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## DEMOCRACY BLUES: Are we heading for trouble again?

Mo ki dede Ikale, Ilaje, Apoi, Ijaw pata po!

A maa kuu ti dede “Olule-Emi lokan” yi o; ati “Obedience” and “Atikulation”

Hmmm. We are entering into another period of destiny change.

Yes, destiny has remarkable turning points in history. When that point beckons, you must take heed so that you take the best positioning for a leap. Success is when preparation jams opportunity. The person who is not prepared hardly succeeds. This destiny point can go either way.

For example in 2015, most Nigerians thought they needed “CHANGE” and they voted, as it were, massively against, Goodluck Jonathan. The assumption was that it would be a change for better things. Alas! We entered *babanla* one-chance. To get out now, *o wa ne agbara*.

Who is the best out these three available poor choices? Of course, we have to pick one of the three! That is how democracy is: It is an illusion to say democracy is the best form of governance. *Iro lani!* It was a dummy sold to us by the colonialists.

Let me give you examples. I belong to my setmate group (Unilag Mass Comm set of 84-87). We formed the group about 8 years ago. Since then, not only did we not have EXCO, only one of us, a Muslim, has running the association. No election. Accounts were always up-to-date. Why am I even going far away: One of the most successful social clubs in Igbotako is the Omoso Club of Igbotako. Since inception, Dr. Olusegun Ayodele has been our president and his wife the president of wives of members. Dr. Ayodele has called for election several times as stipulated in the constitution of the club but members saw no reason for it. We always tell him, when it is time for us to change you, the time will indicate and we will.

Where am I going? We Africans had perfect way of governance. But the colonialists destroyed that system and imposed this democracy on us. Not that democracy is bad o. But it is not as good as our own traditional system of governance.

Okay, let me give one or two illustrations. I met the late Professor of African Philosophy Sophie Oluwole at a conference organized by the Lagos State Secretariat Chapel of the Nigeria Union of Journalists some years back. We were both resource persons. Prof Oluwole pointed out that the traditional African system of government was and is very democratic. She pointed out that we practiced democracy before the Greek City states started their government

for the people by the people for the people. According to her, even within the family, Africans practiced democracy! Actually, these Oyibo people saw that their election-based political system was failing. They now started to copy Africans.

As an intellectual, I processed Prof Oluwole's thoughts. I looked how the Rebuja governs. How the Abodi governs. How my maternal grandfather, the late High Isaac Ebietan Owate led his family such that more than half a century after his death, the family he left behind is solid as a rock.

Do you know the principal pillars used to govern in Osooro Kingdom in the olden days? There were (are) for clans. Three of these crowns are the princes/royal families that rotate heirs to the throne of the Rebuja throne. The fourth clan is made of Akoko clan who were the visitors met on ground as itinerant hunters. Decisions were never completed until the Akoko was called in to witness. These people could not read or write but there was no major unresolvable conflicts.

Obas, despite their awesome powers then, had to be accountable to the people. Some Obas who lost “vote” of confidence of the people committed suicide. In those days, Obas were appointed strictly based on what the Ifa oracle says and what the facts of history says. It was when so-called democracy came that this revered institution was bastardized and politicians took the glory out of our traditional rulers with their corrupt instincts.

Yet, ask any Ikale man out there: They believed more in their Kabiyesi than the local government chairman or governor or commissioner. Even though most of the Obas do nothing for them, they still believe in them!

It is this same spirit that we took to our clubs and associations. I used to discuss with my maternal grandmother (of blessed memory) how Chief Isaac Owate used to govern his large family such that there was love and all that. She was number 2, so I asked her who used to cook for Baba Ruwahe, and she said proudly “Ah, it was Iye Taye”. Now, Iye Taye (equally of blessed memory) was number 4 or so. I asked my granny if she didn't feel offended that her junior was the preferred Chef of the High Chief. She wondered why she would. She explained that she used to call on the other wives to bring food if he wanted but that Iye Taye was designated the official Chef. And all his children used to eat together with him.

Wait o... I am coming o. So my mum who was very educated was bringing

us the children up, we all ate in the same bowl. It was not out of poverty of plates that she did that. It was to bond the family. The *pupuru* would be inside one plate, and *obe* inside another. We take turns to cut from the *pupuru* and lick the soup with it. I cannot forget one day (*Ipere* –periwinkle- was everywhere then) and I used my Okele to lift three *Ipere*. There was nothing my mom did not say. She said a child that does that would become a thief. And after finishing the eating, we usually divide the meat or fish. The culture was that the youngest person would divide the fish, and the eldest person picked first. Which democracy is better than that.

I can go on and on. I learned this democracy also when drinks were being served at the family meeting. They called the younger person to come and serve. Instantly, the boy knew who to serve first; who was next, next and next until the entire bottle was emptied. That is not democracy abi?

But they imposed election on us and here we are.

