

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

The Interpretive Study of Obafemi Awolowo's Prophecies in the Light of Emerging Socio-Political-Economic Facts about Nigeria

Gbenga Bode Babatunde

Former Chief Lecturer, Osun State Polytechnic, Iree, Nigeria

Abstract:

This paper reports the interpretive research of Awolowo's prophecies within the socio-historic framework of juxtaposing the extent of the prophecies' fulfilment with contemporary facts about Nigeria. The research is, basically, descriptive, as it makes substantial use of secondary evidence, derived from the literature. The research has, as its purpose, the evaluation of Awolowo's selected prophecies. The rationale for this purpose was to determine, by the preponderance of Awolowo's timely and fulfilled prophecies, whether he could be rightly called a prophet. The article adopts both the thematic and interpretive structures and employs a model, adapted from the literature and extensively modified by this researcher, for its methodology. Thematically, the study is about the conditional and unconditional prophecies of Obafemi Awolowo, culled from his books and speeches. Several of Awolowo's prophecies, from the period of agitation for self-rule and a period shortly before his death, were drawn from the purposively sampled political speeches and books for interpretive study. The descriptive study also classifies Awolowo's prophecies into the following categories: classifications by communication, revelation, conditionality and fulfilment status. Cut to the bone, this study's findings validated the conjecture that Awolowo was a true prophet who consistently hit the marks in his several prophecies, articulated with religious catholicity. We can boldly say that the major aims of this study – the quest to make people understand the nature of Awolowo's prophecies, see the implications of the already fulfilled ones on Nigeria's progress and development, pay attention to the unfulfilled ones and scrutinize the lessons derivable, generally, from his prophecies – have been largely dealt with in this paper. It is submitted that contemporary Nigerian politicians will benefit, a lot, from studying the prophecies of Awolowo, in the light of emerging socio-political-economic facts about Nigeria. Please take note that all the Bible references are from: The Thompson Chain-Reference Bible – KJV - 2016 edition.

Keywords: *Interpretive, prophecies, predictions, prophet, conditional prophecy, unconditional prophecy, fulfilment, non-fulfilment, hermeneutics, discernment, vaticinium ex eventu (prophecy after the event), extrapolation, exegetical, literary, allegorical, symbolic, typology, panoramic assessment, denotative, connotative, verbalities*

1. Study's Background

Prophets are known to operate through direct hearing from God, like Hosea, Jonah and Moses (Hosea 1:1; Jonah 1:1-2; Exodus 33:11); dreams and visions, like Miriam and Aaron (Numbers 12:6-8); discernment, like Barzillai (2 Samuel 19:34-35); inspiration, like Job and Paul (Job 32:8; 2 Timothy 3:16); symbolic vision or, what some call, apocalyptic prophecy, like in Daniel and Zechariah. A very good equivalent, in the literary world, is George Orwell's *Animal Farm*, an allegorical but substantially prophetic novel, published on 17 August 1945, where we have the imagery of animals of different kinds, taking charge as human beings. Although many may see the prophecy in *Animal Farm* as vaticinium ex eventu (prophecy after the event), the fact remains that the main prophetic thesis of the prose "all animals are equal but some are more equal than the others" is, probably, truer today than it was during the Russian revolution and its aftermath of Soviet Union Stalinist era, which Orwell tries to depict.

Although we have people who can be correctly described as literary, political, economic and psychological prophets, all over the world today, prophecies are often ascribed to spiritual prophets like Biblical prophets, Qur'anic prophets, Buddhist prophets alone. These are people believed to be servants of God on earth, whose words carry weight and respect and who are often consulted by others in the society to know the mind of God. This is even against the backdrop of their political non-partisanship. Prophet Isaiah captures the irresistibility of spiritual prophets, when he echoes in Isaiah 53:1: "Who hath believed our report? and to whom is the arm of the LORD revealed?" Jehoshaphat also equates the believability of a prophet's word with the believability of God in 2 Chronicles 20:20b, when he says: "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."

Also, among the prophets, from various disciplines, political prophets are the least respected. When you talk of political prophets, people become suspicious. This is because political prophets are, more often than not, seen as subjective, deceptive, selfish, egocentric, unreliable and speaking from both sides of their mouth. This, understandably, is because of their partisan nature, which, hitherto, allows politicking and propaganda. Arising from this apathy is the general neglect, by researchers, of the prophecies emanating from political figures. This situation even becomes worse if the prophet is a

regional champion, often seen as tribalistic and, generally, untrusted by the other regions. Whatever such a prophet says will be attributed to his quest to, selfishly, help only his people. The undeniable truth, however, is that there still remain a few political prophets, like Awolowo, whose prophecies, traversing several decades of fulfilment and reliability, need to be studied, understood and applied. This is against the backdrop that such tested prophecies will provide an essential means of getting to the roots of the extent of the prophet's predictability. Besides, the implication of the consideration of a political prophet's prediction on the historicity of his country is that it will help to establish the fulfilment of such prophecies; thereby, providing a direction that will be relevant to contemporary events and political participants. This is the light in which this study takes Awolowo's prophecies.

1.1. Statement of the Problem

The evidence we have garnered from this study's background shows that prophecy is subject to multidisciplinary callings, so much so that we have spiritual, literary, political, economic, psychological and other types of prophets. The society is, therefore, immensely blessed to have people, in diverse areas, who are able to see tomorrow, pre-empt tomorrow, inoculate people and governments against any bad happening tomorrow and plan for tomorrow. Indeed, relevant, unassailable prophecies help to prepare the society for what comes tomorrow and to galvanize it into taking needed actions ahead of time. This makes prophecies to be germane to the rapid development of a country. In fact, you cannot divorce prophecy from policy formulation and execution. Forecast, as it is sometimes called, in the polity, is essential for the powerful engineering of global socio-politico-economic progress and development. There can be no meaningful development for a country which is deficient in forecasting what tomorrow promises to be or not to be. It is, thus, evident that having a thorough knowledge of what to do with the global socio-politico-economic progress and development of the country, today, is not adequate. The policy makers and executors must, in addition to this, have the ability to peep into the future in order to plan for even generations yet unborn. Every sane society must have its own seers - men and women who see tomorrow.

As necessary as the need for telescopic vision has been shown, however, it still remains paradoxical that few researchers have developed interest in showcasing the impact of political prophecies and prophets on the progress and development of their countries. How political prophecies are released, by whom they are released, why they are released, how they affect the polity, how they are to be interpreted and when they are to be taken seriously, have been largely ignored. It is true that we have a few studies on prophecy but they have tended to concentrate on spiritual rather than secular matters. You, therefore, have research on the nature, practice and significance of prophecy mainly in theological studies (e.g. Lum, 2010; Muindi, 2012). The major flaw, in this situation, is that research into the much-needed pragmatic secular prophecies, geared towards moving nations to their socio-politico-economic developmental destiny, is missing. It is our considered opinion that research into prophecy should transcend spirituality and extend to secularity. There is an assumption that the record of Awolowo's prophecies has, clearly, shown that he could be rightly described as a man who saw tomorrow and, as some will have jokingly concluded, "with his peculiar glasses." No wonder, Juyigbe (2017) remarks, in her twitter: "They wear Awolowo's glasses but they don't have his vision; they wear his cap but they don't have his brain." Okoye (2002:151) also records that Awolowo was as "far-sighted as a Murat." Equally vindicating the authenticity of Awolowo's several prophecies and vision Okoye, (2002:145) records: "...Many of the policies he had championed, and for which he was derided by many, had become, with the passage of time, the received policies of the day." If these eulogies are anything to go by - and I am sure they are - then, one cannot but jump to the conclusion that the neglect of Awolowo's prophecies by researchers is uncalled for. It is submitted that efforts tailored towards studying Awolowo's prophecies will encourage training and diligence in giving accurate prophecies; configure the political discourse of contenders, at all levels of government; strengthen the perception and interpretation of prophecies, both conditional and unconditional; provide prophetic templates for future leaders; groom future researchers in the art of researching about prophecy and facilitate overall socio-politico-economic progress and development. In the light of the foregoing, this study hypothesises that the visionary Awolowo was a paragon of prophetic virtues, whose prophecies - conditional and unconditional - should be studied.

