

**THE INFLUENCE OF RELIGIOUS PROGRAMMES ON STUDENTS OF  
MOUNTAIN TOP UNIVERSITY**

**BY**

**EJISOLA JOHN SEGUN**

**MATRIC NO: 170205101003**

**BEING AN ORIGINAL LONG ESSAY SUBMITTED TO THE  
DEPARTMENT OF PHILOSOPHY AND RELIGION, COLLEGE OF HUMANITIES  
AND MANAGEMENT AND SOCIAL SCIENCES (CHMS)  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF  
THE DEGREE OF BACHELOR OF ARTS (B.A. HONS) OF THE MOUNTAIN TOP  
UNIVERSITY, PRAYER CITY, OGUN STATE.**

**SEPTEMBER, 2021**

### **CERTIFICATION**

This is to certify that this work was carried out and conducted by EJISOLA JOHN SEGUN with matric number 17020501003 under my supervision in the Department of Philosophy and Religion, Mountain Top University, Prayer City, Ogun state.

---

Date

---

Supervisor

## **DEDICATION**

This research work is dedicated firstly to God Almighty, my Provider, Sustainer and Protector, He who saw me throughout my journey in the University. Secondly, to the love of my life, the first philosopher that I know, Mrs. Ejisola Opeyemi who thought me that destiny has been written on our palms, but we are given grace to choose that which we become.

## **ACKNOWLEDGEMENT**

My first acknowledgement goes to my Creator, in Him I live and in Him I have my being. Thank you Lord for your faithfulness upon my life. Thank you Lord for where I am and for where you are taking me to. I will forever be grateful to you my Lord.

I appreciate my wonderful and capable supervisor Mrs. GBENLE GRACE O. who despite her tight schedule made out time to read the manuscript at different stages and provided all the necessary corrections in this write up. She insisted on success and perfectness through hard work and help through direction, constructive criticisms and useful suggestions to make this research work a reality, I say THANK YOU AND GOD BLESS YOU MA. I wish to acknowledge my head of Department Dr. C. I Nwanguma in his significant effort to make sure I become a graduate and his effort to pilot the affairs of the Department of philosophy and Religious Studies. And when I see Miss Fowobi, I see a Great and Godly philosopher and a mentor, thank your ma. Dr. Okunoye thanks for being a great lecturer to us, Dr. Mepaiyeda, and all our adjunct lecturers I say thank you.

My profound appreciation goes to my parents Mr. and Mrs. Ejisola, for their love and support and for not giving up on me. Mrs. Foloruso for being a mother and a supporter am grateful ma you are the reason I did not give up. My profound gratitude also goes to Mrs. Joda Abimbola the secretary to the Dean, CHMS, thank you for helping me out whenever I come to you for assistance. And to Mrs. Esther Adjei for being there for me always, you have special place in my heart I want to appreciate my siblings Feranmi, Praise, and Joy, you guys are the motivation behind great success to come, I LOVE YOU. And Caleb was a brother I never had, thanks. Thanks to Mummy and Daddy Emmanuella, God will bless you.

I cannot express my gratitude enough to my spiritual father and mother the Regional Overseer Mountain of Fire and Miracles Ministries Amac Region 59, I am always grateful for the day I met you and there is no word to express my gladness for meeting you, sir, God bless you without limitation. Shout out to MFM Amac family you guys are great. Sister Kemi, Bro Gorge, sister Ranti, Omega, Banny and everyone. My course mates and everyone in the department thank you. My Assistant-course representative, even when am not around you won't let anyone notice the absent of the course rep, Agbelusi Bibiire Aka Arinkanike I won't forget all your support.

### **ABSTRACT**

There is a growing concern about the decline of morality in tertiary institution. Some of these vices are cultism, drug abuse, examination malpractice, obscene dressing and sexual promiscuity/harassment, rudeness to lecturers to mention but few, a little attention have been paid the influence of religious programmes and activities in the tertiary institution. This research is set to look at the religious activities and their influence or impact on the life style of students, using Mountain Top University as a case study.

The aim of the study is to assess the importance of religious activities. The primary mode of data collection is through the interview method and 30 students from the Mountain Top University has been interviewed. Two focus group discussions were held. Other mode of data collection includes; textbook, magazines, pamphlet, etc. Findings from this study revealed that the religious programmes had impacted positively more on the life of the students., through the spiritual activities in Mountain Top University, many students with poor moral sense has improved and students with poor academic performance worked very hard to attain a good grade and graduated with flying colors. There are also testimonies from students who were struggling with one ailment or another but was delivered through one of the numerous religious programs available in Mountain Top University. Some Challenges that are obstructing the free flow of religious activities includes; is the lack of follow up, on the part of the parents who refuses to imbibe in their children the duty of “religious participation”. And parents have been advised to encourage their ward on the topic of “religious participation” Another challenge is the contestation for space and the solution to this could be through the use of modern technology for the purpose of public display systems, also the provision of a more conducive worship environment by the University management is pleaded for.

**Word count:**309

## **TABLE OF CONTENTS**

Title page	i
Certification	ii
Dedication	iii
Acknowledgement	iv
Table of contents	
<b>CHAPTER ONE: GENERAL INTRODUCTION</b>	
1.1 Background to the Study	
1.2 Statement of the Problem	
1.3 Purpose of the Study	
1.4 Scope of the Study	
1.5 Research Methodology	
1.6 Significance of the Study	
<b>CHAPTER TWO: LITERATURE REVIEW</b>	
2.1 Introduction	
2.2 General Perspectives on Religious Programmes	
2.3 Conclusion	
<b>CHAPTER THREE: PROGRAMMES IN MOUNTAIN TOP UNIVERSITY (MTU)</b>	
3.1 The History of Mountain Top University (MTU)	
3.2 Academic Programmes of Mountain Top University (MTU)	
3.3 Social Programmes in Mountain Top University (MTU)	
3.4 Religious Programmes in Mountain Top University (MTU)	
3.4.1 Daily Programmes	
3.4.1.1 Morning Devotion	
3.4.1.2 Evening Devotion	
3.4.1.3 Center for New Life (CNL)	
3.4.2 Weekly Programmes	
3.4.2.1 Sunday Worship Service / Koinonia	
3.4.2.2 Sunday Evening Service/ House Fellowship	
3.4.2.3 Manna Water Service	
3.4.3 Monthly Programmes	

3.4.3.1 Power Must Change (PMCH)

3.4.3.2 Holy-ghost evening

3.4.3.3 Deliverance Program

3.4.3.4 Eagle Hour

3.4.3.5 MTU Prays

#### CHAPTER FOUR: THE INFLUENCE OF RELIGIOUS PROGRAMMES ON THE STUDENTS IN MOUNTAIN TOP UNIVERSITY

4.1 The Positive Influence

4.1.1 Good Academic Performance

4.1.2 Spiritual Upliftment

4.1.3 Moral Uprightness

4.1.4 Divine Healing

4.2 The Negative Influence

4.2.1 Time Consuming

4.2.2 Contestation for Space

4.2.3 Depreciation in Social Life and Participation of Students

#### CHAPTER FIVE: CHALLENGES CONFRONTING RELIGIOUS PROGRAMMES IN MOUNTAIN TOP UNIVERSITY

5.1 Poor Parental influence or Family Background

5.2 Lack of Follow-Up

5.3 Negative Peer-Influence

5.4 Limited Workforce

#### CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Recommendations and Useful Suggestions to Enhance Further Studies

6.2 General Conclusion



## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1 Background to the study**

The history of the privatization of tertiary institution in Nigeria, dates back to 1983, in the case of Dr. Basil Ukaegbu vs the attorney general of Imo state, the supreme court held that under section 36(1) and (2) of the 1979 constitution, every citizen of Nigeria has a right to establish an institution "for the dissemination of information, ideas, and opinions," and for this purpose, any individual or private agency may establish a University<sup>1</sup>. The ruling of the Supreme Court later gave birth to the establishment of 26 private Universities. However, the Government later realized that the thirst for higher education had reached such a level that it became a social responsibility for both the government and well-meaning private organizations to rise to the challenge and provide access to higher education for the ever-increasing number of candidates seeking the opportunity for self-improvement. The government quickly identify the potentials of the private sector in the area of developing tertiary institutions and took a bold step to allow companies/organizations incorporated in Nigeria or individuals to own Universities.