This one that is coming now early next year we can three candidates who should not be there in the first place. But what can we do? We have to pick one. I have already decided whom I would vote for. I wish you luck on who you want to vote for. But please remember that this vote to make or mar Nigeria. Don't use sentiments at all. Don't say “ee matter”. O matter o! Hmmm

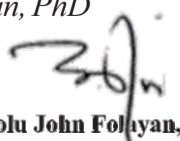
**Congrats Adeekuoroye**

Our girl shown like a million stars at the World Athletics Championship. I felt so great like other Ikales. I want to thank her parents for allowing her to keep her Nigerian names, including the surname. Notice that I spelt it correctly above. Those are some of the things I lay claim to proudly as Publisher of Ikale News about 30 years: We have helped to correct many wrong spellings of Ikale words. Osooro used to be spelt “Osoro”, for instance. Today, many people have adopted our spelling styles. Instead of “Adewinle”, you will see “Adeewinle”; Inoejo for “Nejo” etc. Odunayo Adeekuoroye made me proud as an Ikale. I have keyed into her challenge. Watch out! Ikale News is cooking something already in the area of discovering young talents.

I apologize for missing out last month's edition. It was beyond us. An maa bino o.

Till then, *ka hedo o*.

Bolu John Folayan, PhD  
Publisher



**Bolu John Folayan, PhD**



# OPINION

## ASUU, Buhari And His Cocky Education Minister'

There have been several rhetorical questions on this page – from whether President Muhammadu Buhari would be able to make history to if there would indeed be some redemption songs for the president who has barely nine months and nine days to return to Daura or Kaduna. Verily, verily there is a sense in which one can read some writings on the walls and conclude that the lanky General can't make history anymore. He never listened to the lyrics of all redemption songs renditions for the past seven years and three months.

All I have to say now is a recourse to my February 18, 2018 reflection on “Thank God, Buhari Won 2015 Election” (<https://guardian.ng/opinion/thank-god-buhari-won-2015-election/>) without which the nation would have been engrossed in a mourning and lamentation over the best president Nigeria never had. All we have to say as a people now is 'Thank you Lord for averting a disaster foretold by directing the steps of the then President Goodluck Jonathan to accept defeat unconditionally in 2015.

As I was saying, now we have seen through the Buhari's much vaunted capacity, integrity, tenacity via the oratory and sophistry he has used to deal with banditry alone. We have seen how far he has managed fundamental objectives including 'security and welfare of the people' as the primary purpose of government he has led these past seven years.

All we can do now is to remind our leader some of the inconvenient truths he ignored at his take-off point. One of the truths he kept in the grave has been the quality of his cabinet he was allowed to make for more than six months in 2015. This isn't a piece to deconstruct that cabinet making at this time.

There is a time for everything. There is indeed a time for progress report. But a question we will ask him about his cabinet at this time is why he chose an

accountant turned journalist Malam Adamu Adamu as his minister to manage a complex and complicated sector, Education at this time. What can the nation recall as the focal point of the administration's achievement in the areas of education, which is 'the only source of labour that builds a nation' as Tunji Olaopa, a retired federal permanent secretary and professor puts it in a recent book, titled, 'The labour of our heroes...'

Yes, it isn't a time to assess the Buhari's executive council of the federation (2015-2023). But in view of what has been happening to tertiary education in the world's most populous black nation, in the last seven months when all public universities have shut down, and our children in those universities have been at home and their teachers have endured hunger and thirst, is our president proud of the 'effectiveness and efficiency' of his minister of education whose statements have so far been toxic in this current ASUU-FG crisis?

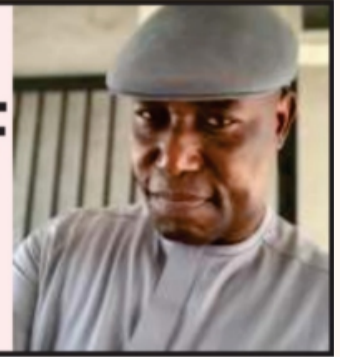
Why hasn't the President been personally involved in this negotiation even through the Vice President, a professor of law who was at the University of Lagos? How did the president feel when he read or heard about the Minister of Education's outrageous message to the university students to sue the striking lecturers for wasting their time?

What should we the parents of these hapless children do to the minister (Adamu) for the seven years the locusts have eaten out of education in his feeble and lazy hands? When should we the parents and voters sue the President who has continued to keep this minister in charge of Education of this great nation? The last time we heard from the minister on this crisis was when he walked out on student leaders who met him and reminded him of his responsibility to them.

What did the President tell the Minister

### INSIDE STUFF

With Oloja Martins



when he watched the video coverage of Adamu's walk-out on the students? What did the President do when another Minister denigrated the ASUU members recently at the inauguration of the APC presidential candidate's campaign officers where the Minister, Festus Keyamo, (SAN) was quoted as saying, 'let's discuss more serious things, ASUU's case isn't a serious thing'? How does the president want the world to regard him as the leader of 'the richest' and most populous African nation that would allow its public universities to be closed for more than six months?

Even if the university teachers have crossed any redline, whose responsibility is it to call them together as the father of the nation? What kind of leader would allow higher education teachers to be treated shabbily like this? Should we understand the current complacency of the Buhari's government towards education to mean that the President doesn't have good people around to tell him the truth about the implications of his inaction and the attitude of his education minister at such a time as this? Why would a leader tell university teachers to go to hell and they should go hungry for seven months without pay and they would like to seek rapprochement with them and the parents of the students Adamu is challenging to sue their teachers?

