

COMPARATIVE HERITAGE PROJECT

1st International Conference on Comparativity and Heritage Studies
ICCAHS
May 6-9, 2024

THEME

COMPLICATED HISTORIES/COMPLEX HERITAGES

May 6-9, 2024



Website: comparativeheritage.org



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THE CONVENER, ICCAHS 2024

David OLALI, PhD (Claremont)

FOUNDING DIRECTOR

Comparative Heritage Project (CHP), U.S.A

comparativeheritage.org

&

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African Studies Institute

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Dr. Adedeji Tajudeen ADELEKE

PRO-CHANCELLOR & CHAIRMAN

The Governing Council

Adeleke University, Ede, Osun State, Nigeria



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The Chief Host
Professor Solomon Ajayi ADEBOLA
THE VICE CHANCELLOR
Adeleke University
Ede, Osun State, Nigeria



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PLENARISTS



Professor Pumela MSWELI, PhD (Exeter)

Plenarist, ICCAHS 2024

Executive Dean and CEO

Graduate School of Business Leadership

University of South Africa



**Professor Martina Iyabo OGUNTOYINBO-
ATERE, PhD**

Plenarist, ICCAHS 2024

Dean of Student Services

Adeleke University, Ede, Osun State, Nigeria



Professor Adegbite TOBALASE, PhD

Plenarist, ICCAHS 2024

Dean, Faculty of Arts, Adeleke University,

Ede, Osun State, Nigeria



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KEYNOTE SPEAKER

Professor Itumeleng D. MOTHOAGAE
Chair, College of Human Sciences
Department of Gender and Sexuality Studies
School of Social Sciences
University of South Africa, South Africa



PROGRAMME

1st International Conference on Comparativity and Heritage Studies (ICCAHS 2024)

Theme: *Complicated Histories/Complex Heritages*

May 6-9, 2024

Campus of Adeleke University, Ede, Osun State, Nigeria

DAY 1 - May 6: WELCOME & REGISTRATION

DAY 2 - May 7: OPENING CEREMONY

MORNING SESSION - 9 a.m. – 11 a.m.

1. Anthems **9:00 a.m. - 9:05 a.m.**
2. Recognition/Introduction - Dr. Ucheawaji Josiah, Head, Department of Religion and Tourism Studies **9:05 a.m. - 9:12 a.m.**
3. Welcome Address: Dean, Faculty of Arts, Adeleke University **9:12a.m. - 9:22a.m.**
4. Opening Remarks by the Chief Host: Professor Solomon Ajayi Ademola, Vice Chancellor, Adeleke University **9:22 a.m. - 9: 40 a.m.**
5. Welcome Speech - Dr. David Olali, Founding Director, Comparative Heritage Project **9:40 a.m. - 9:50 a.m.**
6. Cultural Performance - Faculty of Arts, Adeleke University Cultural Troupe **9:50 a.m. - 10:00 a.m.**
7. Introduction of Keynoter: Victor Awotunde, International Intern, The VALOR Groups **10:00 a.m. - 10:15 a.m.**
8. Keynote Address: Professor Itumeleng Daniel Motoagae, University of South Africa (UNISA) - **“African Hidden Voices in the Land and Missionary Society's Archives: Interrogating the Complications of Histories and Complexities of Heritage”** **10:15 a.m. - 10:35 a.m.**
9. Q and A **10:35 a.m. - 11:00 a.m.**

TEA BREAK 11 a.m. - 12 noon

AFTERNOON/EVENING SESSIONS: 1:00 p.m. - 5 p.m.

Lunch 1:00 p.m. - 2:00 p.m.

PLENARY SESSION: COMPLICATED HISTORIES, COMPLEX HERITAGES

1. Professor Pumela Msweli, Graduate School of Business Leadership, University of South Africa, South Africa - **“Multiple Logics, Multiple Universes: Epistemic Significance of the Lost African Wisdom”** **12 noon - 1 p.m.**
Chair: Dr. Kingsley Onu, Adeleke University, Nigeria
2. Professor Adegbite O. Tobalase, Adeleke University, Nigeria
“Complicated Histories: A Critical Examination of Power, Identity, and Representation in Ahmed Yerima’s Attahiru and The Trials of Oba



Ovonramwen”

2:30 p.m. - 3:30

p.m.

