basic functions of management as postulated by the French mining engineer, Henri Fayol are planning, organizing, coordinating, controlling and commanding. He also laid down principles of management known as Fayol's 14 principles of management. These principles are:

- (i) Division of labour: i.e. employee need to be encouraged to specialize for improved productivity.
- (ii) Authority: Authority should exist but with utmost responsibility
- (iii) Discipline: Discipline need to exist and be well-defined.
- (iv) Unity of Command: There should be one direct supervisor per employee
- (v) Unity of Direction: That is, employees need to work with unity of purpose.
- (vi) General Interest: Individual interests need to be subordinate to general or group interest.
- (vii) Remuneration: Remuneration should be reasonable and fair to all employees as much as possible.
- (viii) Centralization: Employees need to be as close as possible to the decision-making process.
- (ix) Scalar Chain: The hierarchy of position of an employee within the organization need to be clearly defined.
- (x) Order: There should be clean, safe, tidy and non-chaotic facilities within the organization.
- (xi) Equity: There should be fairness to all categories of employees.

- (xii) Tenure: There should be stability of tenure for employees.
- (xiii) Initiative: Adequate room need to be created for employees to be creative in their work place.
- (xiv) Esprit de Corps: Team spirit need to be encouraged.

Management development has been promoted in Nigeria through the activities of the Centre for Management Development (CMD), an initiative of the Federal Government of Nigeria, which was established in 1973 (www.cmd.gov.ng). Other independent activities to promote management have been championed by professional associations. These include Nigerian Institute of Management (NIM) (which was founded in 1961) (<https://nim.ng>) and Chartered Institute of Personnel Management of Nigeria (CIPM), established in 1968 (<https://www.cipmnigeria.org>). The practice of management has also been sustained through Departments/Faculties of Management in universities and other higher institutions e.g. Faculty of Environmental Design and Management, Obafemi Awolowo University, Ile-Ife (established in 1982).

In two preceding papers (Uzuegbu and Nnadozie, 2015; Godwin et al, 2017), Fayol's 14 principles were examined vis-a-vis two peculiar organizations, to test the strengths and weaknesses of the principles. These organizations are respectively libraries and information centres, as well as startup organizations. The authors concluded that the principles are certainly relevant to these organizations.

Theology refers to the systematic study of the nature of God, the Supreme Being. It includes the study of religious truth, religious questions and the relationship of human beings to God (Morris, 1982). Although both spiritualism and materialism are two distinct philosophical concepts, both actually appear to influence one another in the practical spheres. For instance, Peale (1952) reduces the process involved in theological faith to a psychological phenomenon via ten rules which aid the practice of faith. He summarized the activity of realizing physical things through faith (a theological phenomenon) as a 3 stage behavioural management process viz. pray, picture it and actualize it. Obadare (2018) has presented a systematic discourse and critique on the influence of theological practices on political power in Nigeria.

The fundamental basis of organized theology is the belief in a transcendental ultimate Supreme Being who is known by various equivalent names. All the theologies normally believe that human beings have souls which came from this Being and which will at one time or the other, in one form or the other, leave the physical bodies to meet their creator (Supreme Being). All theologies normally believe that there is what is called evil and there is good, and that there is a reward system for doing evil or good. While some theologies believe expressly in the concept of heaven and earth (e.g. mainstream Christianity, Islam and African Traditional Religion), many fringe religions believe in the concept of reincarnation.

The focus of the present paper is on management history as it relates to intellectuals in the Nigerian University System (NUS). The paper argues that the practice of theology presents *prima facie* ingredients of the functions and principles of management. That is, religious organizations also satisfy management principles. The paper therefore examines the contributions of past and present intellectuals from the NUS to management development via theological bodies. This is done by first presenting highlights of several general theological philosophies from the ancient times up to the present. It thereafter examines the contributions of select intellectuals in the NUS across theological divides encompassing Christianity, Islam, African traditional religion and fringe religions.

For the purpose of the present study, only intellectuals who satisfy (a) below and either or both (b) and (c) are considered:

- (a) Persons who are currently an academic staff or have been academic staff in a conventional university or research institute;
- (b) Persons who received earned Doctor of Philosophy (Ph.D) degree from conventional universities.
- (c) Persons who hold or have held key positions in theological organizations.

It need be noted that although some of the intellectuals considered are presently full time theological leaders, they still involve in teaching and research in the respective theological schools of their organizations. In fact, many of them are Chancellors/Proprietors/Visitors to universities established by their theological organizations.

In general, theological organizations are related to management in view of the fact that the organizations are populated by human beings – men, women and children from all walks of life in business, academia, entertainment industry etc - who partake in fellowship there. This naturally prompts challenges relating to the management of the 5Ms. That is, the leaders of organized theological groups are significant with respect to management theory and practice, especially in Nigeria, due to the following reasons:

- (i) The theological leaders exercise leadership and governance over a large number of people who worship or do fellowship within their organizations.
- (ii) The theological leaders influence decisions in the society. This is due to the fact that secular leaders and managers are usually members of theological organizations who normally defer to the theological leaders for advice.
- (iii) Due to reverence for them, theological leaders get patronage from across the society and not necessarily just from their congregation alone.

In a previous paper, the author presented the contributions of two American university intellectuals who have at one time or the other held managerial positions, namely Chief Scientist of an aircraft manufacturing company, and Head of a university academic department, respectively (Oluwade, 2018). In a subsequent paper (Oluwade, 2019), the focus was on the contribution of two Nigerian university intellectuals, namely Ayodele Olutuminu Awojobi (1937 – 1984) and Pius Adebola Adesanmi (1972 – 2019), to management development in Nigeria.

In the present paper, further focus is put on Nigerian university intellectuals, but this time, with respect to their contribution to management development through the practice of theology. A representative sample of the intellectuals has been selected from different religious affiliations. A few of these intellectuals, such as Bolaji Idowu and Is-haq Oloyede, formally/primarily studied theology as primary professions which earned them degrees universities. Many others however studied theology only as supplementary or short-term refresher courses after an earlier distinct professional training e.g. Adejare Adeboye, W. F. Kumuyi, Lateef Adebite and Wande Abimbola. The primary fields of the selected intellectuals include the mathematical sciences, biological sciences and arts/humanities.

2. A SHORT HISTORY OF ORGANIZED THEOLOGY IN NIGERIA

First, it need be emphasized that both Christianity and Islam, the two leading theological practices in Nigeria, are foreign theologies. Prior to their importation into the country, the indigenous theological practices of different cultures, African traditional religion, held sway. In Southwest Nigeria, for example, theologies via Ifa divination were leading practices. These traditional practices influence the way ceremonies (such as naming and, burial ceremonies) are done and provide solutions for health challenges, demonic attacks and related challenges (Johnson, 1921). Other theological practices, or philosophies as some claim to be, came into Nigeria from oriental countries (eastern part of the world), and are largely referred to as fringe religions. Some of these practices are Buddhism and Bahai Faith

Islam came into Nigeria in the early 19th century through the influence of Othman dan Fodio in Northern Nigeria (Lemu, 2002). There are three basic doctrinal forms of Islam, namely, Shia, Sunni and Sulfism; these defer in the approaches to the practice of the theology. Christianity, on the other hand, was initially brought to the country in the latter part of the 19th century, through the European missionaries, including those of the Christ Missionary Society (CMS) (<https://en.wikipedia.org/wiki/>).