---

<sup>1</sup> <https://nigerialii.org/ng/judgment/supreme-court/1983/8>

It is assumed that private higher education is one of the most dynamic and fastest-growing segments of post-secondary education at the turn of the 21st century. The first three private Universities to be accredited includes: Igbinedion University Okada, Edo State, Babcock University, Ilisan Remo, Ogun State, and Madonna University, Okija, Anambra State. As at 2021, there are ninety-nine (99) private Universities in Nigeria<sup>2</sup>. Many of these private institutions are owned by religious bodies: Due to the incessant moral decadence, strike actions, lack of adequate learning and teaching facilities to mention but a few. Mountain Top University (MTU) is one of the faith-based university owned by Mountain of Fire and Miracles Ministries in 2015. The institution was established with the mandate to transform and rejuvenate the social-economic and political ethos of the Nation Nigeria. The University operates with a focus of molding, morally upright, academically sound, spiritually minded individuals who are trained and empowered to succeed in their various chosen profession and also impact the society positively. Hence the choice of this institution as a case study for this research work.

## **1.2 Statement of the Problem**

Works of scholars on religious programmes has focused on the economic dimension, socio perspective, comparative analysis, with little attention has been paid to the influence of religious programmes in faith-based institutions, this is the focus of this research. This research is set to look at the religious programmes using Mountain Top University as a case study.

## **1.3 Purpose of the Study**

This research examines the influence of religious programmes in the life of students in Mountain Top University with attention paid to the fallowing;

---

<sup>2</sup> <https://www.nuc.edu.ng/nigerian-univerisities/private-univeristies/>

1. Nature of the religious programmes in Mountain Top University
2. The types of religious programmes in Mountain Top University
3. The influence of these religious programmes on the students and in this light pinpoint the challenges facing the smooth operation religious programmes in the University while a lasting solution to curb the challenges or excesses of these programs is proffered at the later chapter.

#### **1.4 Scope of the study**

This study focuses on religious activities in Mountain Top University (MTU). MTU is a faith-based institution under the leadership of Mountain of Fire and Miracles Ministries. Therefore, most of the beliefs, doctrines and religious programmes of the Church are mandated and practiced in the University. The University is strategically positioned along Lagos-Ibadan expressway close to the metropolitan city of Lagos State. This positioning contributes to a larger percentage of Student's enrolment into the institution for various academic programmes, hence the choice of this institution.

#### **1.5 Research Methods**

The following research methods is used for data collection, analysis and result interpretation:

- The primary mode of data collection includes the use of interview, focus group discussion and participant observation method in gathering data. The interview method: Thirty (30) students across the various Departments in the University were interviewed, two (2) focus group discussions were held with both male and female students, and one (1) Coordinator of the programmes were also interviewed in order to get their opinions

concerning the religious programmes and its impacts. The researcher who is also a student will be making use of participant observation as a student who is also involved in these programmes as this will ease the process of data collection.

- Secondary mode of data collection includes the use of textbook, magazines, pamphlets etc. in order to solicit for more information for a robust outcome of this work.

### **1.6 The Significance of the study**

This study is important as it gives a clear description of the religious activities in Mountain Top University, it also evaluates the influence of these religious activities on the life of students. In addition, this study shows the contribution of faith-based institution to the educational sector of the society. This study intends to serve as a platform for further studies as the discoveries will be useful for other researchers in religions and other related disciplines.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

“Religious Programmes” are those religious laced activities that takes place in religion. They include those actions done by the adherents of a particular religion. Religious activities may include rituals, sermons, commemoration or veneration (of a deity), sacrifices, festivals, feasts, trance, initiations, funeral service, matrimonial services, meditation, prayer, music, art, dance, public service, etc.<sup>3</sup>. These actions are the expression of belief in the “Supreme Being”<sup>4</sup>. These chapter examines scholarly works on various religious activities practiced in different religions.

#### **2.2 General Perspective on Religious programmes**

Oyelade (2018) discussed on the influence of religious program as some of the negative impact includes the struggle for accommodation and religious worship centers. They contest for space and motorists as well as road users are made to suffer unnecessary hardship and agony during daily, monthly and annual church programs. He however did not discuss on the classes or types of religious programs, which is the focus of this research<sup>5</sup>.

Adeboye G.O. & Ajayi S.O., (2017) discuss on the impact of religion on the society which includes Solidarity, unity, moral and spiritual education, social integration solidifying family values and others. He noted that there are lots of religious practices and religiosity but they have not been much impacted as expected. He further noted that for there to be any positive religious impact, in Nigeria, there must be a serious discussion on those factors that have eroded Nigerian

---

<sup>3</sup> <https://en.wikipedia.org/wiki/Religion>

<sup>4</sup> <https://en.wikipedia.org/wiki/Religion>

<sup>5</sup> Urban religion and noise pollution in Ibadan, Nigeria, a Sociological perspective. –Olufikayo Kunle Oyolade. 2872 297

religions and their expected change potency. Adeboye G.O. only mention the noise coming from religion center during their programmes as constituting nuisance in the society without paying attention to the positive influence of religious programmes which is the focus of this research work.<sup>6</sup>

Mepaiyeda S.M. & Oluwadoro J.O. (2017) discussed on the impact of the social media on the evangelical outreaches of the Redeemed Christian Church of God (RCCG). He noted that the social media which includes the use of blogs, youtube, Wikipedia, dig, myspace, facebook, twitter, second life and podcast has contributed to the soul winning and the church's expansion according to them, the strategies adopted by the church for church's growth includes some of her program at let's go-a-fishing, which holds every Easter Monday boxing day and every few days to Christmas and also the church's introduction of the annual Holy ghost congress in 1986 and more, the monthly service programme which attracts all of the crowd from almost all religions in Nigeria and abroad. Also are the various welfare programs, which includes economic empowerment, medical and healing programmes and the establishment of rehabilitation centers for drug addicts in some parts of the country. All these programmes have contributed to the growth in membership, and also individual development of members at this point, the work of Mepaiyeda and Oluwadoro, is similar to the same of the strategic used by Mountain of Fire and Miracles Ministries, attaining the need growth and development of the church which includes her monthly programmes "Power must change hands" her weekly

---

<sup>6</sup> Adeboye G.O. & Ajayi S.D. (2017) in *Journal of African Society for the Study of Sociology and Ethics of Religions (JASSOSER)*. Vol 1&2, June & Dec. P. 159-182.

programme: manner water service which has drawn crowds from every nooks and cranny of all religion, both within and outside Nigeria in attendance.<sup>7</sup>

Thomas P. O'Connor (2002) discussed the role of the religion on offenders in rehabilitation, and noted that almost all inmates in the Oregon Department of Corrections, attends at least one religious programs, among over 10,000 religious services in thirteen prisons around the state. According to him, religion is indeed part of a model that explains reductions in juvenile delinquency, and that religion facilitates rehabilitation through religious involvement among inmates and these religious programs has given the inmates hope of a better future<sup>8</sup>. O'Connor has discussed the influence of religious programs on offenders, he, however, has not given insight into the types of religion that the inmates attends and this is the focus of this research work.

Johnson, Larson, and Pitts (1997) examined the impact of religious programs on institutional adjustment and recidivism in two matched groups of inmates from four adult male prisons in the state of New York. One group had participated in religious programs sponsored by Prison Fellowship. The second had not. Johnson and associates found that there was no difference between them on institutional adjustment (as measured by institutional infractions), or recidivism (as measured by arrests during a 1-year follow-up period). However, after controlling for level of involvement in Prison Fellowship-sponsored programs, inmates who were most active in Bible studies were significantly less likely to be arrested during the 1-year

---

<sup>7</sup> Oluwadoro J.O. & Mepaiyeda S.M. (2017) The impact of the social media on the evangelical outreaches of the Redeemed Christian Church of God (RCCG) in insight: Journal of Religious Studies, Vol. 13, June/December p. 101-119

<sup>8</sup> P. O'Connor, Religion, the Community, and the Rehabilitation of Criminal Offenders co-published simultaneously as Journal of Offender Rehabilitation, Volume 35, Numbers 3/4 2002.

follow-up period<sup>9</sup>. The major limitation of this study was that the 1-year follow-up period was not optimal for determining the influence of religious programs on the inmates and this is one of the major goal of this work, as it tends to evaluate the influence of religious programs on the attendance.

