



African Religio-Philosophical Paradigm as Tool for Moral Development in Nigeria

OMOMIA O. AUSTIN

McPherson University, Seriki Sotayo, Ogun State, Nigeria

Abstract. There is the consistent argument about the contemporary moral decadence in Nigeria, occasioned by an obvious erosion of initially held values and virtues. It is believed that the society was initially driven by traditionally accepted norms which were orchestrated by clear overt recourse to the African philosophical paradigm. It is quite impossible to extricate the African from his religion, which has tremendous relationship with his philosophy and culture. There is therefore, a clear nexus between the African religion and philosophical expressions. The position of this paper is that moral re-engineering in Nigeria can be achieved through the prism of African Religion and Philosophy. The re-awakening of moral rectitude can be achieved through a renewed recourse to African Religion and Philosophy, with the inherent components which are clear expressions of values, and outstanding virtues. The paper explores the religio-philosophical and cultural paradigm of the African in its methodology. It is thus recommended that the challenge of contemporary moral decadence in Nigeria can be redressed through renewed interest in exploring the value of African Religion and Philosophy. There is also the need to re-direct the citizens towards the tremendous importance of high moral disposition as a veritable tool in national development. The overall goal is to ensure that the nation scores high in her moral “test” as this will definitely impinge on sustainable development, and the much desired wellbeing of her citizens. The paper recommends among others that moral values should be inculcated into the youth from the home and supported by the school. This involves all stakeholders, that is the family, school, government and others.

Keywords: African, Moral Development, Paradigm, Religio-Philosophical, Tool.

1. Introduction

The quest for renewed moral development in Nigeria is instigated by the present level of decadence that has obviously been commonly decried by well-meaning members of the society. There is no gainsaying the fact that the present level of contemporary ethical disposition by all and sundry calls for great concern. It is overtly acknowledged that the level of moral development of any nation has deep bearing on her social and economic development. This is hinged on the fact that the moral disposition of any people often determines their paradigm and attitude to ethical issues that border on the total well-being of all. The people’s entire perspective of events and other social phenomena are guided and sharpened by this obvious response. This means that their actions are refined by some held values, reflected in outstanding virtues. With every sense of responsibility, this could be adjudged as the originally held paradigm of Africa and Africans. The aspect of morality has always stood out as a clear lifestyle of the African.

The aforementioned picture of the African with regards to moral rectitude in contemporary times calls to question the authenticity of this claim. The contemporary Nigerian experience is no exception to the prevalent challenge with morality. There is marked erosion of initially held values among the citizens. This calls to question the challenge and pain of the depreciation of values and virtues among both old and young in Nigeria. Suffice to say that the

situation is getting worse by the day, as individuals act in ways that reflect absolute disregard for morality. This is the main concern of this paper, with the view to advancing a reawakening of the basic African philosophy and religious paradigm as veritable panaceas. There are high moral values and virtues embedded in African religion and philosophy. These must be tapped if the desire to rekindle the “fire of morality” is to be achieved in Nigeria.

The paper addressed some common concepts like African Religion, African Philosophy and morality. The intention of the conceptual clarification is to build an ideal bridge with regards to establishing the right nexus between these concepts and the importance of morality in ensuring the much desired development in Nigeria. Furthermore, the paper amongst her objectives also considered African Religio-Philosophical paradigm and morality with the view to establishing how it can advance moral development in Nigeria. The challenge of moral development in Nigeria, orchestrated by an obvious erosion of initially held ideals, was also considered in the paper. The paper recognizes that you cannot extricate the African from his religion, philosophy and culture, thus, it examined the nexus between culture and moral development. This process would facilitate the articulation of some common benefits of morality to holistic development in Nigeria.

2. Conceptual Clarification

In order to articulate the motif of this paper, some basic concepts are considered. They include African Religion, African Philosophy and morality. The attempt is to elucidate the actual meaning of these concepts within the context of the discourse. It is hoped that this would address the actual purpose of the paper. Concepts, in our context gives “flesh” to the intent of the discourse, hence would authenticate an easy comprehension of the entire goal and direction of the paper. What then do the various concepts in the paper represent?