Traditionally, there are seven basic rites of Christianity. These rites, otherwise called sacraments, are still being observed by liturgical/orthodox churches in little or great dimension. The rites are (Morris, 1982):

- (a) Baptism: In this rite, water is usually poured on the head of a believer as a symbol of spiritual regeneration.
- (b) Confirmation: This is rite of admittance of a baptized person to full membership of Christian faith or church.
- (c) The Eucharist (or Holy Communion): This sacrament commemorates the last supper of Jesus Christ. It is marked by consecrated eating of bread and drinking of wine.
- (d) Matrimony: This is rite of marriage to the Lamb of God, Christ Jesus.
- (e) Orders: These reflect the grades of Christian ministry e.g. order of priesthood.
- (f) Penance: This is sacrament of repentance (i.e. contrition), confession to a priest, acceptance of

punishment and remission of sin as imparted by a priest (absolution).

- (g) Extreme Unction: Here, a priest anoints (normally with oil) and prays for a believer who is in danger of death.

While the Catholic Church (the first Christian congregation) absolutely still retains all the seven rites, other churches only faithfully practice some of the rites. For instance, emphasis in the African Church is on Baptism and Holy Communion.

Islam, on the other hand, is predicated on five fundamental principles, otherwise referred to as the five pillars of Islam, namely (<https://en.wikipedia.org/wiki/>):

- (a) Faith that God, otherwise called Allah, is one (known in Islam as Shahadah)
- (b) Observance of prayers five times everyday at designated times spread through the day (Salat)
- (c) Alms-giving to the poor (Zakat)
- (d) Fasting during the designated month of Ramadan (Sawm).
- (e) Holy pilgrimage to the land of Mecca (Hajj). This is expected to take place at least once during the lifetime of an adherent of Islam.

Majority of Muslims in Nigeria believe in an Islamic practice called Sunni. Other practices include Shia, Sufism, Ahmadiyya and Darul Islam. A similarity or pattern can be seen in the use of prayer beads across some theological practices e.g. Rosary is used by Catholics, Tasbih (or Misbaha) by the Islamic faithfuls and divining chain ('opele') by devotees of Ifa divination traditional system. Judaism is the theology presently practised by the Jews, who are Jesus Christ's native people while he was on earth.

2.1. Christianity

Christianity is a theological practice based on the teachings of Jesus Christ, who was born by a virgin called Mary. Christianity as a religion is based on the holy book called Bible (www.o-bible.com/kjv.html). Christianity came into being as an organized theological practice by the early disciples of Jesus Christ after his ascension/transition in the first century of the Common

Era. For the purpose of this paper, theological practices are classified into two basic groups for convenience sake viz. Pre-20th Century Christian organizations (OCO) and Post-19th Century Christian organizations (NCO). Almost all the former organizations are generically regarded as orthodox churches/organizations.

Although the Catholic Church existed as the sole Christian denomination for several centuries, a plurality of denominations came initially in the form of Protestantism, a part of the radical Reformation Movement of the 16th century of the Common Era. These organizations are usually characterized by the fact that their international headquarters were originally located abroad while the Nigerian branches were outposts. (<https://en.wikipedia.org/wiki>).

2.1.1.1. Pre 20th Century Christian Organizations

Orthodox Christian organizations are ordinarily the organizations which are members of the Roman Catholic Church or factions which broke away from it. Examples of these churches and a brief historical description of them are presented below:

- (i) Catholic Church: This is a church based on the teaching of the Roman Catholic Church, i.e. is the church which came into being as a result of the activities of the direct disciples of Jesus Christ such as Apostle Peter starting from the first century of the Common Era.
- (ii) Anglican Church: This is a global church headed by the Archbishop of Canterbury, England. It was established in 1867 in England, and known there as the Church of England. The church in Nigeria has since got its independence and known as the Church of Nigeria (Anglican Communion). This is the church of the famous Bishop Samuel Ajayi Crowther (1809 - 1891) who is the first African Bishop and leader of the church. Among others, the Bishop translated the Holy Bible from English language into Yoruba language and was instrumental in the establishment of many schools in both the present southern and northern parts of Nigeria. The church was closely associated with the famous Church Missionary Society (CMS).

- (iii) Baptist Church: The name of the church came as a result of a strong belief in water baptism by immersion. The Baptist Church is a church founded in England in 1609 by John Smyth (c.1566 – c.1612) and his colleagues.
- (iv) Methodist Church: The Methodist church is a church founded in the 18th century via the teachings of John Wesley (1703 – 1791) and his brother Charles Wesley (1707 – 1788).
- (v) Salvation Army: This organization was established in 1865 and has its headquarters in London, United Kingdom. The church is characterized by a quasi-military command structure (<https://www.salvationarmy.org>).
- (vi) United Evangelical Church: The church was formerly known as Qua Iboe Church. It was founded in 1887 in Nigeria by an Irish missionary, Rev. Samuel Alexander Bill, after his voyage from Belfast, Ireland. The headquarters is in Uyo in the present Akwa Ibom State of Nigeria (www.unitedevangelicalchurch.org.ng).
- (vii) Watchtower Bible and Tract Society: The denomination is also known as Jehovah's Witnesses. It was established in the 1870s in Pennsylvania, USA by Charles Taze Russell. The denomination came into Nigeria in the 1920s (<https://www.jw.org/en/jehovahs-witnesses/activities/construction/3000-kingdom-halls-in-nigeria>).
- (viii) Church of Jesus Christ of the Latter Day Saints: This religious organization is otherwise known as Mormon Church. It was founded by Joseph Smith in 1830 in Fayette, New York, USA. Its headquarters is in Salt Lake City, Utah, USA. The Nigerian branch of the church came into being in 1962.
- (ix) Church of Christ, Scientist: This Christian denomination is also known as Christian Science. The church was established in 1879 by Mary Baker Eddy 1821 – 1910) in Boston, Massachusetts, USA. The Nigerian group was formed in 1946 in Lagos.

- (x) Presbyterian Church of Nigeria: The church was established in 1846 in the Calabar area of present Cross Rivers State of Nigeria by Rev. Hope Waddell and other missionaries. These missionaries came from the United Presbyterian Church of Scotland, which was established in 1707. The origin of Presbyterianism can be traced to the works of John Calvin (1509 – 1554) and John Knox (1513 – 1572). The secretariat of Prebyterian Church of Nigeria is located in Ogbor Hill, Abia State.

2.1.2. Post 19th Century Christian Organizations

In this paper, non-orthodox Christian organizations are classified into three for convenience sake viz. Gospel/Evangelical/Pentecostal organizations, White garment organizations and Christian Fellowships and umbrella groups.