1.2. Aim of the Study

The main aim of this study was to evaluate Awolowo's conditional and unconditional prophecies, with a view to determining whether or not they were foolproof suitable for socio-politico-economic emancipation of his country, Nigeria. In doing this, we aimed to determine whether Awolowo could be truly called a prophet, to the extent of his telescopic penetration into Nigeria's future from the period of agitation against colonialism to the period just before his death. The objectivity test packaged by Lincoln and Guba (1985) was handy to guarantee the study's reliability and validity.

1.3. Significance of the Study

The major preoccupation of this study was to purposively sample texts in Awolowo's speeches and books which contain his conditional and unconditional prophecies in order to see if he had so consistently released timely and fulfilled prophecies that would qualify him as a seer of a sort. This was against the assumption that Awolowo was so visionary that he had often told the people of Nigeria, most especially their leaders, about the events to come, with a view to prompting them to repent, admonishing them to have a change of heart, forewarning them about dangers ahead, preparing their minds for what outcome would follow what conditions and giving messages of hope and reassurance, depending on prevailing circumstances. This is where the significance of this study arises - a genuine investigation into what prophecies could achieve in securing the future of any society and most especially, Nigeria, the focus of the study.

This effort has been considered germane by research. For example, in a study by Muindi (2012), the revelatory impact of prophecies to edify, encourage and comfort has been shown to be real. It is further contended that prophecies have the tendency to warn, advise and propel a nation to adjust to realities about its future. Consequent upon this, this research has proved to be significant in its effort to demonstrate the unassailability of Awolowo's prophecies in making several past governments of Nigeria and the Nigerian people to adjust to realities about the socio-politico-economic future of the country. An offshoot of this endeavour is Awolowo's employment of verbal and non-verbal means of communication to present his worthy prophecies.

This study is really invaluable. To start with, the study's input in, simultaneously, assembling the variables associated with the features of Awolowo's conditional and unconditional prophecies and specifying their relationships, is bound to pave the way for the much-needed awareness of the importance of having unassailable predictions that will smoothen the society's future progress and development. This is particularly so, in view of the researcher's formulation of the methodology for evaluating secular prophecies. In fact, this article will impact positively on the Nigerian populace who are tired of the fire brigade approach of their leaders to governance. It is, particularly going to be of interest to Nigerian massively educated youths, who see wisdom in interpreting prophecies accurately, with a view to planning ahead, for tomorrow, instead of waiting for tomorrow to come before planning. One method of interpretation which such youths will enjoy in this particular work is the employment of Hermeneutics.

I have argued elsewhere (Babatunde, 2017:45) that, as an art, Hermeneutics deals with interpreting a work of literature "with a view to obtaining a comprehensive assessment of the happenings in the literature" and getting a panoramic assessment of the character in our explication. I have also identified the methods of hermeneutics as including the use of the literal method (where the interpretation is based on the surface, ordinary meaning); the allegorical method (which has to do with bringing out hidden spiritual meaning); the typological method (where the interpretation allows for comparison, as in the comparison between the types in the Old Testament and the Antitypes in the New Testament) and the grammatical/historical method, which attempts to penetrate the prophet's mind, by asking questions bordering on: who spoke, to whom, at what place and on what occasion? (Babatunde, 2017:47-49). An approach of this nature is also bound to make another researcher's assessment of Awolowo's prophecies demonstratable.

1.3.1. The Impact of the Study within the Social Sciences

More often than not, interpretive method of analysis is seen as being synonymous with qualitative research. Thus, the reliance of this study on qualitative data will further enhance the method of qualitative analysis. Besides, because subjective interpretations are better handled with all essential factors present, the interpretive study of prophecies is, inevitably, best approached from the point of view of socio- politico- historic-economic context. This makes the social sciences subjects of sociology, politics, history and economics major beneficiaries of a study of this kind. Furthermore, it is expected that this study will also impact positively on the disciplines of applied linguistics, semiotics and psychology. The study, indeed, goes into the epistemological base of Awolowo's prophecies by reconciling their subjective interpretations with emerging socio-politico-economic facts about Nigeria, using the inductive method. This will also make the study influence the discipline of logic, to a very large extent. Thus, researchers in the social sciences will find the study's methods of analysis useful, adaptable and modifiable for further studies.

1.3.2. Research Question

The problem of this study has been clearly shown to be that of addressing genuine pessimism regarding researchers' exclusion of secular prophecies from their plethora of research. It has been raised, as a concern, that there has been a consistent over-concentration of research on spiritual prophecies to the exclusion of non-spiritual ones. This has resulted in very scanty research on the latter. It is conceded that the genesis of prophecy has been traced to diverse religions. But then, contemporary global trends have shown prophets springing up in diverse areas – literary, political, economic, psychological, etc. –with increasing interest being shown in articulating relevant prophecies that will enhance the socio-politico-economic development of the universe. This study posits that the role of articulate national prophets, geared towards the progress and development of their societies, should better be encouraged than ignored. It is, in the light of this that the study undertook to evaluate Awolowo's conditional and unconditional prophecies with a view to determining whether he could be qualified as a prophet, judging by impregnable criteria. Thus, the study has attempted to answer the research question: Judging by the preponderance of the timeliness and fulfillment of his prophecies, would it be correct to say that Awolowo was a prophet?

2. Literature Review

2.1. The Nature and Dimensionality of Prophecy

The nature of prophecy is such that makes it classifiable into different forms or dimensions. In fact, we have classifications by communication, revelation, conditionality and fulfilment status. By communication, we have classification into verbal and non-verbal. By revelation, we have direct revelation - hearing from God, through vision, witness in creation, natural law or the conscience of man, the word of knowledge, the word of wisdom, inspiration, discernment and dreams. By conditionality, we have conditional and unconditional prophecy. By nature of fulfilment, we have fulfilled, partially fulfilled, unfulfilled and yet-to-be-fulfilled prophecies. Let us examine the different classifications.

2.1.1. Classification by Communication

As a form of communication, prophecy can be classified as verbal and non-verbal. This is the broad way of classifying communication. Verbal prophecy is the prophecy that is verbalised, i.e. it is either spoken out or written down on paper, typed or typeset. This may be in form of art work or symbols. Thus, we see prophets operating as speakers and writers of prophecies. Non-verbal prophecy, on the other hand, is not spoken out.

With the use of verbal communication, prophets, more often than not, employ the expressive language skills – speaking and writing – to disseminate their prophecies. The main preoccupation has always been to articulate the prophecies by speaking out. Thus, we have had encounters with mainly speaking prophets who merely released their prophecies by word of mouth. Such prophets did not write out. It has been found, nonetheless, that their predictions were later written by others for preservation. Biblical examples are Elijah, Elisha and Samuel. We also have speaking prophets. Those who converted their own spoken revelation to writing later for preservation, in the Bible, would serve as good examples.

Prophecy, through writing, comes by the prose style or the poetic style. When a prophet uses the prose style to communicate, he will be using denotative language substantially, that is, ordinary literal language. This is clearly understood by the readers of the prophecy. However, when he uses poetic language to communicate, the prophet may rely extensively on connotative language. When this is so, he uses language which meaning may be hidden from non-literary persons and such prophecies have to be, at times, interpreted literally. In this category, you have extensive use of imagery, like metaphor, allegory and irony. Thus, we have writing prophets with prose style like Ezekiel and Daniel (White, 2018) just as we have those with the poetic style like David and Isaiah (White, 2018). There are also those with collections of sermons like Jeremiah and Zechariah (White, 2018). Awolowo belonged to all the categories.

Bible prophets like Isaiah and Jeremiah, Peter and Paul have sought to preserve their predictions, largely, through writing. Even among the writing prophets, there are diversities – uneducated ones like Amos and sophisticated ones like Isaiah; cowards like Jonah and courageous ones like Daniel; relatively unknown ones like Joel and the famous like David. The prophet being considered in this article – Obafemi Awolowo – can be described as a highly educated, sophisticated and courageous prophet who articulated his prophecies courageously with flavored language.