2.1 African Religion

The concept, African Religion can be well elucidated by comprehending first and foremost the meaning of religion. It is often commonly argued that the term religion have no clear universally accepted meaning. This is mainly due to the fact that the individual arrives at the definition with due consideration to his own perspective and context. To a large extent, religion could be examined from the perspective of innate obligation or allegiance to a philosophy, an ideal, and an object or otherwise. This means that an

ideologist, more often than not, sees his ideology as his religion. In the same vein, a sports enthusiast may see that particular class of sport that attracts his passion, as his religion. He may then demonstrate strong allegiance to that particular category of sport, while some may subscribe to the fact that their allegiance is to the Supreme Being, whom they consider as the creator of the world. It is not the intention of this paper to argue on the right definition of religion, but to examine this from the perspective of allegiance to the Supreme Being, who in this context is often referred to as God. Therefore each consideration within the context of this paper would take cognizance of this perspective.

It is outside the scope of this paper to rehearse the often erroneously held positions by some scholars concerning African Religion, but to stress the fact that the African has always held deep allegiance to the Supreme Being. This was authenticated by the position of Omomia (2011), where he opined that the “African has always been with a witness concerning the existence of God”. The African mostly sees the Supreme Being as the originator of all things in existence, including man. This disposition is a loud testimony to the fact that the African has the knowledge of God.

The position expressed in the preceding section is a glaring support of the fact that African Religion encompasses most of the common features inherent in other Religions and should not be disparaged within religious discourse and consideration. The caution is clear, that anyone who intends to define African Religion should not view it from the perspective of magic, paganism, superstition or any other derogatory position. In this instance, African Religion agrees with the general definition of the term religion. According to Madu (1996), religion is “an institutionalized system of symbols, beliefs, values and practices focused on questions of ultimate meaning”. This was further corroborated by Adogbo (2000) who stated that religion is a “feeling of absolute dependence on the supernatural being.”

In essence, Igboin (2011) surmised that African Religion concedes to the fact that “God is the explanation of all things and the world was created by him”. In this vein, they all draw from the postulation of Mbiti (1999) with regards to African Religion, where he stated that “God is the explanation of man’s origin and sustenance”. According to him, the African sees religion as life, hence his religion encompasses the following: “belief and customs, rituals, ceremonies and festivals, shrines, sacred places and religious objects, art and

symbols, names of people and places, music and dance, myths and legends, proverbs, riddles and wise sayings". These features are inherent in African Religion as they also reflect the religious disposition of the African and manifest allegiance to the Supreme Being.

Bell and Hall (1991) defined religion as "a set of spiritual beliefs about two key aspects of life: concern with the ultimate meaning of human existence; and an identification with a supernatural power beyond the limits of the human and natural worlds". Their consideration of the characteristics of religion agreed with Mbiti's definition of the components of African Religion. They posited that religion in general, consists of the followings:

A belief in supernatural beings, or gods; A code of morality believed to be sanctioned by the gods; Ceremonial and ritual acts which focus on sacred objects and symbols; Communication, notably through prayer, with the supernatural; Particular religious feelings, such as a sense of mystery, awe, adoration and reverence, that tend to be aroused in the presence of sacred objects or symbols, and during ceremonies and rituals associated with the supernatural, A particular world view, or a general understanding of the world and the individual's place in the universe, that shapes the religion's overall organization and style of life. A social group expressing the above features with and to which the individual identifies and contributes.

In conclusion, the concept of African religion demonstrates allegiance of man to the Supreme Being whom he sees as controlling the affairs of man and the entire universe. He is responsible for all that concerns man both here and the world hereafter. Although some scholars have consistently argued that the concept, African Religion is inappropriate as there is no single consensus as to a single religious paradigm held by all Africans. In as much as this position may be true, suffice to opine that there are clear features that run through most religious practices by Africans, their nationalities notwithstanding. The seeming dichotomy could also be said to be observed within some societies in the same geographical location, but these supposed divergent beliefs converge at clear allegiance to the Supreme Being, birthed in rituals and sacred practices.

The nature of African Religion is also reflected in African Philosophy. Therefore this concept would also be clarified in order to appreciate morality and its impact on development. This would be the concern of the preceding section.