Again, where is Nigeria's National Assembly at this critical time? Why are our representatives just concerned about the next election without caring a hoot about the next generation of leaders? Are the suffering and malnourished students of today not going to be the leaders of tomorrow? How many of the more than two hundred million people would have

# OPINION

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the resources to send their children to good schools abroad as our leaders are apparently doing today? Are our leaders aware that most of our university lecturers in science and technology schools are relocating abroad in search of greener pastures? Does the education minister tell the president and some Labour Ministry's arrogant negotiators that most serious nations, especially some in Nordic countries pay teachers better than other public officers because they believe that only qualified and satisfied teachers can produce better graduates?

Aren't they aware that in the United States, which is still proud of its exceptionalism on all fronts, public officers including policy makers are still concerned about the fact that their American children (students) are well outside the top-ten international student rankings in reading, science and mathematics apart from the nation's position of leadership on everything from the economy to the military to issues of moral authority? They (Americans) are beginning to argue that their rating "will continue to plummet unless we take dramatic action..."

Michelle Rhee, a former chancellor of Washington D.C., public schools from 2007-2010, now a driving force behind American education reform, has already written a classic on this development, titled, 'Radical: Fighting To Put Students First'. The founder and CEO of 'StudentsFirst' has drawn attention to the fact that although the United States is well known as a world leader in innovation, boasting of brilliant thinkers and trendsetting companies, yet there is a fact that, that status is at grave risk because American children are getting outside the top-ten international student ranking.

The power behind Samsung, a global brand is South Korea, with a population of 51.3 million. They have more than Samsung to export to the world because

of the power that quality education that they take seriously has given them. They are among top-five countries with excellence in Research and Development (R&D) funding in global context. That is their power. You can make the same claim of Singapore. The economic power of Singapore isn't tied to any extractive industry. It is only linked to their intellectual power. Yes their brainpower through education quality their legend, Lee Kuan Yew bequeathed to them. There are more examples of these powerful countries.

How many times shall we write that there is a nexus between the economic power of South Africa and the quality of its universities? It is not by accident that the best university in Africa in all global ratings is the University of Cape Town. Is it not also true that of the top ten universities in Africa, most of the times, six to eight are in South Africa? What we are saying isn't about setting up technical universities, agriculture universities, medical sciences universities, maritime universities, police and army universities that are underfunded and ill-equipped. This isn't about the number of graduates in the country. It is about the quality of the graduates. It is about the capacity of the graduates to solve 21st century's challenges in this age of the high-tech, digital disrupters.

This is why the Buhari government should note that although we are helpless now about what his administration has made of Nigeria's Human Development Index (HDI) through education and health policy thrust, posterity will remember him as the leader who allowed insurgents called Boko Haram campaigners (anti-education campaigners) to destroy even foundation of education in his northern Nigeria and he did nothing for eight years to resolve the crisis of tertiary education he inherited.

And so after May 29, 2023, we will remember to recall him and his education minister to account for what happened to higher education quality, the main weapon we need to resolve all other

problems in the country. Even if we are helpless, we will continue to recall that he also promised to solve the ASUU crisis he blasted his successor for when he was campaigning in 2015. He actually noted that his predecessor was quite irresponsible for failure to solve that same ASUU problem while wasting money in other areas including too many jets in the presidential fleet and leakage in oil revenue, unbridled fuel subsidy, among other wasters.

The Buhari administration should be told that we will continue to repeat the story I have told many times here about what any powers need to destroy any country. Yes, a south African teacher has said that you don't need any atomic bomb to destroy any country. According to the teacher, all you need to do for the collapse of any country is destroying its education standards.

The following words posted by a teacher at the entrance gate of a South African university sums up where the Nigerian leader and his education minister are leading us: 'Destroying any nation does not require the use of atomic bombs or the use of long-range missiles. It only requires lowering the quality of education and allowing cheating in the examinations by the students.'

The result is that: Patients die at the hands of doctors. Buildings collapse at the hands of engineers. Money is lost at the hands of economists and accountants. Humanity dies at the hands of religious scholars. Justice is lost at the hands of judges. Because, "The collapse of education is the collapse of the nation..."

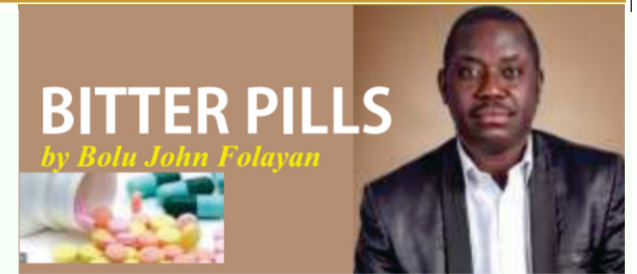
And here is the conclusion of the whole matter: President Buhari should immediately direct his Education Minister, Adamu to swallow his pride and vanity and resolve the ASUU-FG avoidable conflict now or never. It has become a symbol of suffering and shame to the Buhari administration, which will in the end be blamed for collapse of public universities in Nigeria.

###



## BITTER PILLS

# WANTED: AN IDEOLOGICAL POLITICAL PARTY



On the third Monday of last month, I saw four missed consecutive calls on my phone. It was the vibrant Ikale activist, Barrister Dele Kuboye desperately trying to reach me.

