



# The Church and Development: A Study of Social Transformation Activities of the Chapel of the Resurrection, University of Ibadan, Ibadan, Nigeria

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**Abstract:** Religion has been proven to be both agent of spiritual and social development. This is obvious in the 21<sup>st</sup> century Nigeria, where the church as an agent of development, has not only illuminated the society spiritually, but has equally been socially relevant in the health, political, education and economic sectors. This paper argued that the Chapel of the Resurrection, University of Ibadan, Ibadan, Nigeria, operates beyond the pulpit through her social transformation activities. It was premised on Emile Durkheim functionalism, which holds that religion has social effectiveness. Data were collected via in-depth interview with, twenty-five (25) people comprising members of the Chaplaincy, Chapel Committee, Sub-Committee and the congregation, which was complemented with empirical evidences of social intervention activities of the church. It was established that the Chapel of the Resurrection, University of Ibadan has transformed the society in spite of some obvious challenges. The need for a reorganisation of the activities was recommended in order to ensure efficiency.

**Keywords:** Religion, Social transformation, Chapel of the Resurrection, University of Ibadan, Development.

## INTRODUCTION

The social relevance of the church has always generated intense debate. To some, the church is living up to expectation as an agent of transformation while others opine that instead of transforming the society, she has become a liability. Obviously, apart from spirituality, religion is also a social phenomenon influencing every institution in the society. In this regard, the church has always operated beyond the pulpit, given the need to transform and develop the society. In history, the Christian religion is both spiritual and social. Jesus, the founder of the religion did not only engage in evangelism, he was also concerned about the welfare of the people during his earthly ministry. This is one of the areas of operation of the contemporary church. Social transformation activities are described by James, one of the authors of the Bible as true religion, which entails visits to widows, orphans, prisoners and the sick. As earlier adduced in Matthew's gospel, spiritual piousness is not the sole criterion for entering into paradise, ministering to the needs of the poor or failure to do so is also a determinant of final fate of the Christian. It can therefore be said that the imperative of the church influencing the society is one of the mandates of Christianity. In the light of the above, the Chapel of the Resurrection, University of Ibadan, Ibadan, Nigeria, a non-denominational worship center, is involved in several social and humanitarian activities to better the lot of members and non-members alike. These activities manifest in support for the needy and victims of disasters. Also, there is very much concerned about national and international issues which can be seen in the various relevant committees instituted by the church. These activities have no doubt positively affected lives, both materially and spiritually, while their

impacts on numerical growth can also not be ignored. Thus, the contributions of the church to development is evident. This is not to say that problems are not often encountered while carrying out the activities. Social ministry has been neglected by many churches while some that operate them do not do so with the expected zeal or commitment. Hence, poor people abound in the church without adequate care.

### **Statement of the Problem**

The Chapel of the Resurrection, University of Ibadan has since inception been involved in several activities, which have attracted much academic discourse. However, existing studies focused on history, spiritual development as well as challenges of religious relation with scant attention paid to how the church has thrived towards transforming the society. This paper therefore examined its social transformation ministry with a view to knowing its impact and challenges confronting it.

### **Methodology**

The study adopted a survey method of research with in-depth interview as main tool of data collection, which was complemented with empirical evidences of social intervention activities. Therefore, twenty-five (25) people comprising members of the Chaplaincy, Chapel Committee, Sub-Committee and the congregation were interviewed with a view to knowing their opinion and experience about how the chapel is fairing in respect of social transformation.

### **Theoretical Framework**

The study was premised on Emile Durkheim functionalism, which avers that religion must have social effectiveness. Functionalism as a theory is broad in scope. It is built on twin emphases; application of the scientific method to the objective social world and use of an analogy between the individual organism and society. The emphasis on scientific method suggests that the social world can be studied in the same way one studies the physical world. Functionalists see the social world as objective, real and observable with technique such as social survey and interview. It is further held that the study of the social world can be value-free, in that the researcher's value will not necessarily interfere with the disinterested search for the governing behavior of social system. On the other hand, emphasis on the organic unit of the society lead functionalists to speculate about, which must be met for any social system to exist and the way such needs are satisfied by social institution. Functionalism holds that each part of the society is necessary for the functioning of social organism. The society is seen to be built upon order, interrelation and balance among parts as a means of maintaining the smooth functioning of the whole. Emile Durkheim believes that the basis of an orderly society is the existence of a control value system that imposes common value on all its members. He draws an analogy between the way a biological organism works in the society. The various organs of a living thing work together in order to maintain a healthy whole the same way the various institutions work together to produce social order (Ogunbameru 2008, p.16).