Bugg (2010) adds another dimension to the assessment of prophecies by advising that we treat a written prophecy either literally or symbolically or, where you have a prophecy with both features, separate and treat them accordingly but that we should avoid ending with “private interpretation.” See 2 Peter 1:20. I don’t seem to understand what Bugg means by “private interpretation.” If he means the interpretation that is personal to the interpreter, that is understandable. But, if he means the interpretation that is restricted by virtue of wanting to be stereotypical, then I will disagree with him. To the best of my knowledge, prophecy, like any form of communication, is subject to hermeneutical interpretation and this will depend, to a large extent, on the extent of the interpreter’s depth of interpretation. The gift of interpretation differs from person to person. Although a prophecy may be so commonplace that just anyone can “see” the interpretation; there are prophecies that are so complex and elastic that the interpreter, himself, needs the discerning spirit to be able to deal with its ramifications.

Apart from verbal prophets, we also have non-verbal prophets who release their prophecies, not by speaking or writing. Acting prophets belong to this category. These are prophets whose preoccupation is to merely act a script like in a drama sketch. Reagan, (2018a) gives a few examples of these prophets. For example, God instructed Isaiah to go barefooted and naked for three years (Isaiah 20:2) in order to attract the attention of people and to warn them to repent or go naked. The instruction to Jeremiah to wear a yoke on his neck (Jeremiah 27) was also a good example of acting. Ezekiel too was instructed several times to act (e.g. instruction that he should pack his bags and carry them through Jerusalem as a sign for the non-repentant (Ezekiel 12); that he should lie on his left side for 390 days and back to his right for 40 days (Ezekiel 4:4-8); instruction that he should play in a sand pile (Ezekiel 4:1-3); that he should not mourn upon the death of his wife to demonstrate to the people how swiftly they would be conquered that there would not be room for mourning, if they do not repent. Instructions to Hosea to marry a harlot too also falls into this category.

Another type of non-verbal prophecy, according to Reagan, (2018a), is symbolic prophecy or “prophecy in type”. When we talk of non-verbal symbolic prophecy, three types that have been recognized by Reagan include symbols associated with the individual life, the historicity of the people and inanimate objects. Such symbols that may be associated with the individual life include features like the individual’s name, date of birth and behavior. For example, Elijah is referred to as the prophet of fire because of his fiery character and the disposition of calling down fire at the slightest provocation. The historicity of the people, as a symbol, may also refer to how the story of the people’s life will portray them. An example is the Lord Jesus born in a manger. This is a sign of humility. With inanimate objects, things like the garment, drawings, carvings can also predict. For example, that Awolowo loved to wear Gandhi’s type of cap and glasses would make it easy for people to specify who his model was and what values he espoused.

I have also specified the method of determining prophecy in type in, what I call, in my book, *Essentials of Effective Preaching*, the typological method. This is where the interpretation allows for comparison, as in the comparison between the types in the Old Testament and the Antitypes in the New Testament (Babatunde, 2017:48). For example, Jesus was presented in the Old Testament as a symbolic type in many instances, e.g. as Adam the Second, as Moses, as Joseph, etc. That reinvigorates the Old Testament. See Luke 24:45.

Nonetheless, Parry, (2005) does not see a difference between “the acting prophet” and the “symbolic prophet.” An inference that can be drawn from his postulation is that, whether you act or you express yourself in symbolic action, you are engaging in the same kind of non-verbal prophecy. For example, he gives the examples of Moses and Joshua removing their shoes at the holy ground (Exodus 3:5; Joshua 5:15); Saul cutting up two oxen and sending the pieces to all the land of

Israel as signifying a warning that any individual who refused to rally around the king would be destroyed the same way (1 Samuel 11:7). He calls the actions, so taken, in such circumstances, as "symbolic meaning or metaphoric application".

2.1.2. Classification by Revelation

Reagan (2018) has identified direct revelation - hearing from God (by hearing) and revelation through vision as the only two forms of revealing prophecy.

Brown (2014) talks about God speaking to us generally and specifically. Generally, God makes revelation known through – Seeing God's witness in creation (Psalm 19:1) and natural law or the conscience of man (Psalm 14:1). He states that the conscience of man is a moral code for all people, as specified by the law of the land that must be obeyed by all. He avers that God also reveals things to his people through His Word, the angels, prophets; apostles and research. There are, however, other forms by which prophecy is released like the word of knowledge, the word of wisdom, inspiration, discernment and dreams.

2.1.3. Classification by Conditionality

Munguti (2018) has taken prophecy to another dimension by distinguishing between conditional and unconditional prophecies. Munguti sees conditional prophecy as a product of the compliance or non-compliance on certain conditions laid down by the prophet. He quotes the Bible, 2 Chronicles 7:14, as an example: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Here, the prophecy of answered prayer, forgiveness of sin and healing of land is contingent upon the conditions of God's people calling on God, humbling themselves, praying, seeking His face and turning from their wicked ways. See also Jeremiah 18:7-10. Munguti also asserts that a prophet cannot be judged by the fulfilment or non-fulfilment of his prophecy because of these 2 types that we have.

2.1.4. Classification by Fulfillment Status

With regard to classification by fulfilment status, four types of prophecies can be recognized –fulfilled, partially fulfilled, unfulfilled and not yet fulfilled.

3. Methodology and Data Collection

The methodology for investigating secular prophecies has been developed by this researcher through a rigorous assemblage and adaptations from the literature on spiritual prophecies (e.g. Biblekey, 2018; Babatunde, 2017:45; Halsey, 2012; Lincoln and Guba, 1985). The new model, developed by this researcher, looks at the evaluation of any prophecy, be it spiritual or secular, using the following criteria:

- Identifying the general prophecy and the sub-prophecies.
- Contextualising the prophecies from the perspective of prevailing circumstances. Through this method, you are able to get the nitty-gritty of the prophecies in relation to the preceding and succeeding related circumstances.
- Considering the timeliness of any prophecy in relation to the audience. We need to know the immediate and remote audience the prophecy is addressing and see whether or not there is enough justification of the prophecy's release, bearing in mind the occurrence of events at the time of release. The pertinent question is: is the release at a favourable or useful time?
- Examining the close-unity of the main theme with the sub-themes.
- Evaluating the appropriateness of the channel (e.g. by prose, poetic device or symbol or their combinations).
- Employing the methods of hermeneutical interpretation (i.e. using any or a combination of the following methods: the literal method, the allegorical method, the typological method and the grammatical/historical method).
- Gauging the extent of the prophecy's fulfilment (to see if it is totally fulfilled, part fulfilled, unfulfilled or yet-to-be-fulfilled and how this relates to the particular society).

In addition to this, this study has endeavoured to make the methodology reliable and valid by using hermeneutical interpretation. I refer to my earlier work elsewhere (Babatunde, 2017:46-47), where I have argued that it is important to understand hermeneutics, (the interpretation or exegesis of verbalities and their effects), so as to be able to "impart the truth...evaluate... with a view to authenticating the truths" and ensuring that interpretation is devoid of faulty premises; thereby, preventing "anachronism arising from confusion and discord." The study's interpretive approach of analysis is synonymous with the hermeneutical approach. This means hermeneutical extrapolation will help to, simultaneously, raise and answer questions concerning the scientific confirmation and objectivity of the study and, by extension, its validity and reliability.

In order to ensure the validity and reliability of the study's methodology, the researcher took the investigation through the rigour of Lincoln and Guba's (1985) four criteria; thus, ensuring that it passed the test of dependability (i.e. that it was reliable), credibility (i.e. that it had internal validity); confirmability (that it passed the objectivity test) and transferability (i.e. that it was generalizable).

4. Research Findings and Analysis

Six out of Awolowo's texts were selected to determine the degree of fulfilment of his prophecies, out of which two were chosen for interpretive analysis. The model, developed by this researcher and specified under the study's methodology was used for the analysis. Although there are volumes of Awolowo's texts with numerous prophecies, we

tried to limit ourselves to the number so chosen and analysed because of space. The four texts selected, for the mere fulfilment test, are presented here.