2.1.2.1 Gospel/Evangelical/Pentecostal Christian Organizations

Gospel/Evangelical/Pentecostal Christian organizations are normally non-orthodox Christian organizations that do not prescribe white apparel as worship gowns. Also, their mode of worship is traditionally marked with preaching on the capability of a worshipper to have direct one on one relationship with his/her maker via powers inherent in the gospel. This latter characteristic is however also fulfilled by many orthodox denominations in recent times. Examples of organizations which belong to the gospel Christian organizations include the following (<https://en.wikipedia.org/wiki>):

- (i) The Apostolic Faith Church: This church denomination was established in 1906 in Portland, Oregon, USA by Florence L. Crawford. The church was formerly known as Apostolic Faith Mission. The church came to Nigeria around 1940s.
- (ii) The Apostolic Church: It is a church which came into being in 1916 in Ammanford, United Kingdom via the activities of Daniel Powell Williams and others who were originally members of the Apostolic Faith Church. The origin of the Nigerian branch of the church, Apostolic Church Nigeria, can be traced to 1931 via the activities of three missionaries

from the United Kingdom headquarters. These missionaries were D. P. Williams, A. Turnbull and W. J. Williams. Prior to this time, there was a Christian spiritual revival within the country. Many of the initial members of the church were from the Faith Tabernacle Congregation of Nigeria. Christ Apostolic Church.

- (iii) Evangelical Church Winning All (ECWA), formerly known as Evangelical Church of West Africa: It was founded in Nigeria in 1954 with headquarters in Jos, in the present Plateau State of Nigeria. Formal activities in the organization were however preceded by evangelical works by foreign missionaries since 1893. Such missionaries include Rowland Bingham, Thomas Kent and Walter Gowans who were from Canada and USA.
- (iv) The Redeemed Christian Church of God (RCCG): This Christian denomination was established in 1952 in Nigeria.
- (v) Church of Christ in Nations (COCIN): The church was established in 1904 and has headquarters in Jos in the present Plateau State of Northern Nigeria. The church was formerly known as Church of Christ in Nigeria. It is also known by the local name 'Ekklesiyar Kristi A Nigeri'.
- (vi) Four Square Gospel Church: The church was founded in 1923 by Aimee Semple McPherson in Los Angeles, California, USA. The Nigerian denomination of the church came into being in 1955 (<https://foursquare.org.ng>).
- (vii) African Church: The African Church came into being in 1901. It was established by Nigerian (African) members of the Anglican Church as a result of a disagreement with the leadership of the latter who were mainly Europeans. The headquarters of the church is thus in Nigeria. Some of the schools which were established by the church are the famous Ebenezer African Church Primary Schools, a group of schools located in different parts of Ibadan (such as Oke-Ado

- and Ekotedo) in the present Oyo State of Nigeria.
- (viii) Assemblies of God Church: The church was founded in 1914 in USA and was subsequently established in Nigeria. The Nigerian headquarters is in Enugu in the present Enugu State of Nigeria.
- (ix) Deeper Life Bible Church: The organization became a church in 1982, after existing as a Christian fellowship for nine years.
- (x) Church of God Mission International: This church initially came into being in 1962 as a prayer group which was officially inaugurated in 1965 by Rev. Edgar Perkins in Benin City, Nigeria. In 1968, Archbishop Benson Idahosa joined the church from Assemblies of God Church where he was then a Sunday School Superintendent. Archbishop Idahosa later carried out expansion activities as the de facto leader.
- (xi) Mountain of Fire and Miracles Ministry (MFM): The church was founded in 1989 in Lagos, Nigeria.
- (xii) Gospel Faith Mission International (GOFAMINT): This Christian group was founded by Rev. Reuben Akinwalere George in Yaba, Lagos in 1956. The founder was worshipping at Christ Apostolic Church pending this time. The National headquarters of the church is located in Ojoo, Ibadan while the International headquarters is located in Aseese village, Lagos-Ibadan Expressway, Ogun State.
- (xiii) The Redeemed Evangelical Mission (TREM): The church was founded in 1981 by Bishop Mike Okonkwo. The international headquarters is located in Lagos (www.trem.org).
- (xiv) Christ Apostolic Church (CAC): It was founded in 1941 in Nigeria by Apostle Joseph Ayo Babalola as a break-away organization from The Apostolic Church. Apostle Babalola was a road construction driver by profession.
- (xv) Evangelical Church of Yahweh (ECOY): This church was founded in Nigeria in 1973 by Primate T. O. Olabayo. While the national headquarters is in Ilorin, Kwara State, its international headquarters is in Maryland, Lagos (www.ecoyinternational.com).
- (xvi) God's Kingdom Society (GKS): This denomination was founded in 1934 by Saint Gideon Meriodere Urhobo in Lagos in 1934. He was the first leader (called President) of the organization. He was influenced by the teaching of Jehovah's Witnesses (<https://www.mountaingks.org>).
- (xvii) Living Faith Church: This church is otherwise known as Winners Chapel. It was established in 1983 by Bishop David Oyedepo. He is an architect by professional training. The international headquarters of the church is in Ota, Ogun State, Nigeria.
- (xviii) Bible Life Holiness Ministry: The ministry/church was established in 1983 by Pastor Anthony Abiodun Mayungbo, who was assisted by his wife, Pastor (Mrs.) Helen Mojisola Mayungbo. The church's headquarters is in Ibadan, Oyo State. Pastor Abiodun Mayungbo is a scientist by professional training who is a holder of a Master's degree in Biochemistry; his wife was trained as an educationist. He had his spiritual background in a white-garment church, The Church of the Lord (Aladura), where his father was a pastor. Pastor Abiodun Mayungbo's church is however a gospel church. His wife had spiritual tutelage in the Scripture Union (<https://www.biblelifeholiness.org>).
- (xix) Universal College of Regeneration: This religious organization was established in 1952 by Emmanuel Olufunmilayo Odumosu (1915 – 1988). He learnt carpentry as a profession and was otherwise known as 'Jesu Oyingbo'.

Examples of other organizations that are post-19th century organizations include Gospel Apostolic Church, Christ

Life Church, Commonwealth of Zion Assembly (COZA), Champions Royal Assembly, Foundation Faith Church (also known as Salem Church), Dunamis Church, New Covenant Church, and Laughter Foundation. Some others include Christ Chapel International Churches (CCIC), Kingsway International Christian Centre, Christ Embassy (also known as Believers Love World), Synagogue Church of All Nations, Power Pentecostal Church, Household of God Fellowship, Latter Rain Assembly and Word of Life Bible Church.

2.1.2.2 White Garment Churches

This category of Christian organizations is characterized by regular wearing of white or related garments by worshippers during church services and within the church premises. Some of these churches include (<https://en.wikipedia.org/wiki/>):

- (i) Cherubim and Seraphim Church (C & S): This church is otherwise known variously as Holy Order of Cherubim and Seraphim, Sacred Order of Cherubim and Seraphim etc. It was formed in 1925 by Moses Oromolade Tunolase (1879 – 1933) who was born in Ikare-Akoko in the present Ondo State of Nigeria. He had his initial religious background in the Anglican Church.
- (ii) Celestial Church of Christ (CCC): Celestial Church of Christ was founded in 1947 by Samuel Bilewu Joseph Oshoffa (1909 – 1985) in Porto-Novo, Benin Republic. He had his spiritual background in Methodism. The international headquarters of the church is in Lagos while its world headquarters is in Imeko, Ogun State, Nigeria (www.celestialchurchofchrist-worldwide.org).
- (iii) Church of the Lord, Aladura: The church was established by Josiah Olunowo Ositelu (1900-1966) in 1925. It was inaugurated in Ogere-Remo, in the present Ogun State of Nigeria.
- (iv) Brotherhood of the Cross and Star: This Christian group was established in 1956 by Olumba Olumba Obu (b. 1918) in Calabar, in the present Cross River State of Nigeria. Since 2000, the son of the founder has been leading the church.

