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**ABSTRACTS**

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## Comparative microstructural analysis of Addo and Oluwaju iron smelting slags: Towards an appreciation of the settlement history of the area

**Philip A. Oyelaran**

### **Abstract**

In general terms, slag is the silicate complex formed in a bloomery process when iron ore is reduced in a smelting furnace (Friede *et al.* 1982). Slags, as waste of human activity, are remarkably resistant to weathering and are also difficult to classify and date (Bachmann 1982).

However, much useful information about settlement can be gathered from archaeo-metallurgical slags when subjected to modern analytical methods such as x-ray diffraction and microscopic examination.

This paper reports and discusses the results of a microstructural analysis of slags carried out at the Archaeo-metallurgy Department of the Institute of Archaeology, University College, London. Microstructural analysis, as applied here, is to determine the chemical composition and compound formation during and after the solidification of slags (Bachmann 1982). In doing this, the major mineral phase of the slags were evaluated and interpreted by microscopic examination. Phase, by definition, is any portion, including the whole, of a system which is physically homogenous within itself and bounded by surface so that it is mechanically separable from any other portion (Bachmann 1982: 30). Specifically, therefore, the purpose of this analysis is to ascertain the relationship between Addo and Oluwaju sites by means of comparison of chemical composition of iron slag retrieved from the two sites. The major objective is to take closer look at inter-site relationships and establish their role in the overall settlement history of the area.

Addo site is quite remarkable because of its size. The extensiveness and intensity of occupation of the site, as can be inferred from the density of scattered tuyeres and slags, as well as two waste heaps, is quite unusual. It covers an approximate area of 950 sq. m. measured by pacing (Oyelaran 1991). To put the settlement in historical perspective, a total of seven dates were obtained from specified locations at Addo by Obayemi (n.d.) who felt that apart from the isolated date of  $1,110 \pm 80$  (840 A.D.) from Trench H-V 1.79 m, the Addo radio-carbon dates cluster around 1105 to 1307 AD. Of major interest to us is the chronological placing of Addo Iron Working Site *vis-a-vis* evidence of iron working/using at Oluwaju and Itaakpa Rockshelters. Itaakpa and Oluwaju Rockshelters are located within the sphere of influence of Addo Iron Working Site.

Oluwaju Rockshelter is located on the eastern flank of Ogidi-Ekafe hilltop and overlooks the expansive Addo Iron Working Site to its south. It is ca. 500 metres south-east of Itaakpa Rockshelter (Figure 2). AC14 date of  $1840 \pm 125$  BP was obtained from Oluwaju Rockshelter (Oyelaran 1999). Itaakpa Rockshelter is of considerable interest within the context of the Nigeria Late Stone Age as it has yielded very important hominid fossils dated to  $2210 \pm 80$  BP (Oyelaran 1999).

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## Tropical urbanism with river-rine focus: Settlement formation and distribution in the lower grand falls area, Upper Tana River, Eastern Kenya

**H. W. Mutoro and E. Irandu**

**Abstract**

The study area is estimated to be about 1,656 km squares in size. The area is likely to be inundated by the proposed Lower Grand Falls (LGF) reservoir. The sub-locations to be affected had an estimated population of nearly 60,000 people in the 1989-population census. But the population in the area may be much higher today, as the communities of Tharaka and Kamba people, who practice an agro-pastoral economy, expand (JICAL, 1998). This study makes a significant contribution by shedding more light on early settlements in the area.

Specifically, it is no known when settlements developed in the area. But available information indicates that settlements in the area could have started to develop as early as the Early Iron Age (Circa, 1,000-1500 AD). Much of this information comes from archaeological evidence, albeit imperfect. These have revealed no evidence of formal long-distance trade, because the caravan routes linking the interior to the coast developed much later in the 18th and 19th centuries. However, the occasional discovery of seashells and imported beads in some of the sites support the proposition of an early indirect contact with the coast (Sutton, 1974, 90). This would mean that the area most probably acted as a transitional zone for early migrants from the coast to the interior. In this wise, it is likely to have materials of great archaeological and historical significance. Hence, if the proposed reservoir is created, it may inundate these important sites before they are documented.