Awolowo's Four Prophecies and Fulfilment Status

- Awolowo's declaration of the 1973 census as a futile exercise;
- Awolowo's promise to Establish a vigilante group to Probe Corruption;
- Inference that Awolowo's Branding of President Babangida's Preparation for a New Democratic Order, in 1986, as a Futile Exercise, was Pre-emptive of the Annulment of the June 12, 1993 Presidential Election;
- Awolowo's Prophecy that an Ijaw would be President in Nigeria.

4.1. *Awolowo's Declaration of the Nigerian 1973 Census as a Futile Exercise*

4.1.1. Identifying the General Prophecy and the Sub-Predictions

In part of his speech at the convocation ceremony of University of Ife (now Obafemi Awolowo University) Ile-Ife, on Saturday, 6th July 1974, entitled "1973 Provisional Census Struck Fear and Dreadful Forebodings", Awolowo made a courageous and damning prophetic condemnation of the results of the 1973 census, under a military government where he served up till 1971 as Vice-Chairman of the Ruling Council. Awolowo, declared authoritatively in 1974 that the 1973 census conducted by Gowon, which gave the northern states 52 million as against 28 million for the south, was a futile exercise; called for a reversion to the 1963 constitution and advised that another census be left in the limbo for the next 20 years. He said, in the most emphatic way:

This brings me to the 1973 census result. I have examined this result from several standpoints which time does not permit me to elaborate upon here, and as a result, I have been irresistibly impelled to the conclusion that the so-called Provisional Figures are absolutely unreliable and should be totally rejected by the Supreme Military Council...As sensible people we should make up our minds NOW to cut our loss and minimise our national pains and pangs by appealing to our Head of State and the Supreme Military Council to reject the provisional figures NOW... we should go back and stick to the 1963 figures... they represent a mutual compromise among the entire people of this country at the time they were produced or concocted... By the same token we could afford to postpone another headcount till say twenty years from now (Awolowo, 1981b):

4.1.2. Gauging the Extent of the Prophecy's Fulfilment

When Murtala Mohammed succeeded Gowon as Head of State, the following year, the 1973, he said, in his first address:

With due regard to the 1973 population census, it is now clear that whatever results are announced will not command general acceptance throughout the country. It has, therefore, been decided to cancel the 1973 population census. Accordingly, for planning purposes, the 1963 census figures shall continue to be used.

From this speech, it will be seen that Awolowo's entire prophecies were fulfilled. As Awolowo had predicted:

- The census was adjudged as not commanding general acceptance;
- It was cancelled;
- The 1963 Census was reverted to;
- In addition to this, the succeeding census, like Awolowo had predicted, was conducted in 1991, by the Babangida Administration, only two years short of the twenty years which Awolowo had predicted.

Thus, the prophecies that the 1973 Census would be cancelled and substituted with that of 1963, were fully fulfilled. The only prediction that was partially fulfilled was the last one, where Awolowo specified 20 years for the use of the 1963 census but where it was used for 18 years.

4.2. *Awolowo's Promise to Establish a Vigilant Agency to Probe Corruption*

4.2.1. Identifying the General Prophecy and the Sub-Predictions

Awolowo promised that if he became president, he would establish a vigilant agency whose duty would be to probe corruption. According to Awolowo:

...the task of such an agency would be to have all those in public life, whether political leaders, bureaucrats or even private individuals closely connected with government, under continuous surveillance so as to discourage acts of graft and corruption and ensure that such leaders and personalities abide by the code of conduct which they had sworn to uphold (Mabogunje, 2002:14-15).

4.2.2. Gauging the Extent of the Prophecy's Fulfilment

Although Awolowo never became a president, the agency that he predicted would be established, if he became one, was actually established by President Olusegun Obasanjo in 2003 and named the Economic and Financial Crimes Commission (EFCC) to investigate financial crimes and money laundering and tackle graft and corruption. Thus, Awolowo's prophecy of having a vigilant agency keeping surveillance to discourage acts of graft and corruption, was fully fulfilled.

4.3. *Inference That Awolowo's Branding of President Babangida's New Democratic Order, as Futile, Was Pre-Emptive of the Annulment of the June 12, 1993 Presidential Election*

4.3.1. Identifying the General Prophecy and the Sub-Predictions

Awolowo prophesied in 1986 that the preparation for a new democratic order by the military government of General Ibrahim Babangida was a fruitless search, as he refused to participate in the National Political Debate. Hear Awolowo himself, as reported by Ajani (2018):

I received your letter of February 28, 1986, and sincerely thank you for doing me the honour of inviting me to contribute to the National Political Debate. The purpose of the debate is to clarify our thoughts in our search for a new social order ...I do fervently and will continue fervently to pray that I may be proved wrong...For something within me tells me, loud and clear, that we have embarked on a fruitless search ... At the end of the day, when we imagine that the new order is here, we would be terribly disappointed ... I beg to decline your invitation.

4.3.2. Gauging the Extent of the Prophecy's Fulfilment

The search for a new social order, as predicted by Awolowo, actually failed on arrival and culminated in the eventual annulment of the free and fair presidential election won by M.K.O. Abiola in 1993.

First, the 17-member Political Bureau, set up by the government of Babangida put in their best efforts and succeeded at coming up with viable suggestions on how to move the country forward, within their five terms of reference, but their suggestions, beautiful as they appeared were eventually jettisoned by government, at the eleventh hour. The search, therefore, ended as a fruitless search.

There was a clear dribble by government that was deceptively suggestive that a new order was actually being ushered in.

A 9-member committee headed by Paul Omu, a major general in the Nigerian army, was also inaugurated and it actually suggested a 5-year transition programme, terminating in 1992, which the government approved.

To give a semblance of credibility to the government's programme, the local government election was held in December of 1987 under the zero-party system but the same was terminated in 1989.

Several other events were held till 1993 culminating in the conduct of the presidential election in June, adjudged as the freest and fairest election, so far in Nigeria, and won by Bashorun M.K.O. Abiola. However, the election was annulled.

Also, all the other structures already put in place, were demolished – the governors were sacked; the senators and members of the Federal and States House of Assembly were thrown out and the political class was back to square one.

Thus, Awolowo's prophecy that, the journey, on the search for a new socio-political order, was a futile exercise and that "at the end of the day, when we imagine that the new order is here, we would be terribly disappointed", was fully fulfilled.

4.4. *Prediction That an Ijaw Man would be President of Nigeria*

4.4.1. Identifying the General Prophecy and the Sub-Predictions

In Awolowo's speech at his party's, the UPN's first campaign on 7 October, 1978, Awolowo predicted:

I look forward to the day – not in the far distant future, when an Ijaw would be President of our Republic, and a Birom his Vice or vice versa (Awolowo, 1981c:148-149).

4.4.2. Gauging the Extent of the Prophecy's Fulfilment

- 32 years later, precisely, on May 5, 2010, when an Ijaw man, Dr Goodluck Ebele Azikiwe Jonathan, emerged as the President of Nigeria and he ruled from then till 29 May, 2015. The prediction was fulfilled 23 years after Awolowo's death.
- Thus, this prediction was fully fulfilled that an Ijaw man would be president of Nigeria. As said earlier, Awolowo has pronounced several messages which are considered as conditional and unconditional prophecies, two of which were selected for full analysis, as presented in this section. They are: Extract from Awolowo's Letter to Chief Odotola Soliciting for a Loan of £1,400. Extract from Awolowo's Allocutus.

4.5. *Extract from Awolowo's Letter to Chief Adeola Odotola Soliciting for a Loan of £1,400*

4.5.1. Identifying the General Prophecy and the Sub-Predictions

Awolowo made certain predictions in his letter to Chief Odotola, the Tyre Magnate, in 1943, requesting for a loan of £1400. Let us look at the extract of the letter first, as culled from Oduguwa, (2012:119-123).