2.1.2.3 Christian Fellowships and Umbrella Groups

This group include the following, among others:

- (i) Christian Association of Nigeria (CAN): This is an umbrella group for Christians in Nigeria. It was established in 1976. The association's membership comprises of five blocs namely: Catholic Secretariat of Nigeria, Pentecostal Fellowship of Nigeria, Organization of African Instituted Churches, Evangelical Fellowship of West Africa and Christian Council of Nigeria.
- (ii) Bible Society of Nigeria (BSN): This organization was established in 1966. It came into being via the passion of Nigerian Christians like Dr. Francis Akanu Ibiam, the first indigenous Governor of the then Eastern Region of Nigeria, which comprised of the present South-East and South-South states of Nigeria. The headquarters of the organization is in Lagos. The society was initially an overseas' outpost of the British and Foreign Bible Society (BFBS), which had been previously active in Nigeria since 1807 (www.biblesociety-nigeria.org).
- (iii) Scripture Union (SU): The international parent movement of this organization was established in 1867 by Josiah Spiers in the United Kingdom. The activities of the organization were brought to Nigeria around 1885, though Scripture Union (Nigeria) was registered as a Christian organization in 1967 (www.sunigeria.org)
- (iv) Full Gospel Business Men's Fellowship International (FGBMFI): This organization was formed in 1951 by Demos Shakarian in California, USA. A branch of the association was subsequently established in Nigeria. It was primarily established as a fellowship for Christian business men (and women).
- (v) Mount Zion Faith Ministries International: This is essentially a Nigerian drama group established in 1985 by Evangelist Mike Bamiloye, assisted by his wife Gloria Bamiloye. The headquarters of the organization is in Ibadan (www.mountzionfilms.org).

Other examples of Christian fellowships which are not necessarily formal churches include

- (a) Christian Foundation (CHRISFO)
- (b) University-based chapels (inter-denominational), of which university intellectuals often hold the positions of Chaplains or Chairmen of Chapel Councils e.g.

- (i) Chapel of Resurrection, University of Ibadan,
- (ii) University Chapel, Obafemi Awolowo University, Ile-Ife
- (ii) Chapel of Christ the Light, University of Lagos
- (c) Student Christian Fellowships e.g.
 - (i) Lagos Varsity Christian Union (LVCU)
 - (ii) Ibadan Varsity Christian Union (IVCU)
 - (iii) Fellowship of Christian Students (FCS)
 - (iv) Evangelical Christian Union (ECU)
 - (v) University Joint Christian Union (UJCU)
 - (vi) Anglican Student Fellowship (ASF)
 - (vii) Baptist Student Fellowship (BSF) etc.
- (d) Music Ministries e.g.
 - (i) CAC Good Women Choir led by Mrs. Fasoyin
 - (ii) Evangelist Bola Are group
 - (iii) Evangelist Tope Alabi group
 - (iv) Panam Percy Paul group
 - (v) Evangelist Dupe Solana group
 - (vi) Evangelist Funmi Aragbaiye group
 - (vii) C & S Church Movement (Ayo Ni o) choir
 - (viii) Ayewa group led by Bayo Adegboyega
 - (ix) Evangelist Esther Igbekele group
 - (x) Gospel Musicians Association of Nigeria (GOMAN)
- (e) Living Seed Fellowship led by Brother Gbile Akanni.
- (f) Pentecostal Fellowship of Nigeria (PFN)

2.2. Islam

Islamic theology is a religious belief and practice which is based on the teaching of Islam. The key figure in Islam is Mohammed, the prophet through whom the basic teachings of the theology was conveyed. Islam itself is predicated on the Quran, the holy book of the adherents; it is also based to some extent on the Hadith, which is a collection of the writings of the early disciples of Prophet Mohammed.

The presence of Islam in West Africa can be traced to the 9th and 10th century via trans-Saharan trade. However, its advent into (Northern) Nigeria was pronounced through the Sokoto caliphate established by Othman Dan Fodio in the late 18th and early 19th century (Lemu, 2002).

University intellectuals are significant in the practice of Islam in Nigeria due to the fact that they often serve as (Chief) Imam and Chairmen of Moslem communities of universities.

Some of the major organizations in Islam, with particular reference to the advent of Islam in Nigeria are as follows (<https://en.wikipedia.org/wiki/>; <https://rlp.hds.harvard.edu/faq/>):

- (i) Moslem Student Society of Nigeria (MSSN): This was founded in the 1950s by a group of Nigerian students among whom was Abdul-Lateef Adegbite (1933 – 2012).
- (ii) Nigeria Supreme Council for Islamic Affairs (SCIA): This council is an umbrella organization for Islamic practitioners in Nigeria. It was established in 1973, though it took off formally in 1974 when its pioneer officers were elected during a conference held in Kaduna in the present Kaduna State of Nigeria. Its permanent President-General is any incumbent Sultan of Sokoto, the seat of Nigerian Islamic caliphate (Shittu, 2011).
- (iii) Maitatsine Religious Movement: This Nigerian Islamic movement was established by Mohammed Marwa (1927 – 1980). He was otherwise known by the nickname ‘Maitatsine’, whose meaning in Hausa language is ‘the one who damns’. He originally hailed from Marwa in Cameroon republic. Members of the group are known as ‘Yan Tatsine’. The founding of the sect may be traced to about 1945 when he relocated to Kano, in the present Kano State of Nigeria, from Cameroon.
- (iv) Islamic Movement of Nigeria: This religious group came into being in 1979 and is led by Sheikh Ibrahim El-Zakzaky. The organization’s headquarters is housed in a building called Husainiyya Baqiyatullah which is located in Zaria, Kaduna State of Nigeria. The group is otherwise called Shi’ite.
- (v) Nasrul-Lahi-L-Fatih Society (NASFAT): This organization was established in 1984 by an elite Islamic prayer group led by Murtala Akangbe in Ibadan, Oyo State of Nigeria.
- (vi) Ansar-ud-Deen Society of Nigeria: This organization was formed in 1923 in Lagos, Nigeria, by a group of Islamic faithfuls.