2.2 African Philosophy

The starting point of the clear discourse in this section is to establish boundaries which include a modest understanding of the concept philosophy and the African worldview with regards to the inquiry under consideration. It is commonly accepted that the concept philosophy is difficult to define. However, it is derived from two common Greek words: *philo*, which means love and *sophia* which means wisdom. In combining both words, philosophy can be referred to simply as the love of wisdom or knowledge (Krishnanada, 2019). On his part, Ogundowole (2003) sees philosophy as the study of "fundamental problems connected with reality, existence, knowledge, values, reason, mind and language". This view was also accepted by Ogbinaka (2010) and Oladipo (2008). It follows that the spectrum of issues addressed by philosophy is broad.

The relevance of the aforementioned scope of philosophy to the context of this section is derived from the African paradigm with respect to reality, values, reason, language and others. This constitutes, to some extent, the perception of the African with regards to this phenomenon. It is from this stand point that the scope of African philosophy would find relevance in the consideration of morality as a tool for development in Nigeria. The import of this endeavour is to appreciate African philosophy from the standpoint of examining the values and ideas that the African lives for and cherishes. This has become relevant in order to disabuse the minds of some scholars who opined that the African does not have the capability of moral and scientific reasoning. This may be why Senghor (1962) countered by declaring that the African has a unique approach to reality, where knowledge is based on emotion instead of logic. To Senghor, the "African embraces reality by participating in it aesthetically and spiritually, thus African philosophy should be concerned with articulating those factors that distinguish the African worldview".

In the opinion of the writer, African philosophy can be mirrored through her values, which are often a projection of her culture. This is obviously encapsulated in her language, common rituals and cherished beliefs. This position was well articulated by Tempels (1959) when he opined that the constituents of reality in African culture were dynamic forces. These forces in his opinion were well organized into divine, celestial, terrestrial, animal, plant, minerals and human forces. The implication, according to him is that "good and evil

were made manifest in the use of these forces to amplify or diminish the vitality of human beings”.

It is worth mentioning that the philosophy and culture of the African are somewhat intertwined. This was elucidated by Mbiti (1969) when he surmised that in the African culture there are views concerning “causality, time and personhood”. In other words, according to him, different events have physical and spiritual cause, which can be traced “to the influence of a continuum of spiritual beings. These are made up of the living, the ancestral dead, deities and God”. This aspect of African metaphysics put the operations within varied duration. This was described succinctly by Mbiti (1969) as “the endless past (the *Zamani*), a living present (the *Sasa*) and a truncated future that returned to the past”.

In summary, the entire scope of African philosophy is to describe the world view of the African in line with the substance, morality, embedded in her culture. In essence, therefore, the African expresses her philosophy through her paradigm with respect to values and existential realities.

2.3 African Morality

The above classification is deliberate in order to contextualize the discourse and its main perspective. It is conceded that the concept morality may connote similar meaning in most context, suffice to state clearly that the scope of this paper is to examine African morality in general, and Nigeria in particular. It should be noted that the term morality and ethics are often used interchangeably by philosophers. Ethics, simply put is the philosophical study of morality. In this instance, it is safe to define morality as “a set of social rules, principles, norms, that guide or are intended to guide the conduct of people in a society, and as beliefs about right and wrong conduct as well as good or bad character” (Standard Encyclopedia of Philosophy, 2010).

The aspect of morality was aptly postulated by Aderibigbe (2002) when he posited that “morality from the operational and practical perspective could be defined as the pursuit of the virtuous or a way of life that reflects principles, behaviours and attitudes that determine relationship in any given society which ultimately would produce a cohesive, harmonious, peaceful and stable society”. It is apparent from the above definition that three major variables could be identified. They include morality, the individual and society. It is the individual that exhibits the moral conduct. This may be why Mbiti (1975) argued that African morals places emphasis

on social conduct, since the individual exist only because others also exist. In his opinion, it is morals that keep a society from disintegration. This is not necessarily with regards to physical disintegration, but loss of values and expected virtues and ethos.

The aspect of the relationship between man, the society and fellow man is again expressed by Mbiti (in Nel, 2019) when he stated that God gave man the moral order so that he may live happily and in harmony with his fellow man. In this instance, he summons all to view morality as a code of conduct sanctioned by God. Thus any breach on the part of man is an affront and disobedience against the instruction(s) of God. The dimension of man’s relationship with the community and fellow man is further orchestrated by Hammand-Tooke (1998). He argued that “the moral imperative is to achieve right relationships between the individual, the community, and the environment”. Thus Agrawal (1998) concurred that “African rationality is much more inclusive and deals with an embedded and even embodied sense of responsibility towards the community”.