I am writing to ask you to be good enough to lend me a sum of £1,400 (One thousand and four hundred pounds) free of interest for twelve years...One great ambition of mine since my boyhood days is to be a lawyer, a politician and a journalist, rolled into one...I have just passed the intermediate Bachelor of Commerce Examination. Next year, I am taking the final B. Com...I am now thirty-four years of age. After careful thought, I have come to the conclusion, that, if I could raise a loan free of interest sufficient to cover expenses, I should go to England, this year, and within three years, I should qualify as a Barrister-at-law, and also obtain with Honours the LL. B Degree of London University. In addition, this degree, apart from giving me good backing as a solicitor and Advocate, will help me immensely as a politician and journalist...But then, could you take this risk? That is the question...I have no security for this loan...So that you stand to gain absolutely

Nothing In the whole transaction, except the satisfaction that by helping me to achieve my ambition you are indirectly or even directly helping Nigeria or even Africa...On my return to Nigeria, I shall strive to be one of the foremost advocates, politicians and writers in West Africa... If you do me the great favour, not only myself and all that are mine, but also God and Africa will be grateful....

4.5.2. Contextualising the Predictions from the Perspective of Prevailing Circumstances

While contextualising these predictions from the perspective of prevailing circumstances, we discovered that:

- It was the norm for Nigerian students of Awolowo's time to study for their university degrees in the UK or the USA, since there was none yet in Nigeria;
- Awolowo had just passed the intermediate Bachelor of Commerce Examination, from a London university, through correspondence and was to take the final Bachelor's degree the coming year;
- Awolowo, actually, needed the loan because he had become bankrupt;
- Chief Odotola was a wealthy businessman and an Ijebu man, like Awolowo;
- We concluded, on the basis of our contextualisation, that the predictions were apt and not vaticinia ex eventu—prophecy after the event.

4.5.3. Considering the Timeliness of the Prophecy in Relation to the Audience

While considering the timeliness of the prophecy in relation to the audience, we discovered that, although Chief Odotola, as the recipient of Awolowo's letter, was the immediate audience, nonetheless, Awolowo's reference to Africa being grateful to Odotola showed that the general public (the people of Africa, especially), were considered as the remote audience and the fact that the letter leaked could attest to this. As to the actual timeliness of the prophecy, we conceded that no time could be better or more favourable for this prophecy than that time. This is in view of the fact that Awolowo could, truly, not raise the money then (he, indeed, had to wait for another year to start the course when he could not secure the loan) and also because he felt he was already getting old at 34. Also, it was the norm, then, for aspiring Nigerians to go to the United Kingdom or the USA for tertiary studies. Politicians like Herbert Macaulay, Nnamdi Azikiwe, Frederick Rotimi Williams, Remilekun Fani-Kayode, Metie Chikelu Ajuluchukwu, Bode Thomas and several others also studied abroad for their degrees.

4.5.4. Examining the Close-Unitedness of the Main Theme with the Sub-Themes

The main theme in Awolowo's prophecy was that he needed a loan to pursue a Law degree which would, then, catapult him into a position of greatness as a lawyer, a politician, a journalist and a great man in Africa. We discovered that this main prediction was related to the sub-prediction of paying back in 12 years' time because, ultimately, everybody needs a time to pay back his loan. It was also related to the conditional "goto England this year", since the actual going will mean fulfilment of the prediction. Moreover, it is related to getting qualified as a Barrister-at-law, with Honours the LL. B Degree of London University, since passing the Law degree is the end product of the main prediction. Furthermore, it is related to being persuasive enough as to make Odotola "take this risk" of parting with his money without collateral or interest because every loan attracts a form of security. Besides, Awolowo's insinuation that, Odotola stands "to gain absolutely Nothing in the whole transaction" stands in tandem with the notion of the need for security on every loan, which Awolowo was not prepared to give. Moreover, Awolowo's hint that Odotola's help to him will be synonymous with "indirectly or even directly helping Nigeria or even Africa" is in congruence with the main prediction that he would become "one of the foremost advocates, politicians and writers in West Africa." Finally, his prediction that "God and Africa will be grateful" to Odotola is in consonance with Africa's heart of gratitude to people who have come to one's aids in time of help and this is still related to the subject of the loan.

4.5.5. Evaluating the Appropriateness of the Channel

The channel of communication employed here by Awolowo was that of letter writing. This was considered appropriate, especially in a deal that had no collateral. Besides, Awolowo was writing the letter for the immediate attention of only one man. He, therefore, needed to use the "KISS" rule – keep it short and simple.

4.5.6. Employing the Methods of Hermeneutical Interpretation

We discovered that Awolowo adopted the literal method of giving his prophecy here. He, therefore, used denotative language throughout. This was considered appropriate, considering the nature of the transaction which required quick understanding.

4.5.7. Gauging the Extent of the Prophecy's Fulfilment

The outcome of Awolowo's prophecy is shown here. We have situations where the predictions under the prophecy were fully fulfilled and partially fulfilled with no unfulfilled prediction. Let us examine them one by one. Awolowo requested for the loan to make him study law in England. Awolowo actually studied law in England as he had predicted; so, this portion was fulfilled fully.

Awolowo predicted that he would pay back the loan in 12 years (1955) and a year before this time (1954), he had become the first premier of Western Nigeria and, to say that he was in a very good position to pay the loan back would be an understatement. Indeed, he was already awarding scholarships to over 200 students. So, Awolowo could have paid back in 1955. Nonetheless, we would take this prediction as partially fulfilled because, although it could be inferred that

Awolowo got the loan from elsewhere and was in position to pay back by the time promised, there was no evidence that he paid any loan back to anybody.

He said he had the ambition of becoming a lawyer, politician and journalist. He became one of the foremost lawyers in Nigeria. He became a formidable politician and excelled, as a party leader (twice), premier, opposition leader, Vice-Chairman of the Federal Military Executive Council and presidential candidate (twice). He was later referred to as the best president Nigeria never had. He also became a journalist, writing first for several Newspapers and later flouting his own newspaper, *The Tribune* in 1949, which is still in existence till today. The prediction here was fully fulfilled.

Awolowo also said he would "go to England this year", on the condition that he secured the loan but he travelled the following year, not because he didn't want to go "this year" but because the condition of going was not fulfilled. We would take it that the prediction was partially fulfilled because Awolowo had given the condition "if" to this prediction, which condition was not met but he went as soon as he secured the loan from another end.

Another prediction here, in form of a rhetorical question, is this: "But then, could you take this risk?" This also was actually fully fulfilled, as Chief Oduola refused to take the risk of giving him the loan.

Also, in addition to being one of the foremost advocates and politicians, Awolowo, indeed became very great as he also succeeded as a prolific writer, having written several published books and volumes of speeches and articles; a charismatic socialite, as he bagged numerous chieftaincy titles and had doctoral degrees conferred on him by about five universities, including: University of Ife (Now Obafemi Awolowo University).

Besides, Awolowo's prediction that Oduola's help to him would be tantamount to "indirectly or even directly helping Nigeria or even Africa" could have been absolutely correct had Oduola given out the loan. So, we consider this prediction as partially fulfilled. The prediction was, indeed, in congruence with the main prediction that he would become "one of the foremost advocates, politicians and writers in West Africa."

Finally, his prediction that "God and Africa will be grateful" to Oduola is in consonance with Africa's heart of gratitude to people who have come in time of help to give support and this is still related to the subject of the loan. We will, however, take this as partially fulfilled because Oduola did not do what Awolowo felt Africa would thank him for, albeit, Awolowo rose to the position in Africa that would have made Africa to say "Thank you" to Oduola, had he given Awolowo the loan.

The only prediction we felt was unfulfilled here was that Oduola stood "to gain absolutely NOTHING in the whole transaction." This is against the backdrop that, despite Oduola not releasing the loan, he benefited immensely from Awolowo's government. When Awolowo became the Premier of Western Nigeria, Chief Oduola won election several times, as the Local government Chairman of Ijebu Provincial Council, on the platform of Awolowo's Action group Party, from 1955 to 1959 and it was Awolowo who installed him as the Ogbeni Oja of Ijebu Ode.

