2ND INAUGURAL LECTURE

BABCOCK UNIVERSITY
KNOWLEDGE TRUTH SERVICE ®
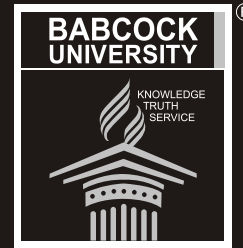
THE TRUTH ABOUT TRUTH: POSTMODERNISM AND ITS' EPISTEMOLOGICAL IMPLICATIONS FOR CHRISTIAN EDUCATION

Lecturer:

Professor Ademola S. Tayo

Thursday, 5th February, 2015

2ND INAUGURAL LECTURE

BABCOCK UNIVERSITY

KNOWLEDGE TRUTH SERVICE

THE TRUTH ABOUT TRUTH: POSTMODERNISM AND ITS EPISTEMOLOGICAL IMPLICATIONS FOR CHRISTIAN EDUCATION

Lecturer:
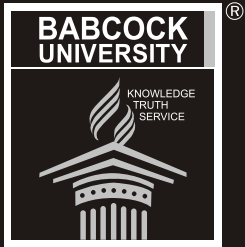Professor Ademola S. Tayo

Thursday, 5th February, 2015

President/ Vice-Chancellor,
Senior Vice-President/Deputy Vice-Chancellor/Provost,
Benjamin Carson Snr. College of Medicine,
All other Principal Officers and their Associates,
Dean, School of Education and Humanities,
Other Deans,
Professors and other members of Senate
My Head of Department,
Other Heads of Department
Academic and Non-Academic Staff
My Lords Spiritual and Temporal,
Members of my Nuclear and Extended Family
Esteemed students of Babcock University
Gentlemen of the Press
Distinguished Ladies and Gentlemen

PREAMBLE

I feel uniquely honored and privileged to stand before this august audience to present the second Inaugural lecture of this great University. I must confess that the foundation of today's inaugural lecture was laid in 1981, during my first year as an undergraduate at the University of Ibadan when two of my classmates approached me and confronted with a question that took me by surprise: "Do you know the truth?" That year was a watershed in my intellectual experience as an inquisitive teenager with a burning desire to know what the truth is. I was further bombarded by related questions from people of different professional and religious persuasions: How do we know what truth is? Is truth relative or absolute? Is it subjective or objective? Does truth exist independent of human experience?

In my quest to find a final and definite answer to these questions, I decided to take some philosophy classes in the Pontifical Gregorian University of Saint Thomas, Manila, Philippines, a Catholic University founded in the seventeenth century renowned for scholarship in the area of epistemology.

These questions assumed greater importance as I enrolled for doctoral studies in Development Education at Central Luzon State University. Furthermore, my experience of teaching the course "Philosophy of Education" for over fourteen years and so many years of research on influence of postmodernism on epistemology and Christian education, has vividly revealed that the responses to these questions are as varied as the attempt to answer them.

Mr. Vice-Chancellor sir, my approach to this inaugural lecture is not to take the audience on an excursion to the vast field of development education, because it is wide in nature and scope. Rather, I will focus on the epistemological impact of postmodernism as it relates to Christian educational development.

Mr. Vice-Chancellor sir, I wish to state from the onset that epistemological considerations lie at the center of educative process and the issue of knowledge/truth generation, transfer, dissemination, and application has been a subject of discussion among scholars and stakeholders since the beginning of the twenty first century, hence this lecture therefore assumes a great importance in this direction.

My Vice-Chancellor sir, let me begin by tracing the search for truth, certainty, and reliability in history so as to situate the lecture in proper context. The last twenty centuries revealed philosophical shifts in the thinking of scientists, philosophers and theologians on this subject matter. It ranges from rationality, objectivity, empiricism to revelation in determining the nature of truth as well as the methods of determining truth, but time and space will not permit me to do an exhaustive historical overview. However, I will mention significant milestones in the historical search for truth and how to discover it:

Plato and Aristotle: "Idea versus the Observable"
The views of Plato and Aristotle were the two dominant, competing epistemological views for two millennia (Ratzsch, 1987). Plato (427-347BC) defines truth as that which is perfect and eternal and cannot be found in the imperfect and transiting world of matter. He believed that there were unchanging universal truths (Knight, 1989) and such truths can only be arrived at by rational deduction. At the core of his assertion was an emphasis on the reality of ideas, thoughts, minds, or selves, rather than stress on material objects and forces. Plato's philosophy to a large extent was a reaction to the state of uncertainty that had destroyed the old Athenian culture.

On the other hand, Aristotle (384-322BC) who was Plato's pupil showed a definite divergence from Platonic Idealism. He believed that truth can be arrived at through the study and observation of the natural world. In other words, it is a common sense approach to the world that bases its method upon sensory perception of the unchanging and absolute natural laws. Therefore, to him, truth is viewed as an observable fact and sense perception is the medium for gaining knowledge. Aristotle advocated the inductive method in investigating the natural world and in arriving at general principles from observations (Knight, 1989).

Aristotle's Realism evidenced the beginning of the empirical scientific method, which found its way into the modern world largely through the influence of Francis Bacon's (1561-1626) inductive methodology (the scientific method) and John Locke's (1632-1704) *tabula rasa* postulation, which is an impression gotten from the environment.

Thomas Aquinas: Synthesis of "Rationalism" with "Inspiration"

Thomas Aquinas (1225-1274 AD) was the foremost scholar during the intellectual movement that developed in Western Europe between 1050AD and 1350AD. Thomas Aquinas synthesized Aristotelian philosophy and Christianity. He was more interested in proving the existing truth rather than seeking new truth.

Thomas Aquinas (1947), posited a hierarchy of truth. At the lower wrung is reason, which is deploying man's natural endowment of rationality to deductively determine truth in nature and science. At the higher wrung is the supernatural revelation which is a source of knowledge that situates humans in contact with the mind of God. Faith should be relied upon when it is difficult to use human reason to unravel some truth. For example, the truth about the existence of God is in the realm of faith, even though Aquinas canvassed five logical proofs of God's existence in his *Summa Theologica*. These two levels of hierarchy of truth often overlap, but they form two routes to the same truth according to him. God, according to Aquinas, is pure reason; and the universe He created is also permanent and unchanging and is open to reason, while the supernatural can only be deciphered through intuition, revelation, and faith. However, scholars such as Mortimer J. Adler, Robert M. Hutchins, and Jacques Maritain have since advanced Thomas Aquinas epistemological stance.

Era of Renaissance: Pitching "Theory" with "Reality"

In the search for truth and how to arrive at truth, two influential approaches marked the sixteenth and seventeenth centuries. At this period, there was a revival of Greek learning and an optimistic notion of the human potential to achieve in science and to arrive at truth.

Francis Bacon (1561-1626AD) believed in empiricism, also known as inductive logic method. His approach was a departure from Aristotle's deductive logic. He vigorously canvassed for a method of observation, experimentation, inductive data analysis, isolation of principles, and discovery of underlying relationships which exclude hypothesizing and theological considerations.

All that is needed according to Bacon in order to arrive at the truth is to verify sense experience rather than depend on religion for solution to truth. Categorically, he maintained that religion is irrelevant to scientific endeavor and therefore science should be separated from faith.

Rene Descartes (1596-1650 AD) canvassed a dualistic method of reasoning that allowed science and religion to co-exist in the bid for truth. Science and religion is sovereign and supreme in their own spheres only. The senses could account for knowledge of natural things but had to be supplemented for ultimate truth by the innate ideas of mind. Science was to be done "from the top down … from the transcendent realm into the realm of nature" Ratzsch (1987).

Sir Isaac Newton (1642-1727) joined in the discussion not as a Christian but as a Scientist; he tolled the thought line of Francis Bacon, propagating a purely empirical intuitivist and deductivist methodology of arriving at truth. This enlightenment period which is otherwise called an age of reason, of which Bacon, Descartes,

and Newton were chief prominent thought leaders, were marked by an attempt to get at the absolute truth and certainty via empiricism and elimination of the supernatural from science.