I was a bit scared – well, let's say I was worried. That was because Dele does not make calls like that. First, he does not call me often. Second, once he calls twice and you don't pick he sends text. Eventually he reached me on WhatsApp with a tacit message, “Doctor, I need to talk to your on an urgent matter o. Kindly reach out to me. I had been calling your other line, no luck”.

I called him back the next day, and as usual he went into a long story of how he drew inspiration from me by being committed to Ikale development advocacy. And truly, I recall that he was not only an avid reader and writer for Ikale News when he was in secondary school, he was my Vendor in Erekiti-Luwoye.

Dele went on and on about how Ikale has not been lucky to have good representation at state and national assembly. He did not quite condemn anyone. But he pointed out that they did not do enough. Some, because they did not want to do. Some, because they could not muster the capacity to do more than what they did.

The long and short of his thesis may be surprised in Wande Coal's song “[Na Like This We Go Dey Dey?](#)”

Is this how we will be turning out elected people who would do

practically nothing until about four years, when they come back with sacks of money to renew their tenures? And the people would collect money and renew such mandates?

*Na like this we go dey dey?*

The attitude now is that nobody will go there and do anything to develop the community. They are seen as “all the same. so let us forget the theory of performance”. Perfor-kini?

*Na like this we go dey dey?*

Dele told me he would be running for House of Representatives in 2023. And having known that the PDP and APC primaries had been concluded, I asked him under which party platform he would contest. He proudly said Nigerian Youth Party (NYP). I hope I got the name right.

I was so elated.

It was the same theory which propelled us in 2003 to run for elections under a locally unknown party called All People's Party (later All Nigeria People's Party, ANPP). Jimoh Ibrahim went to Abuja to go and bring the party (as we say in local political parlance – *o la mu pati wa...*). Although we did not win any seat in the parliament and our governorship candidate did not win, we were happy we shook the entire Ondo State. Initially, they did not take us serious. But it got a point we were getting crowd in droves, in thousands...

**How did we do it?**

We offered a “third alternative”, also called The Third Force. It is the same thing Peter Obi is trying to do currently. It was what brought Accord

Party to prominence in Oyo State. So those who could not get PDP and AD ticket ran to us and we handed them tickets. The greatest achievement of ANPP those days was that we had proper Ward Executive constituted in the entire Ondo State. In less than two years, we had structure on ground. We hosted the current President Mohammadu Buhari in Ondo State. He slept in Igbotako for three days!

But we were naïve politically. In terms of political strategy and logistics, we scored zero. Even at that, we what we really got wrong was not sustaining our efforts. The bedrock of the party, Jimoh Ibrahim left the party famished and in the lurch. Those who sustained the effort made it big latter. A shining example was Senator Olujimi who went on to be deputy governor and senator.

Let me not digress to much *jare*. Dele Kuboye should sustain his initiative. Anything can happen. Almighty God says whatever he purposes to do would happen. But my counsel to Dele is that if he does not win, he should continue to build this party. I am openly declaring that the next time I am home in Ikale, I will declare my membership for this political party.

This PDP/APC thing is not going to work for our beloved country. We need a party will sound ideology. I was lucky to alive in 1979 when the Unity Party of Nigeria, Nigerian People; Parry (NPP). All the five political parties were: were ideological: National Party f Nigeria (NPN) was republican to the left; United Party of Nigeria. The (UPN) was welfarist. The Nigerian People's



# BITTER PILL

## Wanted: An Ideological Political Party

Party (NPP) was establishment/socialist, People's Redemption Party was utilitarian-focused (the greatest good for the largest number), etc.

With such arrangement, the voters easily had clear choices. Those more to the right chose NPN. Those who were welfarist chose PRP and NPN. If not for the military that truncated that experiment mindlessly, by now, we would have had a true Workers Party, Green Party etc as it is where we imported the culture of democracy.

Where we often get it wrong is that we want to win now-now. That is very wrong mindset. I am not saying a good candidate cannot win with young unknown parties. Rather, I am saying, it takes time and planning to win.

Again, a young ideological political may not win but can be operated like a pressure group. With their numbers, they seek alliance with the bigger parties! Imagine the Youth Party can boast of just 100,000 voters (sure bankers) for the 2023 election in Ondo State. The party can approach Abubakar Atiku or Bola Tinubu and give conditions (interests of the party) to support either of them. The winner of the last Ekiti governorship election won with a little over 200,000 votes. So, what are we saying when we have 100,000 votes?

Previous new parties fizzled out because they were operating within the box. Politicians who decamp from PDP to APC and vice versa and "Ojelu" not "Oselu". They are looking for what to eat. From 1979 to 1983, decamping was rare from UPN to NPN and from NPN to UPN. In fact, it was anathema to decamp from

a party like Aminu Kano's PRP to NPN. Not only would the leadership not admit people who did not fit in to their folds, the members too would not want to join a party that would make them look like a fish out of water.

The way to grow a new young party is to start small. The elections are becoming fairer and fairer now. So, by the time INEC conducts local government elections, it would seize to be a charade that it has become in the hands of state INECs. Therefore, the young party could start with capturing three Councillorship seats, nine councillorship seats, and ultimately producing the chairman of the local government.