As can be seen from this section, almost all the predictions were fulfilled. We also accepted that the partially fulfilled ones like "go to England this year", had conditions attached to them; otherwise, they could have been taken for fully fulfilled. For example, Awolowo could not go to England that year but he had earlier said his going was subject to securing the loan.

4.6. Awolowo's Allocutus

Awolowo made certain predictions in his allocutus before Justice Sowemimo who sentenced him to ten years imprisonment for treasonable felony on 16 September, 1963. We begin the evaluation of these predictions from the identification of the general prophecy and the sub-predictions.

4.6.1. Identifying the General Prophecy and the Sub-Predictions

Awolowo presented his allocutus before Justice Sowemimo for about 20 minutes extempore. What we present in the piece that follows is just an extract from the Allocutus and not the entire speech. The general prophecy and the sub-predictions are set out below, as extracted from Ratello's, (2018) capture of the entire allocutus.

I must say, and this may have to be taken up with a higher tribunal, that I do not agree with your Lordship's verdict, and the premises on which it is based...Blessed be your verdict; and I say in advance, blessed be the sentence which your Lordship may pass on me. I personally welcome any sentence you may impose upon me. At this moment my only concern is not for myself, but that my imprisonment might do harm to Nigeria for three reasons. First, the invaluable services which I have hitherto rendered and which I can still render will be lost to the country – at least for a season. Second, there might be a heightening of the present tension which has lasted 15 months, and has done incalculable injuries to the economy of the country. Thirdly, for some time to come, the present twilight of democracy, individual freedom and the rule of law, will change or might change into utter darkness. But after darkness – and this is a commonplace – comes a glorious dawn. It is, therefore, with a brave heart, with confident hope, and with faith in my unalterable destiny, that I go from this twilight into the darkness, unshaken in my trust in the Providence of God that a glorious dawn will come on the morrow. My adversaries might say who am I to think that if I am imprisoned the country might suffer? What if I died? The point, of course, is that I am still alive and will not die in prison. Furthermore, the spirit of man knows no barrier, never dies, and can be projected to any part of the world. This being so I am confident that the ideals of social justice and individual liberty which I hold dear will continue to be projected beyond the prison walls and bars until they are realized in our lifetime.

4.6.2. Contextualising the Predictions from the Perspective of Prevailing Circumstances

While contextualising these predictions from the perspective of prevailing circumstances, we discovered that:

Awolowo was before Justice Sowemimo for sentencing in a trumped-up charge of treasonable felony, after he had been apparently found guilty by the court;

Events preceding Awolowo's arraignment with others, showed that the government at the centre, with some dissidents in his region, just wanted to get rid of a strong Opposition Leader, who was loved by the people for his developmental socio-economic milestones and would not condone their impunity;

His journey to prison began on May 29, 1962, when his movement was restricted, while his actual trial began on November 5, 1962.

Awolowo was already preaching about his ideology of democratic socialism and the government, comfortable with capitalism, for no other reason except that it gave enough room for stealing, would not want anything like that; Although Tafawa Balewa (the Prime Minister) was a gentleman, he was surrounded by power bigots whom prompted him to use the machineries of government to clamp down on perceived opposition;

Awolowo, like all true prophets, demonstrated uncommon courage before the judge, in his allocutus; he disagreed with the judgement and faulted the premises upon which it was based;

It was the norm to give an allocutus before sentencing, in a criminal matter and, usually, the defendant begged for leniency and mitigation of the sentence but Awolowo's allocutus was unusual, as it was laced with condemnation of the judgement and predictions on what to expect after his conviction;

Awolowo, apparently, gave his own judgement upon Nigeria and especially the corrupt leaders, when he predicted "the heightening of the present tension which has lasted 15 months" and that "the present twilight of democracy, individual freedom and the rule of law, will change or might change into utter darkness."

We concluded, on the basis of our contextualisation, that the predictions, although looked bizarre and unlikely to be fulfilled (judging by the level of conspiracy against Awolowo); were actually apt, remarkable, startling and all of them got fulfilled in Awolowo's lifetime.

4.6.3. Considering the Timeliness of the Prophecy in Relation to the Audience

The predictions, embedded in the allocutus, were released at the right time. Although Awolowo knew he would have another opportunity before a higher court, he said all that needed to be said to show that he was pre-empting what the appeal court of Justice Sir Adetokunbo Ademola would uphold. He even released a prolepsis that he would not die in prison because he knew the judiciary had been so compromised by the government of the day that he didn't have any hope Sir Adetokunbo Ademola would do anything outside the bidding of the government, who wanted Awolowo kept off the scene. So, he already saw himself in the prison even before reaching the Supreme Court. The predictions were also timely, in view of the fact that the tension in the polity was so much that it could be felt even by those completely detached from government. In fact, the prophecies could not have come at a better time, when the government, if they had taken Awolowo seriously, needed to have mended their ways. It is submitted that, a change of attitude from them, after these predictions, could have saved the collapse of the First Republic and prevented the army from tasting power which they had discovered was so sweet that they kept on coming, thereafter, after the slightest opportunity. The timeliness of the predictions could also be seen from the angle of giving hope to the hopeless, at the appropriate time. By the time Awolowo was going to prison, his supporters were already in such a disarray that they needed a word of comfort. That word couldn't have come at a better time when Awolowo told them "there will be light after darkness."

4.6.4. Examining the Close-Unitedness of the Main Theme with the Sub-Themes

The main theme can be summarised like this: "I do not agree with your Lordship's verdict...Blessed be your verdict; and...the [anticipated] sentence ...after darkness ... comes a glorious dawn." This major prophecy is intricately linked with the others – all that Awolowo predicted would begin to happen after his incarceration.

4.6.5. Evaluating the Appropriateness of the Channel

The channel of a prose is actually appropriate for the totality of the prophecy before any High Court Judge.

4.6.6. Method of Hermeneutical Interpretation

Awolowo also resorted to literary denotative language that makes the predictions easy to read and interpret.

4.6.7. Gauging the Extent of the Prophecy's Fulfilment

The outcome of Awolowo's prophecy is shown here. We have situations where the predictions under the prophecy were fully fulfilled and partially fulfilled with no unfulfilled prediction. Let us examine them one by one. The four predictions were fulfilled.

First, Awolowo said the matter might be taken up with a higher tribunal, as he did not agree with Justice Sowemimo's verdict and the premises upon which it was based. This prediction was fully fulfilled. First, the matter was taken up before a higher tribunal. The last court that heard it was the Sir Adetokunbo Ademola's Supreme Court," although Awolowo didn't get justice there either. Second, as to the verdict, even the trial Judge, while eroding the validity of his own judgement, right there in the court, among other things, said: "I am not speaking as a judge but as a Nigerian...If you were the only one before me, I would have felt that it was enough for you to have undergone the strain of the trial. I would have asked you to go. But I am sorry, I cannot do so now because my hands are tied." Tell me: who would agree with such a verdict like this?"

Awolowo also spoke of three things that would happen after his incarceration and all of them happened.

- The first was that Awolowo's services, as a strong opposition and political prophet, were, indeed, lost (as he had predicted) so much so that immediately after his release, he was found another role which he played with utmost experience and diligence. Even before his release, the vacuum he left behind was so glaring that his party members were still consulting him in prison for direction.
- Second, the tension in the country was heightened, as he had predicted. The tension was so high that it led to "operation wet e", where people were wet with petrol and burnt alive.
- Third, three years from this prediction, "the twilight of democracy...changed into utter darkness" with democracy truncated at the coming of the military, through a bloody coup, on January 15, 1966 and the rule of law was put in abeyance.
- Fourth, the glorious dawn came at the second military coup, where, General Gowon, who was made the head of state, released Awolowo from prison and appointed him as the Vice Chairman and Commissioner for Finance of the ruling junta.

Furthermore, Awolowo, against all odds, did not die in prison. Even when the military coup of January 15, 1966 came, he, as a major participant in the first republic, could have been assassinated with the other participants but the coup planners did not remember him in prison. That Awolowo did not die in prison, as he had predicted, was actually a miracle, because all his contemporaries, except Azikiwe, were killed before he came out alive.