Religion is one of the institutions that function in the society. Approaching religion from functional perspective, Durkheim ignored the issue of its origin and evolution and focus on the functions religion could perform in the life of the individual, group and groups in society. It is argued that religion has a pervading and universal power in every human society. It restrains deviance, sets values, makes rules, promotes obedience and loyalty; strengthens and promotes social harmony as well as solidarity. The truth of religion in Durkheim's view is the functions it performs. In this theory, he shows how religion beliefs and practices had shaped and still shapes human civilization and social life (Dzurgba 2009, p.30). The relevance of this theory to the study is the fact that the Chapel of the Resurrection, University of Ibadan, takes care of social, material and physical needs of people. This can be explained in terms of social development, in addition to spiritual development, which is the cardinal issue in religion.

## Literature Review

Several works have been done on various aspects of the Chapel of the resurrection, University of Ibadan, and the church as an agent of social transformation and development. Tamuno, Yoloye and Princewill (2008, pp.3-68), give an overview of the era of its dynamics, growth and development since inception focusing on physical development, crises arising from change and adaptation as well as inter-denominationalism. They do not neglect the fact that society has benefited from the church in terms of material gains in addition to spiritual development. The view of Emerole and Iwayemi (2008, pp.157-168), is that the Chapel has always faced challenges of change. They emphasize that the Christian church experience at the Chapel is both evolutionary and revolutionary since worship commenced at the old university site Eleyele in 1948. The evolutionary phase coincided with the period prior to the 1980s and between 1990 and 2004. The revolutionary phase is identified with the late 1980s to early 1990s; and between 2005 and 2008. The agent of change were the Chaplaincy, Chapel Committee and lay members of the congregation. The changes are both spiritual and physical, and the challenges are identified as, transition from the interdenominational mode of worship to a more varied Pentecostal approach, constitution, long term investment, autonomy and spiritual development. Adesogan (2006, pp. 70-122) discusses the uniqueness of the Chapel in a number of ways; notable the name, its activities and interdenominational but semi-denominational mode of worship. He is emphatic that the chapel is a changing but focused church. The changing scene started with her relationship with the university. At inception, the chapel was treated as a department of faculty in the university, but gradually, the relationship became weak in view of religious plurality and the unwillingness of successive Vice-Chancellors to be involved in religious affairs when they had more than enough administrative duties in other spheres of the university. The need for social relevance, which led to the emergence of the Investment Unit and the Resurrection Youth Education Centre (RYEC) are also evident in the changing phases of the chapel. The diversity in the denominations of members also propelled change. It is noted that the change took place as a matter of exigency. Challenges faced ranged from internal cohesion to external influence with emphasis on the Organization of Islamic Conference (OIC) controversy, Muslims agitation over the new Chapel Hall building and the clamor for the removal of the concrete Cross.

On the church as an agent of social transformation and development, Adeboyejo (2009, pp.138-143), sees it as a world changer in both spiritual and physical affairs. The God-ordained functions of the church in his submission are evangelism, ministry of reconciliation, good work, fellowship, spiritual warfare and help during crises. If these assignments are carried out responsibly, the society will be positively affected. Though, it can be said that this work places much emphasis on the spiritual, last of the functions, which emphasizes helping the widows, orphans, the sick and those who have been disowned because of their faith is very relevant to this study. Osunrayi (2009, pp.82-90), is of the view that the involvement of Christians in politics is a good way of transforming the Nigerian political landscape. He submits that if Christians were in politics, such will make politics a noble game and that people will end up approaching government house with the heart and mind of service and not exploitation. Okanlawon (2012, pp. 461-475), recommends the church in the apostolic period as a model for the church in Nigeria. He opines that it is an undeniable fact that the church during this period brought about a remarkable change in the socio-religious context. With social evils that abound today such as inter-ethnic rivalry, regional militancy, bad leadership, emphasis on wealth more than moral values, juvenile delinquency among others, the church should be visible and militant in ensuring social transformation. He therefore calls on the church to practically aim in words, attitudes and actions to transcend its particular context and establish its influence in the polity so as to be life-imparting and significant like the apostolic period. Kuponu (2012, pp. 444-460) appraises the church as an agent of socio-religious transformation with emphasis on the imperative of money in church, focusing on the philosophy of the Living Faith Church also known as Winners' Chapel, established by David Oyedepo. The church emphasizes prosperity, which is tagged to giving in the areas of tithe, kingdom promotion giving, giving to the prophets and giving to the poor. He makes reference to Jesus' admonition that "You cannot serve God and