Chair: Dr. Funke Oyekan, Bowen University, Nigeria

3. Professor Martina I. Oguntoyinbo-Atere, Adeleke University, Nigeria - **“Religion and Economy: The Past, the Present and the Future”** **3:45 p.m. -4:45 p.m.**

Chair: Dr. Mary Lewu, Adeleke University, Nigeria

DAY 3:

PARALLEL SESSIONS

MORNING SESSIONS

9 a.m. - 11 a.m.

Panel 1: Gender, Politics, and the Complexity of Heritage

Chairperson: Dr. ONYEZONWU, Loveday

- I. Policed Sexuality and Gendered Morality: Interrogating Socio-Ethical Issues in the Practice of Ekpo Nka Owo in Ibibio Culture
ONYEZONWU, Loveday, Federal University of Lafia, Nigeria,
UDOFIA, Basse Ekpeyong, Akwa Ibom State University, Nigeria
- II. Re-calibrating the Narrative Around Male Involvement in the Promotion of Cervical Cancer Screening in Rural Communities of Nigeria: Findings from a Qualitative Survey
ONYENWENYI, Anthonia, Adeleke University, Ede, Nigeria
JOLAYEMI, Itunu K., Adeleke University, Ede, Nigeria
OLAYODE, Esther Olatundun, Adeleke University, Ede, Nigeria
- III. A Historical Perspective of Owo Women in Nation Building Since 1960
LEWU, Mary A.Y, Department of History and International Studies, Adeleke University, Ede, Osun State
- IV. An Interrogation of Assisted Reproductive Technologies (ART) and Their Impact on Traditional Family Models
OWOLABI, Tobiloba, Adeleke University
- V. The Effects of Female Circumcision on People of Oyo Town, South West, Nigeria
ADELEKE, Odunayo D., Babcock University, Nigeria
ALAO, Bukola A, Babcock University, Nigeria
- VI. African Women and Power Politics: A Case of Queen Idia of Ancient Benin Kingdom and Moremi of Ife
JEFFREY-EBHOMENMEN, Blessing Okojie, Department of Religious Studies, Adeleke University Ede, Osun State, Nigeria
IGBOGBO, Victor Friday Samuel, Department of History and International Studies, Adeleke, University Ede, Osun State, Nigeria

Panel 2: Literature, Language, the Communication of Heritage -9am - 11am

Chairperson: Dr. LADAPO, Folorunso Oladeji

- I. Youths as Conveyers of Yoruba Formulaic and Metaphoric in Eniola
ADEJARE, Olufunke Bolatito & **OLAIFA**, Lydia Tomilola, Adeleke University, Nigeria
- II. Islam as a Religious Heritage and the Impact of Digitalization on its Mission Outreach Among Islamic Families in Western Nigeria
OYINLOYE, Muyiwa Adepitan, Babcock University, Nigeria
- III. A Comparativity Complex Analysis of Selected Nigerian Socio-religious Transformative Languages in the Context of Socio-political Repair



- JOSIAH**, Ucheawaji G., **PETER**, Innocent N. & **OWOLABI**, Samuel O, Adeleke University, Nigeria
- IV. A Lexico-Semantic Analysis of the Complex Culture of “Dying With the King” in Ahmed Yerima’s Abobaku
LADAPO, Folorunso Oladeji, Adeleke University, Nigeria
- V. Indigenous Language, Literature and National Cohesion in Selected Yoruba Novels
ADEYEMI, Olalere, University of Ilorin, Ilorin Nigeria

Panel 3: Business, Marketplace, and the Economy

9 a.m. - 11 a.m.

Chairperson: Dr. OMOTOSHO, Olabode John

- I. Paul’s Model of Entrepreneurship for Religious Organisations’ Leaders in Nigeria
OYEKAN, Funke Elizabeth, Bowen University, Nigeria
- II. Indigenous Re-Colonisation and the Quest for Second Independence in Africa: A Socio-Religious Pragmatics
OKOCHI, Obarido Thompson, Adeleke University, Nigeria
OMOTOSHO, Olabode John, Adeleke University, Nigeria
- III. Historical Trajectory of Rural Women’s Contributions to Economies of Ekitiland, 1900-1960
CLEMENT, Victoria Olabisi, Department of History and International Studies, Adeleke University, Nigeria, clement.victoria@adelekeuniversity.edu.ng
WILLES, Ngozi Emah, Department of History and International Studies, Adeleke University, Nigeria, ngoziwillies@gmail.com
- IV. Addressing Broken Family Systems in Nigeria: Strategies for Promoting Societal Well-Being and Moral Integrity
THADDEUS, Grace Sofi, Adeleke University, Nigeria,
OGUGBUAJA, Ephraim Makuochukwu, Adeleke University, Nigeria
- V. Western Education as a Catalyst for Independence in Africa and Its Implications for Post-Colonial Africa
NWANKWO, Joy Nkwachi, Adeleke University, Nigeria
UKENYI, Chibunna Godpower, Adeleke University, Nigeria

TEA BREAK

11 a.m. - 11:30 a.m.