Journal of Environment and Culture Vol. 1 No. 1, 2004 pp 21-29  
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## Settlement traditions: A case study of the Tiv, Benue State of Nigeria

**S. Oluwole Ogundele**

**Abstract**

This paper demonstrates the indispensability of oral historiography for reconstructing and interpreting aspects of Tiv culture history with emphasis on spatial behaviour. Findings from the research area show that there is need for some urgent overhauling or modification of African historiography as a necessary pre-condition for increasing the amount of intelligibility of the African past.

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## Potentials of Gashaka-Gumti National Park in national discourse of environmental issues

## in Nigeria

**D. A. Aremu**

**Abstract**

This paper examines the potential of Gashaka-Gumti in national discourse of environmental issues. It focuses on the richness of the settlement's ecological diversity and tourism potential. It discusses the link between nature and settlement, culture and values, management and publicity that had made Gashaka-Gumti very inviting as a place of relaxation. In doing this, it points to the variety of flora and fauna, the management techniques of the authorities, and the cultural artifacts available for displays.

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## Space and sanitation: Identity, power and the management of refuse in Osogbo, Nigeria

**O. B. Lawuyi**

**Abstract**

This paper takes a look at the refuse situation in Osogbo, the capital of Osun State, Nigeria. The way the community handles the situation, it is argued, permits reflexivity on generic and conventional constraints, already integrated into a ritual process. The ritual seeks a revitalization of the human spirit and order by taking the existing or imagined constraints to deities for resolution. This subordination of the human will to the divine will, while adequate for spiritual matters, nevertheless, cripple a scientific approach to an essentially human problem.

Journal of Environment and Culture Vol. 1 No. 1, 2004 pp 51-62  
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# Beyond theoretical environmental archaeology: A call to build on the earliest cultural-environmental dynamics

**M. Adebisi Sowunmi**

## **Abstract**

Based on insights from the environmental archaeology of West Africa, the author makes an earnest call for the transcending of the conventional consideration of environmental archaeology as merely an academic discipline, which deals with the study of humans and their interaction with the rest of the environment. The potentials of applying knowledge gained in this discipline for the achievement of socio-economic development in an ecologically sustainable manner are highlighted. This application is imperative if Africans are to free themselves from the vicious web of poverty, impoverishment, dependency, despondency, and retrogression. As indigenes of the continent which is the indisputable centre of the earlier cultural-environmental dynamics and which has very rich biological resources, they must cease to be the “wretched of the Earth”. It is incumbent on academics and other enlightened members of the society in the respective West African countries to give leadership in the realization of these potentials.

Journal of Environment and Culture Vol. 1 No. 1, 2004 pp 63-70  
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# Potentials and constraints of the Nigerian mass media in communicating environment: The interplay of practice and culture

**Abiodun Salawu**

### **Introduction**

Since 1968 when Sweden proposed the idea of a UN Conference on the Human Environment (UNCHE), the attention of the world has been drawn to the issue of environment. The Swedish proposal was triggered by the severe effects of industrialisation on environment. Major among these effects were the transnational effects of acid rain on forests and fresh waters (Mather and Chapman, 1995). It was this conference that culminated in the historic 1972 Stockholm Conference, on the Problems of the Human Environment (UNCED, 1991). The Stockholm Conference itself, may be regarded as a landmark in the international effort to draw attention to the deteriorating conditions of the global environment, caused by air and water pollution, erosion, hazardous waste disposal, noise, insecticides, and herbicides. (Pepper, 1984). But it is the Rio de Janeiro Earth Summit of June 1992 that marked the most significant turning point in the history of mankind, especially on matters relating to environmental protection and sustainable development. It is worthy of note that the Rio Summit, amongst other documents it produce, also produced an action plan, dubbed Agenda 21. The document expresses a new thinking about sustainable development. It calls for extensive co-operation of states, groups and individuals with respect to environment and development issues. The agenda calls for nations to develop and to put into effect their own national strategies, legislations, plans and policies for sustainable development. They should be prepared to deal with the common challenges of humankind. As a result, Nigeria, like other nations, produced a national agenda, dubbed National Agenda 21.