- (vii) Ahmadiya Muslim Jama'at: This Islamic organization was established in 1889 in Punjab, British India. The founder was Mirza Ghulam Ahmad (1836 – 1906). The headquarters is in United Kingdom. The organization came to Lagos, Nigeria in 1916.
- (viii) Federation of Muslim Women's Associations in Nigeria (FOMWAN): This organization was established in 1985 in Minna, Niger State. The association was formed by a delegation of Moslem women from several states of Nigeria (Fahm, 2017).
- (ix) Boko Haram: Boko Haram is a jihadist Islamic organization in Nigeria which was founded in 2002 in Maiduguri, in Northern Nigeria by Ustaz Mohammed Yusuf (1970-2009). It is an offshoot of the Islamic State in West Africa, also known as Jamaat Ahl as-Sunnah lid-Da'wah wa'l-Jihad.
- (x) Jama'tu Nasril Islam (JNI): This organization was established in 1962 in Northern Nigeria. The formation was facilitated by Sir Ahmadu Bello (1910 – 1966), the then premier of Northern Nigeria who was also a traditional title holder, Sardauna (Crown Prince) of Sokoto. The headquarters of the organization is in Kaduna in the present Kaduna State of Nigeria.
- (xi) Islamist Yan Izala Movement: This organization was formed and led by Sheikh Abubakar Mahmoud Gumi (1922 – 1992). He was the Grand Khadi of Northern Nigeria between 1962 and 1967 and is a former leader of Jama'tu Nasril Islam.

Some other Islamic organizations in Nigeria include:

- (a) National Council of Moslem Youth Organizations (NACOMYO)
- (b) Al-Fatih-UI-Quareeb Islamic Society of Nigeria
- (c) League of Alfas and Imams
- (d) Islamic group headed by Alhaji Azeez Ajagbemokeferi who lived in Ibadan in the present Oyo State.

- (e) Moslem Communities in Universities e.g. University of Ilorin Moslem Community, University of Abuja Moslem Community
- (f) Islamic group headed by Shaykh Musa Ibrahim Ajagbemokeferi whose activities were mainly in Ekiti area of the present Ekiti State of Nigeria.
- (g) Young Moslem Brothers and Sisters (YOUMBAS)
- (h) Misbaudeen Islamic Centre (MIC)
- (i) Muslim Rights Concern (MURIC)
- (j) Jamatu Nasir Islam (JNI)

2.3. African Traditional Religion and Fringe Religions

African Traditional Religion (ATR) simply refers to the various organized theological practices of the indigenous peoples of Africa. These practices predate the importation of Christianity and Islam into Africa. In the south western part of Nigeria, for example, ATR practice is commonly done via the Ifa divination system (Abimbola, 1976; Oluwade and Longe, 2003; Idowu, 1962).

Some of the organizations which have basis in ATR are (<https://en.wikipedia.org/wiki/>):

- (i) Reformed Ogboni Fraternity (ROF): This organization was established in 1914 by a Nigerian clergyman of the Anglican Communion, Lagos, Archdeacon T. A. J. Ogunbiyi. The organization was however only incorporated under Nigerian laws in 1943. The brotherhood is not a religion per se as members have different religious beliefs.
- (ii) Aborigine Ogboni: This is a fraternity whose origin can be traced to Ile-Ife c. 4500 BC, before the arrival of Oduduwa in the town. On arrival in the town, Oduduwa, the legendary father of the Yorubas, met Obatala as the ruler before he (Oduduwa) later ruled the town. The organization is otherwise known as Osugbo in the Ijebu part of South western Nigeria. A modern elitist variant of this organization is the ROF. (Oba-Ogboni-Agbaye, 2019).
- (iii) Council of the Traditional Priests of Ile-Ife: This traditional Yoruba organization is otherwise known as Isoro. It was formed in 1951 by Chief Lodoko Fasogbon in Ile-Ife, in the

present Oyo State of Nigeria (Olupona, 2011).

- (iv) Yoruba Religion: This refers to aggregate of religious beliefs and practices, typified by Ifa divination, whose origin can be traced to ancient Ile-Ife which the Yoruba people of south western Nigeria believe to be the cradle of mankind.

Fringe religions, on the other hand, are theologies which are not classically Christianity, Islam or African traditional religion. These theologies have some elements of the other theologies and many originated from or are blends of the theologies of the oriental (eastern) or occidental (western) countries. Some of the theological organizations which fall in the category of fringe religions are as follows (<https://en.wikipedia.org/wiki/>):

- (i) Eckankar (also simply known as ECK): This spiritual organization was established in 1965 by Paul Twitchell in San Diego, California, USA, and was subsequently brought to Nigeria. The spiritual home of the organization is in Minnesota. The spiritual leader is called Living ECK Master, and is otherwise known as Mahanta. The current leader is Sri Harold Klemp (<https://www.eckankarnigeria.org>).
- (ii) Grail Movement: The formation of this theological group can be traced to the publication of its holy book, 'In the Light of Truth', in 1926. It was written in Austria under the pen name Abd-ru-shin by the founder, Oskar Ernst Bernhardt (1875 – 1941). The expanded complete edition was published by him in 1931. The organization was introduced to Lagos, Nigeria by a famous Nigerian industrialist and lawyer, Chief Adeyemi Lawson (1924 -1993) who later became President of the Nigerian Association of Chambers of Commerce, Industry, Mines and Agriculture (NACCIMA). The Nigerian headquarters is in Lagos (Abdruschin, 1934).
- (iii) Ancient and Mystical Order Rosae Crucis (AMORC): This organization was founded in 1915 by an American, Harvey Spencer Lewis (1883 – 1929). He was the first

Imperator (Leader) of the organization, and was a one-time President of the New York Institute for Psychical Research. H. Spencer Lewis was also an inventor. The organization professes that it is not a religion but a non-political, non-governmental mystical organization. The international headquarters is in San Jose, California while the Nigerian headquarters is in Calabar in Cross River State (Clausen, 1981; Daniels, 1981; <https://www.amorc.org.ng>).

- (iv) Freemasonry: This organization came into being in the late 14th century. Its leader is known as Grand Master and a branch/unit is called Grand Lodge. Its Nigerian headquarters is in Lagos.
- (v) Bahai Faith: This was founded in 1863 by Mirza Hosayn-Ali Nuri Baha'ullah (1817 – 1892), a native of Iran, who lived in the Middle East. The theological practice was brought to Nigeria in the 1920s by an English botanist, Richard St Barbe Baker (1889 – 1982) who worked in the Southern part of Nigeria.
- (vi) International Society for Krishna Consciousness (ISKCON): This organization was established in 1966 by A. C. Bhaktivedanta Swami Prabhupada in New York, USA. He is the Guru and Spiritual Master of the society. The organization is based on oriental theological practices in earlier centuries. It is otherwise known as Hare Krishnas, and has its international headquarters in India. The organization was brought to Nigeria in 1979 by Indian mystics. The Nigerian headquarters is in Lagos (International Society for Krishna Consciousness, www.iskon.org).
- (vii) One Love Family: This organization was founded in 1987 by Sat Guru Maharaj Ji, whose original name was Mohammed Ajirobatan Ibrahim (b. 1947). Although he was born in Ghana, he is a Nigerian who has been living in Nigeria. He goes by the title 'Living Perfect Master'. The headquarters of the organization is located in a village in the

suburb of Ibadan called Satguru Maharaj Ji village.