5. The Reliability and Validity of the Analysis

Using Lincoln and Guba's (1985) four criteria, we endeavoured to investigate whether or not the prophecies passed the tests of dependability (i.e. that it was reliable), credibility (i.e. that is, it had internal validity); confirmability (that it passed the objectivity test) and transferability (i.e. that it was generalizable).

5.1. Dependability (Reliability)

As has been suggested by Lincoln and Guba's (1985), this researcher endeavoured to provide adequate details on the episodes of Awolowo's prophecies and the social circumstances surrounding them in such a way that any other reader or researcher can draw exegetical deductions, with an open mind, unassisted. That explains why the study formulated and employed the model of hermeneutics that went through five stages of: identifying the general prophecy and the sub-predictions, contextualising the predictions from the perspective of prevailing circumstances, considering the timeliness of the prophecy in relation to the audience, examining the close-unity of the main theme with the sub-themes, evaluating the appropriateness of the channel, employing the methods of hermeneutical interpretation and gauging the extent of the prophecy's fulfilment.

5.2. Credibility (Internal Validity)

Going by Lincoln and Guba's (1985) specification, the inferences from Awolowo's prophecies, by the study, were drawn in such a way as to ensure their believability. First, the actual prophecies were drawn from Awolowo's own written words, most of them published by him, in order to ensure accuracy of presentation. The study also ensured the triangulation of data through cross-verification of Awolowo's prophecies from other sources, especially the newspaper coverage of the prophecies and the cross-analysis of the prophetic fulfilments by other scholars. Besides, we ensured that data were managed meticulously through fool-proof and easy-to-discern exegetical analysis.

5.3. Confirmability (Objectivity)

Confirmability was ensured, first, by specifying a simple, coherent and easy-to-follow methodology by which any other researcher could verify the study's findings. Besides, references of the prophecies and fulfilment status were presented and are, therefore, available for any other reader or researcher to confirm. Furthermore, the inferences drawn from the interpretation of the prophecies were reasonably based on the information garnered from the prophecies and the circumstances, both preceding and succeeding their utterance. They were, therefore, not make-up stories or fictions concocted from the researcher's imagination. The inferences were such as would authenticate the confirmability of the study's findings.

5.4. Transferability (Generalizability)

Lincoln and Guba's (1985) see transferability from the point of view of generalizing to other settings, akin to "external validity in functionalistic research." This, according to them, is realisable through a meticulous description of the structures, assumptions, and processes revealed from the data so that readers can independently assess whether and to what extent are the reported findings transferable to other settings. In addition to their explanation, we believe that, following the pattern of our description of Awolowo's prophecies, although from a very small sample, we can generalize from those purposively sampled prophecies to the population parameter, like in quantitative studies. To extent that this study has specified the criteria for evaluating Awolowo's prophecies, readers, interpreters and researchers, who wish to apply the same parameters, will be able to assess, on their own, any of the prophecies of Awolowo that they may be interested in. It, therefore, means that a researcher can generalize his findings, with confidence, across Awolowo's prophecies and the times of giving them, that are not necessarily in his present study, provided the criteria applied in this study are strictly adhered to.

6. Discussion, Recommendations and Conclusion

6.1. Introduction

Socio-politico-economic facts about Nigeria today indicate that Nigeria needs genuine prophets, more than ever before, to give directions about its future. This is against the backdrop of conflicting opinions on how the future of this great country can be shaped. The most controversial topic in the politics of Nigeria today concerns the desirability or otherwise of restructuring. While proponents of restructuring argue that its necessity is long overdue, their opponents argue that Nigeria has come so far, in its present arrangement, to require restructuring. The paradox of the whole matter is that both the proponents and opponents of restructuring rely on Awolowo to propound their argument. Like I have argued earlier, every nation needs its own seers, if only to give directions about the country's future.

6.2. Discussion of Findings

It can be seen, clearly, from our analysis of Awolowo's prophecies, that they are remarkable and not commonplace; accurate and not ambiguous; predictive and not retrodictive; altruistic and not self-serving; confirmable and not deniable; exegetically valid and not vaticinia ex eventu (prophecy after the event); honest and not deceptive.

The first thing to watch out for regarding any prophecy is its fulfilment. It can be seen that most of Awolowo's prophecies were fulfilled. That is the hallmark of credibility. It means Awolowo was not in the category of false prophets. Thus, a prophet like Awolowo is what every sane society should pray for. If a society is lucky to have a prophet, like Awolowo, who will say, like Prophet Isaiah, in Isaiah 30:21: "Your ears will hear a word behind you saying, this is the way; walk ye in it; whether you turn to the right or left" that society will, definitely, prosper.

Going through Awolowo's predictions and comments, one cannot but come to the inevitable conclusion that the human elements in his prophecy are his comprehensiveness and meticulousness. Awolowo can be described as comprehensive in thoughts and meticulous in ascertaining the truth of any matter. That explains why his prophecies are a quintessential amalgam of matters that are of personal, local and national interests. In this trade, Awolowo seems to have been most dynamic and his prophecies or preaching most sprightly, especially, during national emergencies. Thus, Awolowo was able to predict accurately that there would be light after darkness, after he was incarcerated, on the treasonable felony charge. The darkness, indeed, continued after his incarceration to consume several of his contemporaries, like Chief S.L. Akintola, Alhaji Tarfawa Balewa and the Sardauna of Sokoto. There was no doubt that Awolowo would have gone with these ones after the first coup of 1966 if he had not been in prison. None of the coup plotters thought of doing him evil while he was in prison and when the second coup was staged in July of the same year, Gowon ushered in the light, as Awolowo predicted, by releasing him from prison and making him Deputy Head of State.

Many of the predictions of Awolowo examined here were fully fulfilled. One good thing that is sure is that the fulfilment of part of Awolowo's prophecies is bound to provide, for contemporary Nigeria, the guarantee that the yet-to-be-fulfilled categories can still be on their way to fulfilment. One thing to do, then, is to study his yet-to-be-fulfilled prophecies with a view to tapping into the knowledge therein and doing the needful to make Nigeria benefit positively from them. That is, we need to heed the sage's advice in good time before it is too late again.

6.3. Summary and Conclusion

There is a link between Awolowo's prophecies and Nigeria's progress and development. His prophecy may not have been by the method of ecstasy, in the order of the Hebrews and the modern-day Pentecostal Christians, but there is a value attached to its development and the end that it serves. Awolowo's prophecy actually developed from the patriotic enthusiasm and zeal to know what the future had in stock for his dear country, in terms of its progress and development. He might also have been helped to develop his power of intuition as a mystic in The Rosicrucian Order, AMORC. As a metaphysician, Awolowo believed in an immutable law called the Universal Mind which he equated to God, as a Christian. This might have given him the conviction that revelation comes from God through the effective manipulation of one's thoughts. Because he saw God as, ultimately, in control, he had an overwhelming obsessive desire to find out what His wills were and to prepare the mind of the people for whatever was ahead of time. Although Awolowo was not in the habit of announcing that "the Lord showed me this or that", he was aware there could only be this method of God showing in the order of the Old Testament.

Do you remember there were opponents, during Awolowo's days who were ready to pooh-pooh his prophecies as untrue? Do you know that, several times, they have called him a prophet of doom? But do you know too that his stands had always been vindicated and his service to the nation undeniable? For example, when, during the second republic, precisely in July 1981, he wrote a letter, predicting an economic downturn for Nigeria, the then Economic Adviser, Professor E.C. Edozien came to London to debunk Awolowo's prediction and labelled him a prophet of doom. It is good to hear what Awolowo said, as reported by Ashikiwe Adione-Egom (1987) of *The African Guardian*. Hear him:

There is a frightful danger ahead. Visible for those who care and are patriotic enough to look beyond their narrow self-interest. Our ship of state is fast approaching a huge rock; and unless you, as the chief helmsman, quickly rise to the occasion and courageously steer the ship away from its present course, it shall hit the rock. And in the inescapable consequence will be an unspeakable disaster such as rare in the annals of man.