Panel 4: Identity, Diasporas, and Precarity of Heritage

11:30am - 1p.m.

Chairperson: Dr. JOSIAH, Ucheawaji G.

- I Exploring Spiritual Practices by Account Managers and Organizational Growth in Nigeria: A Research Journal
AHANNAYA, Chinedu Gandolph, Babcock University, Nigeria
- II. Reimagining Heritage Preservation Practices as a Decolonial Framework in Nigeria
THADDEUS Grace Sofi, Adeleke University, Ede, Osun State, Ede, Nigeria
DALYOP Stephen Choji, Adeleke University, Ede, Osun State, Ede, Nigeria
- III. Conceptualizing “Contemporary” in Egungun (mask) Festival
Conflicts: Method
and Methodology in a Multi-disciplinary Studies of Peace and Conflict Studies



- IV. **IMALEDO**, Funmi Saliu, University of Ibadan, Nigeria
Stock Market and Economic Development of Nigeria: A Case Study of Listed Manufacturing Firms in Nigeria
- V. **AHANNAYA**, Chinedu Gandolph, Babcock University, Nigeria
Japa syndrome and Its Consequences for Nigerian Immigrant Families: A Case Study of Quebec, Canada
- OGUNRAYI**, Mayomi Alaba, Adeleke University, Nigeria
ETOKAKPAN, Itorobong, Udom, Adeleke University, Nigeria

PARTICIPANTS RESPONSIBLE FOR OWN LUNCHES

Panel 5: Geopolitics, Globalization, and National Heritage 3 p.m. - 5 p.m.

Chairperson: Dr. ONUMONU, Ugo

- I. Technology and Survival in Oru-Igbo during the Nigerian Civil War, 1967-1970
ONUMONU, Ugo, Department of History and International Studies, Adeleke University, Ede, Osun State, Ede, Nigeria
- II. Education and Indigenous Knowledge among the Yoruba: Christian Perspectives
BABALOLA, James Adeyemi Oluwatoyin, Religious Studies Department, Babcock University, Ilishan-Remo, Ogun State, Nigeria
OLALERE, Toyin, Religious Studies Department, Babcock University, Ilishan-Remo, Ogun State, Nigeria
- III. Exploring the Potency of Pluralism and Its Implication to Achieving Nigerian National Development Goals
LUXMAN, Yusuf, Gindiri Theological Seminary, Jos, Nigeria
- IV. A Comparative and Historical Study of Differences in Immune Responses to infection among Euro-American and African Ancestries
JOSIAH, Olubunmi Modupe, Department of Biological Sciences, Adeleke University Ede, Osun State
- V. Security Management in Complex Organizations: A Case Study of Ahmadu Bello University, Zaria, Nigeria
BOLORUNDURO, Tolulope, Department of Political Science, Ahmadu Bello University, Zaria

Panel 6: Climate, Esotericism, and Complex Heritage 3 p.m. - 5 p.m.

Chairperson: Dr. UFOMBA, Eleazar

- I. African Environmental Totemism as response to the Climate Action (SDG 13)
PETER, Innocent N., **OWOLABI**, Samuel O., & **JOSIAH**, Ucheawaji G. Adeleke University, Nigeria
- II. Engaging the Touristic and Archaeological Relevance of Selected Bible Lands towards Achieving a Sustainable Heritage Preservation in Igbo land, Nigeria
UFOMBA, Eleazar, Adeleke University, Ede, Nigeria
- III. Climate Change Mitigation through the Application and Enforcement of Customary Law Regimes in Nigeria
ONU, Kingsley Osinachi N. Department of Law, Adeleke University, Ede, Nigeria



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IV. Visions and Physical Manifestations of Ellen G. White: African Indigenous Church's Perspectives

BABALOLA, James Adeyemi Oluwatoyin, Babcock University, Nigeria

EVENING SESSION: An evening of Heritage with Nigerian Jollof rice

5:00 p.m. - 6:00 p.m.