mammon (Mathew 6:24b) and the teaching of the church that the poor condition of the people and the lack they experience daily is a result of their failure to give. For this reason, people are being manipulated to comply with the instruction to give if they want to be prosperous. This, in his opinion has negative morals. This does not fail to acknowledge that the church, because of its teaching is financially strong and has embarked on different projects, which are on the sand of time and are also bringing returns. He however, asks if the indigent are benefiting from all the proceeds and if they can get their wards admitted to the various schools established by the church. He concludes that the church today does not benefit the poor but the privileged, whose integrity is doubtful. He therefore enjoins the church to de-emphasize the teaching that success and prosperity as it is the bedrock against overhauling societal values. For the church to be able to transform the society effectively, money is crucial, however, it must not be over emphasized otherwise, it will lose her spiritual relevance. In view of this, the admonition of Kuponu is apposite.

Familusi (2018) sees Christian conversion as a tool for social transformation in Nigeria. He is categorical that conversion does not only enhance increase in membership of a religion but it is also an avenue for social transformation of individual converts and a society. The convert enjoys the benefits accruing to adherents of the new religion. He or she becomes a member of a new family in terms of fellowship and brotherhood. Moreover, the social status of the convert changes. Conversion impels change of name, titles, as well change in diet, dressing habit, adornment, choice of music and economic activities in terms of pattern of consumption and business transaction.

It is further argued that societies that embraced a new religion have experienced transformation in education, culture, healthcare delivery, economic development and morality (Familusi 2018, pp. 57-74). Without any doubt, this work buttresses the social relevance of religion. Still on the subject matter, Mepaiyeda and Olaomo (2018, pp.360-364) opine that social development is promoted through ecumenical projects among Christian denominations in Nigeria. They trace the history of the church involvement in social transformation to the middle age when the church established eighty-six (86) universities in across Europe and since then, the trend has continued. In Nigeria today, churches have fared so well in collaborating with one another through ecumenical projects such as establishment of educational institutions, social action department, and provision of healthcare delivery, legal, mediatory as well as financial empowerment services among other humanitarian activities. Evidently, these activities have engendered peace and progress in the society.

A review of literature in this section reveals that scholars had worked on different aspect of the Chapel of the Resurrection, University of Ibadan, Nigeria and the role of the church in social development. However, some gaps are noticed in the works reviewed, which have been filled in this paper.

## **Social Transformation Activities of the Chapel of the Resurrection**

### **Concept of Social transformation**

The phrase, social transformation is often interchangeably used with ‘social change.’ To a great extent, the two may connote the same thing. The word transformation means complete change usually into something with an improved appearance or usefulness. It is a process of improvement upon something or development. The Greek word for ‘transform is *metamorphoo*, a combination of two Greek words: *meta* meaning ‘change’ and *morphoo* meaning ‘form’. Therefore, *metamorphoo* means to change into another form. (Ajala 2009, p.23) Also, the word means a change of form or situation. Social transformation is identified as a large scale social change in terms of cultural reforms or transformation. The first occurs with the individual, while the second occurs with the social system. (Okanlawon 2012, p. 463) It emphasizes how individuals could alter the class structure to which they are aligned and in the context of social system, it requires a shift in the collective consciousness of the entire society. Groenewald (1999, p.18), notes that to ‘transform’ is to change in form or appearance; in condition, nature or character. The ‘social’ is concerned with human beings in their relations to each other, their living conditions, and living together in organized communities”. Castles (1999, pp. 1-18) also makes an important point in his assertion that social transformation describes how global processes of

change influence local and national communities. Again, social transformation happens in response to factors such as the economy, war and political upheavals.

Transformation or change can occur as a result of revolution, emergence of common purpose, external influences such as culture contact or conquest as well as fortuitous occurrences. Change has always been a desired phenomenon in any society. As it is often said, 'nothing is permanent and the only thing that is permanent is change'. In the political sphere, using Nigeria as a case study, politicians, while canvassing for votes from the electorates, do promise change, no matter the slogan of the political party on which platform they are contesting. (Familusi 2018, p.2).

This section discusses how the chapel practically engages in social transformation activities. The activities are not confined to the church, they extend to the larger society. These are discussed as follows.