The uniqueness of African morality ought to engender moral development in Nigeria due to its recurs to the value and responsibility of all to each other particularly, and the community in general. This is put succinctly by Bujo (2003) as he formulated the following: “*cognatus sum, ergo sumus*”, which means “I am related, therefore we are”. This supports the common notion of Ubuntu: “I am because we are. One becomes a human being only in a fellowship with the life of others.” Bujo (2003) had argued further that in the African context, the community constitutes the basis of morality since it guarantees the holistic well-being of the individual and the community.

Morality in Africa is sometimes expressed in her language. Some cultures in Africa reflect the essence of morals and this is sometimes interchanged with character. Sometimes in making reference to an individual’s character, his moral probity might be the subject of consideration. This is due to the fact that in the African moral thought, the character of a person is of immense value and consideration. In the aspect of considering linguistic expression of character and morality in some parts of Africa, Bewaji (2004), Wiredu and Gyekye (1992) and Opoku (1978) made the following assertions:

- In the Akan language, someone without morals or who is unethical is referred to as “*Onni suban*”. This means he or she has no character.

- In the Ewe language someone without morals is referred to as “*nonomo mele si o*”. This means that the person has no character.
- Among the Igbo of Nigeria, someone without morals is referred to as “*onwe ghi ezi agwa*”. Which means he or she has no character.
- Among the Yoruba of Nigeria the word “*iwa*” means character and morality. Anyone who lacks this is said not to possess right moral rectitude.

It follows that different cultures in Africa use different moral languages to express morality and character. It should be noted that they could be used interchangeably.

In conclusion, African moral issues include humility, truth, kindness, hospitality, chastity, respect and protection. These according to Aderibigbe (2002) are referred to as approved behaviour. While the unapproved behaviour according to him include stealing, incest, murder, adultery and covenant or oath-breaking. These would determine the level of adherence by the society to morality, exemplified in manifold values and virtues. This has instigated great concern in most societies in Africa in general, and Nigeria in particular, as notable values are consistently and obviously been jettisoned. This definitely portends great danger as it ultimately impinges on the moral development of the nation, consequently the socio-economic development. This constitutes the motif of this paper.

3. Theoretical Framework

There are various theories of morality that underpin the study. Simply put, morality encompasses principles of wrong or right and good or bad behaviour which are abhorred by the society an individual belongs. It is expected that members of the society adhere to such conduct, customs, rules and acceptable habits. The paper therefore considered the following moral theories:

3.1 Piaget Cognitive-Development Theory

This theory, which is regarded as the first cognitive-development theory of moral development (Piaget, 1932), consist of six common stages. The first four stages elucidate logical reasoning, while the other two address moral development. The two stages of moral development according to Piaget (1932) include:

Heteronomous Stage: Most children at this stage feel that they have an obligation to obey or abide by the external rules handed to them by adults.

Autonomous Stage: Once children get to this stage they come to the realization that rules are to be accorded due respect and are contingent on mutual acceptance or consent.

In his attempt to align the above stages with the first four stages of logical reasoning, Piaget (1932) “proposed that logical reasoning develops alongside related cognitive processes such as abstract reasoning, and this paves the way for moral development”. He further submitted that moral development takes effect as the child moves from egocentrism which is the main feature of the lower stage of development. At this stage the child develops the requisite cognitive capacity to decipher between the ego and social environment. This is made effective through the development of language and sense of imagination.

It is the position of this theory that children are able to construct their social and moral intelligence “through the process of managing their social interactions”. In his view, this is enhanced by peer interactions, which is over interaction with parents. The implication is that the theory reveals the importance of peer influence with regards to social and moral development of children. This means that their peers are capable of determining their overall moral disposition, either positively or negatively.

3.2 Bandura Social Learning Theory

The major focus of social development theories is that they address the relationship between environmental and social factors as they influence behaviour and personality. The implication is that they place premium on the behavioural aspect of morality.

The social learning theory of Bandura is referred to as one of the most outstanding in the area of moral development. According to the theory which was postulated by Bandura (1925), human beings are considered as agents of their own lives. In this instance, the theory shares some clear features which include the role of the environment, the impact of role models, beliefs, perceptions and self-efficacy. One of Bandura’s major interests was the behavioural portion with regards to morality. He therefore surmised that moral behaviour is learned just like it is found in observational learning or the operation of reinforcement.