In proposing a theory of moral communities, Stark et al. (1980) argued that religion facilitates conformist behavior through interaction with others in the larger context, whereby prevailing attitudes and beliefs of religious groups, regions, and even nations, sustain and support the effect of personal religious beliefs on behaviors. This means that the more religious a person is, the lower the rate of crimes he could commit<sup>10</sup>. Although Stark have mentioned to us, the positive influence of Religion on individual behavior, he paid no attention to the types of programs that can influence life positively, and this is the goal of this research work.

Renée Bazley, Kenneth Pakenham, and Bernadette Watson (2019), mentioned that religious Organizations, and Faith Based Organizations, conducts programs that helps to prevent suicide in the community. They further mentioned that approximately one million deaths to suicide occurring annually, a comprehensive, multi-sectorial approach to suicide prevention is required (WHO, 2014). Such a broadening of ownership for suicide prevention allows previously overlooked community groups to be recruited in suicide prevention efforts. Religious and faith-based organizations (FBOs) are one of such group. They went further to discuss the means by which Faith Based Organizations (FBOs) tends to prevent suicide, they includes prayer,

---

<sup>9</sup>Terry, Tirrito, and Toni, Religious Organizations in Community Services : A Social Work Perspective, edited by Terry, PhD Tirrito, and Toni, PhD Cascio, Springer Publishing Company, 2003. P. 23

<sup>10</sup> Richard Stansfeld and Thomas J. Mowen, Religious Involvement, Moral Community and Social Ecology: New Considerations in the Study of Religion and Reentry, Journal of Quantitative Criminology, Springer Science+Business Media, LLC, part of Springer Nature (2019) 35:493–516 <https://doi.org/10.1007/s10940-018-9394-9>, P. 496



compassion, real relationship, hope of God<sup>11</sup>. Although Renée Bazley, Kenneth Pakenham, and Bernadette Watson have explained the role of Faith Based Organization in the prevention of suicide by creating programs that will help the supposed victims, they however did not state those programs and their effect on the participants. This research is dedicated to explaining some religious activities and their influence on the participants.

Another notable and common religious practice in the Islamic religion is the *Ramadan Fasting (As-sawim)*. Fast is self-denial, Allah says in the Quran, in Surah Al-Baqarah (2-183): 'O you who believe, siyam is prescribed on you as it was prescribed to those before you so that you may become self-restrained.' it is self-abnegation, it is intimacy with God, and it is separation from the world and worldliness. It is a meritorious act. It is obligatory (*wajib*) in Islam. Ramadan fast is a product of divine injunction, and pillar of Islam. It emanates from the behest of Allah<sup>12</sup>. It is a compulsory (obligatory-*wajib*) ritual on the part of the Muslims. It has a lot of advantages that can be tapped to develop man, and the nation, if only there is an element of awareness. It is reported by Abu Hurairah that the Prophet said: "He who fasts during Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; and he who passes Lailat al- Qadr in prayer with faith and seeks his reward from Allah will have his past sins forgiven". The period of Ramadan is a period of consecration that last for 30 days. The Ramadan fast is also shares common features with fasting during some programmes in

---

<sup>11</sup> Renée Bazley, Kenneth Pakenham, and Bernadette Watson (2019), Perspectives on Suicide Prevention amongst Members of Christian Faith-Based Organizations Community Mental Health Journal (2019), Springer Science+Business Media, LLC, part of Springer Nature 2019 55:831–839 <https://doi.org/10.1007/s10597-018-03554>

<sup>12</sup> <https://en.wikipedia.org/wiki/Religion>

Mountain of Fire and Miracles Ministries, such programmes includes: Power Must Change Hands, Manner Water Services and Occasionally during Sunday Church Services. However, this work focuses on the influence of religious programmes on students of Mountain Top University.

One must abstain from immoral behavior and attitude as well. Refraining from food and such is essential during fast but it is not sufficient.

M.O. Abdul (1973) mentioned that prayer (salat) is an important aspect of the Islamic Religion, he said that the Muslim's surrender to God places on him certain obligations, the most binding which are the five pillars of Islam and Prayer is one of them. Salat (prayer) is one of the most fundamental and most important of these obligations. The time set aside for the five daily prayers are drawn from the Quran as supplemented by the Hadith. Abdul have been able to mention the importance of Salat (prayer) to the Islamic faith but have failed to provide adequately the influence of this prayer (salat) the adherents of Islamic religion. as important as prayer to Islam, it also takes a prominent role among Christians, especially in Mountain Top University, almost all the religious programmes are laced with emphases and focus on prayer. M.O. Abdul, did not state in his work any religious programme where the emphases on prayer is made, but this research work focuses on the integrity of religious programmes and its influence on students of Mountain Top university

## **2.4 Conclusion**

Works of scholars on the various perspectives with regards to religious programmes and activities have been reviewed and it is evident that some of their contributions will be useful and is an eye opener to enrich this research work. However, this research work will also

contribute to knowledge in the area of religion and the influence of religious programmes on student's participation in MTU.

## **CHAPTER THREE**

### **PROGRAMMES IN MOUNTAIN TOP UNIVERSITY (MTU)**

#### **3.1 History of Mountain Top University**

Mountain Top University is a product of the vision given by God to Dr. D. K. Olukoya precisely on the 3rd of August, 2003. Thereafter, Dr. Olukoya inaugurated a committee of academic/intelligentsia to plan the establishment of the University. After a long period of dedication, and hard work, in 2015, the Mountain Top University was approved by the Federal Executive Council of Nigeria to commence operation. Thereafter, the pioneer Vice Chancellor was appointed and the University had its Grand opening/First Matriculation Ceremony on Thursday 21st December, 2015. The University started operation in the 2015/2016 academic session with two Colleges: College of Humanities, Management and Social Sciences, and College of Basic and Applied Science.

#### **The Vision of Mountain Top University**

The Mountain Top University is envisioned as a dynamic centre of academic excellence in the liberal tradition of the production of top-rate morally sound graduates of distinction who will be globally competitive for outstanding impacts on the Nigerian societal and global development<sup>13</sup>.

#### **Mission of Mountain Top University**

The mission of Mountain Top University is the provision of excellent facilities for the training of men and women in various academic, professional and vocational disciplines in an atmosphere that will enhance the simultaneous development of their spiritual, mental, intellectual, and physical faculties, in order to produce morally sound, upright an academically

---

<sup>13</sup> Mountain Top University Student's Information Brochure, P. 12

sound graduates with the specialized skills and value system, who will be independent, invariably self-employable and who will be able to impact positively on the development (be it in leadership, academic, public and the industrial sectors) of their communities, the Nigerian society and the global community at large<sup>14</sup>.

### **Goal of Mountain Top University**

The Mountain Top University is designed to be a unique tertiary institution where a new generation of students will be imbued and empowered by the Spirit of Excellence. The University is to provide needed qualified, competent, skilled and conscientious manpower.

### **The Philosophy of Mountain Top University**

Mountain Top University is planned to be a new and positively focused University that shall be irrevocably committed to the training and education of a new Nigeria to be imbued with a new vision, with new value systems, new training and working ethics and with new a resolute commitment to the norms of excellence. Staff and students shall pursue their activities, assignments and responsibilities in an atmosphere of excellence in morals, orientation, action, speech, attitudes and universally acceptable norms. Mountain Top University is founded on a vision given by God and is therefore ordained to be

### **The Objectives of Mountain Top University**

The objectives of Mountain Top University are:

---

<sup>14</sup> Mountain Top University Student's Information Brochure, P. 12

1. To be able a center of academic excellence committed to the achievement of accelerated development through research and manpower development.
2. To encourage and promote the advancement of learning and hold out to all persons, without discrimination as to race, creed, sex, religion, or political conviction, and give to all the opportunity of a University.
3. To enhance the development of acceptable societal values and qualitative leadership character through the inclusion of sound moral principles and ethics of excellence, success, national unity and service to mankind.
4. To encourage and promote scholarship and to conduct researches in all areas of human endeavors.
5. To relate its activities to the cultural, technological, social and economic needs of the people of Nigeria.
6. To provide courses of instruction and other facilities for the pursuit of learning in all its branches, and to make those facilities available on proper terms to such persons as are to benefit from them.
7. To undertake any other activity, appropriate for a University of the highest standard, and such other activities as the University may decide in furtherance to advance leaning.