At this juncture, Mr. Vice-Chancellor Sir, it suffices to say that these centuries (renaissance period) also witnessed the materialism of Thomas Hobbes (1588-1679 AD), who denied the cognitity of revelational language and doubted the possibility of miracles. Also, significant was the skepticism of David Hume (1711-1776 AD) who in his own account questioned the inspiration and authority of the Bible as the source of truth and knowledge, and mounted a strong campaign against probability of miracles.

Immanuel Kant (1724-1804AD) in his own case highlighted the role of the mind in giving meaning and framework to the observed facts even in the Bible, thus paving way for "Higher criticism" in Biblical hermeneutics. Each contribution of these philosophers shaped the role and importance of theology and science in the search for truth. Towards the end of the nineteenth century, "the presuppositions of scientific thinking" had taken on a dominant role over theological thinking in the sense that theology had been excluded as a consideration for truth in science, and supernaturalism had been outlawed as a way of really knowing" (Coetzee 1989).

Twentieth Century: Philosophy of Science

In the spirited attempt to know what is the truth, how do we know what is truth? Is truth subjective or objective, relative or absolute, the twentieth century found itself in a neo-Baconian attempt to provide answer to the aforementioned questions. The "hypothetico-deductivism" was an attempt in the first half of the century to restore rigour and certainty to science and truth.

Attempts were made to hypothesize from a philosophical angle and sought to eliminate every form of subjective and metaphysical traces in its research which is purposed to be value-free, factual and logical (Coetzee, 1989).

Following after "hypothetico-deductivism" is the "logical positivism". The school from the onset sought to discover universal laws, and thus, base rational knowledge on final certainties through the criterion of verifiability" (Coetzee, 1989). According to Van Hvyssteen (1989), a sentence can either be verified or falsified according to the empirical ideas applied to it. The school was deeply influenced by the idea of Tractus Logico-philosophicus of Ludwig Wittgenstein (Wittegenstein, 1961). They initiated the verification principle method in arriving at truth.

Another significant contribution was by Sir Karl Popper introduced "critical rationalism" as a reaction to the inadequacies of logical positivism. He noticed some elements of subjectivity in the very areas considered to be objective and neutral, in "logical positivism". According to Popper, the scientific-knowing process commences with a problem when disjunctions to expectation are observed. The quest for a solution to truth begins with a review of the conceptual framework or the expectation pattern in the light of a new theoretical design. He further asserted that a theory must be drafted in such a manner as to lend itself to being proved false by experience. For a theory to be credible scientifically, it must be testable or falsifiable, and whether it rests on truth is immaterial (Popper, 1963, Awoniyi et.al. 2012). Popper affirms that such a theory, rather than being a conclusion of a logical process, is a product of a creative imagination. He accepts metaphysical ideas as forerunners of scientific ideas. Popper noticed the accumulative growth of knowledge toward truth in a repetitive cycle of problem formulation, creative rational construction of theories, critical testing and elimination of errors or mistakes.

Also, Thomas Kuhn's Paradigm theory (1970) contributed to the ongoing debate by destroying an "empirically autonomous, progressing, and rigidly objective science that was not influenced by value decisions, metaphysical preferences, philosophical predispositions, and even 'world viewish' flavors. Rather, scientific knowledge moves toward truth through radical shifts in which one vision gives way to another (Van Huyssteen, 1989). Kuhn (1970) saw science being subjective in the sense that not only one's choice of scientific theories but also the very nature of the scientific pursuit should be explained in socio-historical terms.

Pragmatism: Truth is what works.

Another philosophical school of thought that dominated the twentieth century is pragmatism. It has intellectual antecedents among Greek philosophers like Heraclitus of fifth century B. C who maintained the inevitability of change, and the British Empiricists of the seventeenth and eighteenth centuries who postulated that people can know only what their senses experience (Knight, 1989). Pragmatic thought was popularized in the twentieth century in the writings of John Dewey. Knowledge and truth according to Pragmatists is rooted in experience. They noted that humans have an active and inquisitive mind and therefore interact with the environment. As a result therefore, scientific laws are not to be stated in absolute but in probability terms simply because the universe is dynamic and subject to change. From the pragmatists' point of view, truth is what works and what works today may not work tomorrow, hence a priori and absolute truths have no place in the pragmatists' thought. Truth is relative and location specific. Different situations may bring up the truth, which may not be applicable in another context. Pragmatism has influenced the practice of education in the contemporary era through contemporary theories like reconstructionism, futurism, and educational humanism.

Existentialism: "Existence" Precedes "Essence"

Existentialism gained popularity in the twentieth century partly because of the devastating two world wars of the century which were characterized by torture and all manner of inhuman behavior. Furthermore, the industrial revolution of the century and the attendant dehumanization and the concomitant devaluation of persons; ignoring their feelings and emotions paved way for the inroad of Existentialism into the intellectual discourse. The dehumanizing impact of these two events propelled the proponent to revolt against a society that has robbed humanity of its individuality Existentialism as a philosophical school of thought finds its intellectual antecedents in Soren Kierkegaard (1813-1856) and Friedrich Nietzsche (1844-1900). The two philosophers reacted against the speculative philosophy of Hegel and the cold formalism that was characteristic of ecclesiastical Christianity. Existentialists believe that man is the centre of epistemological authority. Meaning and truth are not built into the universe; rather, it is human beings who give meaning to such things as nature. The existentialists believe that existence precedes essence. Consequently, knowledge resides in the individual self, and it is the self that makes the ultimate decision as to what is true. Truth therefore is based upon the authority of the individual.

Mr. Vice-Chancellor Sir, I have so far given an historical overview of shifts in the thinking of philosophers about the nature of truth and how truth can be discovered. The traditional philosophers like Plato, Aristotle and Thomas Aquinas hold that the universe contains truth of an apriori and objective nature that can be discovered and transmitted by teachers that serve as authoritative person. Furthermore, they believe that truth is eternal and unchanging. On the other hand, philosophers like John Dewey, Soren Kiergaard and other pragmatists and

existentialists reject a priori epistemological position. Pragmatists and existentialists hold that truth is relative. Philosophers such as Immanuel Kant, John Locke and G. W. F Hegel sought to understand the truth about the world through the reasoning faculty. Francis Bacon and Isaac Newton influenced modern science by advocating the empirical method in uncovering truth and using rational sense in interpretation.

The dialogue culminated in the twentieth century notion that all real human knowledge was scientific knowledge and "what science didn't know or couldn't know was beyond the range of real knowing". (Coetzee, 1989).

Having traced the history of ideas until the twentieth century, which relates to truth discovery, our attention henceforth will be directed to postmodern thought, which is the crux of our lecture for today.

Background of Postmodernism

Postmodernism cannot be adequately addressed without first knowing what is modernism, because modernism predates postmodernism and as a matter of fact postmodernism is a reaction to the shortcomings of modernism. Modernism was a movement that emphasized reason, and expresses itself most fully through science and it is characterized by:

(i) Emphasis on individual and the power of mind to attain truth.

(ii) Placing value on the natural as opposed to the supernatural

(iii) Measures progress by the ability to subdue the forces of nature and utilize them for human benefit. (Tayo, 2007).

In spite of the technological breakthrough witnessed in the last two centuries, it has brought with it unquantifiable environmental degradation, totalitarianism in some parts of the world, and most unfortunately two world wars, deploying most advanced technology all in the name of science occasioned by modernism. It is against this background that postmodernism evolved as a reaction to the calamities triggered by modernism.

Definition of Postmodernism

The term "Postmodernism" is variedly defined. It means different things to different people. The most widely adopted definition was the one by Francois Lyotard in which he defines postmodernism "as incredulity toward metanarratives". He argues that though the era was characterized and grounded in a position of truth and scientific fact, yet facts changes from time to time, hence there is no metanarrative. (Lyotard, 1993). McCallum defines postmodernism, as it applies to everyday lives, as the death of truth as we know it. (McCallum, 1996).