This will give that party opportunity to demonstrate ideas and programmes. Look at what Governor Zulum is doing in Borno. And with that the party launches for Reps or Senate and before you know it, it has become a force to reckon with.

I wish Barrister Dele Kuboye in this trail-blazing effort. Who says he can't win the Reps? Did Sir Michael Otedola know that "ote would dola" for him when he contested for governor of Lagos State? Otedola is brewing in Irele and Okitipupa LGAs. How it ends no one can ascertain.

Unfortunately I don't think I can join a Young People's Party now as I head towards 60. I am not a young person. May be soon, however, "ma la mu party wa nati Abuja". We have to start from somewhere. We will look for truly people-centred leaders to contest at that local level. If elections are free and fair, they will win! You don't need all these bales of naira in sacks to do



politics. It is because PDP and APC have boxed us into that corner and we seem helpless.

When Chief Olu Akinfosile and late Dr. Abiodun Ijose ran for offices, the people raised money for them. They knew these people had a track record of service and love for the people and the community. Today, who born anybody without money to venture into politics.

But I am saying it is doable with ideological political parties. I am not talking of *jeunjeun* platforms like Labour Party that is being used to court dissidents from PDP and APC, but a party that is truly focused and ideological. People would volunteer their houses, vehicles, time, talents, even money, and other resources to grow the party. This is the reason I don't believe Sowore is serious in his struggle. If he had followed this my recommended approach, starting from Kiribo, our community nearby where he hails from, by now, his party would be in contention for House of Reps in Irele/Okitipupa Federal Constituency.

Meanwhile, I wish Dele and the other two contests Hon Gholuga and Prince Odimayo favour before the electorates. I have great hopes for Nigeria. The rot is too much. So we must be ready to start a slow sure process to recover our country from rudderless political parties. As a social scientist, I believe that it is easier to solve a problem when you start from the parts and not from the whole.

God bless Ikaledland.



## OPINION

## Random Talks With Dayo Williams

# Bye-Bye, Sadio Mane

*Dayo Williams*

On June 22, the German giant, Bayern Munich, unveiled Sadio Mane as one of its top signings for the coming season, thus effectively putting to rest the speculations surrounding his time in Liverpool FC, my darling club.

For his new club, Mane, 30, and current African Footballer of The Year will be plying his trade at the Bundesliga side for the next three seasons, other things being equal.

For us at Liverpool and for me as an impassioned fan of one of the most successful English clubs, I had thought the club and its management would do everything possible to keep one of its most iconic wingers in recent times on its card for the next few seasons but alas, it was not to be.

He wanted out and he was allowed to go. Perhaps in the fullness of time, we'd know the issues that triggered his sudden exit from the club when all seemed to be well, at least, in the open.

Whatever it's, for being a loyal servant of the club from 2016 to 2022, doing amazing stuff and scoring incredible goals, totalling 120 with 38 assists in all competitions for the club and dazzling the EPL with his scintillating performances, Mane deserves nothing but adulation and commendation from all Liverpool fans.

We could not have asked for more from one of the most decorated attackers of the club in its over a century of existence. The number of titles he won tells it all: EPL, Champions League, FA Cup, FIFA

Club World Cup, EFL and UEFA Super Cup.

Mane, a scion of Senegal, and a true son of Africa, we are truly grateful to you for your services to Liverpool while your stay here lasted. You proved your mettle and left behind giant footprints in the sands of time at Anfield.

There is no doubting the fact that you were a dutiful, diligent and graceful servant of Anfield and your imprints fully etched in the sands of time bear eloquent testimonies to your prodigious capacity and sense of commitment to the club.

The trio of you- Mane, Firmino, the Brazilian sensation and Mo Salah, another proud son of Africa- never before seen in the annals of our history, wrote an entirely new history for Liverpool, terrorising teams, tearing defences apart while sending defenders south in chase of a non-existent loose ball and scoring amazing goals like the true mercurial players that the three of you are.

During your tenancy here, you won everything winnable with the club. And your contributions to these victories were not only of gargantuan proportions, you also brought panache and elan to bear on your deliveries as the impassioned footballer that you are.

Like everything good must come to an end one day, your time with Liverpool has come to a denouement and with you taking another route to achieve more accomplishments in this business of football whose half-life is



short, I completely understand and empathize with you. I can only wish you the best of luck in everything you do.

Although I am gutted to see you go at this material time, because I had thought you could still do three more years for us, you can only deliver your best when you are happy in an environment. It is the same way for every professional. Sometimes a change of environment could ignite the passion in one to do more and achieve more.

Grateful to you for all the scintillating memories. Arsenal, Man United and the rest of them will never forget your mesmerizing runs, quick footedness and the numerous dummies you sold them while skating your ways to goals.

How many can I talk about? Your unbelievable energy? Your aerial capacity? Sense of positioning or quick thinking in the final third? A lot to talk about. I hope you replicate all these for your new landlord to truly prove the sort of alpha talent that you are.

I will be watching out for you, bro, though the German league is less pronounced in Nigeria, nevertheless, the internet is there to check out what is happening to one of my favourites.