OTHER PARTICIPANTS WITH NO PAPER TO PRESENT

- **ADEKUNLE**, Abiodun Gabriel
- **SENBORE**, Olutoyin Samuel, Ajayi Crowther University, Oyo, Oyo State

DAY 4:

DEPARTURE! DEPARTURE!! DEPARTURE!!!



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**WELCOME ADDRESS DELIVERED BY PROF. ADEGBITE TOBALASE
DEAN, FACULTY OF ARTS, ADELEKE UNIVERSITY
DELIVERED AT THE**

**1ST INTERNATIONAL CONFERENCE ON COMPARATIVITY AND HERITAGE
STUDIES (ICCAHS) 2024 ORGANIZED BY THE COMPARATIVE HERITAGE
PROJECT, IN COLLABORATION WITH THE DEPARTMENT OF RELIGIOUS
STUDIES, ADELEKE UNIVERSITY, THE AFRICAN STUDIES INSTITUTE,
UNIVERSITY OF GEORGIA, AND THE UNIVERSITY OF SOUTH AFRICA (UNISA)
UNDER THE THEME *COMPLICATED HISTORIES/COMPLEX HERITAGES* (MAY 6 - 9,
2024)**

Protocols

It is both an honour and a privilege to stand before you today as we gather here at Adeleke University, Ede, the Garden of Eden in Ede, for the 1st International Conference on Comparativity and Heritage Studies (ICCAHS 2024). I extend my heartfelt gratitude to the organizers of this conference for counting Adeleke University, Ede worthy of hosting the very first edition. I thank specially, the conference convener, Dr. David Olali of the African Studies Institute, University of Georgia, USA and the co-conveners, Professor Itumeleng Daniel Mothoagae, from the University of South Africa, Pretoria and our own Dr. Ucheawaji Josiah, the Head of Department, Religions and Tourism, for the opportunity to deliver this address, and I commend them for their commitment to fostering dialogue on such a crucial theme, on this global scale.

I wish to appreciate the visioner and founder of Adeleke University, Ede, Dr. Adedeji Adeleke for birthing and nurturing the vision of this world-class university. I also thank the management of Adeleke University, under the leadership of the President/Vice Chancellor, Prof. Solomon Ajayi Adebola, ably supported by the Deputy Vice Chancellor, Prof. Luke Onuoha and all other principal officers for creating an enabling environment for research. It is because you believe in collaborative research that you allowed the hosting of this conference. Thank you.

The theme of this year's conference, "Complicated Histories/Complex Heritages," encapsulates the multifaceted nature of the narratives that define our past and shape our present realities. In exploring this theme, we are confronted with a profound recognition: that our histories are not singular, linear narratives, but rather intricate tapestries woven from diverse threads of experience, memory, and interpretation. Complicated histories and complex heritages are not merely academic subjects; they are lived realities that permeate every aspect of our societies, shaping our identities, values, and relationships. They reflect the intersections of power, culture, and memory, and they compel us to confront uncomfortable truths, grapple with conflicting perspectives, and reckon with the legacies of injustice and oppression.

As scholars and practitioners engaged in the study of humanity, be it history, heritage, religion, philosophy or literature, we bear a profound responsibility: to interrogate the complexities of our past with rigor and integrity, to amplify marginalized voices and perspectives, and to seek pathways towards reconciliation and healing. The task before us is daunting, but it is also imbued with immense possibility. By embracing the complexities of our histories and heritages, we open ourselves to new ways of seeing, understanding, and engaging with the world. We recognize that our shared humanity is enriched by diversity, and that our differences are a source of strength, and not division.



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At this conference, we have the opportunity to engage in dialogue that transcends disciplinary boundaries, national borders, and cultural divides. We come together as a community of scholars, researchers, and practitioners, united by our shared commitment to truth, justice, and human dignity.

Over the next few days, let us seize this opportunity to listen attentively, learn, and utilise the platform to collaborate with scholars from all over the globe. Let us challenge ourselves to confront the uncomfortable truths of our past, and to imagine new futures grounded in empathy, solidarity, and mutual respect.

As we embark on this journey together, let us remember that our work has the power to shape the narratives of our times, to illuminate the shadows of history, and to inspire generations yet unborn. May we approach this task with humility, courage, and a deep sense of purpose.

Thank you, and I wish you all a productive and inspiring conference.