### **Core Values**

- Excellence
- Integrity
- Skill
- Integrity

### **The University's motto**

The motto of the Mountain Top University is “Empowered to Excel”. This is in line with the conviction that academic knowledge and character building acquired at Mountain Top University will enable her graduates to excel in their various endeavours.

### **The University Logo**



The logo of Mountain Top University, conveys the message of excellence, exemplariness and distinction, which constitute the central focus of the University’s vision. The two major symbols in the logo: the eagle and the mountain, which have strong connotations, are selected to represent the vision of the University.

### **The Eagle**

The eagle is generously endowed by God with uncommon physical assets and intrinsic values that make it very distinct and unique. Among its physical assets are its clear-sighted, far reaching, highly sensitive, incredibly strong, powerful and wide wings. Other distinctive attributes of the eagle include is extraordinary resilience, resourcefulness, velocity, strength, resistance and capacity to soar higher in the sky and sustain its exemplary high position for a

much longer period than other birds. Its ingenuity in cleverly nurturing its off-springs to face the challenges of life, with admirable deftness, with the inevitable risks of living are few of the outstanding qualities of the eagle.

These attributes how the eagle has come to be universally accepted as aa symbol of strength, doggedness, indomitability, resilience, sustainability, exemplariness and ingenuity. These are the high-profile qualities that would mark out each product of the mountain Top University in every ramification, character, deeds and approaches to life. Whether in academic, spiritual, moral and social life as well as his/her involvement in the community, professional, personal, interpersonal and family life. Every student or product of Mountain Top University is equipped to excel and rise above the pedestrian, the mediocre, the demeaning and the debasing, by ingeniously investing the best in him/her to carry out, with success and exemplariness, each task, responsibility or calling that is entrusted into his/her hand.

### **The purple Academic Gown and Cap**

The purple color, which is a blended mixture of two majestic colors (blue and red), stands for royalty and connotes integrity, dignity and respectability. The academic gown is worn over other clothes by members of the academic community or class to indicate membership of that community or class. It stands for the indication of the student with his/her from other scholars. In this specific case of the Mountain Top University, the purple academic gown is the cementing bond of togetherness and unity of all students who have been selected to be part of a dignified and respectable academic family.

### **The Scroll**

The scroll is universally accepted and recognized symbolization of the Golden Fleece-the representation of learning or training and of the successful completion of any form of



apprenticeship, scholarship, tutelage or pupilage. The scroll is, therefore, the magnetizing symbol that represents the process of learning and scholarship to which each student is to be resolutely committed. It is also the symbol of documented certification that propels him/her towards the unhindered realization of his/her academic aspirations and the attainment of academic distinction. The scroll held in the eagle's beak is a mandate to spread the good news or information contained therein to the uttermost part of the earth.

The scroll in the eagle's beak shows that it is "the ticket" and the harbinger of good news that will allow the student, who successfully completes his/her course of study to earn a living, and that the knowledge and skill, acquired will allow him/her to be a worthy member of the global village (international Community) into which he/she would conveniently integrate even as he/she moves around the world (like the Eagles whose area of operation not limited in space).

### **The Eagle perching on the Mountain Top**

The perching of the eagle on the mountain top is to emphasize the notion of excellence, which is the driving force, the motivating principle, the modus vivendi and the focus of the high and solid rock, which towers above low land. It connotes elevation, high altitude, enhanced height, etc. the mountain top is the highest level, most outstanding and the peak position. It conjures, therefore, the notion of outstanding exemplariness, superlative performance and uniqueness. These are to be the distinctive marks of students of the Mountain Top University. Each of them are expected to be a top-class student, and will be motivated to study in a top-rated academic environment, empowered spiritually to be morally distinct and excellence driven, continuously evaluated by a top-rate evaluation/examination process, offered the opportunity to acquire knowledge and skill from a curriculum that is academically sound, pragmatically functional and ICT compliant, and thoroughly guided to aspire to excel in every aspect of life. The logo of the

Mountain Top University is a careful selection of symbols, which stand for top-class qualities, exemplariness, excellence and distinction.

### **3.2 Academic programs in Mountain Top University**

The Mountain Top University operates a collegiate system, with departments grouped into colleges. There are two Colleges in Mountain Ton University, namely: College of Basic and Applied Sciences, and College of Humanities, Management and Social Sciences<sup>15</sup>. The following programs are available in Mountain Top University:

In the College of Basic and Applied Sciences are available;

- Biological sciences
- Chemical sciences
- Computer Science and Mathematics
- Food science and Technology
- Geosciences
- Physics

In the College of Humanities, Management and Social Sciences, the following Programs are available;

- Accounting and Finance
- Business Administration
- Economics
- English Language
- Fine Art

---

<sup>15</sup> <https://mtu.edu.ng/academics-2/>

- Mass Communication
- Music
- Philosophy and Religious Studies

Post graduate studies are also available in the school of postgraduate studies in Mountain Top University. The school offers postgraduates courses which cut across different area of specialization.

### **3.3 Social Activities in Mountain Top University**

Although Mountain Top University is known for rigorous Religious Activities, the university's activities have been spiced up with some extra-curriculum activities. They include the following:

- Sporting activities: The Mountain Top University is equipped with Basket-ball court, Volley ball court, Football field. Other sporting activities includes; Table tennis, sack race, racing/running, and chess. Once every session, a week is set aside known as “the student week”. During this period, students are encouraged to participate in all sporting activities and competitions that they are interested in as all lectures will be on hold throughout this special week (student week). Students who win various sporting competitions during the student week are also being awarded after the end of the student week.
- Film show: This is also organized during the student week. Students are invited to come see a movie mostly Christian movies.
- Music/Comedy/Talent hunt: During the student week, competitions are organized for students who are talented in music, comedy, etc. to show-case their talent. Winners of these various competitions are also being awarded at the end of the student week.

### **3.4 Religious Programs in Mountain Top University**

The Mountain Top University is a Christian faith-based institution. The Proprietor is the Mountain of Fire and Miracles Ministries Overseer. A full gospel ministry devoted to the revival of apostolic signs, Holy Ghost fireworks and unlimited demonstration of the power of God, to deliver to the uttermost. Absolute holiness within and without is taught openly, as the greatest insecticide and as the condition of heaven.

The core of the general vision of MFM is the total liberty of men and women from all forms of oppression and bondage through the teachings of biblical principles and aggressive prayer strategies for a victorious living. Therefore, Mountain Top University places great emphasis on the spiritual development of students<sup>16</sup>.

#### 3.4.1 Daily Programs

This includes programs that take place on a daily basis, most of all the daily religious programs are compulsory and failure of students to attend these religious programs comes with disciplinary measures which may include rustication for one semester, but the school authority may on compassionate ground allow such student to spend for a period of time in the Centre for New Life (CNL).

##### 3.4.1.1 Morning Devotion

This is a daily program which takes place every morning at 6am. There may be more than just one session, as the Covid 19 outbreak and congestion in the chapel space, due to the large number of students in the University, has forced the University Chaplaincy Unit to come up with sessional devotional programs to avoid the spread of the Covid 19 and to tackle the problem of congestion in the University chapel. The Chaplaincy at special occasion may call for combined devotion as it deems fit. As at 2020/2021 academic session, the morning devotion has been

---

<sup>16</sup> Mountain Top University Student Information Brochure, Mountain Top University: Prayer City, 2015 P.99

divide into two, first the Foundation students/ 100 level and 300 level students are expected to attend the first session which commence at 6am to 7am. And the second session which is to be attended by the 200, 400, and 500 level students. It commences immediately after the end of the first session by the Foundation students/ 100 level and 300 level. It starts by 7am to 8am. It is worthy to note that this process changes after two weeks. The formal becomes the second to take the first session of the devotion while the latter partakes in the devotion.