Best wishes to you, a proud son of Africa and may you never walk alone in Munich as you never walked alone while you were here with us. I hope and do know you will make Africa proud with your new club as you have always done wherever you go.



## FEATURE

## IKALE KIDS

## The Importance of Good Character

*Hello kids,*

How are you and your studies?

Last time we discussed *The Importance of Good Character*. We explained the need for us to have the following characters traits that you will find valuable as you grow up. These are: passion, respect, fairness, humility, honesty and obedience above all godliness. I hope you were able to pick these characters and have started making use of them. I can assure you that if you have those attributes, you would be great.

In this edition, I want to the flipside of those character traits. I will tell you a story and you must pick lessons from it that will help you as you grow up because even too much of some character traits can cause problems for you.

***Be careful of the type of help you render.***

Long time ago, there was good relationship between animals and human beings. One day, the snake was running from the eagle that wanted to kill and eat it, so it ran as fast as it could to avoid being killed.

The snake came across a farmer in his farm and begged him to save him from the Eagle that was about to kill him. The farmer said there was nowhere to hide him so the snake suggested that the farmer swallow him so that if the Eagle searched everywhere it could not see him and he would come out when the Eagle might have left.

So without hesitation and thinking twice the farmer swallowed the snake in his stomach to hide the snake.

Truly the eagle came and as expected, searched everywhere and could not see the snake. He later asked the farmer if he had seen the snake, the farmer denied seeing the snake. The Eagle left, the farmer now asked the snake to come out as the Eagle had left and no more in the

vicinity. But the snake declined and said the farmer's stomach is more comfortable than the outside.

The snake added that his kidney, lungs and other parts are even more nourishing and good for meal. The farmer begged and begged but the snake did not answer. The snake began to eat all the food the farmer eat everytime.so the farmer began to shrink. Soon, he became very lean.

Many of the animals were worried and they asked him what happened as they saw the farmer emaciating every day. They also begged the snake to come out but it refused. So, one day, the marabou stork bird (known in Yoruba as *Akalamagbo* came to the farmer that he would ask the snake to come out and that as soon as it does, he should use a sharp rod to hook and bring the snake out.

So as the snake was coming out the farmer wanted to use the sharp rod to hook the snake and bring out but the rod hit the bird by the neck and the gullet almost cut. So the bird dropped the snake back into the farmer's stomach and the bird went to treat himself.



After few weeks the vulture also came to help out, using the same method but the rod hit the head of the vulture and that explains why till today, the vulture has a bald head.



**Deaconess Omotayo Folayan**

With no help in sight. The farmer resigned to his fate. This story is the origin of the Yorubaa proverb that says. *Oore ni Igun se to palori, oore lakalamagbo se to yo gege lorun.* (The help that the vulture rendered that it became bald head, the help the Marabou stork bird did that it has a protruding gullet.)

One day, the tortoise came and asked the farmer what happened and he told him the story. So, the tortoise (always clever) persuaded the snake to come out, so that he would not decide the case hearing from one side.

He asked the snake too to come out and say his part so he can see his face to face as he's seeing the farmer too and that after he must have given his own report too he will go back to the farmer's stomach. So the snake came out to say his own part and was not allowed to re-enter the farmer. That was how the tortoise saved the farmer from the ingrate snake.

***Children were you able to learn one or two lessons from the story?***

***You must be careful and weigh all options when rendering help. Do not render help that will backfire on you later. These days the world is full of evil people. Whatever help that will affect you negatively do not do it. Also do not be an ingrate like the snake. We should not pay evil to someone that was good to us especially at critical time. That is why Yoruba elders counsel the younger ones: "Se oore ni won" ("Measure the good deeds that you do" i.e. be careful when doing good.***

Till next month keep being a good (Ikale) child.  
Bye. O dabo.



# NEWS

## What We Want From New Niger-Delta Ministers – Igbotako Development Association

The President-General, Federation of Igbotako Development Associations (FIDA), Oluremi Olabiwonnu, esq. has felicitated with the Minister of Niger Delta Affairs, Hon. Umana Okon Umana and his Minister of State, Hon. Sharon Ikeazor on their new appointments.

The FIDA number one man enjoined the two Ministers to ensure that the less than fifteen (15) kilometres Igbotako – Ode Aye road in Okitipupa LGA of the Southern Senatorial District of Ondo State awarded during 2015 to 2019 first outing of President Muhammadu Buhari is completed and commissioned before this Administration hands over power in 2023.

He further appealed to the two ministers not to award a new road contract without the completion of the ongoing projects of the ministry. The snail speed at which