Professor Adegbite Tobalase

Dean, Faculty of Arts,
Adeleke University, Ede



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**OPENING REMARKS BY THE PRESIDENT/VICE-CHANCELLOR
Delivered on May 7, 2024, at the 1st International Conference on Comparativity and
Heritage Studies (ICCAHS) 2024 in collaboration with the Department of Religious
Studies, Adeleke University, the University of Georgia's Centre for African Studies, and
the University of South Africa (UNISA) with the Theme: Complicated
Histories/Complex Heritages
at the Performing Arts Theatre, Adeleke University, Ede, Osun State, Nigeria**

I feel very elated to be part of this international conference being organised by the Department of Religious Studies, Faculty of Arts, Adeleke University in collaboration with University of Georgia and University of South Africa. I would like to appreciate the Dean of the faculty, Professor Adegbite Tobalase and the Head of Department, Dr. Ucheawaji Josiah for their efforts toward the successful planning of this conference. I wish to very sincerely thank the other conveners of this conference; Dr. David Olali and Prof. Itumeleng Daniel Mothoagae, both from University of Georgia, Atlanta, and University of South Africa, Pretoria, respectively for a job well done.

The issue of History and Heritage studies have been transformed in recent times due to the importance of history to human existence. Whether through the lens of religion or circular narratives, History plays a pivotal role in our daily lives. No society can develop without drawing significant support from its past experiences. Thus, I want to commend the conveners and the other members of the committee for putting together this first international transdisciplinary Conference held on our campus. The theme for this conference is very instructive, "Complicated Histories/Complex Heritages." This is the first International Conference on Comparativity and Heritage Studies (ICCAHS 2024) Hybrid and I sincerely applaud you for the conceptualization of this idea.

The global knowledge space has embraced interdisciplinary and transdisciplinary studies as a way of interrogating complex ideologies and conceptions. The beauty of such a style of intellectual enquiries is that it brings to the fore the intricacies of complex issues and gives scholars the opportunity to interrogate and digest them from different backgrounds. Thus, I strongly support the idea behind this conference which though is focusing on history and heritage studies, still inculcated submissions from related fields of academic endeavours.

Our society, as it is structured today, is predicated on ideologies which are products of texts, stories, legends, symbolisms, and myths. These paraphernalia have over the years culminated to create power patterns in society and even given rise to some obnoxious and restrictive practices. It is therefore through conferences such as this that some of these historical and heritage landmarks (physical or ideological) are brought to the fore for proper intellectual diagnosis and realignments.

I therefore welcome all the participants to Adeleke University and to the ancient city of Ede, in South-West Nigeria. As you continue with this conference, I wish you an impactful conference experience that will greatly affect your departments, Faculty of Arts, Adeleke University as a whole and their world at large.

Thank you and May God grant you journey mercies to your various destinations.

Professor Solomon Adebola, April 22, 2024



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A Glimpse into the Comparative Heritage Project

a brief note on the by David Olali, PhD, Founding Director, CHP
1st International Conference on Comparativity and Heritage Studies
(ICCAHS May 6-9, 2024)

Once upon a time in November of 2013, the defacto director of the T’Ofori-Atta Institute for the Study of the Religious Heritage of the African World (RHAW or TRHAW), convened a conference on the campus of one of Atlanta’s Historically Black Colleges and Universities (HBCUs) the Interdenominational Theological Center. The theme of the conference, *A Biography of Darkness: The Fate of An Inert Africa in the Global Pendulum*, was as discomfiting yet unambiguous as the collocative injunctions of Joseph Conrad’s *Heart of Darkness*. The provocateur status of the theme could not be more profound, especially since the conference was taking place on one of the most sacred grounds of black activism in the United States of America. Thus, it is safe to say that the ITC holds a deep history of Africentric Christian heritages, public and social activism, and the discourse on black survivalism. In that sense, the ITC is a flag, a denominator of black thought and scholarship. But the type of black thinking references in “black thought” is not antithetical to radical social alterations. Consequently, the history of ITC, as center of Christian and religious education, is one of deep complications and great complexities.

The theme of this International Conference on Comparativity and Heritage Studies continues in the tradition of the 2013 *Biography of Darkness* conundrum. While the 2013 conference examined Africa on a scale, with Professor Ademola Bewaji Dasylva’s keynote address, “[Ideology and Globalization: The Case for Omoluwabi the Yoruba Concept of the Personae](#),” problematizing the absence or escape of good behaviors, ICCAHS 2024 examines, through comparative compasses, the logics, logical standings, and rationales for the hydra-headed, competing, and conflicting universes of heritages.