#### 3.4.1.2 Evening Devotion

This is a daily program which takes place every evening at pm. There is also more than one session, as the Covid 19 outbreak and congestion in the chapel space, due to the large number of students in the University, has forced the University Chaplaincy Unit to come up with sessional devotional programs to avoid the spread of the Covid 19 and to tackle the problem of congestion the University chapel. The Chaplaincy at special occasion may call for combined devotion as it deems fit. There however weekly rotation in attendance of this program. First set of students to attend this program are the Foundation students/ 100 level and 300 level students who are expected to attend the evening devotion at the first day of the week (Monday) which is to take place at 7pm to 8pm, then the second session which is to be attended by the 200, 400, and 500 level students takes place on the second day of the week (Tuesday) takes place at 7pm to 8pm.

#### 3.4.1.3 Centre for New Life (CNL)

##### **History of Center for New Life (CNL)**

The Center for New Life started when the University became compassionate about the student offenders are being punished and sent parking or rusticated/expelled from the University. The University Management came up with the idea of the Center for New life to minimize the

rustication/expulsion of students-offenders from Mountain Top University. Some offences that are not too serious such as those who are absent from the chapel, stealing etc., the University on compassionate ground may choose to allow such offenders to go to the Center for New Life which stands as a behavioral correctional center or rehabilitation center<sup>17</sup>. Offences that takes Students to the Center for New Life: includes absent from the Chapel, disobedience to religious regulations, among others are offences that can actually lead to rustication or other severe consequences, but in order to minimize the harsh punishment on student, the Center for New Life was established to serve as a spiritual rehabilitation center. It is worthy to note that only the University management have the right to determine offences that can lead a student to the Center for New Life.

The following are the programs schedules for the rehabilitation programs at the Center for New Life (CNL): Spiritual check-up (Deep deliverance Program); Practical counselling sessions on daily basis throughout the residential period; Christian books' review (each student is expected to read and review a minimum of two books of Dr. D. K. Olukoya for each week at the center. Prayer/Bible study sessions (on daily basis, in-depth topical Bible study and targeted prayer meetings hold throughout the residential period at the center); Watching and reporting minimum of two ministrations of Dr. D. K. Olukoya; Personal study and review of the books of proverbs and John's Gospel; Writing and submission of comprehensive weekly report to the Coordinator of the Center of New Life(CNL) and; Presentation of a power-point slides narrating the lessons learnt while at the center, as well as advice for other students.

---

<sup>17</sup> Paper documents from the CNL

### 3.4.2 Weekly Programs

These programmes are done on weekly basis.

#### 3.4.2.1 Sunday Worship Service/ koi onia

This is a weekly based program done every Sunday, it is a worship service. At times the University Chaplaincy Unit might organize anointing service alongside this Sunday service. This is also a thanks giving service. There may be more than just one session, as the Covid 19 outbreak and congestion in the chapel space, due to the large number of students in the University, has forced the University Chaplaincy Unit to come up with sessional devotional programs to avoid the spread of the Covid 19 and to tackle the problem of congestion in the University chapel. The Chaplaincy at special occasion may call for combined devotion as it deems fit. As at 2020/2021 academic session, the program has been divided into two, first the Foundation students/ 100 level and 300 level students are expected to attend the first session which commences at 6am to 9am on Sunday. And the second session which is to be attended by the 200, 400, and 500 level students. It commences immediately after the end of the first session by the Foundation students/ 100 level and 300 level. It starts by 9am to 12pm. It is worthy to note that this process changes after two weeks. The former becomes the second to take the first session of the devotion while the latter partakes in the devotion.

#### 3.4.2.2 Sunday Evening Service/ House Fellowship

This is a weekly based program held every Sunday evening. It is a house fellowship program and the House fellowship Manual of Mountain of Fire and Miracles Ministries is being used. Presently, the manual with the topic “Loyalty” is being reviewed. There may be more than just one session, as the Covid 19 outbreak and congestion in the chapel space, due to the large number of students in the University, has forced the University Chaplaincy Unit to come up with

sessional devotional programs to avoid the spread of the Covid 19 and to tackle the problem of congestion the University chapel. The Chaplaincy at special occasion may call for combined devotion as it deems fit. As at 2020/2021 academic session, the program has been divide into two, first the Foundation students/ 100 level and 300 level students are expected to attend the first session which commence at 6pm to 7pm on Sunday evening. And the second session which is to be attended by the 200, 400, and 500 level students. It commences immediately after the end of the first session by the Foundation students/ 100 level and 300 level. It starts by 7pm to 8pm. It is worthy to note that this process changes after two weeks. The formal becomes the second to take the first session of the devotion while the latter partakes in the devotion.

#### 3.4.2.3 Manna Water Service

This is an international programme from the Mountain of Fire and Miracles Ministries Headquarters at Onike Yaba. With the help of advance streaming technology, the program being streamed all over the world is also streamed at the University Chapel. There may be more than just on session, as the Covid 19 outbreak and congestion in the chapel space, due to the large number of students in the University, has forced the University Chaplaincy Unit to come up with sessional devotional programs to avoid the spread of the Covid 19 and to tackle the problem of congestion the University chapel. The Chaplaincy at special occasion may call for combined devotion as it deems fit. As at 2020/2021 academic session, the program has been divide into two, first the Foundation students/ 100 level and 300 level students are expected to attend the first session which commence at 4:30 pm every Wednesday. And the second session which is to be attended by the 200, 400, and 500 level students. The second session is however the following week. The program is anchored by the founder of the Mountain of Fire and Miracles Ministries, Dr. D.K. Olukoya. Who would minister live.



Fig. 1 A cross section of Student worshippers during one of the programmes



### 3.4.3. Monthly Programmes

These are Monthly based programs.

#### 3.4.3.1 Power Must Change (PMCH)

This is a Monthly based program held at every last Saturday of every month. It is an international program from the Mountain of Fire and Miracles Ministries Headquarters at Onike Yaba. With the help of advance streaming technology, the program being streamed all over the world is also streamed at the University Chapel. This program is highly compulsory for the students of Mountain Top University and failure to attend such attracts a severe sanction from the University authority. The program is featured by healing and deliverance through fervent prayer. The program is usually live from the international headquarters of the Mountain of Fire and Miracles Ministries, Onike Yaba. The program is also anchored by the founder of the Mountain of Fire and Miracles Ministries, Dr. D.K. Olukoya. Who would minister live.

#### 3.4.3.2 Holy-Ghost Evening

This is also a monthly based program. Held every last Friday of the month. It is a night set aside to praise God. It commences at 7pm and ends at 9pm.

#### 3.4.3.3 Deliverance Program

At the beginning of every session, the University Chaplaincy Unit organizes rigorous deliverance section which every student is expected to participate in. Occasionally, the University Chaplaincy Unit could organize special deliverance program for interested students, this at times could be at the end of every semester.

Fig. 2 – Students during an impartation and deliverance programme



#### 3.4.3.4 Eagle Hour

This program is a very special program. It takes place mostly once in a year, and the program is honored by the founder of the Mountain of Fire and Miracles Ministries who ministers life to the University community. Unfortunately, due to Covid 19 outbreak, this program has been on hold.

#### 3.4.3.5 MTU Prays

This is monthly program which holds in the Mountain Top University Chapel. Everyone in the Mountain Top University gathers together to pray for the nation, the Mountain of Fire and Miracles Ministries and the university Community at large.

## **CHAPTER FOUR**

### **THE INFLUENCE OF RELIGIOUS PROGRAMMES ON STUDENTS IN MOUNTAIN TOP UNIVERSITY**

Religious programmes in Mountain Top University are many, because of the influence of the mother Church-Mountain of Fire and Miracles Ministries, whereby all religious programmes of the Church are made mandatory for students' attendance. The following points below illustrates the influences of these programmes.