- **Resurrection Youth Education Centre, (RYEC)**

This centre caters for secondary school students who are preparing for the Senior Secondary School Certificate Examination conducted by West African Examination Council (WAEC) and National Examination Council (NECO) as well as those preparing for Unified Tertiary Matriculation Examination (UTME) conducted by the Joint Admission and Matriculation Board (JAMB). Candidates are made to undergo intensive coaching to prepare them for the examinations they have enrolled for. It should be remarked that the programme is not limited only to academic activities as fellowship holds every Wednesday when the centre is in session. One important thing to note is that non-members (even non-Christians) also benefit from the scheme provided they are ready to be law abiding. The centre was not formed for profit making. At the initial stage, everything was free but the idea of payment for application form was conceived when it was discovered that many candidates did not take the programme seriously. The present payment regime is #5000 and #10000 for the children/wards of members and non-members respectively, which cannot be compared with those obtained in centres that are run for commercial purpose. The scheme is coordinated by the Assistant Chaplain II while its board is made up of Chapel members which is headed by the Chairman. This programme has been of immense benefit as it has produced many graduates, while a large number of those who are at present in higher institutions of learning cannot deny the fact that it helped them in passing their examinations, which culminated in their securing admission.

- **Host Family Project**

The project is a brain child of women in the Chapel and its main purpose is to guide students and provide spiritual as well as moral support for them. Financial support may also be given provided the host parents are capable. This intervention is crucial in that many of the students do not have relations in Ibadan. Volunteer parents have students attached to them and they have a sacred duty to mentor and monitor the students. Since young people are prone to peer influence, the activities of host parents have helped in no small way in terms of right conduct and their academic pursuit.

- **Support for Indigent Students**

The Chapel of the Resurrection has a special fund to support indigent students who are identified as such. Would-be beneficiaries have to obtain a form for purpose of verifying their claim. In recent time, their application must be supported by members of the Chapel and heads of their departments. This is guard against false claim by the applicants. A large number of students have benefitted from this scheme in terms of payment of school fees and other legitimate levies.

- **Widow/Widower/Orphan Welfare Scheme**

The Sub-Committee in charge of this programme was formed in 1995. It was charged with the responsibility of caring for widows, widowers and orphans in the Chapel. It is imperative to say that not all widows and widowers experience financial constraint, however, their activities go beyond financial empowerment as shall

be seen shortly. The terms of reference of the Sub-Committee, include visitation, counselling, financial assistance within the budgetary allocation. Precisely, there are three categories of widows:

- (i) Those who are very comfortable without financial worries
- (ii) Those who are fairly comfortable
- (iii) Those who need financial assistance all the time.

As earlier noted, it is not only financial constraint that widows or widowers encounter. Many of them are simply lonely following the demise of their spouses. Such people will appreciate visitation more than financial benefit. Those who belong to the last category get financial assistance at regular intervals. Some have been helped to establish small scale businesses. Every December, a service of thanksgiving organized for them. This is followed by a reception, where they are all entertained. Food items are also provided for the needy among them.

- **Support for the needy**

Apart from widows, widowers and orphans, there are other penurious people in the Chapel who need financial and material supports. These are members who are sick and could not afford hospital bills and those who have lost their jobs and need to be resettled or rehabilitated. Expectedly, the assistance has gone beyond Chapel members as non-members also do solicit supports, which are usually granted if have merit. There were cases of converts who were assisted following the ostracism they experience in their various families. There was a particular instance where the Welfare Sub-Committee followed up a case of a student by monitoring his progress –academic, welfare and spiritual through regular visits to him. Sometimes, funds disbursed are given in forms of loans. Before such loans are granted, beneficiaries would be asked to submit a proposal, which would be scrutinized. Also, there is Christmas package in form of food stuff for those who fall into these categories

On the international scene, the chapel responded to the Tsunami of 26 December, 2004, which caused serious destruction of lives and property in Asia and part of East Africa. Money and relief materials were collected from members for onward transmission to those affected. (Adesogan 2006, p.114)

- **Concern for Social Issues: Local, National and International**

The Chapel of the Resurrection has always been proactive in responding to social issues as demonstration of being her brother's keeper. However, it used to be a one-off event as there was no strong committee put in place to ensure continuity. The need to have a formal committee arose from some national issues in the 80s/90s. There was Nigeria's purported membership of the Organization of Islamic Countries (OIC), call for the removal of the concrete cross and the incarceration of a former Chairman in connection with his comment on the abortive coup of April 1990. Social issues are now handled by the Social Issues Sub-Committee and its activities are multifaceted. It was formally inaugurated in 1999 and it was headed by the late Prof. Segun Sowunmi. The current Chairman is Prof. Titi Hassan. Through this committee, the Chapel had reacted to several issues of local, national and international concern. Notable among them are the third term agenda of a former president Olusegun Obasanjo in 2006. As the 2007 general elections were approaching, there was a move by the president to continue in office. Several reactions followed this and the Chapel was categorical that:

While conceding that the Obasanjo presidency has made significant progress in setting Nigeria on the path towards sustainable economic development, however, we should not underrate the nature of the socio-economic challenges that still confront the country....For us members of the Chapel of the Resurrection, University of Ibadan, though the question of whether or not to leave office as scheduled is not and ought not to be reduced to a matter decided by economic performance or success alone .... For us, the question about whether or not to leave

office as scheduled is ultimately *a moral issue* of our time, and we urge President Obasanjo to see it that way...There is something patently false in the argument that only one individual out of over 120 million Nigerians is best suited to rule. The counter-point here is about the need for opening up the process of political recruitment, rather freezing it, and encouraging individuals drawn from other competing elite groups to take turns at ruling (Chapel of the Resurrection 2006, pp.13-14).

The city of Jos, Plateau State was engulfed by crises in 28 November 2008, following the elections into local government council. The crises left many people dead while several properties were destroyed. As a response to this, the chapel, through the Sub-Committee sent relief materials to the victims. Items sent included money, clothes, food items and toiletries. A three man delegation comprising the then Chairman of the Chapel Committee, Prof. R.O.A. Arowolo, the Chaplain, Ven. J.A.F. Olusola and Chairman of the Social Issues Sub-Committee, Prof. A.B. Odaibo delivered the materials to the Christian Association of Nigeria (CAN) in Jos on 3 February, 2009. It was discovered that the Chapel of the Resurrection was the only Christian Organization from the South that had sent a delegation to identify with the Christians in Jos and the second chapel to identify with them after the Chapel from the Federal University of Technology Bauchi (Ohia 2009, p.42) There was also a case of one Safiya who was sentenced to death by Sharia Court for adultery and the chapel pleaded for leniency on her behalf. Since 2009, the Boko Haram insurgents have held some parts of the country to ransom, which culminated in deaths of many Nigerians with property worth billions of naira destroyed. Many of those who were displaced are in various Internally Displaced Persons (IDPs) camp and they are regularly helped both in cash and kind. Establishing this, Odaibo (2018, p.24) reports that:

The Social Issues Sub-Committee maintained Chapel's support for the Internally Displaced Persons (IDPs) at Ohogua, Benin City, and the displaced people in some part of Benue State due to the activities of Fulani herdsmen. During the year under review, funds for drugs were delivered To the IDPs camp in Benin. The support of the Chapel, through the Social Issues Sub-Committee was also extended to IDPs in Benue State through Rev. Bernard Shenge of Pentecostal Faith Mission, Aliage, Gwer East Local Government Ares, Benue State; Evang. John Tsavnum of ECWA Church, Chenge and Rev. Ajoh Philips of Living Gospel Outreach Ministries, Naka, Gwer West LGA, Benue State.

Prior to the 2011 general elections, a programme was organized to sensitize the general public about the need to responsibly participate in the electoral process. Several places were visited while symposium which was more or less interreligious took place in the Chapel Hall. This programme was germane because many religious people especially Christians are usually politically apathetic. There was also proper sensitization of members before the 2019 general elections. As observed by Oyelade (2019, p.33), the Sub-Committee sensitized members of the Chapel on the need to exercise their right to vote. They were encouraged to collect their Permanent Voters Card and ensure they participated in the process of electing new leaders for the State and the nation. Besides, there have been many releases in national dailies on social issues as they affect the country. One of such is the publication titled "*Before it is too late: A call for action*" in The Punch newspaper as a paid advertisement on Monday, 19 March, 2018 (Odaibo 2018, p.24). In sum, the chapel of the resurrection has been proactive in social intervention. This further confirms the social relevance of religion and that Christian Church ministers beyond the pulpit as established in Emile Durkheim's functionalism.

### **Evaluating the Programme**

This section appraises the social transformation activities of the Chapel of the Resurrection with emphasis on their weak and strong points.

- **The Success Story**

The programme has in many ways been beneficial as it has practically demonstrated that the chapel has immense social relevance, which is central to Emile Durkheim's functionalism. Through the activities of the welfare committee, several problems have been averted. People have always died as a result of illnesses no matter how minor. Thus, sick people whose medical bills are footed could have died if they were unattended to. In other words, avoidable deaths have been prevented. One of the respondents narrated how a young man who was contemplating suicide was assisted and the idea was shelved. Today, he is doing fine. What could have been the fate of those who were homeless and the chapel shouldered the responsibly. The same thing can be said of those who were assisted to start their businesses. Definitely the church has demonstrated what true religion is (James 1:27).