Other definitions include "culture characterized by despondency and despair" "repudiation of universals, an abandonment of appeals to reason and a rejection of modernisms claims (McGowan, 1991). Other terms that are used interchangeably to represent postmodernism include "deconstructionism", post-structuralism", "metanarrative", "authorial-authority" and "thick narrative" or narrative". Essentially, it is a philosophy which believes that truth is unknowable and does not exist. Truth is not universal but relative and it is viewed and defined by each culture. Postmodernists most often replace the word "truth" with words like "perspectives", "constructs" or "points of view". In essence, postmodernists claim that human beings cannot presume to know what is true, but the best that one can do is to describe how various entities perceive the world.

Postmodernists perceive human nature as ambivalent and human moral action as contingent upon prevailing situations (Bamisaiye 1998).

Postmodernism is best defined through its characteristics which include:

(i) Denial of Absolute truth and replacement with relativism: The universe is believed not to be "mechanistic" and "dualistic", but historical, relational, and personal Postmodernists argue that since there are myriad of points of view, there are necessarily a myriad of truths. This abandonment of the belief in universal truth and the advocacy of plethora of truths necessarily entails the loss of a "definite" and "final" arbiter or criteria with which to evaluate various and often conflicting interpretations of truth and reality.

(Ii) Denial of "all-encompassing", "universal" explanations: In postmodern thinking emphasis shifts to "local" and the "particular". Everyone is at liberty to construct his/her own truth. It is a matter of perspective. No point of view is supreme, in an era of information overload with plurality of voices vying for the right to reality, to be postmodern is to receive "myriads of what "to be" and so with each invitation "to be" one begins to doubt the "authenticity" of other invitations. Therefore, "openness" and "tolerance" to conflicting information is a catch word in postmodernism.

(iii) No fixed Anchors in Values and Morality. Closely related to the first two characteristics of postmodernism is the fact that each individual and society is left to construct his/her own values. People have to make their way without fixed referents and traditional anchoring points. As a result of bewildering instability and rapid instability, knowledge is constantly changing and meaning flats. (Usher and Edwards, 1994). According to Crossan (1975), moral absolutes have evaporated, "there is no lighthouse keeper" neither is there any lighthouse, no dry land, there are "only

people living on rafts made from their own imaginations". Humans now became the measures of all things.

(i) Dissolution of Grand Narratives: Postmodernists are critical of all grand stories. After reviewing grand stories of the past and the attendant shortcomings such as the grand story of creation, sin, fall and redemption and consummation espoused in the Bible, and the grand story of a Marxist Utopia and its collapse along with the Berlin Wall; the challenger explosion in spite of technological progress; the promise of social cohesion and the economic buoyancy under democratic capitalism and the unfortunate economic collapse; the ecological threat and the ever widening gap between the rich and the poor; postmodernists therefore came to a firm insistence that these stories that have shaped our lives are stories of slavery, oppression and violence. Each individual and society must develop their own stories based on their experiences and stop relying on the faulty past to shape the future.

At this juncture Mr. Vice-Chancellor Sir, permit me to briefly discuss the various thinkers that laid the philosophical foundations for postmodernism.

Four philosophers greatly shaped the postmodern thought. The forerunner was Nietzsche who proclaimed that God is dead; there is no fundamental basis to things, no foundation on which to rest one's beliefs, therefore each human has the opportunity and responsibility to create his/her world. Firstly, Nietzsche challenged all systems of truth and morality as tyranny, and he secondly posits that human beings have no access to reality. What we think of as knowledge is instead a human creation, an illusion or artistic construct (Nietzsche, 1964). The language through which we express our knowledge is a self contained world, entirely separate from reality and purely arbitrary in its formation,

(Land, 1996). What we call truth, therefore, is a human construct that speaks only to our "aesthetic apprehension of reality rather than reality itself. (Megill, 1985). "Language is therefore a prison from which escape is utterly impossible" (Derrida, 1993). Heidegger (1889-1976) was influenced by Nietzsche. Both agreed in the belief that through language, society and individuals can create reality. However, Heidegger differed from Nietzsche on two grounds: Firstly, he held a mystical and religious position toward language. Beyond analyzing language, he wanted to experience it and thereby come into contact with being. Megill, took great interest in art, especially poetry and came to understand language through artistic expressions. His view can best be summarized as reality or truth is being (Hiedegger, 1971).

Michael Foucault (1926-1984) was a post-World War II French thinker, who like Nietzsche rebelled against objective knowledge. He regarded objective knowledge as a part of any society's attempt to control and enslave. (Land, 1998). Post modernists further assert that "Giving the enslaving tendencies of all thought, all interpretation, all discourse, and all language, one is infinitely justified in opposing all orders" (Megill, 1985). Foucault opines that all discourse whether dominant or marginal is fictional in the sense that it creates its own reality. There is no such thing as truth in terms of an accurate representative of an external reality. Everything is interpretation and whatever interpretation is dominant holds it position because of power. There is no natural order with which we humans are to achieve harmony" (Land, 1998).

Jacques Derrida, a French philosopher like Nietzsche, Heidgger and Foucault was preoccupied with language. He posits that language is a representation of reality but not reality itself. There is no self-evident meaning, neither do human beings have immediate vision of reality, we are dependent upon speaking and writing, and this speaking and writing are ambiguous and do not necessarily convey what we wish them to. (Land, 1996). Derrida therefore attempts to deconstruct the western cultural reliance on spoken and written words as agent of reality. He argues that reality is transient and can change through continuous discourse and engagement about a certain belief or object. (Oliver, 2001). Through deconstructionism, Derrida proposes a form of analysis which deconstructs language to a point where old orders of rationality cease to exist (Ibid). This kind of deconstructing proposed by Derrida includes analyzing word etymologies in an effort to ensure that no self evident meaning is embedded.

To sum up the views of these four dominant thinkers who laid the foundation of postmodernism, Land (1996), aptly categorizes them into three: Firstly, human beings are incapable of perceiving truth simply because they do not have access to reality. Secondly, human beings are caught up in a prison house of language that shapes our thought even before we think and because we cannot express what we think. Thirdly, we create reality through the agency of language and this nature of reality is dependent on whoever has the power to shape language.

Postmodernism and Christian Education
Mr. Vice-Chancellor Sir, we have so far discussed postmodernism, its background and tenets. Before we consider the implications of postmodernism for Christian education, its fitting to mention the tenets and premise of Christian education

particularly as it bothers on truth. For Christians, the Bible is the authoritative source of truth and the most essential epistemological authority. While Christian educators admit that there could be other sources of truth apart from the Bible, they however affirm that all other sources of truth must be tested and verified in the light of the Scripture and that all truth is God's truth.

The Bible forms a basis for the understanding of Christian belief about the world, God, man, life and death. The Bible also helps students in Christian institution to make sense of the universe and assign meaning to events at personal and cosmic levels. Christians are aware that there are absolute truths in the universe, but human beings in their fallen state have only a partial and relative grasp of those absolutes, hence the need to rely on the Holy Spirit for understanding.

Permit me therefore Mr. Vice-Chancellor to highlight the implications of postmodernism to Christian education

1. Shift in approach to Teaching and Learning. Simply because postmodernists believe that all knowledge is constructed in the minds of the people rather than discovered, postmodernists contend that the ideas student learn and teachers teach are merely human constructions rather than reality, therefore the practice and purpose of education shifts from imparting or teaching a body of academic skills and competencies, to merely providing a conducive and enabling environment where students can have liberty of constructing their own knowledge. It is therefore not surprising that there is a subtle introduction of "Discovery learning", "creative spelling", "group projects" "cooperative learning" creeping into our classrooms. These are consequences of postmodern thought. This approach, as progressive as it seems, is an inadequate representation of pedagogical approaches. Christian teachers are to be representatives of God on earth, living embodiments of what is true, meaningful, honest and just. They are to be meaning makers and through precept and example convey distinctive Christian principles to the students. Their assignment is fraught with eternal significance and it combines guidance with direction. In order to be able to impart knowledge to "inexperienced" students, there may be need for teachers to go beyond being "guides on the side" to the being "sages on the stage", simply due to the fact that the teachers must have acquired reasonable time-tested knowledge through studying and experience.