It is the opinion of Bandura that most of the learning that man acquires is mainly through observation, and it usually takes place as one observes what he sees others doing and chooses to imitate them. This means that moral behaviour is often contingent on the type of situation people are exposed to. This is further justified by the fact that behaviour is a reflection of an interaction between common personal factors and the environment.

3.3 African Religio-Philosophical Paradigm and Morality

The concepts, religion, philosophy and morality were considered in some of the preceding sections of this paper. The intention in this section is to establish the right synergy between them with the view to articulating their role in moral development in Nigeria. The basic focus of African religion is the expression of allegiance to the Supreme Being. The African is deeply religious as he out rightly subscribes to the existence of the Supreme Being who is capable of controlling the entire world include man and his affairs. The Supreme Being abhors some attitudes which include but not restricted to the followings: falsehood, murder, adultery, stealing and incest and oath breaking. On the contrary, the Supreme Being approves of actions which include humility, truth, kindness, hospitality, loyalty, respect, the list is in exhaustive.

The focus of African Philosophy is reflected through the worldview of the African. It means that the scope of African philosophy could be mirrored clearly with regards to reality, values, reason, language and others. Her philosophy is therefore tied to her entire perception of these variables. There is an obvious relationship between African philosophy and her culture. Some of the features mentioned earlier on as part of African philosophy are exemplified by the African culture. It is the interrogation and articulation of these realities that gives flesh to the African culture. In other words, African philosophy becomes the tool that x-rays these realities and subjects them to logical inquiries.

The position maintained by the aforementioned consideration is a clear reflection of the fact that you cannot extricate the African from his Religion and Philosophy. The synergy that exists between them must be well articulated if the desire for moral probity is to be achieved. The relationship maintained between African Religion and morality is revealed by the fact that "morality is the fruit of religion" (Idowu, 1999). This position, according to Idowu (1999) is expressed by the Yoruba of South West Nigeria who

argue that any attempt to separate them would result in tremendous disaster. This means that there are things that were morally approved and others morally disapproved. In the Yoruba parlance of morality, taboos are referred to as "*Eewo*", which means what is out rightly forbidden or not to be done.

The fundamental implication of the above discourse is that the entire world view of the African and Nigerian in particular is to abhor what is morally unacceptable. This is due to the fact that such is seen as "forbidden". The abhorrence of some attitude and occurrences is often strengthened through the invocation of religious or spiritual sanctions. This could also be achieved through prescribed norms and values. These are sometimes articulated through proverbs, parables, songs, stories and others with due recurs to the rewards and benefits associated with adherence or disobedience to them.

4. Challenges of Moral Development in Nigeria.

There are some notable factors that have acted as clog in the wheel of African religion and philosophy as veritable agents in fostering moral development in Nigeria. The challenges confronting moral development in Nigeria include the followings:

The Collapse of Initially Shared Values. The word values refer to beliefs, ideals and standards associated with a desirable attitude or behaviour (Ubrurhe, 2000). It is commonly agreed that most of the ideals and cherished standards that bond members of different societies have been terribly eroded. This has led to consistent somersault of the expected desirable attitude of members of such societies. The danger is that the society is left at the mercy of morally debased individuals who act in several undesirable manners.

Not embracing the benefits of African culture. This consideration encompasses the holistic aspect of the people's life. According to Erinosh (2008), culture refers to "the way of life of a group of people, including their beliefs, lifestyle, dree, attitudes and important attributes that are unique to, and shared by the members of the group". Similar view was also expressed by Muyale-Manenji (1998) who stated that culture is "the sum total of all things that refer to religion, roots of the people, symbol, language, songs, stories, celebrations and all expressions of their way of life". It could be deduced from the definitions of culture that it encompasses all aspects of man's life. By extension, it follows that any disruption of one or more of these features of culture would lead to overwhelming social disequilibrium.

The implication is that the overall wellbeing of the individual, and the progress of the society concerned, is affected. There is great rape of African culture as some see every aspect of it as fetish and inferior, while others do not want to identify with the components of African culture.