- (viii) **Buddhism:** This is a theological organization which originated from ancient India between the 6th and the 4th centuries BCE. It is due to the teachings of Gautama Buddha (c.563/480 – c.483/400 BCE). Buddhist temples exist in Nigeria.
- (ix) **Hinduism:** Hinduism is an Indian theological practice which was founded between 500 BCE and 300 BCE. The practice contains a broad range of philosophies. It came to Nigeria in the early part of the 19th century via Indian immigrants.
- (x) **Taoism:** This theological practice is due to Lao Tzu who was a Chinese who lived in the 4th century BCE.

3. CONTRIBUTION TO MANAGEMENT DEVELOPMENT VIA THEOLOGY

In this section, the respective individual contributions of select university intellectuals, past and present, are presented via their biodata. These are opinion leaders by virtue of the influence which they and their theological organizations wield in the society. Key political leaders in Nigeria and abroad (i.e. Presidents, Vice Presidents, Governors, legislators, judges etc) are registered members of their respective organizations or consult them for spiritual guidance from time to time. The presentation in this section is done under three headings viz. Christian theology, Islamic theology, and African traditional religion/fringe religions.

Examples of past and present Nigerian secular leaders who professed one theological philosophy or the other and had/have some form of affinity with theological leaders include the following:

- (i) General (Chief) Olusegun Obasanjo (b.1937) – a Christian of the Baptist denomination; he was Nigeria's military Head of State between 1976 and 1979 and second civilian executive president between 1999 and 2007.
- (ii) General Murtala Mohammed (1938-1976) – a Moslem who worshipped regularly in

mosques. He was Nigerian military Head of State between 1975 and 1976.

- (iii) General Muhammadu Buhari (b. 1942) – a Moslem; Nigeria's Head of State between 1983 and 1985, and current civilian executive president (2015 to date).
- (iv) General Sani Abacha (1943-1998) – a Moslem; he was Nigeria's military Head of State between 1993 and 1998.
- (v) General Ibrahim Badamasi Babangida (b. 1941) – a Moslem; he was Nigeria's Military President between 1985 and 1993.
- (vi) Dr. Goodluck Ebele Jonathan (b. 1957) – a Christian of the Anglican Communion; he was Nigeria's civilian Vice President between 2007 and 2010 before becoming President between 2010 and 2015.
- (vii) Professor Yemi Osibanjo (b. 1957) – a Christian pastor of the Redeemed Christian Church of God; he is the incumbent civilian Vice President of Nigeria (2015 to date).
- (viii) General Yakubu Gowon (b. 1934) – a Christian; he was Nigeria's military Head of State between 1966 and 1975.
- (ix) Alhaji Sir Abubakar Tafawa Balewa (1912 – 1966) – a Moslem; he was Nigeria's first civilian Prime Minister between 1960 and 1966.
- (x) Chief Jeremiah Obafemi Awolowo (1909 – 1987) – a Christian of the Methodist denomination; he was the first premier of South west Nigeria in the 1950s and Vice Chairman of the Federal Executive Council and Minister of Finance between 1966 and early 1970s.
- (xi) Sir Ahmadu Bello (1910 – 1966) – a Moslem; he was the first Premier of Northern Nigeria and ruled between 1954 and 1966.
- (xii) General Aguiyi Ironsi (1924 – 1966) – a Christian; he was Nigeria's military Head of State between January and July 1966.
- (xiii) Dr Alex Ekwueme (1932 – 2017) – A Christian of the Anglican Communion; he was Nigeria's civilian Vice President between 1979 and 1983.
- (xiv) Dr. Abubakar Bukola Saraki (b. 1962) – a Moslem; he was Nigeria's Senate President between 2015 and 2019.
- (xv) Mr. Justice Ibrahim Tanko Muhammad (b. 1953) – a Moslem; he is the incumbent Chief Justice of Nigeria.

- (xvi) Alhaji Shehu Shagari (1925 – 2018) – a Moslem; he was Nigeria’s first civilian Executive President of Nigeria between 1979 and 1983.
- (xvii) Alhaji Umar Musa Yar’adua (1951 – 2010) – a Moslem; he was Nigeria’s civilian Executive President from 2007 to 2010.
- (xviii) Alhaji Ahmad Lawan (b. 1959) – a Moslem; he is the incumbent President of the Nigerian Senate and Chairman of National Assembly.
- (xix) Major General Babatunde Idiagbon (1943 – 1999) – a Moslem; he was Nigeria’s Deputy Military Head of State, serving in the capacity of Chief of Staff, Supreme Headquarters between 1983 and 1985.
- (xx) Justice Aloma Mukhtar (b. 1944) – a Moslem; she was Nigeria’s first female Chief Justice between 2012 and 2014.
- (xxi) General Abdulsalami Abubakar (b. 1942) – a Moslem; he was Nigeria’s military Head of State between 1998 and 1999.
- (xxii) Femi Gbajabiamila (b. 1962) – a Moslem; he is the incumbent Speaker of Nigeria’s House of Representatives.

3.1. CHRISTIAN THEOLOGY

In this subsection, the university intellectuals whose contributions to management development are presented via their biodata are Adejare Adeboye (b. 1942), W. F. Kumuyi (b. 1941), E. Bolaji Idowu (1913 - 1993), Daniel Olukoya (b. 1957) and Rufus Ositelu (b. 1952). The organizations which they oversee (oversaw) have presence in virtually all the continents of the world. All of them are/were prolific authors

(<https://en.wikipedia.org/wiki/Idowu>, 1962;

https://www.tclpfw.org/Download/sunday_school_download.php?filename=BRIEF_PROFILE_OF_ARCHBISHOP_DR._RUFUS_OKIKIOLAOLU_OSITELU.pdf,
<https://www.openheavensdaily.org>)

3.1.1 Adejare Adeboye

Dr. Enoch Adejare Adeboye, popularly known as Pastor E. A. Adeboye (aka Daddy GO) is the General Overseer (GO) of the Redeemed Christian Church of God (RCCG), with international headquarters in Nigeria. This is a Pentecostal organization established in 1952 by Pastor Josiah Olufemi Akindayomi (1909 – 1980), a native of

Ondo in the present Ondo State of Nigeria. The founder initially trained as a herbalist before he became converted to Christianity after initial spiritual background in the Anglican Church and later Cherubim and Seraphim (C & S) Church.

Pastor Adeboye attended primary school in his hometown, Ifewara, in the present Osun State of Nigeria. He then continued schooling at Ilesha Grammar School for his secondary education where he finished in 1956. Subsequently, he completed a Bachelor of Science degree in mathematics from the University of Ife, Ile-Ife (now known as Obafemi Awolowo University) in 1967 (He initially enrolled for the degree programme at the University of Nigeria, Nsukka but completed it at the former due to the Nigerian civil war). He thereafter received a M.Sc. and Ph.D degree in Applied Mathematics from the University of Lagos, Nigeria in 1969 and 1975 respectively. His area of specialization was Hydrodynamics, the mathematical study of stationary water and the flow of water. He lectured mathematics at both the University of Lagos and University of Ilorin, Nigeria, where he was a Senior Lecturer, before taking up full time ministry.