2. Postmodernists deny absolute truth and rather insists on "tolerance", "justice" and "democracy" as moral values to judge the existing society. They invariably by doing so have also set their own set of moral absolutes. They believe that truth is defined by each individual culture. Postmodern ethic demands that "we must judge …. Yet we have no grounds upon which to base our judging. (Docherty, 1993). The implication of postmodern assertion is that if we cannot know any absolutes, there seems to be little reason other than preference to determine our values, then those values lose their moral force. (Allen, 1993). The implication is that students will have to make their moral choices without fixed referents and traditional anchoring points. There is blurred line of distinction between rightness and wrongness. Educational institutions water down the gravity of sin. The moral infractions that bear heavy sanctions are overlooked if not celebrated in this postmodern era. There is a changing vocabulary of sin and immorality. Adultery and fornication is referred to as an affairs, homosexuality is now termed "alternative life style" (Menninger, 1978); cheating in examination is regarded as "sorting" (Ojerinde, 2011); pride is perceived as self assertiveness. Misconduct and deviant behaviors are explained away as consequence of genetic

predisposition, inherited tendencies, childhood upbringing and psychological effect (Toffler, 1971). Ethical misbehavior is blamed on everything or anything except sin. Educational Institutions have lost the moral compass because there is no absolute moral set of rules to guide and judge human actions. This has led to multiplicity of moral challenges in educational institutions and Christian institutions are not exceptions. Today, schools are plagued with cultism, violence, rape, truancy, abortion, student unrest, kidnapping, plagiarism, just to mention a few (Ofordile, 2001; Okrika, 2001; Ezeah, 2001 and Umo, 2001).Cohen, 1992 asserts that "things are going to slide in all directions. Won't be anything you can measure anymore". In his book, *The Fabric of Faithfulness*, Garbers (1996) argues that the strongest factors that will keep Christian college or university students anchored in their faith and active in their church as professionals, after they leave the campus, are: (1) embracing the biblical world view, which provides a reliable basis for their moral choices; (2) establishing a lasting relationship with a Christian mentor; and (3) participating in the life of a supporting community of believers. Christians and most especially Seventh-day Adventists believe that the Bible provides a comprehensive, coherent, and reliable revelation of God on which we can anchor our trust and convictions, our values and behavior. (Rasi, 2000). Christian education is therefore to be committed to teach biblical ethics, because it is intrinsic to life, integral to our very creatureliness. Canvassing biblical ethics is at the heart of the teaching ministry of the Christian School and to "leave young people swimming in the sea of moral instability would be the height of pedagogical irresponsibility and would betray the calling of the school (Giroux, 1992).

  3. Postmodernists clamor for the dissolution of all grand stories, because they hold that past grand stories have proven to be destructive and they enslave the mind. It must be emphasized at this juncture that no civilization ever prospers without a proper sense of history, narrating the strengths and pitfalls of their fore bears and taking important lessons for the present and the future. In the absence of a correct understanding of the past, one hardly can navigate ones way to the future. No wonder people that are born into postmodern age seem to adopt the epicurean lifestyle of the Bible: "food for the belly and belly for the food, eat for we shall all die". It is not surprising, that suicide rate is on the increase in schools (both Christian and non-Christian). Consequently, Christian education should constantly present a biblical world view that is usually presented through a story, a narrative that ties together concepts of origin, meaning, purpose and destiny for students in Christian institutions. It is on the basis of this metanarrative that we appreciate the role we play in human history, and in the conflict between forces of good and evil. The Seventh-day Adventists, through the writings of Ellen White (1911) believe in the great controversy theme between Christ and Satan and the ripple effect of the conflict as they take a centre stage in Christian institutions. Christian institutions have the audacity to proclaim the liberating story of God's redemption of all of creation. The implication is that we must tell and live the story in such a way that it puts the lie to the postmodern critique of all metanarratives as inherently violent". (Middleton, 1995).

Giroux, (1998) aptly summarizes the role of Christian teachers:

> Confessing that God is the Lord of history, yet recognizing that no interpretation of historical events is final, the teacher must open up the reading of history to a multiplicity of voices (especially those multicuturally represented in her classroom) and foster a biblically attuned perspective that

interprets (and judges!) History in terms of the virtues of the kingdom. This should result in a richly nuanced historical imagination that counters both the closed hegemony of modernity and the multinarrative amnesia of postmodernity.

4. In postmodern thinking, there is a decided bias against integration and wholeness. Many Christian institutions like Harvard, Yale, Princeton, from the onset designed curriculum to reflect and promote the conviction of a coherent worldview (Little, 1997). The idea of a coherent and integrative knowledge seamlessly flowed from the conviction that human beings had a sure and objective word from God applicable to all academic disciplines, hence the bible is integrated into all aspects of life. Thus, postmodernism has led to the fragmentation of disciplines (Poe, 2004). When one is constantly toying with the multiplicity of perspectives, truths and world views, knowledge starts to feel fragmented. It is against this background that postmodernists raise a toast to the celebration of heterogeneity as against homogeneity. Yet in a Christian institution, students must have a worldview, that is, a comprehensive perspective of the Universe and of life, from which they integrate their values, make choices, choose and, understand their existence, plan for the future establish priorities and chart their distinctive destiny. (Ayn Rand 1975).

The Bible gives a comprehensive definition of true education, which integrates the physical, social, spiritual and mental dimensions of humans into a coherent whole (Deut 6:5-15), Luke 2:52). Also, Ellen White (1911) in the book *Education* defines Christian education as the harmonious development of the spiritual, mental and physical dimensions of man. God created human beings with the capacity to relate spiritual with the social, physical and mental. So many questions come to the fore as Christians relate to the culture of fragmentation of post modernism:

(i) How can students in Christian institutions reconcile the biblical injunction of selflessness with the keen competition in the sport arena and market place?

(ii) How can the consumerism of the contemporary world be reconciled with the call to justice for the poor and stewardship of creation?

(iii) How can students reconcile the ethics of regard for human life espoused in class with culture of violence, and abortion and senseless war popularized in the media? (Middleton, et.al 1995). Again, Christian institutions have to rise up to the challenge by teaching by precept and example, and incarnate wholeness in all its dimensions. A pedagogy directed to wholeness will be consciously integrated in all of learning in Christian institutions. Christian curricular development needs to harmonize and integrate various disciplines in such a manner that students will be able to experience the world in all of its interrelated multidimensionality. (Little, 1997).

5. Postmodernism devaluates and rejects reason as an inadequate path to the absolute, contrary to what modernism espoused vigorously. Docherty (1993), reasoned that the world lives "at different speeds, in different times, in different places, but rather short, there is not one world (not even three), but rather many; all being lived at different rhythms, none of which need ever converge into harmony". Consequently, post modernists believe that everything about literary appreciation is interpretation, contrary to an earlier assumption that a literary text has a fixed identity. According to postmodernists, it is no longer possible to identify the meaning of a text by any fixed valid criterion. The text does not limit the range of possible interpretation; the reader

determines its meaning. It is not surprising that there are terminologies like "deconstructing" texts, analyzing all aspects of language, including metaphors, and etymology of words. The Bible in many Christian institutions presently is not regarded as its own interpreter because the bible is regarded not as an authoritative and final word from God, but from man. There is an avalanche of approaches to the interpretation of the Bible ranging from "Form Criticism", "Julius Wellhausen Documentary Hypothesis", "Historical Critical Approach" and "Redaction Criticism" just to mention a few. The Bible has lost its moral force as the only and final point of reference for living. As Christian educators, we agree with postmodernist that due to our finiteness, our knowledge is limited and inadequate to arrive at the absolute truth. Paul unequivocally states that "we see through a glass darkly" (1Cor. 13:12). However, since God created man in his image with capacity to reason from cause to effect and create the world also, it suggests that there are some degrees of association between the world and our minds. George Marsden (1997) points out that both postmodernists and Christians agree that naturalism and deifying of reason is unacceptable, he however posits that "Christian Scholars … being with God's creation as an organizing premise for understanding what they observe …" Mardsen further writes, "In such theistic framework, we have reason to suppose that God would have created us with some mechanisms for distinguishing truth from error, however darkened our hearts and puny our intellects."