In Nigeria, the dumping of toxic waste in Koko, Delta State, in 1988, was unearthed by the press, and became a watershed in environmental journalism in the country. Binger (1991: 152) has, however, observed that in spite of the media's widely acknowledged significance to the formulation of sound social developmental policies in modern societies, environmental issues are yet to attract the quantum of editorial attention they clearly deserve. Particularly, in the daily news selection processes of many news organizations, including those operating in Nigeria. Notwithstanding the implications of this observation, Adenekan (2001) would still argue that the media is involved in framing public understanding of environmental issues in Nigeria. According to him, the Nigerian mass media may not have developed a strong tradition of environmental journalism — one comparable to those of their counterparts in the developed economies, but they have, nonetheless, made occasional, though sporadic, impacts on public policy and the consciousness of environmental degradation.

This paper would, in the light of Adenekan's contribution, highlight the possible areas where the Nigerian mass media can come in, in the process of building and sustaining a healthy environment. The paper, in addition, would examine the constraints facing the Nigerian media in actualizing their potentials in this regard. These constraints are considered to have emanated from differences in professional cultures of the scientists and the journalists, as well as the changing dynamics of the socio-cultural milieu.

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## **The views of international agencies on global environment and development: Implications for Nigeria**

**A. S. Ajala**

**Abstract**

Environment is both a natural and cultural heritage of man. It is also a commonwealth, on which all human beings across the globe live and develop. There are lots of interlocking cultural activities taking place in this environment. Human beings partly in their quest for socio-economic and political survival institute these activities. However, human greed, inadequate knowledge of environmental management, as well as skewness of international opportunities hampers equitable management of this natural heritage.

Global concerns have been directed to this problem since the enunciation of Stockholm Declaration in Sweden in 1972. Since then globalization process has revealed a contest between socio-economic development and human survival in environment. This paper examines the international norms on environmental protection and management and global economic activities. It brings out the implication of these norms for development in Nigeria.

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**O. B. Lawuyi** is professor of social anthropology at University of Ibadan. He has taught at several universities in Africa and published extensively in the area of urban anthropology.

**E. O. Lucas** is of the Department of Agronomy, University of Ibadan.

**M. Adebisi Sowunmi** retires as a professor of environmental archaeology at University of Ibadan. Her contributions to knowledge of the human environment in Nigeria are acknowledged in this volume.

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### *From Editorial Desk*

## **Sowunmi's insight into nature and man**

**O. B. Lawuyi**

### **Introduction**

Margaret Adebisi Sowunmi is a botanist, specifically a palynologist, and an archaeologist. Her career started with the former and ends as a combination with the latter, though what is

emphasized in any of her intellectual productions, at any time of the career, is much a reflection on the practical demands of social existence. One notices a concern with growth and development, with form and process, and with theory and practice, in this intellectual process. These were not just for the purpose of making meanings but also of compelling an action, of the realm of advocacy. Undoubtedly, the unique character — in a context that jealously guard narrow compartmentalization of knowledge and maintain a distinction of pure and applied research, as a ritual — comes from roots in two different, but complementary fields of knowledge. These had, inevitably, structured her intellectual contributions. Such that, as a scientist, she need not be concerned with the moral space, and the transformation of such space into physical laws, as when she is reflecting on archaeology. Nor, should her archaeological exercise of engaging in the problematization of man as a moral agency need deter doing science as it should: since the concern is the extraction from the apparently boundless variability of perceived phenomena of the necessary invariant structures. By joining the two, and thereby transgressing the boundaries of science and art, Sowunmi, has in my view promoted the uniqueness of being a practical, context — sensitive, scientist, while growing a art of science — reducing art to the patterned phenomena of nature. The product of this engagement is an interesting discourse.

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## *Sowunmi Speaks* Beyond academic research : Environmental archaeology in West Africa as a case study

**Magaret Adebisi Sowunmi**

### **Introduction**

The March, 1996 issue of *African Archaeological Review*, 13 (1), carried eleven contributions on the theme *The future of African Archaeology*. In the various papers, the authors underscored the need for change, particularly with regard to the following:

- (i) the practice of archaeology;
- (ii) the thinking in archaeology,
- (iii) the training of African archaeologists, and
- (iv) the application of archaeology to solving or at least addressing major and fundamental problems and difficulties which overwhelm the majority of Africans.