On financial assistance to indigent students, the chapel had on several occasion paid levies of many students, many of whom could have been forced to withdraw from their studies. This is very important because such people often end up being social misfits. The researcher interacted with three students from his department who are beneficiaries of the scheme. Similar to this is the impact of RYEC. The programme being a non-profit making venture has helped many candidates to pass their examinations, notably, Unified Tertiary Matriculation Examinations (UTME) and Senior Secondary Certificate Examination (SSCE). In the last two years, not less than two candidates scored above 300 in the UTME.

Moreover, the programme has in many ways enhanced morality especially among the youths. The Host Family Project has achieved a lot in this regard. In fact, that was the main reason it was instituted. As noted by Professor Georgina Odaibo, the current Coordinator, in the university system, the possibility of peer influence is apparent since many students come from far places. Also, the RYEC through teaching and the weekly fellowship has helped in a way to curb youthful exuberance. The reason is that the centre does not condone any act of immorality.

In the sociological parlance, numerical growth is crucial in every religion. This is why Christianity believes in evangelization. The money that is used to run programme comes from donation, tithe and offering paid by members. In other words, the more the members, the stronger the finances. It can be said that the social transformation activities of the chapel has somehow led to increase in membership. There are some people who became members as a result of financial assistance or other care received.

Beyond the confine of the chapel, non-members also benefit from the social transformation activities and this has impacted on the larger society. At regular intervals, victims of disasters, both natural and manmade are assisted in terms of food stuff, clothes, drugs, money and other materials. For example, Internally Displaced Persons (IDPs) are visited through Social Issues Sub- Committee. This is one of the mandates that Jesus gave the church during his earthly ministry. All these must be acknowledged as part of the success story of the social transformation activities of the Chapel of the Resurrection, University of Ibadan and her ways of contributing to social development

### **Impediments to the Programme**

In spite of the resounding successes recorded by the Chapel of the Resurrection in transforming the society, there are some challenges inhibiting the operation. These are discussed in this section. It should be noted that some of them may not be directly linked to the social transformation programme, however, they are capable of creating distraction, which will be detrimental to its objective.

- **Financial Constraint**



The successful operation of any programme is contingent on availability of funds. However, financial constraint has been a major stumbling block to the Chapel's social transformation activities. The church depends mainly on contributions by members in terms of tithe, offering and development fund to run all its activities, one of which is the social intervention programme being discussed in this work. Much money is expended because of the various groups of people that need to be attended to. The church being an integral part of the society is not immune from the effect of economic recession, which is biting hard on Nigeria. (Familusi 2018, p.143). Given the number of unemployed people and pensioners who are not paid their pensions as and when due, income has reduced while expenditure continues to increase. Consequently, it has not been possible to execute the programme as expected. According to, Ven Dr V.I. Oladele, the Coordinator of the welfare programme, not all beneficiaries of soft loans do the pay as and when due. In such an atmosphere, the financial strength of the church is impaired. In Marx Weber's teaching on religion and economy, borrowers are admonished to pay debt so as to keep the system going (Dzurgba 2009, p. 32)

- **Administrative Challenge**

This takes a different form. First, there is a problem of influx of non-members who always solicit financial assistance. Consequent upon this, the financial strength of the Chapel is impaired as earlier noted. Also, honesty on the part of beneficiaries is suspect. For instance, the Christmas package is one per family and it is usually emphasized, however, the level of compliance cannot be ascertained to the ravaging poverty in the society. Moreover, inability to identify the needs of people often defeat the motive for the welfare programme. For example, the Committee that caters for widows and widowers may not be meeting the needs of some people if everything is about gift. It is evident that not all widows and widowers need financial or material assistance. Some of them are mainly confronting the problem of loneliness. In this situation, no amount of money and financial gift can solve this problem. Lastly on this, some needy people cannot be identified because of the fear of stigmatization. The truth of the matter is that not every poor person want to be seen as such. One cannot blame the authority of the Chapel for this since every individual has the right to privacy, it would amount to an infringement on this right if members are being asked about their financial status (Olawale 1982, p.43). There is also a challenge of how to monitor beneficiaries of welfare scheme so as to know how well they are faring. For example, those who were helped to set up small scale businesses, how are they performing? Failure in respect of this has given room for some people to always make request for financial assistance, which can be explained in terms of dependency, mentality and indolence.