6.   Closely related to the previous point, postmodernists are interested in the "other". They clamor for a shift in modernism's position of conquering the world through science, through the principle of the "survival of the fittest" to a more humane pattern of openness and consideration of people who are not "like us". A lot of Christians view the postmodernist' assertion in a favorable manner because of its avowed rejection of the dominance of reason and science and acceptance of personal opinion as basis of determining truth.

De Jong (1990), states that postmodernism "emphasizes openness and diversity, and it reintroduces awe and mystery. While it does not demand transcendence, it allows, perhaps even suggests, transcendence". As totally correct as this statement appears, it has some indirect shortcomings that have great implications for Christian education. The justification for awe, mystery, and transcendence is because postmodernist do not accept any "account as truthful. Christianity, it appears can be allowed into the discussion or discourse only if it drops any claim to absolute truth. The implication of this is that a claim that denies the universal(s), must depend on the individual opinion as the final court of appeal. According to Weaver (1984),

> The denial of universals carries with it the denial of everything transcending experience. The denial of everything transcending experience means inevitably through ways are found to hedge on this the denial of truth. With the denial of objective truth there is no escape from the relativism of "man as the measure of all things.

Tarnas (1993), admits that "despite frequent congruence of purpose, there is little effective cohesion, no apparent means by which a shared cultural vision could emerge, no unifying perspective cogent or comprehensive enough to satisfy the burgeoning diversity of intellectual needs and aspirations". Consequently, Little (1997), posits:

> Epistemologically, each piece of information now derives significance only from a random relationship to other pieces of information. No center exists to which all pieces

are related, no external reference point by which differing beliefs can be adjudicated and no single point of integration through which all information must pass. Consequently there is no coherence of what is believed. Meaning and purpose are defined on an individual basis, not as things related to any universal(s). There is nothing that binds together, for what is has been radically individualized and randomized.

Christian education must rise to the challenge by entrenching in the curriculum a biblical reference point by which all other truths can be judged, thus providing a center to anchor all truths.

Some of my Contributions to Knowledge

As a religious educator, most of my works revolve round philosophical foundations of education, particularly as it relates to the development of Christian education and integration of faith and Learning. Development education, is a vast field, which focuses on sustainable education, emerging issues in education development, such as issues of globalization, strategic planning, autonomy and accountability, particularly with special reference to University education. Specifically, my works are categorized under two clusters as highlighted below:

1. Philosophical Assumptions Underpinning the Practice of Education, with Particular Emphasis on Religious Education

In view of the fact that philosophical considerations assume a pivotal position in educative process and knowledge/truth generation and idea transfer are central to development education, I have researched and traced the historical background of such thoughts, identified essential features and offered a biblical response to diverse philosophical assumptions

crucial to sustaining Christian education. Specifically, I have researched into the works of philosophers such a Amos Comenius Didactic, (Tayo 2004a), Alfred White Head's Organismic Approach to Education and its Significance for Religious Education and Teaching in Nigeria (Tayo, 2008), the philosophical undercurrents of B. F. Skinner's behaviouristic postulations and how it affects our understanding of truth and its transmission. I have co-authored a book titled "Philosophy of Christian Education" (Omeonu et. al, 2002) detailing the traditional, modern and contemporary philosophies and how their assumption shaped epistemological considerations and Christian education. I have also researched on 'Imago Dei in Humans: Pedagogical Implications for Adventist Educators". (Tayo, 2002a). The research affirmed the fact that though God created man in the image of God, with power akin to that of the creator, power to think and decipher truth from error, though this image has been partially obliterated as a result of sin, humans, aided by the Holy Spirit can discover truth as found in Jesus. As a corollary to these efforts, I also wrote and presented papers on Integration of faith and Learning. As a religious educator, I agreed with Holmes (1977), that all truth is God's truth and the seat of truth is God's revelation, contained primarily in the Bible, but can be manifested in all of God's creation. Though at its highest level, this truth can be received by faith, it can also be discerned through the avenue of our reasoning faculty as illuminated by the Holy Spirit. It is the work of every teacher to integrate faith with learning in every facet of interaction within the school system.

2. Issues and Themes in Higher Education

The University system particularly in Africa, uncontrovertibly is key to the production and reproduction of ideas and knowledge needed for technological and social transformation, as well as

emancipation from poverty, disease, and ignorance. Consequently, I carried out research on University Autonomy and responsibility and the Imperatives of Strategic Planning. (Tayo, 2002b). I equally researched on "Holistic Education in Nigeria Universities: Prospects and Challenges for National Development (Tayo, 2004b); "Globalization and Higher Education in Nigeria: Issues and Challenges (Tayo, 2004c); "Economic Thought about Private Sector Education: Policy Implications for Management of Universities in Africa"(Babalola et. al, 2006). "School Types, Inadequate Facilities and Recreation Activities as Predictors of Job Stress among both Public and Private Nigerian University Workers: Implication to Management and Counselling". (Tayo et.al. 2014); "Effect of Logotheraphy and Philosophy of Education Teaching on Mosaic Ten Commandments Belief on Undergraduate Students". (Tayo et.al. 2015); These research efforts are geared to provoke further discussions, that can place higher education on a vantage position to be responsive and relevant in Nigerian economic and social development, thereby serving as catalyst for growth.

My Contributions to the University Community
Mr. Vice-Chancellor Sir, by the grace of God, I joined the workforce of Babcock University right from inception in 1999. Consequently, I served as pioneering director of Academic Planning from September 1999 to February, 2002. During this challenging pioneering era, the office ensured high level compliance of Babcock University with enrolment norms, annual growth rates; human/non human facilities ratio, staff/student ratio and staff mix as prescribed in NUC Minimum Benchmark Academic Standard. These efforts yielded full accreditation of many of our academic programs during the first NUC Accreditation Visit. I also doubled as the Head of Department of Education and General Studies for one year in 2001.

In September, 2002, I was seconded to the office of the Vice-Chancellor to serve as the pioneer Special Assistant to the Vice-Chancellor: The duties performed during the period include but are not limited to the following:
1. Interpreting and advising the Vice-Chancellor on the implications and possible outcomes of administrative and public policies, actions and events as they concern the University community.
2. Serving as liaison officer with the various University publics, including all levels of the proprietors organization, accrediting bodies, University Council, Board of Trustees, Parents' Consultative Forum and the Local Community.
3. Advising the Vice-Chancellor on contacts and relationship nurture that have the potential to advance the interests of the University and the image of the Chief Executive Officer in a positive light.

To the glory of the Lord, I functioned faithfully in that capacity and collaborated with the outgoing and incoming Vice-Chancellors in 2006 to ensure smooth transition. By the grace of God, the Babcock University Governing Council seconded me to the Adventist University, Cosendai, Cameroon to serve as the Interim President between 2010 and 2011, during the turbulent years of the University's existence. To the glory of God, I was not found wanting in my area of stewardship during my stay in Cameroon.

Currently, I am serving my second term as the Dean of the School of Postgraduate Studies (2011-2015). During this period, the Lord has blessed our efforts, in the following ways:
(i) Expansion and approval of Postgraduate Course offerings by the National Universities Commission in the following:
  - MSc/PhD in Information Resources Management

-   MSc/PhD in Mass Communication
-   MSc Accounting

(ii) Just two weeks ago, the National Universities Commission Team conducted Resource Verification visit to the following programs: PhD in Accounting; MSc/PhD in Nursing Sciences; PhD in Public Health; and PhD in History. This exercise is prelude to approval by NUC for take off. The Adventist Accrediting Association and the International Board of Education have also approved scores of our academic programs, thus making our programs to have international relevance.