The location of ICCAHS 2024 and its events—the campus of Adeleke University, Ede, Osun State, in Nigeria holds critical history and heritage points for the understanding of the need to advocate justice, promote peace, and encourage unity, as illustrative of Complicated Histories and the birth of Complex Heritages. In centering transdisciplinary, cross-disciplinary, and interdisciplinary discourses and research, the Comparative Heritage Project (CHP) seeks to be the space for the cultivation of dynamic, pluridiscursive, and pluridisciplinary perspectives on heritage iterations as it welcomes classical, traditional, contemporary and modern scholarship and research that engages past, present, and future endeavors and attempts of individuals, groups, up to nations, to make meaning of existence. Fundamentally, this research is a study about meaning-making mechanisms, from the individual human being as solitary self to individuals within community-specific or organization-oriented contexts. CHP’s investments extend to how humans employ and deploy and interpret paraphernalia such as texts, stories, legends, symbols, proverbs, anthems, hymns, constitutions, flags, institutions, landmarks, and myths, through readings or *mis*-readings, labeling and mislabeling them into social, economic, historical, political, and religious categories and systems of orderizations to reinforce positions of power, to justify privileged hierarch. In the ensuing performances that induce meaning-making mechanics as explanation for manifestly enslaving domains of power, oppressive regimes often provide non-complex rationalizations for the explicitly complicated histories and the complex inheritances which they seek to protect through re-constituted institutions.



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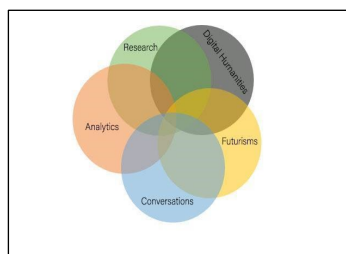
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Being the bane of human history’s cyclicity and the ordeal of singularity, Comparative Heritage Project peels back on layers of complications to reveal fundamental cores of contemporary conflicts, for example, whether it is in the Middle East between Israel and Hamas, or in Africa’s Nigeria with the Boko Haram movements or their close affiliates, the Fulani herdsmen and the indigenous farmers, dwellers in Taraba, Plateau, or Benue, Kano States; or Europe between Russia and Ukraine, the dispassionate tone of the CHP research reveals gross inadequacies in simplistic explanations that serve narratives of power in a world of constant renegotiations.

As distances between humans continue to shrivel up and shrink, indigenous heritages face both old, new, and emergent threats even as forces of globalization, including artificial intelligence (AI), insert themselves into virtually all layers and spheres of life. As a result of the altering capacities of modernity and the changing dynamics of urbanization, which are transforming how human beings and societies represent their heritage, contexts of relations, relationships, including patriotism and senses of national belongingness and corporate identifications are rapidly changing old meanings via new and contemporaneous definitions. An example of the birth of hyphenated citizenships.

Within the opportunities to interrogate intra- and inter-influences between epochs and eras, through its documented examinations of what human beings **do** with *ideas*, i.e. the meaning—and significance—which human beings attach to anything they label as heritage to represent repertoires and archives of memory, conduits conveying autochthonous identities. As evidence and receipt for categories of power which derives from the written forms, literature, and canonical expressivities, including those merchant trade records that have survived several ages, how western nations have deployed texts and textuality as assumption of a universalized epistemology, and prototype/standard civilization, compelling the adherence of people everywhere if they are to be deemed civilized, redeemed or redeemable, should not be lost on us. Comparative Heritage Project offers critical reflections around what embracing foreign standards and measures of human intelligence means for indigenous and national development.

What dangers lurk in the open for any society or nation unable to figure out by itself and its people their own metrics and measures for assessing progress or a nation that exclusively relies on imported economic or political epistemologies for attaining unto or interpreting what its most revered nationalistic aspirations, which have the same and equal status as epiphanic revelations and other divinely sanctioned practices, which otherwise have signified freighted term English as modernity’s scriptures. Two national anthems—the US’s “Star-Spangled Banner” and Nigeria’s “Arise, O, Compatriots”—serve as points of reference for stories about heritages.



A DIAGRAM OF CHP AGENDA¹

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¹ David Olali, The Comparative Heritage Project, comparativeheritage.org.