Despite the government of Shagari taking up expensive adverts with the Financial Times of London to ridicule Awolowo and his prophecy, the inevitable, eventually, happened. Barely seven months after Awolowo's prediction, precisely by the February of 1982, the austerity that broke out in Nigeria was such that completely weakened the

economy, bringing with it, further plummeting in aggregate demand, greater unemployment, lower economic growth and a fall in the Nigerian GDP. So, Nigeria did not escape the consequence of turning a deaf ear to the words of a prophet.

Although Awolowo's entire prophecies may not have been fulfilled, yet, with what we have on ground, we need to continue to study the volumes upon volumes of his prophecies, so that we can continue to benefit from the works he left behind. Remember this: Not only was Awolowo a seer during emergencies, he was also the mouthpiece of other leading reformers and national agitators for change. Today, our leaders adopt "change" even as their mantra but with nothing to show for it. It is paradoxical that most of the signs that led to Awolowo's predictions during his sentencing for treasonable felony are still ominous today. I can hear Awolowo (like any other right-thinking person can) saying to the rulers of Nigeria:

You are still making the same mistakes that led to my prediction of the consequences of the heightening of the tension in the polity and you don't seem to care about the reality that, with your lackadaisical attitude, you can, again, turn the twilight of the democracy you are enjoying now to utter darkness. From the First Republic, when I made the predictions and all of them came to pass, you don't seem to have changed your ways. You seem to have learnt nothing new. Your state is still bedevilled with absolute corruption, ethnic chauvinism, unbridled nepotism, maniacal pride and prejudice against every opposition and criticism, extreme lack of any developmental strategy, solemn approval and celebration of mediocrity and the relegation of merit and wisdom to the abyss of hopelessness and oblivion. I am speaking my mind to you again and I hope you will listen this time around because the calamities of turning a deaf ear again may be so calamitous that it will rule Nigeria out of existence. Be careful. Tread softly. Do not allow power to go into your head. It can intoxicate and the end result is beyond any man's imagination.

A word is enough for the wise.

7. References

- i. Adione_Egom, A. (1987). Awolowo, the Eurocentric welfarist: His guiding principle advocated government subsidization of education and health. In: *The African Guardian*, 2 (19), 18.
- ii. Ajani, J. (2018). Voice from the grave: Quest for New Social Order: We would terribly be disappointed. [online] *Vanguard*. Available at: <https://www.vanguardngr.com/2018/06/voice-grave-quest-new-social-order-terribly-disappointed-pa-obafemi-awolowo/> [Accessed on 8 August, 2018].
- iii. Altermatt, B. (2009). External Validity. [online]. Available at: https://www.psych.hanover.edu/classes/ResearchMethods/Readings/External_Validity.pdf, last updated 9/4/2009. [Accessed 26 August, 2018].
- iv. Anonymous (2018). The Key to Understanding Bible Prophecy. [online]. *Miracle Unfold*. Available at: <http://www.biblekey.org/pages/prophecy.htm>
- v. Babatunde, B. (2017). *Essentials of Effective Preaching: 21 Tips on How to Prepare and Deliver Your Sermons*. London: Quality Publishers International.
- vi. Babatunde, G.B. (2018a). Implications of Awolowo's Dialectic Principle on Contemporary Nigeria. In: *The International Journal of Humanities & Social Studies* 6(4), pp. 240-245.
- vii. Babatunde, G.B. (2018b). The Labour of Our Heroes Past Shall Never Be in Vain: Lessons from Obafemi Awolowo's Rhetoric as a Nationalist. In: *The International Journal of Humanities & Social Studies* 6(6), p. 137-150.
- viii. Babatunde, G.B. (2018c). Benjamin Nnamdi Azikiwe: Our Father Is Still Alive with His Libertarian Philosophy. In: *The International Journal of Humanities & Social Studies* 6(6), p. 151-155.
- ix. Babatunde, G.B. (2018d). The Rhetorical Analysis of Obafemi Awolowo's Political Speeches as Premier of Western Nigeria: Lessons for the Present Nigerian Leaders. In: *The International Journal of Humanities & Social Studies* 6(7), 373-383.
- x. Brown, G. (2014). Special Revelation. [online]. Bible.org. Available at: <https://bible.org/seriespage/3-special-revelation>. [Accessed 20 August, 2018].
- xi. Bugg, M. (2010). Types of Prophecy and Prophetic Types. [online] *Hebrew Root: The Root of Our Faith*. Available at: http://www.hebrewroot.com/Articles/prophetic_types.htm [Accessed 3 June, 2018].
- xii. Clements, R.E. (1983). Prophecy and Fulfilment. In: *Epworth Review*, Sept. 1983, 10 (3), 72-82.
- xiii. Interpretive Research (2018). Interpretive Research Chapter 12 [online] *Research Methods for the Social Sciences*. Available at: <https://courses.lumenlearning.com/suny-hccc-research-methods/chapter/chapter-12-interpretive-research/> [Accessed on 8 August, 2018]
- xiv. Juyigbe, B. (2017). They wear Awolowo's glasses but they don't have his vision; they wear his cap but they don't have his brain. [Twitter] @Busayour_Juyigbe. Available at: <https://mobile.twitter.com/1> on January 14, 2017 [Accessed 3 August, 2018].
- xv. Lincoln, Y.S. & Guba, E.G. (1985). *Naturalistic Inquiry*. Newbury Park, CA: Sage Publications.
- xvi. Lum, L.M.D. (2010). *An Empirical-Theological Study of Pentecostals in Singapore*. ThD Dissertation, University of South Africa
- xvii. Muindi, S.W. (2012). The Nature and Significance of Prophecy in Pentecostal-Charismatic Experience: An Empirical Study. [online] Available at <http://www.etheses.bham.ac.uk/3752/1/Muindi12PhD.pdf>. [Accessed on 24 July 2018].
- xviii. Munguti, J. (2018). The 2 Types of Prophecy. [online] *Christian Truth Centre*. Available at: <http://www.christiantruthcenter.com/types-of-prophecy/> [Accessed 8 July, 2018].

- xix. Oduguwa, A.S. (2012). *Chief Obafemi Awolowo: The Political Moses*. Illinois: Barnes and Noble Press.
- xx. Okoye, M. (2002). *Awolowo and His Contemporaries*. In: In: O.O. Oyelaran, T. Falola, M. Okoye, A. Thompson, eds., *Obafemi Awolowo: The End of an Era? Ile-Ife*: O.A.U. Press.
- xxi. Parry, D.W. (2005). "Symbolic Action as Prophecy in the Old Testament" In: P.Y. Hoskisson, ed. *Sperry Symposium Classics: The Old Testament*. Provo and Salt Lake City: Religious Studies Center, Brigham Young University and Deseret Book 2005, 337-355.
- xxii. Puritan Board (2016). *Conditional Prophecy or Unconditional Prophecy?* [online] Puritan Board. Available at: <https://www.puritanboard.com/threads/conditional-prophecy-or-unconditional-prophecy.89386/> [Accessed 22 August, 2018]
- xxiii. Ratello, O. (2018). *Obafemi Awolowo's Allocutus*. [online]. Nairaland. Available at: <https://www.nairaland.com/4320889/obafemi-awolowos-allocutus> [Accessed on 20 July, 2018]
- xxiv. Reagan, D.R. (2018a). *Types of Prophecy and Prophecy in Types*. [online] Lamb and Lion Ministries. Available at: christinprophecy.org/articles/types-of-prophecy-and-prophecy-in-types/ [Accessed on 25 August, 2018].
- xxv. Reagan, D. R. (2018b). *Christ in Prophecy*. [online] Lamb and Lion Ministries. Available at: <https://www.truli.com/channels/christ-in-prophecy-dr-david-reagan> [Accessed on 25 August, 2018].
- xxvi. Thompson, F.C. (2016). *The Thompson Chain-Reference Bible KJV*. Indianapolis, Indiana: B.B. Kirkbride Bible Company, Inc.
- xxvii. White, E. (2018). *Characteristics of Prophets*. [online] available at: <http://www.whiteestate.org/books/mol/Chapt3.html> [Accessed on 28 August, 2018].