(iii) The Postgraduate School has graduated three sets of students at Master's and doctoral levels thus boosting the manpower level of our dear nation, Nigeria.

(iv) The Postgraduate sections of the Library have been fully stocked with up-to-date on-line resources and full text journals.

(v) Student Registration is now fully automated; just to mention   a few of the notable achievements.

In the course of my stewardship to Babcock University, I served in the following committees:

- Secretary, University Examination and Lecture Schedule committee - 2000-2001.
- Secretary, University Curriculum Review Committee 2001
- Secretary, University Committee of Deans 2000 - 2001
- Secretary, University Central Strategic Planning Committee 2001
- Member, University Development Committee 2000-2001

- Member, University Admissions Committee - 2000-2001; 2011-2015
- Member, University Appointment and Promotions Committee 2000; 2011-2015
- Member, BU Mock Accreditation Team for Generic Nursing Programme 2000-2001
- Member, Editorial Board of Babcock University Humanities Review 2001-2004.
- Member, University Administrative Committee 2001-2006; 2011-2015
- Member, University Campus Life Committee 2008-2010
- Chairman, University Student Disciplinary Committee- 2008-2010
- Secretary, University Academic Staff Disciplinary Committee - 2008-2010
- Member, University Spiritual Life Committee 2008-2010
- Member, University Ways and Means Committee 2011- 2015
- Member, Academic Standard Committee 2011-2015

CONCLUSION

Mr. Vice-Chancellor Sir, as we conclude this lecture, we have been able to note certain shifts in the conception of philosophers, scientists, and theologians from the ancient Greeks to the twenty first century, in relation to the nature of truth as well as the best method of ascertaining truth. The lecture reveals a plethora of methods espoused over the centuries of the ways and manner of determining truth, which range from rationality, revelation, intuition, objectivity, empiricism, mysticism, and most recently deconstructionism.

We noted in the course of this lecture that Postmodernists' philosophical thought that came into the intellectual landscape at the turn of the twenty first century was a reaction to the failure of modernism to bring about a state of utopia. Accordingly, the lecture found out that postmodernist paradigm is characterized by the denial of absolute truth, because truth to postmodernist is defined by each person; truth is relative and not universal. Postmodernists objected to the notion of worldview that is coherent or a field of knowledge that is unified. We noted that the attention of postmodernists shifts from epistemological objectivity to subjectivity and from absolutes to relativism. There is no overarching and coherent worldview to guide human beings themselves. Each person is free to live a life in the expediency of its invention and understanding without the epistemological reference anchor relating to the universal.

In contrast to postmodernists' view however, Christian educators must live, speak and teach with certainty and conviction of the imperative and primacy of having the scriptures as the legitimate moral guide, and also an objective epistemological starting point that provide answers to all of life, not simply scientific, technological, economy and religious life. Biblical revelation provides the solution and foundation to the epistemological fragmentation of the postmodernism and forms the assurance of a unified field of knowledge. Christians must identify common points of agreement and use them as starting points for dialogue and intellectual engagement.

Christian educators cannot escape being influenced by the culture in which they live. They must be, "critical dialogue partner to another or partners", who will sieve the tenets of postmodernism through the prism lens of the Bible-the absolute truth, the final authority and final arbiter on matters of life and living.

RECOMMENDATIONS

1. The Nigerian government should actively promote national educational goals, which are derived from Nigeria's philosophy of education as enshrined in the National Policy of Education. To wit, I recommend that teachers at all levels 'must inculcate national consciousness and national unity; the right type of values and attitudes for the survival of the individual and the Nigerian society'. This will counteract the moral and value fluidity prevalent in the society, which is the aftermath of postmodernism. Consequently, the curriculum at all levels must contain rich course content in Citizenship Education, Social Studies and Civics. Afterall, "all human actions (and in-actions) are determined by values" (Akinpelu, 1991).

2. No society can survive without a rich sense of history, because historical accounts help a nation to learn from the past, live rightly in the present, and confidently and intelligently project for the future. In that respect, it is recommended that every institution at all levels should have history week, whereby grand stories and metanarratives will be told over and over again, thus deconstructing postmodernist disintegrative ideology.

3. Furthermore, the teachers are recommended to embark on vigorous research to identify indicators that can help make Nigeria remain an indissoluble nation. Christian history teachers must constantly reinforce the fact that God is the Lord of history and thereby constantly proclaim the liberating story of God's creation, fall and redemption, and the hope of the coming king to reward evil doers.

4.	Babcock University, like other Christian institutions is recommended to further increase the tempo of integrating faith with learning in every aspect of the school life. Accordingly, Christian teachers and workers in Christian institutions must live and teach students and other members of the community how to develop a Christian worldview and then interpret all of life from the worldview lens. This attempt will help protect Christian education from the assault of postmodern influences. Christian students will then be able to think integratively and coherently on weighty issues of life, anchoring all decisions on the infallible word of God.

5.	Lastly, I recommend that Christian educators help students to acquire the techniques of identifying faulty assumptions, which, if not challenged can invariably lead to faulty world views. Routine seminars and workshop should be organized for teachers on the art and science of discovering faulty assumptions.

Christian educators must be counter-cultural, recognizing that the assumption and philosophical tenets that we adopt will definitely have implications for our faith and that our faith will also have implications for the assumptions and philosophical tenets that we subscribe to.

ACKNOWLEDGMENTS

Mr. Vice-Chancellor Sir, it is appropriate at this juncture to pay glowing tribute to all those who have helped me rise through the ranks to become a Professor. First of all, my deep appreciation goes to our almighty God, the foundation of knowledge, the omniscient One, the source of all true knowledge, and His Son Jesus Christ, the truth personified, the reference point of every true source of wisdom and the Holy Spirit the greatest motivator and inspirer.

My parents, Honorable Joseph Adeoti and Late Mrs. Comfort Oyewumi Tayo, both valued education so much that they vowed that even if they will be left with only one pair of clothes, they will ensure that all of us their children obtain University education and reach the pinnacle of our career. Thank you for your financial and moral support. We are all graduates today!!!

I must note my late paternal uncle Elder Daniel Adeyemi Abolarin and his amiable wife-Madam Mary Abolarin, who gave the needed encouragement and told me "Promise me that you will not stop until you bag your Ph.D" during the turbulent period in my educational career. My siblings and their spouses, Soji, Lara, Seun, Tolase, Funmilola, Tunde, Muyiwa and Sade have been very supportive all through. I thank you all. The entire Abolarin royal dynasty, led by Kabiyesi Adedokun Abolarin, The Orangun of Oke-Ila, late bro. Dapo, Omolayo, Bimbo, and Dele have been wonderful.

My deep appreciation also goes to my parents-in-law, Late, Elder D. O. Afolabi and Mrs. Comfort Adunola Afolabi, and my maternal uncle and his wife: Dr. and Mrs. Afolabi Atolagbe they all gave the needed impetus to "stay on" in my search for the truth. My sisters and brother-in-law and their spouses cannot be hurriedly forgotten because of their constant encouragement: Funmilayo, Lekan, Bola, Dipo, Femi, Taiwo and Tosin.

To the immediate past administrative team of Babcock University under the able leadership of the former Vice-Chancellor, Prof. Adekunle A. Alalade and his team, I say thank you for believing in me by appointing me to serve in this institution.

To the current administrative team headed by our eloquent Vice-Chancellor, Professor J. A. Kayode Makinde, and Prof. I. Okoro, Deputy Vice-Chancellor, my immediate boss and other team members who appointed me a Professor of Development Education, I say thank you.