Pastor Adeboye joined RCCG in 1973 and rose through the ranks to become the General Overseer and Leader of the church in 1981, after the demise of the church’s founder. As GO of the church, he has been instrumental in the establishment of branches of the church in all nooks and crannies of the world. One of the well-known programmes of his church is the annual Holy Ghost Congress held both in Nigeria and abroad. In 2008, he was adjudged as one of the 50 most influential personalities in the world by the *Newsweek* magazine. He was a pioneer columnist on theology with the Guardian Newspaper of Nigeria in 1983 (<http://guardian.ng>).

3.1.2. W. F. Kumuyi

Pastor William Folorunso Kumuyi is the General Superintendent of Deeper Life Bible Church (DLBC), with international headquarters in Lagos, Nigeria. He established the church in 1982. Prior to this, he started to oversee a precursor of the church, Deeper Life Christian Ministry, in 1973 in his residence at the staff quarters of the University of Lagos, Nigeria while he was a lecturer.

He was born in Erin-Ijesha in the present Osun State of Nigeria. He attended Mayflower School Ikenne, in the present Ogun State of Nigeria. This is a school established

by Dr. Tai Solarin (1922 – 1994) and his American wife Sheila, both of whom are professed atheists; Dr. Solarin was principal of the school during the studentship of the young William Kumuyi. Pastor Kumuyi obtained the West African School Certificate in 1961. In 1962, he started teaching mathematics at the same school. He thereafter gained admission to the University of Ibadan, Nigeria, where he received a Bachelor of Science degree in mathematics in 1967. He subsequently obtained a Postgraduate Certificate in Education from the University of Lagos, Nigeria and then he was employed as a lecturer in the university in 1973.

At one time or the other in the past, Pastor Kumuyi church was reputed to have the highest number of branches in Nigeria. He has been a famous radio and televangelist.

3.1.3. E. Bolaji Idowu

E. Bolaji Idowu (1913 – 1933) is a former patriarch/head of the Methodist Church of Nigeria, professor and Head of Department of Religious Studies, University of Ibadan, Nigeria.

Professor Bolaji Idowu was born in Ikorodu, Lagos State, Nigeria. He started his education at Ikorodu from where he attended Wesley College, Ibadan for his secondary-level education. He thereafter became a headmaster at a primary school in Remo, Ogun State. After being ordained a Methodist priest in 1942, he attended Wesley House, Cambridge, England for his priestly training between 1945 and 1948. In the early 1950s, he enrolled for a doctor of philosophy degree (Ph.D) in Religious Studies at the University of London, United Kingdom, earning the degree in 1955. His Ph.D thesis is a masterpiece in which he, among others, debunked the idea that Africans don't worship the genuine God, thereby bringing African Traditional Religion into the mainstream of classical theological studies. This thesis was published as a book in 1962 (Idowu, 1962).

After a brief priestly service in Germany between 1957 and 1958, Dr. E. Bolaji Idowu was employed as an academic staff of the Department of Religious Studies, University of Ibadan in 1958. He served as Head of Department between 1963 and 1976. In 1972, while being a professor at the University of Ibadan, he became the President/Head of the Methodist Church of Nigeria. Thereafter, he was pronounced patriarch of the church in

1976, after the church in Nigeria became autonomous, a position he held until his retirement in 1984.

3.1.4. Daniel Olukoya

Dr. Daniel Kolawole Olukoya is the General Overseer of Mountain of Fire and Miracles Church, popularly known as MFM. The church has its international headquarters in Lagos, Nigeria.

Dr. Olukoya was born in the present Ondo State of Nigeria. He attended St Jude's Primary School, Ebute-Metta, Lagos, and then Methodist Boys High School, Lagos for his secondary education. Between 1976 and 1980, he studied at the University of Lagos, Nigeria where he received a Bachelor of Science degree in Microbiology. He thereafter received a Doctor of Philosophy (Ph.D) degree from the University of Reading, United Kingdom.

In 1989, Dr. Olukoya founded the MFM. Prior to this, he was a researcher at the Nigerian Institute for Medical Research, Lagos and specialized in genetics, molecular biology and biotechnology. He is the proprietor of a professional football club, Mountain of Fire and Miracles FC, Nigeria.

3.1.5. Rufus Ositelu

The Most Reverend Dr. Rufus Okikiolaolu Olubiye Ositelu is the Archbishop and Primate of the Church of the Lord (Aladura) Worldwide. He is a son of the founder and first primate of the church, Prophet General Josiah Olunowo Ositelu (1900-1966). Dr. Rufus Ositelu is a computer scientist by professional training. He obtained two earned doctorate degrees – one in computer science and the other in theology.

Dr. Rufus Ositelu was born in Ogere-Remo, in the present Ogun State of Nigeria. He attended Christ Church School (Anglican), Ogere for his primary education between 1958 and 1964. Before gaining admission to Prospect High School, Abanla, Ibadan in 1966, where he completed secondary education in 1970, he attended the Institute of Professional Studies, Apata-Ganga, Ibadan in 1965. Between 1971 and 1974, he worked with the Nigerian Bottling Company Limited. In 1974, he left the shores of Nigeria where he studied for the Diploma in Data Processing course at the Control Data Institute, Frankfurt, Germany. He received further professional

training at the Institute of Data Processing Management, United Kingdom from 1976 to 1979.

Between 1980 and 1981, Archbishop Ositelu worked as a Data Processing Practitioner in Germany. He attended the Institute of Economics, Germany between 1982 and 1983. In 1983, he pursued further education at the Western-Kennedy University, USA where he obtained a combined Master and doctorate degree in Computer Science from the institution's Department of Engineering in 1986. The title of his PhD dissertation was 'Resystemization Life Cycle – Computer Economics'. While working as a computer scientist, he attended several theological training which culminated into the award of a Bachelor of Theology (1996) and a second PhD degree in Religion (2000) from the Covington Theological Seminary, Rossville, USA.

Dr. Ositelu was instrumental to the establishment of the first German branch of the Church of the Lord (Aladura) Worldwide in 1994. He subsequently became the fourth Primate of the entire church in 1998 (https://www.tclpfw.org/Download/sunday_school_download.php?filename=BRIEF_PROFILE_OF_ARCHBISHOP_DR_RUFUS_OKIKIOLAOLU_OSITELU.pdf).

3.2. ISLAMIC THEOLOGY

In this subsection, an insight into the contribution of Nigerian university intellectuals - who are adherents of Islam - to management practice is presented. Intellectuals whose biodata are examined are Abdul-Lateef Adegbite (1933 – 2012), Is-haq Oloyede (b. 1954) and Tajudeen Gbadamosi (<https://en.wikipedia.org/wiki/>).

3.2.1 Abdul-Lateef Adegbite

Dr. Abdu-Lateef Adegbite (1933 – 2012) was the founding National President of the Muslim Students Society of Nigeria (MSSN) in the 1950s and a former Secretary-General of Nigeria's Supreme Council for Islamic Affairs. He is a former Attorney-General and Commissioner for Justice in the old Western Region of Nigeria in the early 1970s. He was a law lecturer at the University of Lagos from 1960s until he retired into private law practice in 1976.

Dr Lateef Adegbite is a native of Abeokuta in the present Ogun State of Nigeria who was born on 20th March, 1933. He initially attended Arabic school before completing his primary education at St. Paul's Primary School, Igbore,

Abeokuta. He thereafter gained admission to King's College, Lagos where he completed his secondary education in 1956, during which he co-founded MSSN.