#### **4.1 The Positive Influences**

**4.1.1 Good Academic Performance:** During the conduction of interviews for this research, it was observed that the frequency of religious participation and attendance among students, has a positive impact on their academic performance. These programmes (Manner water service, Sunday eagles' hours, Power Must Change Hands) to mention a few, gives room for invited Ministers from all works of life to come and minister to the students on topics related to using biblical principles for success and also discussions on morality and godly living. The students putting into practices all they have listened to at the Chapel during these programmes. Seven of the interview respondents said that the religious programmes has encouraged them to work harder, and to be more zealous in their academic pursuits. More so, twenty-five students out of the interview respondents reported that their regular attendance and participation during religious meetings has also influenced their class or lecture attendance positively. During an interview with Innocent Onyebuchi first class 400l student in the Department of Biochemistry stated that his seriousness with the programmes at the chapel has influenced his reading culture,

and also has a tremendous impact on his Cumulative Grade Point Average (CGPA)<sup>18</sup>. Another interviewee respondent, Ibukun Dada, also added that the impact of this programmes contributed to his academic success and achievement<sup>19</sup>. In Mountain Top University, increased religious attendance is correlated with higher grades. Students who attends religious activities weekly or more frequently are found to have a higher Cumulative Grade Point (CGPA) than students who are reluctant in attending religious programmes. According to Adeolu Pelumi a 200 level Biochemistry student said that being religiously involved in programmes has made her to pursuit great academic goals<sup>20</sup>. Chidioke Chika, a 300 level computer science student said that religious programmes through prayers has also helped him to improve in his academics. He said while he was in 100 level he never took religious programmes seriously, but when he got to 200 level, he became serious with both religious activities and his academic activities and that has helped him to improve on his academic performance<sup>21</sup>.

**4.1.2 Spiritual Upliftment:** This involves spiritual growth, spiritual reawakening, spiritual enlightenment to prayer and need for deliverance warfare. Mountain Top University has been a place of spiritual upliftment to many undergraduates in the University. Some of the Students in the University are neither MFM members from home, nor Christians. Some Students confessed that they have never attended any form of religious programmes where deep mysteries about spiritual matters are openly discussed and deliverance sessions conducted. According to an interview respondent, Israel Collins a 400 level student in the Department of Business Administration stated that “he loves Jesus Christ” and attendance at various religious

---

<sup>18</sup>An interview respondent, interviewed on 20th of August 2021 @ 10:00am

<sup>19</sup> An interview respondent, interviewed on 20th of August 2021 @ 12:00pm

<sup>20</sup> An interview respondent, interviewed on 24th of August 2021 @ 09:00am

<sup>21</sup> An interview respondent, interviewed on 19th of August 2021 @ 10:00am

programmes has increased his love for God. And in return, God has been faithful to him<sup>22</sup>. Another interview respondent, Adebayo Mercy a foundation student in the College of Basic and Applied Sciences, stated that prior to her admission into Mountain Top University, her spiritual life had not been stable, but as she got to Mountain Top University, during one of the General Overseer's ministration (Dr. D.K. Olukoya), she started to speak in tongue and since then, her spiritual life has not been the same as it was before the time<sup>23</sup>. Another interview respondent, Daniel Bassey, a 200 level in the Department of Accounting stated that attending morning devotion every morning has brought him closer to God<sup>24</sup>. In an interview with Innocent Onyebuchi a 400 level Biochemistry student, stated that religious programs in Mountain Top University and the preaching that he listens to in the chapel everyday has impacted his life spiritually and made him to have intimacy with the Holy Spirit<sup>25</sup>. A respondent, Olaitan Philips 400 level Biotechnology student said that the General Overseer's messages and programs (such as Sunday Eagle hour, Manner water services, Power Must Change Hands programmes and sometime Sunday worship service transmitted live broadcast) has given him spiritual improvement<sup>26</sup>.

**4.1.3 Moral Uprightness:** Since Mountain Top University is an offshoot of the Mountain of Fire and Miracles Ministries, all the Religious tenets, beliefs and practices of the Church are mandated and inculcated into the school curriculum such includes; dressing and appearance, religious moral values, etc. Therefore, the school is known for her unwavering practice with high standard of discipline and morality. An interview respondent by the name Jeremiah Jasper

---

<sup>22</sup> An interview respondent, interviewed on 22nd of August 2021 @ 08:00am

<sup>23</sup> An interview respondent, interviewed on 20th of August 2021 @ 1:00pm

<sup>24</sup> An interview respondent, interviewed on 25th of August 2021 @ 9:00am

<sup>25</sup> An interview respondent, interviewed on 20th of August 2021 @ 10:00am

<sup>26</sup> An interview respondent, interviewed on 20th of August 2021 @ 08:00am

a 400 level Business Administration student stated that religious programs in Mountain Top University has made him to be morally upright. According to him, he became more careful in life and before he acts he thinks first about the result of such actions. This has kept him far from trouble<sup>27</sup>. Omisakin Tolulope a 400 level student of Biochemistry said that religious activities in Mountain Top University has brought about a change in her lifestyle<sup>28</sup>. Deborah Aruwajoye an Economics student in 300 level stated that She used to have issues with getting angry easily but after an encounter with God during one of the General Overseer's ministration, her anger issues have gone thereby improving her character<sup>29</sup>. During a focus group discussion<sup>30</sup> with some of the students, it was revealed that many students are behaving well in school because of the fear of going to the Centre for New Life. more so, it was noted that at the Centre, Students are made to undergo rigorous spiritual exercises for them to have a change in their lifestyle. Some of these spiritual exercise includes deliverance, dry fasting, compulsory book review and the like Centre for New Life has impacted positively on students' comportment and conducts.

**4.1.4 Divine Healing:** This has to do with beliefs in miracles, signs and wonders. During an interview with Aderibigbe Damilare, a 400 level accounting student, he said that before his coming to Mountain Top University, he used to have strange dreams which was very constant and tormenting, but he confessed that in his 200 level first semester, there was a ministration from the General Overseer, and his case was mentioned after then, he received instant deliverance and total freedom from such strange dreams<sup>31</sup>. Another interview respondent Marvelous Stephanie a 300 level student of Biochemistry mentioned that she suffered from

---

<sup>27</sup> An interview respondent, interviewed on 22nd of August 2021 @ 10:00am

<sup>28</sup> An interview respondent, interviewed on 27th of August 2021 @ 10:00am

<sup>29</sup> An interview respondent, interviewed on 28th of August 2021 @ 10:00am

<sup>30</sup> Focus group discussion with some students in the university, on 28th of August, 2021 @ 4pm

<sup>31</sup> An interview respondent, interviewed on 20th of August 2021 @ 02:00pm

strange chest pain for many years until she encountered divine healing during one of the Manna Water programmes, she used the blessed water to clean her chest and this has brought about her healing since then<sup>32</sup>. Adeolu Pelumi a 200 level Biochemistry student also mentioned in an interview said that through MTU Prays, she got her divine healing from strange sickness<sup>33</sup>. Tijani Mary 100 level Computer Science student mentioned that she got divine healing from cough through fervent prayers in the Chapel<sup>34</sup>. Mercy Babana a 200 level student mentioned that she got her divine healing from Ulcer during the Manna Water programme<sup>35</sup>. Julius Joseph an accounting student in 400 level said that he is an athlete but started performing poorly when he started having strange head ache causing him to be unable to run. But during one of the Manna Water programme when the General Overseer said that those with strange sickness should use the Manna water to wash the place where they are having pain, he did this and that was the end of the strange head ache and ever since, he has been winning a lot of race<sup>36</sup>. A focus group discussion<sup>37</sup> with some students revealed that many students look forward to the manner water programme. This is because most of them use the water (Omi Iye) that is prayed upon for various purposes: for healing medicine (therapeutic or preventive measures), for environmental cleansing, for body detoxification, for breakthroughs, and also for examination success by applying it on their writing materials based on their faith.

Agbaleke Stephen a 400 level Computer Science student said that he prefers eagle Hour as the visit of the General Overseer will result to free food as gifting on his (G.O) visitation<sup>38</sup>.