I am greatly indebted to my teachers who greatly assisted in sharpening my intellect in my quest for the truth. Dr. Zdravko Stefanovic challenged my thinking in biblical hermeneutics class as he espoused the role of postmodernism in biblical literary criticism. Drs Humberto Treiyer, Edwin Reynolds, Bruce Norman, Jairyong Lee, Yoshitaka Kobayashi, Roger Coon, Humberto Rasi, Danilo G. Tan, Soledad. M. Roquel, Marilou G. Abon, Fulgencio T. Soriano, Estefania N. Kolin, Aurora Paderes and Eld. Enoch Dare at one time or the other, all have provided academic insights and guidance.

I thank past and present Deans at the School of Education and Humanities; Late Professor Silvanus Anuligo, Profs. David O. Babalola, Dayo Alao, D. K. Akanbi, J. A Oyinloye, Sampson Nwaomah and Philemon Amanze. Colleagues at the department of Education Foundations have been marvelous: Profs. Allwell Omeonu, C. C. Nwosu, Grace Abidoye, James Ogunji, Drs. Bola Atulomah, Comfort Oyinloye, Ruth Aderanti, Ayo Adeoye, Tolani Williams, Bankole Filade, Alice Bello, Adebua Babatunde and Uwannah Ngozi. I am greatly indebted to Prof. Mobolanle Sotunsa and Dr. Olubunmi Idowu for excellent editorial work done on the manuscript.

I thank my colleagues (past and present) at the Postgraduate School. Prof. Ayandiji Aina, Prof. Olusola Ogunwenmo, Prof. Yacob Haliso, Dr Margaret Alegbeleye, Titilayo Owolabi, Elder Emmanuel Ogu, Bisi Makinde, Yetunde Smith, Bolanle Osundina, Omolara Barretto, Kola Abolarin, Biodun Oyedijo, Gbenga Soyege, Ebere Onwulata, Babatunde Orenaiya, Opeyemi Oparinde and the secretary who typed my manuscript, Oladapo Olaleye.

I am grateful to my colleagues at the Religious Studies department, as well as colleagues in the Spiritual Life department headed by Drs. Efe Ehioghae and Afolarin O. Ojewole respectively.

Special thanks to the Inaugural Planning Committee Members: Emeritus Prof. M. Omolewa, Profs. A. A. Akinsoyinu, F. D. Onajobi, G. O. Alegbeleye, D. O. Akinboye, G. O. Tayo and Dr. Kola Ayodele for facilitating the lecture.

Worthy of note is the inspiration drawn from my students; their probing questions in the class have helped shape my view of what truth is and how to arrive at the truth.

I equally treasure the cooperation and encouragement drawn from fellow Deans of Schools, Heads of Departments, PG Coordinators and the Postgraduate students who have worked with me over the years and the members of Babcock University Press and Marketing and Communication headed by Dr. Samuel Okere and Mr. Joshua Suleiman respectively for the excellent job done.

My children, Oluwatofunmi, Oluwatoni and Oyinkansola are just too wonderful. I am not sure one can ask for better daughters than these ones. They provided needed space and encouragement to excel.

I have come this far by faith in God and **MOST** importantly through the sacrifice of my beloved wife, Oluwatoyin Tayo, who selflessly abandoned her career in academics in Nigeria in order to join me in the Philippines and support me as I embarked on the search for what truth is and how to know it. She represents a model to others especially in commitment, loyalty, encouragement and consideration in making a relationship of over twenty years

seem as if it has just started. To God, you, my daughters, and my parents, I dedicate this lecture.

Mr. Vice-Chancellor Sir, distinguished ladies and gentlemen, this is my humble submission. Thank you for listening.

REFERENCES

Adeoye, A.O.; Tayo,A.S: Oyinloye,C.A. & Aliu, C.OB (2014). A Study Of Some Perceived Causes of Examination Malpractices In Selected Public Universities In Nigeria. *Asian Academic Research Journal of Multidisciplinary (27) 267 274. Online ISSN: 2319 2801.*

Akinpelu, J. A. (1991): *An Introduction to Philosophy of* Education London: The Macmillan Press Limited

Allen, Diogenes (1993): "Christianity and the Creed of Postmodernism" *Christian Scholars* Review. Vol. 23, pg 123.

Awoniyi, Samuel A., Aderanti, Ruth A., Tayo, Ademola S (2011): *Introduction to Research Methods*. Sango; Ababa Press, 105pp

Aquinas, Thomas (1947): *Summa Theologica.* 3vols. Translated by Fathers of the English Dominican Province. New York: Benziger Bros.

Babalola J.B, Tayo A. S. (2006) "Economic Thought about Private Sector Education. Policy Implications for Management of Universities in Africa in *Turkish Online Journal of Distance Education. Vol.7 N° 3, article13*

Bamisaiye, Remi (1998): "Some Postmodernist Philosophical Considerations in the Teaching of Literature" in *Ibadan Journal of Humanistic Studies*, No. 8, pg. 11-20

Coetzee, Arthur O (1989) Philosophical Shifts in Concepts of Truth Over Twenty Centuries. In *Christ in the Classroom.* Silverspring, M. D.: Institute of Christian Teaching V.

Cohen, Leonard (1992): "The Future" from *The Album The Future*, Sony Music Entertainment Corp.

Crossan John Dominic (1975): *The Dark Internal: Toward A Theology of Story*, Niles, Illinois, Argus.

Derrida, Jacques. 1993. "'Structure, Sign, and Play in the Discourse of the Human Science.'" In Joseph Natoli and Linda Hutcheon, Eds. *A Postmodern Reader*. Albany: State University of New York Press.

De Jong, Arthur J (1990): *Reclaiming a Mission: New Directions for the Church-Related College* Grand Rapids: William B. Eerdmans Publishing Co. 99.

Docherty, Thomas (1993): "Introduction", in *Postmodernism: A Reader*, ed. Thomas Docherty. New York: Columbia University Press, pg 5.

Edward Gene (1944): Postmodern Times: *A Christian Guide to Contemporary Thought and Culture* (Wheaton, IL: Crossway Books).

Ezeah, P.C. (2001): The Menace of Secret Cults in Higher Institutions in Nigeria: Causes, Consequences and Solution in *Crises and Challenges in Higher Education in Developing Countries*. Eds. Akubue A.U and Dan Enyi. Ibadan, Nigeria: Wisdom Publishers Limited.

Fendler, Lynn. (1998). "Historical Constructions of the Reasoning of Schooling." In Thomas S. Popkewitz and Marie B Rennan, Eds. *Foucault's Challenge: Discourse, Knowledge, and Power in Education*. New York: Teachers College Press.

Foucault, Michael. (1993): "Excepts from Postmodernism, Or the Cultural Logic of Late Capitalism." In Joseph Natoli and Linda Hutcheon, Eds. *A Postmodern Reader*. Albany: State University of New York Press.

Garber Steven (1996): *The Fabric of Faithfulness: Weaving Together Belief and Behavior during the University Years.* Downers Grove, Illnois: InterVarsity Press.

Giroux, Henry. (1998). "Interview with Henry Giroux." In *Carlos Alberto Torres. Education, Power, and Personal Biography: Dialogues with Critical Educators*. New York: Routledge.

Giroux, Henry. Postmodernism as Border Pedagogy: Redefining the Boundaries of Race and Ethnicity", in *Postmodern Reader*, Eds. Natoli and Hutcheon.

Grenz, Stanley J. (1996). *A Primer on Postmodernism*. Grand Rapids, MI: Eerdmans.

Hayes, J.H and Carl R. Holladay (2007): *Biblical Exegesis: A Beginners Handbook*, Louisville, Kentucky: Westminister John Knox Press.

Heidegger, Martin (1971): *Poetry, Language, Thought.* Translated and with an Introduction by Albert Hofstadter. New York: Harper & Row, 1971.

Holmes, Arthur F. *All Truth is God's Truth.* Grand Rapids, MI: Wm. B. Eerdman's Publishing Co.

Knight George R (1989): *Philosophy and Education An Introduction in Christian Perspective*. Berrien Springs, MI: Andrews University Press.

Kuhn, Thomas S. (1970).*The Structure of Scientific Revolution* Chicago: University of Chicago Press.