The contributions were forthright, constructively critical and challenging. Perhaps the core of the message from all contributors can be summarized in the following three statements which resonate strikingly with the essence of the issues to be discussed in this paper: "... business as usual probably is not what we should expect nor what we should enact". (Gifford-Gonzalez, 1996:9); "... for archaeology to be done in a volume that is in any way commensurate with the

richness of the African record” there must be “three preconditions .... (i.e.) peace, equitably shared prosperity, and respect for civil and intellectual rights (including the right to a cultural heritage) on the African continent”. (McIntosh, 1996:15); “African archaeology in the near future should not be narrowly focused on the past, oblivious to the continuity of culture throughout the ages into the future. Archaeology must seek to grasp current phenomena by their roots”. (Ngaba-Waye, 1996: 26). It is to be hoped that all these extremely apt reflections and proposals by archaeologists working in Africa will not just remain as scholarly contributions to this reputable international journal but will be disseminated widely, along with subsequent similar proposals, deliberated upon seriously by national and regional archaeological associations and, most importantly, acted upon.

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## *State of the Environment*

### The Nigerian environment and the challenges to archaeology

**Raphael A. Alabi**

#### **Introduction**

The word ‘environment’ is a word that everybody is familiar with; it is however a word that is given different meaning(s) by different people and scholars at differing situations. For instance, there could be managerial environment, academic environment, economic environment, political environment, among others. In this present analysis and discourse, we view the word ‘environment’ as Sowunmi (2001: 76) puts it: “... the biologically inhabitable and inhabited part of the earth, and the living organisms within it”. It is thus the total surrounding of Man. It is made up of natural and social components, the former consisting of physical and biological components and the latter simply referring to the cultures (both material and non-material) of Man, which Sowunmi (2001: 76) refers to as ‘fabricated’ and ‘domesticated’ varieties of environment resulting from hominid activities and action.

Our consideration here is the natural environment of Nigeria, and emphasis will be placed on the past or palaeo-environments of her early peoples. Our temporal framework or context is the Quaternary, especially the Late Quaternary. Geologists, while tackling this type of issue would go back in time to as far the Precambrian (about 4,600 million years), but as archaeologists, or in a better fashion, environmental archaeologists, our focus is on the Quaternary which is the period when hominids evolved.

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## *Personality Profile*

# Margaret Adebisi Sowunmi: A perennial beacon of light in the academia

A. Egunyomi

### **Introduction**

The scientific literature is replete with information on women who have advanced scientific knowledge and by virtue of their contributions, helped in the development and evolution of humanity. The greatest of them all who also was the first person ever to win two Nobel Prizes was Marie Curie (nee: Sklodowska) who was born in 1867 in Warsaw, Poland. Madame Curie, the miracle lady and a graduate of the highly reputable Sorbonne University in Paris, won the Nobel Prize for Physics along with her husband Pierre in 1903; for the discovery of radioactivity. In 1911 she won a second Nobel Prize, this time in Chemistry for work on radium and its compounds (Walker, 1977, Butler, 1994). As if Marie and Pierre had transferred a gene for academic excellence to one of their daughters, who carried on with the family's scientific interest, Irene won with her husband Frederic, the 1935 Nobel Prize for Chemistry for the synthesis of new radioactive elements.

The great scientific achievements of Marie Curie are recalled as a mark of respect to womanhood and with a view to comparing certain aspects of her academic life with that of Margaret Adebisi Sowunmi (MAS) who is an African woman of great repute in scientific pursuit. On the occasion of the mandatory retirement of MAS from the University of Ibadan on 30th, September 2004, it is quite befitting to honor the Professor of Environmental Archaeology. Although no Nigerian scientist is yet a Nobel laureate like Marie Curie owing to the peculiar circumstances and difficult conditions under which they work, they should be optimistic like Awe (1991), the Professor of Physics, who reasoned thus:

*“If Nigerians can win Literature Prizes again and again within the British Commonwealth, if Wole Soyinka can capture the Nobel Prize for Literature before our very eyes, if Nigerian scientists working in the U.S can win substantial research grants in competition with their American colleagues, there is no reason why Nigerian scientists working in Nigeria cannot win a Nobel Prize some day”.*

M. Adebisi Sowunmi richly deserves to be recognized for her contributions to science, university administration, and the larger society. This paper aims at highlighting the contributions of the indefatigable woman, the doyen of palynology in Nigeria, an eminent African environmental archaeologist, and a scientist of international repute.