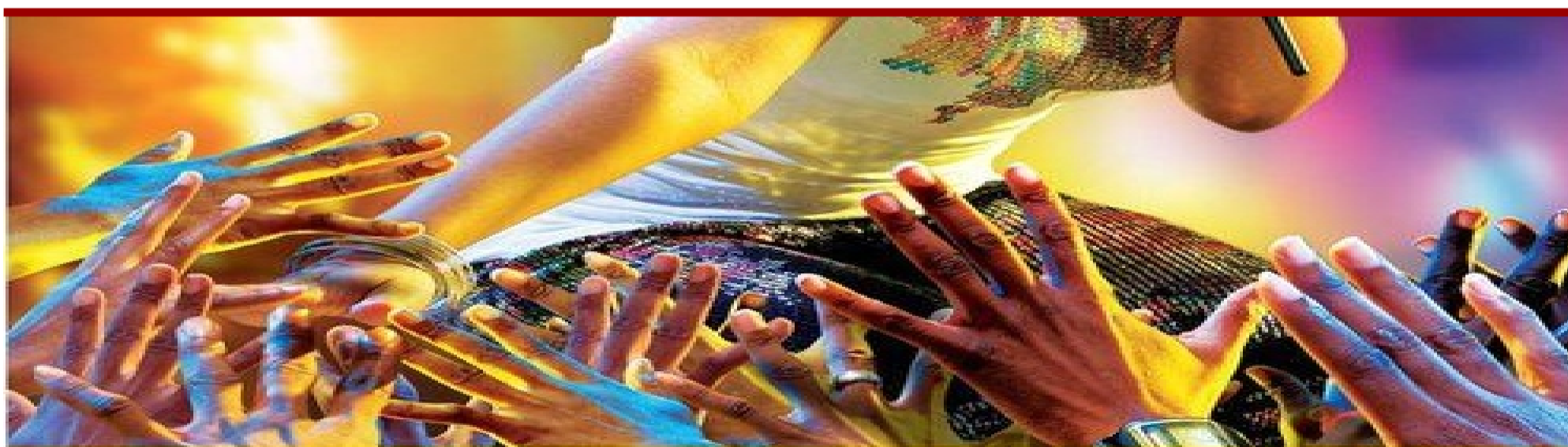
the road connects the two largest communities in the Southern Senatorial District of Ondo state is a source of concern as the people have to travel between forty to sixty kilometres depending on either Okitipupa or Ore road before they can connect themselves.

He urged the two Ministers to direct the contractor handling the project to display his bill board to show the name and address of the company handling the project, and the Ministry that awarded the contract, year of award and contract number among others as required by extant laws of the Federation.

It will be a thing of joy to the Igbotako and Ode Aye communities to play hosts to the two Ministers for the commissioning of the road after completion before the handover of this administration to engender probity and accountability of the President Muhammadu Buhari's administration.



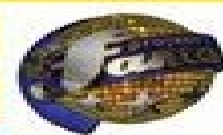
*Oluremi Olabiwonnu*



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## NEWS

# 1999 constitution was skewed in favour of the North - Prof. Yusuf Turaki & 121 others

**E**minent Nigerians, including former Chief of Staff, Commodore Ebitu Ukiwe (ret'd); former Governor of Plateau State, Jonah Jang; Second Republic Senator, Professor Banji Akintoye; President-General of Ohaneze Ndigbo, Chief Nnia Nwodo; former Vice-Chairman of Arik Air, Senator Anietie Okon; Commodore Idongegist Nkanga, (ret'd); of PANDEF, the leader of Middle Belt Forum, Dr. Bitrus Pogu; former Minister, Prof. Yusuf Turaki and 121 others, alleged that the 1999 constitution was skewed in favour of the North.

They also petitioned the United Nations Security Council, African Union, European Union, United States and the British Government on the need to urgently convoke a Sovereign National Conference to discuss the constitutionality of the 1999 Constitution of Nigeria and the 1914 Amalgamation of the Southern and Northern Nigeria within 90 days to save the people from oppression, stagnation and squalor.

The leaders said this after a meeting in Lagos.

The leaders, numbering 127, who spoke under the aegis of the Nigerian Indigenous Nationalities Alliance for Self-Determination, described the 1999 constitution as a fraud; an impunity, hijack and a confiscation of the sovereignties, powers and assets of the South and Middle Belt People of the country by those who clandestinely designed it.

The statement reads: "We gather here this day as Accredited Delegates of the Constituent Component Nationalities of Nigeria, under the aegis of Nigerian Indigenous Nationalities Alliance for Self-Determination, being a Joint-Cooperation Framework for the Self-Determination Initiatives of the Southern and Middle-Belt of Nigeria on behalf of our Various Peoples and Interests, to Pronounce an end to our toleration of Nigeria's Unitary Constitutional Order, Unilaterally Imposed and Forcefully Maintained by



## Constitution Of The Federal Republic Of Nigeria

a Section of the Nigerian country, in negation of the federal basis upon which Nigeria became one political union at independence in 1960, and in brutal subjugation of our collective sovereignties currently being forcefully and fraudulently appropriated by the Nigerian State. "We gather here today before the global community, to formally proclaim a sovereignty dispute in rejection of the further operation of the imposed, unity constitutional arrangements of Nigeria and in assertion of our inalienable right to self-determination.

"The History of the Colonial beginnings of Nigeria as a Commercial Venture of some Colonial Masters is too well-known to admit of any further repetitions here but suffice it to recall: "That the manipulations that went into the Flawed Foundations laid in the 1914 Amalgamation of the Protectorates of Southern Nigeria with the Protectorate of Northern Nigeria, created a lopsided Union, locking the Diverse Peoples of Nigeria into one Political Union with two mortally opposed civilizations.

"That as Independence approached in 1960, the Diversities of the Various

Peoples of the Nigerian Union Dictated the Adoption of the Federal Constitutional Model by the then three largely Autonomous Regions, (namely Eastern, Western and Northern Regions of Nigeria) as the Basis of entering Into Independence as one Political Union in 1960.