Land, Garry (1996) "The Challenge of Postmodernism" *College and University* Dialogue vol. 8.

Land, Garry (1998) Postmodernism: A Christian Reflection in *Christ in the Classroom* Bogen hofen, Australia, International Faith and Learning Seminar..

Little, Bruce A. (1997): Christian Education, World Views, and Post Modernity's Challenge in *Journal of the Evangelical Society*. Vol. 40, No. 1. (September) 433-444.

Lyotard, Jacques. (1993). "Excerpts from The Postmodern Condition: A Report on Knowledge." In Joseph Natoli and Linda Hutcheon, Eds. *A Postmodern Reader*. Albany: State University of New York Press.

Maritain, Jacques (1958): *St. Thomas Acquinas*. New York: Meridian Books,.

Marsden, George M. (1997): *The Outrageous Idea of Christian Scholarship*. New York: Oxford University Press.

McCallum, Dennis ed. (1996). *The Death of Truth: What's Wrong with Multiculturalism, the Rejection of Reason and the New Postmodern Diversity*. Minneapolis: Bethany House.

McGowan, John. (1991). *Postmodernism and Its Critics*. Ithaca: Cornell University Press.

Megill, Alan, (1985): *Prophets of Extremity; Nietzsche, Heidegger, Foucault, Derrida* (Berkeley: University of California Press)

Menninger, Karl (1978): *Whatever Became of Sin?* New York: Bantam Double day Dell Publishing Group.

Middleton, J. Richard, and Brian J. Walsh. (1995):. *Truth is Stranger than It Used to Be: Biblical Faith for Postmodern Age*, Downers Grove, Illinois, IL: InterVarsity by Press.

Nietzsche, Friedrich (1964): On Truth and Falsity in an Extra-Moral Sense, trans. M.A. Mugge, in *The Complete Works of Frierich Nietzsche,* Vol.2. Ed. Oscar Levy. New York: Russell & Russel.

Novick Peter (1988): *That Noble Dream: 'The Objectivity Question' and the American Historical Profession* Cambridge University Press

Ofordile, Christopeher (2001): *Crises and Challenges in Higher Education in Developing Countries*. Akubue A.U and Dan Enyi. Ibadan, Nigeria: Wisdom Publishers Limited.

Ojerinde, Dibu (2011): *Public Examination in Nigeria*. India: Melrose Books and Publishing Limited.

Ojerinde, Dibu (2011): *Contemporary Educational Issues in Nigeria*. India: Melrose Books and Publishing Limited.

Okrika, Victor Ndu (2001): Ethical Challenges of Cultism in Nigerian Education: Examination of an aspect of the Crises. *Challenges in Higher Education in Developing Countries* Eds. Akubue A.U and Dan Enyi. Ibadan, Nigeria: Wisdom Publishers Limited.

Oliver, Anita (2001): Postmodern Thought and Christian Education in *Journal of Research on Christian Education*. Vol. 10, No. 1. 5-22.

Omeonu, A.C., Tayo,A.S., Oyinloye J. M. A. (2002) *Introduction to Philosophy of Christian Education*. Ikenne : Olatunji Press.

Poe, Harry Lee (2004): *Christianity in the Academy: Teaching at the Intersection of Faith and Learning*, Grand Rapids, MI: Bakers Academic.

Popper, Karl (1963): *Conjectures and Refutation*. London: Rutledge and Kegan Paul.

Rand Ayn (1975): *Romantic Manifesto*. New York: New American Library.

Rasi, Humberto M (2000): World Views, Contemporary Culture, and Adventist Thought in *Christ in the Classroom* Silverspring, M. D: Institute of Christian Teaching

Ratzsch, Del (1987). *Changing Conceptions of Science: Plato to the Present*. Lincoln, Nebraska: Institute for Christian College Teaching. (Mimeographed.)

Sire J (1988): *The Universe Next Door* Downers Grove: InterVarsity Press.

Tarnas .R. (1993): *The Passion of the Western Mind*. New York: Ballantine).

Tayo, A.S. (2001) Skinner and Education: A Christian Critique in *Christ in the Classroom*, vol. 28: Maryland Silverspring, Maryland: Institute of a Christian Education.

Tayo, A.S. (2002a) "Imago Dei in Humans: Pedagogical Implications for Adventist Educators: *Education Review vol.1.N°.1*

Tayo, A.S. (2002b) University Autonomy and the Imperatives of Strategic Planning Babcock *Humanities Review vol.1 N°.1*

Tayo, A. S. (2004a) Comenius Didactic: Implications for Christian Educators. Journal of Adventist *Educators in Nigeria vol. 1 .N°.1*

Tayo, A. S. (2004b) Holistic Education in Nigeria Universities: Prospects and Challenges for National Development in *Babcock Journal of Management and Social Sciences. Vol.2 N°.2*

Tayo, A. S. (2004c) "Globalization and Higher Education in Nigeria: Issues and Challenges in Assuring Quality in School Practices and Strategies" vol.1. *Conference Proceedings,* held at Olabisi Onabanjo University

Tayo, A.S. (2007): Postmodernism and You: Finding Balance in a Changing World. *A Paper in the Chapel Seminar* at Babcock University.

Tayo, A.S. (2008): Alfred White Head's Organismic Approach to Education : it's Significance for Religious Education and Teaching in Nigeria *Contemporary Humanities* vol. 2 Oct.2008

Tayo, A.S. Adeoye, A. O. & Issah Raheem (2014) School Types, Inadequate Facilities And Recreation Activities As Predictors of Job Stress Among Both Public And Private University Workers. Implication to Management & Counselling. *The International Journal of Social Science and Humanities Invention 1 (7): 576-586. ISSN: 2349-2031.*

Tayo, A.S., Adeoye, A.O.,Olaore, I.B, A.O, & Babalola J.A.O(2014). Psycho Social Implication of Infiltration of Ebola Virus Disease into Nigeria: Religious and Counselling Perspectives. *European Journal of Research in Social Sciences, 3(1): 11-19.*

Tayo, A.S, Adeoye A.O, & Filade B. (2014) Differential Effectiveness of Cognitive Self Instruction and Contingency Management on Peer Victimization of Secondary Students in Nigeria. Implication to School Management and Counselling. *British Journal of Education, Society & Behavioural Science (In Press).*

Tayo, A.S, Adeoye A.O, Ojewole A.O & Babalola J.A.O. (2015): Effect of Logotheraphy and Philosophy of Education Teaching On Mosaic Ten Commandments Belief On Undergraduate Students. *International Journal of Philosophy and Theology 2 (4) . ISSN 2333-5730.*

Tayo, A.S, Adeoye, A.O. (2015). Examination Malpractices in Secondary Schools: The Causes, Effect and the Solutions *Indianapolis:* Dog Ear Publishing.

Toffler, Alvin (1971): *Future Shock*. New York: Bantam Doubleday Dell Publishing Group.

Umo, Iju Clara (2001): Impact of Culture of Violence: Implications for Higher Education in *Crises and Challenges in Higher*

      Education. Eds. Akubue A.U and Dan Enyi. Ibadan, Nigeria: Wisdom Publishers Limited.

Usher, Robin and Richard Edwards (1994): *Postmodernism and Education*: *Different Voices, Different Worlds*, London and New York, Routledge.

Van Huyssteen (1989): *Theology and Justification of Faith*. Grand Rapids: William B. Eerdmans Publishing Company.

Veith, Gene Edwards, Jr. (1994). *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*. Wheaton, IL: Crossway Books.

Weaver R (1984): *Ideas Have Consequences*. Chicago: University of Chicago.

Westphal Merrold (1990): The Ostrich and the Boogeyman" *Christian Scholars Review*. Vol. 20 pg 2.

White Ellen G (1911): *The Great Controversy*. Mountain View, California, Pacific Press.

Wittgenstein, Ludwig (1961): *Tractus Logico-Philosophicus.* Translated by D. F. Pears and B. F. McGuinness. London: Routledge and Kegan Paul.