---

<sup>32</sup> An interview respondent, interviewed on 20th of August 2021 @ 03:00pm

<sup>33</sup> An interview respondent, interviewed on 20th of August 2021 @ 10:00am

<sup>34</sup> An interview respondent, interviewed on 20th of August 2021 @ 11:00am

<sup>35</sup> An interview respondent, interviewed on 20th of August 2021 @ 12:00pm

<sup>36</sup> An interview respondent, interviewed on 20th of August 2021 @ 1:00pm

<sup>37</sup> Focus group discussion with some students in the University on 25th of August @ 10am

<sup>38</sup> An interview respondent, interviewed on 22nd of August 2021 @ 10:00am



## **4.2 Negative Effects of Religious activities**

**4.2.1 Time consuming:** Almost all the interview respondents lamented that although they enjoyed most of the religious programmes in the University, however they are time consuming. This is because every day, in the University there is one form of religious programme or the other. An interview respondent, Daniel Bassey a 200 level student of accounting said that his favorite religious program in Mountain Top University is morning devotion, this is because it does not consume time the way other religious activities does. This is because the morning devotion takes only 45minutes of our time. Another interview respondent Nwachukwu Kingsley a 400 level Business Administration mentioned that he likes morning devotion among other religious programme in Mountain Top University. According to him during morning devotion he can sleep conveniently without any disturbance from the chapel officials<sup>39</sup>. According to Daniel Okunukwa, a 400 level student of Mass Communication who prefers the General Overseer's programmes only because he is usually time conscious and his ministrations are impactful and very brief<sup>40</sup>. Omisakin Tolulope an accounting student in 200 level also mentioned that religious activities are time consuming. According to her, when students are tired, undone a stressful day in class, but the evening devotion will not allow students to have a good rest. She lamented that the main reason why they are in school is for their academics<sup>41</sup>. According to Ibukun Dada, he said that religious activities are time consuming and has affected his academic performance because he could not study well and concentrate on his academics<sup>42</sup>.

---

<sup>39</sup> An interview respondent, interviewed on 03th of September 2021 @ 10:00am

<sup>40</sup> An interview respondent, interviewed on 03th of September 2021 @ 11:00am

<sup>41</sup> An interview respondent, interviewed on 04th of September 2021 @ 10:00am

<sup>42</sup> An interview respondent, interviewed on 04th of September 2021 @ 11:00am

An anonymous interview respondent said that religious activities are time consuming and are waste of time because he came to study in Mountain Top University and not to go to church<sup>43</sup>. Ballery Samuel who is a foundation student said that he prefers the MTU prays because it happens just once in a month, he said that religious programmes are not what he is here for. Tijani Mary 100 level Computer Science said that most time at the end of every religious programs, there is always a time for announcement and this is where Chapel workers waste a lot of time as they go from communicating important information to the irrelevant and therefore wastes students' time<sup>44</sup>.

**4.2.2 Contestation for Space:** In Mountain Top University, at least 500 students attend the religious activities daily, this large number in attendance has made the Chapel space to be congested most especially during the Combined programmes, such as MTU Prays. Due to the large number of students in attendance and in order to abide by the Covid 19 protocol as stipulated by the Nigeria Center for Disease Control (NCDC), the University Chaplaincy Unit has been forced to divide the Chapel devotions into sections to minimize congestion in the University Chapel and this has affected social integration among the students.

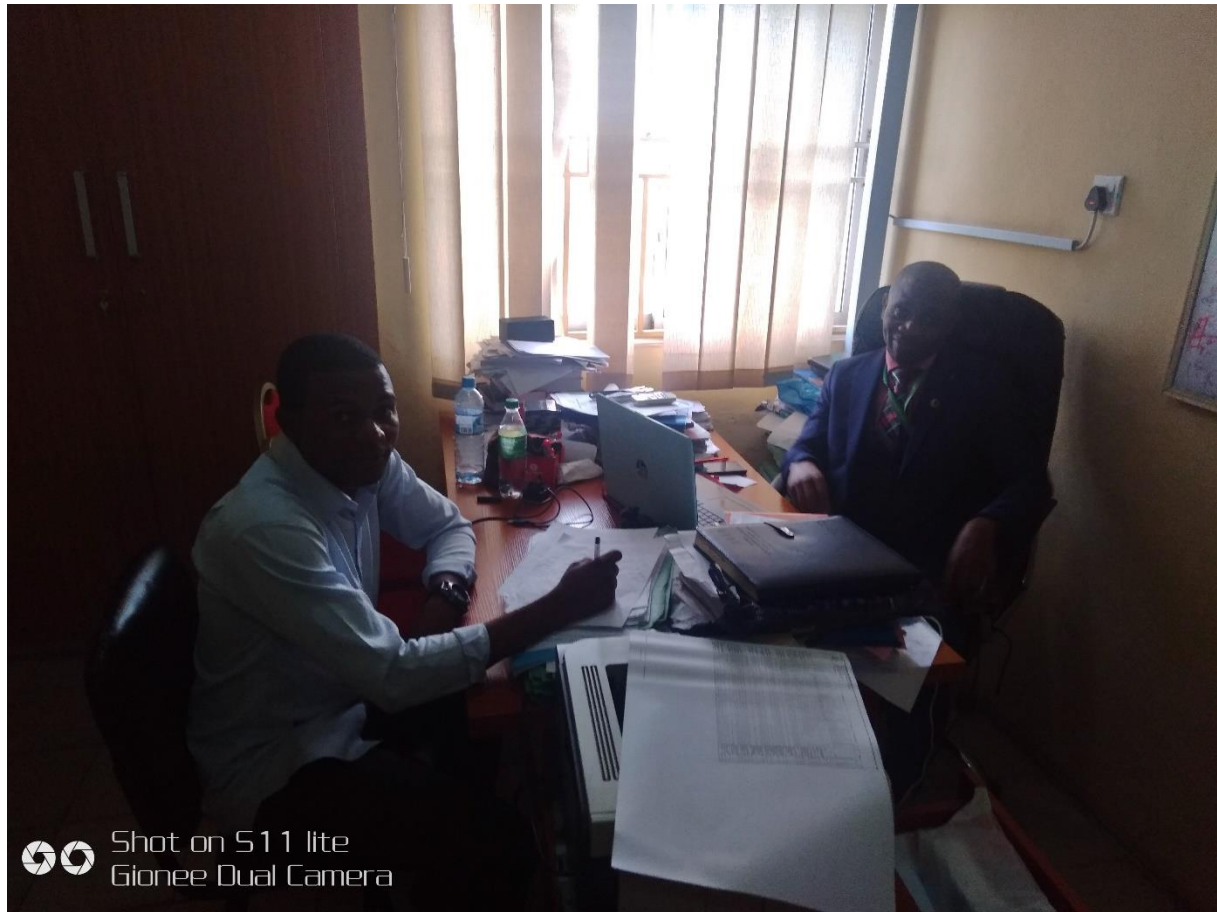
**4.2.3 Depreciation in social life and participation of students:** Due to the mandatory attendance at religious programmes in Mountain Top University, students have little time for other extra-curricular activities thereby making it impossible for students to participate in social activities on campus. Students wake up for devotion as early as 6 am in the morning and resume back to the Chapel by 6pm in the evening after academic work. This has made it almost impossible for students to go into sport or any other forms of social activities fully.

---

<sup>43</sup> An interview respondent, interviewed on 5th of September 2021 @ 10:00am

<sup>44</sup> An interview respondent, interviewed on 03th of September 2021 @ 12:00pm

Fig. 3. The Research student (Ejisola Segun) with an interview respondent (Dr. Young Ademola- Assistant Chaplain)



## **CHAPTER FIVE**

### **CHALLENGES CONFRONTING RELIGIOUS ACTIVITIES IN MOUNTAIN TOP UNIVERSITY**

Although there are numerous religious activities that takes place every day in Mountain Top University, there are challenges facing the smooth operation of these programmes. The following challenges were noted during the course of this research work

**5.1 Poor Parental Influence or family background:** In an interview with the Assistant Chaplain Dr. Young Ademola, according to him, there are numerous religious programmes done in Mountain Top University and there are different challenges with them. He noted that one of the challenges encountered by religious programmes in Mountain Top University is one that can be termed “fundamental Challenge”<sup>45</sup>. He said that many students do not attend religious programmes at home, and this does not have to do with being pastor’s child at all. Despite being pastors or ministers’ son or daughter they still abscond from the religious programmes and activities at home and even in school. He further noted that the background of students and their upbringing matters a lot, he said that some parents who seems to be religious have neglected the duty to teach their children so. Some parent leaves their child at home while attending religious programs, and children with this type of background will find it very difficult to attend religious programmes on campus.

Furthermore, some students on their part, do have some fundamental issues, which includes; drug addiction, thuggery, cultism, inordinate ambition, sexual abuse, examination malpractice etc. but on getting to the University, they are willing to change their ways, which they eventually did, but some are not willing to change their ways because they have been exposed to the world.