Erroneous reference to African Religion as synonymous with idolatry. It is common information that some people have always erroneously referred to African religion as fetish and barbaric. The position of Idowu (1999) is that African religion encompasses true morality. The implication is that it should not be seen as worthless. Most Africans who demonstrate allegiance to other religions, are said to often covertly accept Africa religion despite their open disapproval.

Not permitting the teaching of Christian Religious Studies in some schools in Nigeria. The clear meaning of Religious Studies was presented by Nwaorie (2010) when he stated that “Religious Studies is the exploration of the expression of religion in human culture”. Its scope cuts across man’s understanding of the Supreme Being”. This means that if Christian Religious Studies is not allowed as part of the curriculum in the schools in Nigeria, it is then impossible to teach the students the clear expression and purpose of religion.

“Borrowing other cultures”. The implication is that some individuals and/or societies feel that their culture is inferior to others are would sometimes “import” such cultures, which are often alien. It is conceded that societies may interact and share beneficiary values, but this should not be understood as an occasion to completely jettison the values that are peculiar to individual society. The common example is to discover in Nigeria how several strange cultures, like dressing or total life style are brought into the country. This sometimes have impact on our value systems and entire paradigm.

Weak “kinship” and extended family ties. This aspect of the society has been grossly affected. The common experience before now was the fact that all members of the same society acted as “accountability partners” to each other. That meant that each person’s challenge was every one’s challenge. Non saw himself as standing alone, but believed he was part of a larger society that cared and took cognizance of all aspects including morality. This was able to ensure moral checks and balances.

Broken down Family values. The pressure faced by different families range from social to economic, hence there is a sharp decline in the level of commitment to the moral and social upbringing of the children. Most parents feel a sense of economic obligation to the children; hence they are able to provide their basic economic needs. However, the

aspect of deep support and training in enhancing morality, through engendering the right values, is lacking and inadequate. This challenge has consistently posed a problem in the quest for moral development in Nigeria.

It should be appreciated that the challenges confronting moral development are in exhaustive. However, some common panaceas could be explored in order to ameliorate the situation, thus ensuring adequate moral development in Nigeria.

5. Panaceas to moral development in Nigeria

The following are some of the panaceas that could ensure adequate moral development in Nigeria:

Clear return to progressive aspects of our culture: This means calling the attention of all and sundry towards appreciating the importance of the obvious lessons in the culture.

Rekindling family values: The children and all should be made to appreciate that there are cherished values in Nigeria which eschews corruption, stealing, lying, murder etc.

Mounting a strong advocacy to involve all stakeholders towards decrying all the prevalent societal maladies and immorality. The stakeholders should involve the family, church, mosque, schools etc.

All schools should be mandated to teach Religious Studies as this would create the right opportunity to expose the students to morality.

Reconnecting with other members of the extended family: This can be achieved through a renewed desire at the “nuclear family” to reach out to other members of the “extended family”.

Limiting the biases with respect to views concerning African Religion: There should be adequate understanding of its origin, limitations and benefits.

6. Conclusion

The attempt in this paper was to examine the African Religion and African philosophy as veritable tools for moral development in Nigeria. This has become relevant due to the fact that high level of immorality has pervaded the entire fabric of the nation. This is seen in morbid corruption that has taken over most segments of the nation’s life. There is hardly any part of the nation that has not been indicted. The consequence is that the nation has consistently remained at the lowest ebb of the global developmental echelon, hence cannot compete

favourably, nor named among the committee of nations.

Apart from the aforementioned, values and virtues have been eroded both within the family and entire society. The family, which stands as a microcosm of the society, has not been able to exemplify notable values, as this has consequently reflected in the society of which she is a subset. The entire purpose of morality is to showcase requisite values, virtues and attitude. These and others could be harnessed in Nigeria through the “looking glass” of African Religion and African Philosophy. Suffice to state that African Religion and African Philosophy consist of ingredients of morality needed by the citizens who are stakeholders in Nigeria’s moral developmental project.

7. Recommendations

The following recommendations were drawn from the study:

- Moral values should be inculcated into the children and youth from the home and supported by the school.
- All stakeholders, that is the family, school, government and non-governmental organizations should be involved in building morality in the people through aggressive advocacy.
- The “kinship ties” should be resuscitated through the appreciation of the importance of the extended family bond.
- The aspect of our culture that exemplifies values and outstanding virtues should be embraced and thought to the children and youths.
- African Religion gives credence to allegiance to the Supreme Being, while African Philosophy examines her worldview. Both should be harnessed as tools to appropriating the desired moral equilibrium in Nigeria.