## *Personality Profile*

# Margaret Adebisi Sowunmi: Her stint in African archaeology

**C.A. Folorunso**

### **Introduction**

This paper is a tribute to Professor Margaret Adebisi Sowunmi who retires formally from the Department of Archaeology and Anthropology, University of Ibadan, on 30th September 2004. I consider it a great opportunity and honour to reflect on a person who from day-one of my academic career as an undergraduate at the University of Ibadan was my teacher and from whom I continue to learn. Professor Sowunmi has spent 35 years in the Department of Archaeology and Anthropology, and I have been present in the same department for 28 years from my undergraduate years to-date; I can therefore make some modest remarks about her. This paper therefore is by no means a review of the works of Professor Sowunmi, but to draw attention to some of her intellectual contributions to archaeology in Africa. I have chosen to explain certain terms, theories and notions, which ordinarily would not have been necessary but for the benefit of the wider audience that may read the present collection of papers in honour of Professor Sowunmi, to better understand the subject under discussion.

In the first place, who is Professor Margaret Adebisi Sowunmi? There is no doubt that by training, she is a palynologist and she is an accomplished one *par excellence*. However, she has spent all the years of her academic career in the Department of Archaeology and Anthropology. This fact would need some explanation for those who may want to ask if she is also an archaeologist.

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## *Personality Profile*

# Women in christendom: Adebisi Sowunmi's contributions to christianity in Nigeria

**David A. Aremu**

### **Introduction**

In the course of carrying out this study, some anthropological methods were employed. These include oral interview, participatory and non-participatory observation, literature review, which

includes works of protagonists on women's studies, and collection of some parts of Sowunmi's life history. Aremu (2001;32) noted that a good life history illuminates what it means to be a person living in the culture under study. It also reveals much of the way the total culture is articulated as a system. It may also reveal values, problems, and concerns that the interviewer may otherwise completely miss simply because the researcher, trapped in his or her own biases and presuppositions, never asks the right questions. A good life history, however, takes a long time to record and is never the product of a single set of interviews.

Writing a life history involves collecting information from the biographies of the individual being studied, i.e. what other people have written about such an individual in terms of his ways and manners, his or her life careers, his or her achievements or goals in life, his or her failures, what his or her legacies are in the community and perhaps why he or she is so significant or spectacular in the community. While this volume reflects some aspects of the life history of Sowunmi, this essay addresses her role as a woman in Christendom and contributions to the Church of Nigeria (Anglican Communion) and Christianity from mid-twentieth century to-date.

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## *Personality Profile* Margaret Adebisi Sowunmi 'MAS': A confluence of virtues

**E. Olabode Lucas**

### **Introduction**

I would like to start this piece on our highly esteemed 'MAS' as a personal note of gratitude on behalf of my generation who grew up at Ilesa, Osun State, in the fifties. My generation of that era especially those who belonged to the Church of Nigeria (Anglican Communion) owed our spiritual development to the pious Jadesinmi family which is the pedigree of our beloved 'MAS'.

When the late Bishop I.G.A. Jadesinmi came to Ilesa in the fifties as the Archdeacon of Ijesa Anglican Archdeaconry, regular Sunday School was introduced for the first time at St. John's Church, Iloro, Ilesa, by Mrs. D.A. Jadesinmi, 'MAS's mother. Many members of my age-group were introduced to detailed study of the bible through expositions of stories in the bible, Christian collects, catechism and other rudiments of Christian life. We were taught Christmas carols and our end of year carol services were always the toast of the town. Our intellectual development was accelerated through the reading of *African Challenge*, a monthly Christian magazine introduced to us by the then Ven. Jadesinmi. All the training we got at the Sunday School under Mama Mrs. Jadesinmi were the pedestal on which I built my Christian life.

From the foregoing it is obvious that Professor Margaret Adebisi Sowunmi affectionately referred to as 'MAS' is from a family devoted to the improvement of the society through training of young people for moral and academic lives. In her illustrious academic career which spans a total

of 37 years, Professor M. Adebisi Sowunmi has not deviated from the notable attributes of bringing up young people which are the hallmarks of her family. In fact in course of time she had added more sterling qualities.