---

<sup>45</sup> Dr. Ademola Young, Lecturer, Department of economics, Mountain Top University, and Assistant Chaplian, an interview respondent, interviewed on 03th of September 2021 @ 10:00am

They are therefore reluctant in obeying rules and regulations of the University, which includes Chapel rules.

**5.2 Lack of follow-up:** Another notable challenge is “the lack of follow-up”, Pastor Young, noted that many students who became gradually religious and tends to attend religious activities more than they attended at their inception into the University, are unable to continue with this at home as there is no support system or adequate follow-up to encourage them to attend religious activities and programmes at home therefore they backslide. This happens mostly during the long vacation at the end of an academic session. When the students go home and there is no follow-up due to limited work force in the chaplaincy and also their lack of serious religious commitment at home, it will be difficult for students to continue with good attendance when they resume back to campus.

**5.3 Negative Peer-influence:** this is also another factor that contributes to the challenges or response of students to religious programmes in school. Some of the students keep the wrong friends who gives them wrong advices, and so they persuade them not to attend religious programmes. Students socialize with each other by so doing they influence one another, some students socialize with other students who encourage them to do something positive, or influence them to inculcate good habits. Other students who want their so-called friends to accept them easily adopt dangerous habits in order to feel accepted in a social circle, the student starts smoking, drinking or doing drugs because they want to feel that they belong.

**5.4 Limited Workforce:** The Chaplaincy Unit consist of The University Chaplain, assistant Chaplain, the student Chaplain and the assistant, some staff visits occasionally to assist but due to their busy schedule their visitation are not too frequent. This has also contributed to the number of workforce that is needed to anchor/coordinate various services and programmes

because the students are many and the limited number of workforce is not enough to handle them, hence some students are in the habits of distracting others during the programmes, some are busy playing while some others are found during other irrelevant issues.

## CHAPTER SIX

### GENERAL CONCLUSION AND RECOMMENDATION

In conclusion, religious programmes in MTU, has impacted on the life style of the student, their academics and also in individual lives.

**Recommendations:** Good time management is one of the solution to the challenges facing religious programmes in Mountain Top University. On the part of the students, there is need to learn proper time management. Everybody on earth has twenty-four hours in a day, seven days in a week, four weeks in month, and twelve months in a year. Time is universal and not enough for anyone to achieve anything only those with good time management skills can achieve a lot within the short period given to everyone on earth. Students should endeavor to do the important things and not engage in time wasting activities, which may include whining, unnecessary chat, and gossiping, pointless long wait, unproductive waiting, procrastination, hanging out with toxic people, and watching movies, to mention but few. Through the process of this research, it has been confirmed that students with high Cumulative Grade Point are those who can manage their time well and therefore they do not have issues in attending religious programs on campus. The University Chaplaincy Unit on their own part should stick to appropriate timing. Announcement in the Chapel should be displayed with the help of public display system (PDS) during services and not after the service, as this will keep students waiting for long.

Another solution is on the part of the parents. Parents are advised to encourage their wards to attend religious programmes both at home (during holiday) or in school. Parents' support system will help to admonish the students on the importance of religious programmes. The University Chaplaincy Unit on their parts should continue to encourage students on the importance of religious programmes and activities on the life of students.

In respect to problem of contestation for space, the University should try to build a more conducive chapel for the students. The use of technology could be used to help the problem of space; as public display system can be used to transmit live religious programs for students in their respective hostel. Students could join religious programs online through various communication/meeting platforms such as YouTube, zoom etc.



## LIST OF INTERVIEW RESPONDENTS

### APPENDIX I

S/NO	NAME OF STUDENT	DEPARTMENT	LEVEL	AGE
1	Isaiah Collins	Business Admin	4001	26
2	Daniel Bassey	Accounting	2001	21
3	Dr. Young Ademola	Lecturer Department of Economics & Assistant Chaplain	4001	Adult
4	Daniel Okonukwa	Mass Comm.	4001	22
5	Adeola Pelumi	Biochemistry	4001	22
6	Chidioke Chike	Computer Science	3001	20
7	Ibukun Dada	Computer Science	4001	24
8	Sule Emmanuel	Computer Science	4001	23
9	Onyebuchi Innocent	Biochemistry	4001	23
10	Adeola Tosin	Economics	3001	21
11	Balleri Samuel	MTU Foundation (JUPEB)	Foundation student	20
12	Adetiloye Adeolu	Computer Science	4001	21
13	Agbaleke Stephen	Computer Science	2001	20
14	Tijani Mary	Computer Science	1001	17
15	Omisakin Tolulope	Accounting	4001	22
16	Deborah Aruwajoye	Economics	3001	22
17	Ibukun Dada	Computer Science	4001	24
18	Adeolu Pelumi	Biochemistry	2001	17
19	Adebayo Mercy	MTU Foundation Programme (JUPEB)	1001	16
20	Mercy Babana	Computer Science	2001	18
21	Aderibigbe Damilare	Accounting	4001	22
22	Marvelous Stephine	Biochemistry	3001	19
23	Nwachukwu Kingsley	Business Admin	4001	23
24	Nancy Chukwu	MTU Foundation Programme (JUPEB)	Foundation	20
25	Bibiire Abelusi	Philosophy and Religion (FGD)	4001	21
26	Omisakin Tolulope	Biochemistry	4001	22
27	Samson Adeolu	Industrial Relations and Personnel Mgt. (IRPM) (FGD)	3001	24
28	Wike Precious	Computer Science(FGD)	1001	24
29	Julius Joseph	Accounting	4001	24
30	Olaitan Philip	MTU Foundation Programme (JUPEB)	Foundation	18

## References

- Adebayo Olusesan Odunbiyi, 2015, African Traditional Marriage its acceptability or otherwise to the Church, Fountain Publishers & Commercial Enterprises, Ota Ogun state. **ISBN 978-38568-0.**
- Adeboye G.O. & Ajayi S.D. (2017) in Journal of African Society for the Study of Sociology and Ethics of Religions (JASSOSER). Vol 1&2, June & Dec. P. 159-182.
- C.O. (2010) The Development of the Doctrine of the Holy Spirit in The Yoruba (African), indigenous Christian Movement (New York).
- Celestial Church of Christ Lagos: Church Publications, 1980), p. 29
- Dada A.O (2010) Orita Ibadan Journal of Religious Studies, Dec. 2010. Pg. 151
- David A. Brown, A Guide to Religions, first published in Great Britain in 1975 by: Society for promoting Christian Knowledge (SPCK) 36 causan Street, London SW1p 4ST.
- Dick Ikani Odiba and Idris Sheik Mohammed Ph.D., Published by Faith Printers International, Kaduna state. **ISBN: 978-37480-6-8.**
- I Suberu and P Eluku (2017), Orita Ibadan Journal of Religious Studies, Dec. 2010. Pg. 164
- J. Heschel the insecurity of freedom (Philadelphia: Jewish Publication Trust of America, 1966), p.54.
- National University Commission Website. March 22, 2021 <https://www.nuc.edu.ng/nigerian-univerisities/private-univeristies/>
- Oluwadoro J.O. & Mepaiyeda S.M. (2017) The impact of the social meida on the evangelical outreachs of the Redeemed Christian Church of God (RCCG) in insight: Journal of Religious Studies, Vol. 13, June/December p. 101-119
- Online commentaries, <https://www.britannica.com/topic/Islam>, Retrieved April 11, 2021
- Project of the Nigeria LII National Judicial Institute. Retrieved March 22, 2021 <https://nigeriali.org/ng/judgment/supreme-court/1983/8>

Religious Journal of Nigeria Association for the Study of Religions Vol. 27 NO.2, p. 29 July, 2017

Sunday Alabi Abioye, 2001, 2010, **ISBN-978-37434-9x**, Revised Edition, 2010. Published by Ray-Hig Int. ENT. Kwara state.

Urban religion and noise pollution in Ibadan, Nigeria, A Sociological perspective. –Olufikayo kunle Oyolade. 287-297

Wikipedia online commentaries Retrieved April 11, 2021 <https://en.wikipedia.org/wiki/Religion>