He obtained a Bachelor of Arts degree in Law from the University of Southampton, England in 1962. He subsequently received a doctorate degree in law after studying at the College of Law for Solicitors, Lancaster Gate and also at Gray's Inn England between 1963 and 1965.

3.2.2 Is-haq Oloyede

Professor Is-haq Oloyede is the incumbent Registrar of Nigeria's Joint Admission and Matriculation Board (JAMB), the government body which conduct examinations for admission into higher institutions in Nigeria, including universities, polytechnics and colleges of education. He is the Secretary General of Supreme Council for Islamic Affairs in Nigeria and Executive Secretary of Nigeria's National Inter-Religious Council. He is also the President of Association of African Universities. He is a past Vice Chancellor of the University of Ilorin, Nigeria, and had previously served as co-Secretary of Nigeria's National Political Reform Conference.

Professor Oloyede hails from Ogun State of Nigeria. For his secondary education, he attended Progressive Institute, Agege, Lagos between 1969 and 1973 and thereafter studied at Arabic Training Centre, Agege, Lagos from 1973 to 1976. He received a certificate in Arabic and Islamic Studies from the University of Ibadan in 1977. In 1978, he gained admission into the University of Ilorin where he received Bachelor of Arts degree in Arabic (1981) and thereafter a Doctor of Philosophy degree in Islamic Studies in 1991. He joined the services of the University of Ilorin in 1982 and rose through the ranks to become a professor of Islamic studies in 1995.

3.2.3 Tajudeen Gbadamosi

Professor Tajudeen Gbadamosi is a retired professor of History at the University of Lagos and the incumbent Chairman of the Governing Council of Lagos State Polytechnic. He is the incumbent Chairman of Muslim Community of Lagos State. He is a former Chief Imam of the Central Mosque of the University of Lagos, Nigeria.

3.3. AFRICAN TRADITIONAL RELIGION AND FRINGE RELIGIONS

In this subsection, a biographical study of Wande Abimbola (b. 1932), a university intellectual who is a prominent representative of African traditional religion and fringe religions, is presented ([https://en.wikipedia.org/wiki/](https://en.wikipedia.org/wiki/Wande_Abimbola); Abimbola, 1976)

Professor Wande Abimbola is a former Vice Chancellor of the University of Ife (now Obafemi Awolowo University), Ile-Ife, Nigeria (1982 – 1990), where he was also a professor of Yoruba language and literature. He was the pioneer Head of the Department of African Languages and Literature of the university. He is also the official spokesman for Ifa and Yoruba Religion worldwide (Awise Awo Agbaye). The latter is a chieftaincy title which was bestowed on him in 1981 by the Ooni of Ife – the traditional ruler of Ile-Ife town, regarded as the cradle of Yoruba people of South-western Nigeria. The installation was based on the recommendation of the community of Ifa priests in Yourubaland. In addition, Professor Abimbola is a past Majority Leader in the Nigerian Senate.

Professor Wande Abimbola was born on 24th December, 1932 in Oyo, in the present Oyo State of Nigeria. He obtained a Bachelor of Arts degree in History from the University College, Ibadan (now University of Ibadan) in 1963. He thereafter obtained a Master's degree in Linguistics from North-western University, USA in 1966. This was followed by a Doctor of Philosophy (PhD) degree in Yoruba Literature from the University of Lagos, Nigeria (1971), thus becoming the first PhD graduate of the university.

Professor Abimbola started his university academic career at the University of Ibadan in 1963, and was there until 1965. He served as a Junior Research Fellow at the Institute of African Studies of the university. In 1966, he joined the services of the University of Lagos, staying there until 1972 when he became a teaching staff of the University of Ife. He rose to become a professor in 1976 in the latter university. Professor Wande Abimbola left the university in 1991 from where he taught at different universities in USA.

4. DISCUSSION

This paper has examined the significance of theology in management by studying the evolution of organized

theologies in Nigeria. This was accomplished via a study of past and present university intellectuals who play or played or are playing leadership roles in theological organizations.

The paper is an attempt to understand the country called Nigeria via its management history as it relates to theological practices, from a philosophical perspective (Sinclair, 1964, Hospers, 1976). The paper provides opportunity for the youth to learn from the past towards imbuing them with knowledge for nation building.

The paper is predicated on the fact that there is rarely any Nigerian manager who doesn't belong to one theological organization/church or the other. Thus, leaders in the theological organizations significantly influence decisions in the society and may be regarded as indirect political and economic leaders. The paper provides a glimpse into the array of theological bodies which directly or indirectly shape management development and practice in Nigeria.

In essence, the paper provides insight into the lives of some key representatives of the Nigerian theological enterprise. It provides a glimpse into the lives of some university intellectuals, past and present, whose contributions in the theological sphere make them powerful figures in the entire political, industrial and other managerial firmament of the society. The paper also assists in providing a comparative theological insight into the various theologies thereby facilitating theological tolerance. This in turn assists in providing societal stability, harmony and unity which support effective management. Thus, inter-faith understanding is facilitated.

There have been attempts by some theological practitioners in forming 'Chrislam', an amalgam or fusion of Christianity and Islam (Droogers and Greenfield, 2001). One organization which belongs to this category is 'True Message of God Mission' (also known as 'Oke-Tude') which was established in Lagos in 1996 by Prophet Samsudeen Oladimeji Saka. He was a herbalist as at the time the organization was established (www.oketudechurch.org).

5. CONCLUSION

There is no doubt that Nigerian university intellectuals have made significant contributions to the field of management via theological practice from time immemorial. This has been more pronounced since the

nation's independence on 1st October, 1960 as a result of the large number of universities.

University intellectuals who are leaders in the theological sphere need to be conscious of the fact that they hold enormous political powers since they are leaders of leaders by virtue of being spiritual leaders of political, economic and social leaders.

The paper has established a connection between theology and management history/development. It follows that the stronger and more utilitarian theological practices in Nigeria are, the better management practice will become. That is, a structural overhaul of the entire foundation of all theological organizations in Nigeria will make the organizations to be more relevant and responsive to the country's socio-economic development. In a sense, the paper also provides a glimpse into theological history in Nigeria. This includes theological organizations which were originally established in Nigeria and those with a foreign origin.

Furthermore, the paper affords the opportunity to appreciate the various strides made in the evolution of the theological practices as they exist today. It assists in promoting religious understanding and harmony in the society and the creation of what may be called theological management. It helps to demystify theological practices that are not well-known in the Nigerian space. This is with a view to paving the way for inclusion of the adherents of these non-popular practices in the socio-political scheme of things in Nigeria. This will assist to discourage what may be called bullying of the minority by the majority. This is towards dismantling discrimination in government business on account of theological and denominational beliefs (or ethnic origin), and thus fulfilling the secularity clause which is clearly enshrined in the constitution of the Federal Republic of Nigeria.

Further work can be done by investigating the degree of compliance of individual or selected group of (Nigerian based) theological organizations to Fayol's 14 principles of management, particularly with respect to (mega) organizations that have business ventures.

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