- **A Political Church?**

The Chapel of the Resurrection is seen from some quarters as a strong political base with little spiritual impact on the society. The belief is that it won't be difficult for any member, who is vying for an office to get there because of the number of professor and high ranking administrators, who worship there. An informant who pleaded anonymity claimed the Chapel was not apolitical. This could be a personal opinion because no candidate has ever been openly supported. If there has ever been anything like that, it is not in the public domain. The possibility of politics cannot be ruled out in any assembly of men and women with different interests, what is important is the fact that the church has always been very cautious in handling campus politics. Perhaps, it is not a coincidence that the Chapel of the Resurrection has produced Vice-Chancellors, Deputy Vice-Chancellors, Librarians, Deans, Directors among other administrators in the last seventy years. Supporting or identifying with a contestant may be difficult as a body because of the danger such portends for Christian integrity. At best, some are offered for the emergence of candidates of God's of choice. Worthy of note is the process for the appointment of Vice-Chancellor in 2015 during which five members of the Chapel contested and there was no overt support for any of them, which would have been destructive of the role of the church as an agent of unity.

- **Ethnic Factor**

Ethnic sentiment is a covert war in the Chapel of the Resurrection, which is made up of people of different ethnic and cultural backgrounds. Thus, diverse ethnic affiliation has seldom resulted in whipping up ethnic sentiment when decisions are to be taken. As earlier remarked, this is not overtly pronounced, but it does not mean it is an issue that can be ignored. Experience has shown that ethnic or sectional sentiment is widespread and unrestrictive in any society (Ajala 2012, pp.3-8). Perhaps, the Bible acknowledges this reality to have preached against it. One could recall the strained relationship between the people of Judah and the Samaritans who were blood brothers prior to the division of the kingdom. In the book of Judges, the Gideaites used dialectological difference to get at the Ephramites in the war led by Jephtha (Judges 12:16). According to Ikime (1990, p. 19), ethnic bias is not God's creation but a product of history. It is perfectly natural and universal as there are aspects of lives of people, which are and will remain peculiar to them. This is not limited to Africa as even in the most advanced countries of the world, ethnicity, even if it is not so called has not and will never disappear. It can only disappear if man disappears from the face of the earth. Galatians 3:28 emphasizes the oneness of mankind in Jesus when Paul says that "There is neither Greek nor Jew". Our argument is that ethnic sentiment in the church will bring about loss of focus. Thus, it is capable of affecting the social transformation activities of the Chapel of the Resurrection.

- **Denominationalism**

Denominational affiliation is a major challenge the chapel is facing, however, it has always been handled with maturity and wisdom. One cannot deny the fact that the church is an ecumenical centre and that it is not an affiliate of any denomination. In spite of this, in terms of game of number, the Anglican Church towers highest, followed by the Methodists. Other denominations represented are the Presbyterian, Baptist, Evangelical Church Wining All (ECWA), African Church, Christ Apostolic Church and many Pentecostal churches. As observed by Adesogan, the chapel started as a place of worship for all protestant Christians irrespective of their denomination. On several occasion, the appointment of Chaplain and Assistants had resulted in disagreements, which may not be overtly linked to the denomination of the would-be Chaplain or Assistant, but beneath it was the reason. The Church of Nigeria (Anglican Communion) with the highest percentage of worshippers produced substantive chaplains from 1970-2010. To a large extent, the mode of worship reflected the Anglican way especially until late 1980s. He says further that:

In those days, people could be forgiven for regarding the chapel as Anglican and, in any case, most of the worshippers at the chapel have always had Anglican background. This would explain, but not justify the discomfort of many members of the Chapel when a non-Anglican was about to be appointed as the substantive chaplain (Adesogan 2006, p.76).

The immediate past Chaplain, a non-Anglican was appointed in 2010 and he was succeeded by the incumbent, another non-Anglican in 2016. Making the office an exclusive preserve of a single denomination which can never augur well in an assembly that is an amalgam of many denominations. It should be noted that non-Anglican were appointed in the past but their appointments were non-effectual. As noted by Abogunrin and Isiugo-Abanihe, a Baptist was appointed but he chose to dress in Anglican robes and colours and depended heavily on the Anglican Book of Common Prayer and even more than Anglican Chaplain did. This defeated the purpose for which he was appointed. Also, a Methodist minister was recommended for appointment, but he requested to be allowed to keep his outside preaching engagements and travel out for evangelistic mission. This was not granted by the Chapel Committee. The two scenario cannot be blamed on denominational sentiment, however, it is noted that a Baptist minister was recommended for appointment after rigorous search. The said minister who topped the list of applicants initially accepted the offer but turned it down at the last minute. It was insinuated that he was rejected by the major denominations, hence he came under pressure to step down. The only time the Chaplaincy has reflected the ecumenical status was between 1999

and 2005, when the two Assistant Chaplains were from the Baptist and Methodists respectively (Abogunrin and Isiugo-Abanihe: 2008, pp. 334-335).