References

Aderibigbe, I.S. (2002). The Moral Issues in African Religion. Ed. Abubakre, A. *Studies in Religious Understanding in Nigeria*. Ibadan: NASR.

Adogbo, M.P. (2000). *Contemporary Essays in the Study of Religions*. Lagos: Fairs and Exhibitions.

Agrawal, M.M. (1998). Morals and the value of human life. In: E.C. Eze (ed.), *African*

Philosophy. An Anthology. Oxford: Blackwells.

Bandura, A. (1925). *Key Theories in Psychology: Psychology Resource Site*. Retrieved at www.psy.palx.edu/keytheorist.accessedon12/7/2019.

Bell, R. and Hall, R. (1991) *Impacts: Contemporary Issues and Global Problems*. Brisbane: Jacaranda Press.

Bewaji, J. A.(2004). “Ethics and Morality in Yoruba Culture” in Kwasi Wiredu (Ed.). *A Companion to African Philosophy*. Oxford: Blackwell Publishing.

Bujo, B. (2003). *Foundations of an African Ethic*. Beyond the universal claims of Western Morality. (Transl. B McNeil). Nairobi: Pauliness Publications Africa.

Erinosho, O.A. (2008). *Sociology for Medical, Nursing and Allied Professions in Nigeria*. Ijebu-Ode: Bulwark Consult.

Garrigan, B., Adlam, L.R. and Langdon, P.E. (2018). *Moral decision-making and moral development: Toward an integrative framework*. A Brief Review of Moral Theories and Perspectives.

Hammond-Tooke, D. (1998). Establishing Dialogue: Thoughts on ‘cosmology’, ‘religion’ and ‘science’. In: C.W. du Toit (ed.), Faith, Science & African culture. *African cosmology and Africa’s contribution to science*. Pretoria: UNISA.

Idowu, B.E. (1999). *Olodumare: God in Yoruba Belief*. Lagos: Longman.

Igboin, B.O. (2011). Colonialism and African Cultural Values. *African Journal of History and Culture*. 3 (6), pp.96-103.

Krishnanada, S. (20119). “*The Method and Scope of Philossophy-The Philosophy of Life*”, Part 1, Ch.3 in www.swami-krishnanada.org/phi/phil_03.html. Retrieved on 12/7/2019

Mbiti, J. (1969). *African Religions and Philosophy*. London: Praeger Publishers.

Mbiti, J.S. (1975). *Introduction to African Religion*. Nairobi: Heinemann.

Mbiti, J.S. (1999). *African Religions and Philosophy*. London: Macmillian

Muyale-Manenje, F. (1998). *The Effects of Globalization of Culture in Africa in the Eyes of an African Woman*. Retrieved from dikoumenc.org/resources/documents/wcc-programmes/pu. On 14/7/2019.

Nel, P.J. (2019). *Morality and Religion in African Thought*. Centre for African Studies, University of the Free State, Bloemfontein, South Africa.

- Nwaorie, A.I. (2000). *Religion and Moral Education*. Benin City: New Age.
- Ogbinaka, K. (2010). *A Window into Philosophy*. Lagos: Joja Educational Research and Publishers Limited.
- Ogundowole, E.K. (2003). *Nature of Man: History and Philosophy of Science*. Lagos: Correct Counsel Ltd.
- Omomia, O.A. (2011). Reaping the benefits of African culture: A new paradigm for effective Christian ethics. *Tropical Focus. The International Journal Series on Tropical Issues*. Volume 12, Number 1, April 2011.
- Opoku, K. S. (1978). *West African Traditional Religion*. Jurong, Singapore: FEP International Private Limited.
- Senghor, L. (1962). "On Negrohood: Psychology of the African Negro". Diogenes, Spring.
- Tempels, P. (1959). *La philosophie bantoue (Bantu philosophy)*. Elisabethville: Lovania, Paris: Presence Africaine.
- Ubrurhe, J.O. (2000). *Nigeria Peoples and Culture*. Warri: Foresight.
- Wiredu, K. and Gyekye, K. (ed.) (1992). *Person and Community (Ghanian Philosophical Studies 1)*, Washington, D. C: The Council for Research in Values and Philosophy.