- **Inter-religious Relations**

Religion is unarguably an inescapable phenomenon in every human society. Where many religions exist, an average human being may want to see his/her religion as the best while others do not and cannot offer salvation. This mindset is describes by Mala as religious particularity (Mala 1985, p.112). The University of Ibadan, our place of study could best described as a religiously pluralistic society. In such a society, the challenge of religious dissonance cannot be ruled out. It should be noted as, it is obvious, that the University Mosque is located very close to the chapel. This had on several occasions resulted in conflicts, which but for careful management and maturity could have degenerated to violence. One major challenge in respect of interreligious relations is that of the Chapel Hall building. Adesogan (2006, p.124), recalls that the decision to build a multipurpose hall was taken in 1977 as a result of increasing students population and increasing activities of the chapel. The work started in 1985 after much preliminary work had been done. However, shortly after the fencing of the construction site for the hall, the Muslim community protested the approved site claiming that the chapel had encroached on their land. The University authority invited both parties to the contested site and at the end of the day, it was discovered that permission of the buildings, Works and Site Committee of the university as well as the National Universities Commission (NUC) had been obtained. Furthermore, during the construction of the new mosque, members of the chapel discovered that the casuarina trees planted in the shape of the Cross, were dying one by one. However, nobody was caught injecting chemical into any of them and the chapel did not lodge any complaint despite the suspicion of foul play.

There was also a call for the removal of the concrete Cross to another area because it was too near the mosque. This happened during the official dedication of the new mosque (33). The call was purportedly made by Alhaji Arisekola Alao, and the Christian community was infuriated. There were series of meetings to broker peace and it was resolved that a screen should be erected to shield the Cross from the view of worshippers in the mosque (Banjo and Adesogan 2008, p. 315). Another incident, which could have aggravated the already tense religious situation was the attempt by unknown person(s) to set fire on a wooden sculpture made by Ben Enwonwu on Monday 5 July, 1986 (Ikime 2008, p.355). The statue depicts the resurrection of Jesus and His appearance to Mary Magdalane. The arsonist(s) apparently ignited it from outside since it was guarded by protective bar (Adesogan 2006, p.175). The fire did not do much damage before it was extinguished. It is apt to remark that nobody or group could be held responsible for this, since the mastermind(s) was/were unknown

A fairly recent example is that of a female student who disrupted a Jumat prayer in August 2010. Though the student in question was not a member of the chapel, its leadership did not feel unconcerned. Being the first place of worship in the university, the Chaplain is a stakeholder in religious affairs on the campus. Thus, it waded into the crisis and this averted what could have been a major religious violence on the university (Familusi 2011, p.83). Without any sentiment, the Muslim community must be commended for allowing peace to prevail in spite of the provocation.

This section has given a highlight of factors that have directly or indirectly affected the smooth operation of social transformation activities of the Chapel of the Resurrection. As indicated before, some of the factors may not be directly linked to the programme, however, it is only in the atmosphere of cohesion that any society will be focused to achieving her objective. Were all these absent, the chapel could have impacted the society more than it has been able to do.

### Concluding Remarks

The scenario presented above in terms of social transformation activities of the Chapel of the Resurrection can be understood in terms of much has been done, much can still be done and it could be done better. On this note, some recommendations will be made to so as to have a better and sustainable social impact.

First, some of the activities need to be reorganized for more efficiency. All the lapses identified by members of the committees concerned must be addressed. More importantly, experts or professionals must be made to head each of the committees in order to ensure efficiency. If the chapel is an integral part of the university, it will not be out place to partner with it when the need arises.

Beneficiaries of welfare schemes need to be advised against dependency mentality and there is a need to properly monitor those who were assisted to be self-employed. This will ensure accountability and sense of responsibility on their part.

The contribution of the Chapel of the Resurrection, University of Ibadan, to social development cannot be quantified. This is a church that has positive impact on the society and the impact is established in Emile Durkheim's functionalism. Other churches and religious organizations could demonstrate their social relevance by taking a cue from the Chapel of the Resurrection. This is imperative because, since it is obvious that the government can no longer meet the social needs of its subject, religion as a social institution should be moved to come to the rescue.

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