"That amidst the early strains of Post-Independence Nigeria arising mainly from the aforementioned Foundational and Pre-Independence manipulations by the Colonial Rulers of the Nigerian Union, the Military coups of 1966 Truncated the Federal Constitutional Basis of Nigeria and plunged the fledgling Union into a catastrophic 30-Month War with it's Breakaway Eastern Region between 1967 and 1970, triggered by disputations around the terms of the Nigerian Union and leaving in its trail, human carnage in excess of 3million people and a fractured Union now resting on an Unworkable Unitary Constitutional Order Imposed in 1979, by the Fiat of the illicit "Federal Government" which emerged since the 1966 Collapse of the Federation of Nigeria, Forcefully Hijacking and Confiscating the Sovereignties of the Constituent Component Regions of Nigeria that Federated their Sovereignties in 1960.



## NEWS

continuation on 1999 constitution was skewed in favour of the North - Prof. Yusuf Turaki &amp; 121 others

“That the Prevailing 1999 Constitution of Nigeria which was a wholesale adoption of the 1979 edition via Decree No.24 of 1999, revalidated and reinforced the aforementioned Hijack and confiscation of the Sovereignities, Powers and Assets of the Four Erstwhile Federating Regions by the aforementioned Illicit Federal Government of Nigeria which by Decrees, fractured the Four Regions into 36 States, that are completely emasculated by a 68-Item Federal Exclusive Legislative List that Comprehensively strip the Federating States of All Key Economic Assets and Governmental Powers, thereby creating a totally dysfunctional, corruption-prone, over-centralized system that has failed in every respect, manifesting in Gross Insecurity, Decayed Infrastructure and Mass Impoverishment such that Nigeria, with its Vast Human and Material Resource Endowments, has now emerged as the poverty capital of the world as well as the Global Leading Example of a failed state.

“There is a countrywide consensus against the Unitary Constitutional Arrangements Imposed incrementally on Nigeria by a combination of Guile, Brute Force and Impunity between 1966 and 1999 now codified by the 1999 Constitution. This countrywide consensus had manifested in Several Unilateral Regional and Joint Multi-Regional Actions in Repudiation and Rejection of the Unitary 1999 Constitution of Nigeria:

“The first indication was when in year 2000, the 12 contiguous states of the far North, Simultaneously Imposed and began to implement Sharia in their 3 Domains against the express provision of the 1999 Constitution which in Section 10, forbids the adoption of any state religion. This translates to a unilateral secession from the Secular Union of Nigeria. “Between 2005 and 2006, a Sovereign Conference of the Ethnic Nationalities of Nigeria, Convened by the Pro-National Conference Organizations (PRONACO), Deliberated exhaustively and produced A Draft Peoples’ Constitution 2006, which had the potential of restoring Nigeria to it’s damaged Federal Foundations. Though Ignored by successive federal

governments in Nigeria, that draft became the New Federating consensus against the Prevailing Unitary Constitutional Order in Nigeria. “It is pertinent to note that across all the Regions of Nigeria, various Socio-Cultural and Ethnic-Interests Vanguard Organizations have also been vehement in expressing the Constitutional Grievances of their own People, (some even violently), thus on the Yoruba side, we have the Afenifere, the Yoruba Elders Council (YCE), Agbekoya, the Yoruba Liberation Command, (YOLICOM), YWC and many more including the ILANA OMO OODUA which now

the Murderous invaders to defend themselves and their lands in the face of obvious collusion of the Federal Government of Nigeria and its Armed Forces with the Fulani invaders. In the aftermath of the October 2020 #EndSARS Protests many, including the Nigerian Christian Elders Forum (NCEF) now insist that Nigeria needs to be renegotiated.

“On specific constitutional grievances touching on the sovereignties of the constituent components of the federation of Nigeria, the leaders opined that: “The claim in the Preamble to the 1999 Constitution



aggregates Several Yoruba Self-Determination Initiatives across the World.

“In the Eastern part of Southern Nigeria, we have Ohanaeze, Movement for the Survival of the Ijaw Ethnic Nationality in the Niger Delta (MOSIEND); Ijaw National Congress, (INC); Ijaw Youth Council (IYC); PANDEF, Midwest Movement, the Niger Delta Peoples Volunteer Force, (NDPVF), MEND, MASSOB, IPOB, others. In the Middle-Belt, we have the Middle-Belt Forum, (MBF), MBC, SOKAPU, CONAECDA and many others. “Several notable Statesmen in Nigeria including Generals Olusegun Obasanjo and Yakubu Gowon, both (former Heads of State) have lent their voices to the urgent imperative of the Fundamental Reworking of the Damaged Constitutional Basis of Nigeria, warning that any further delay may lead to the catastrophic collapse of the Distressed Nigerian Union.

“Nigeria’s Former Defence Minister, Lt. Gen. Theophilus Danjuma, (ret’d) had also urged the Indigenous Peoples of Nigeria facing the Ethnic Cleansing Onslaught of

that ‘We the People’ Firmly and Solemnly Resolved to live in One Political Union and that we Enacted and Gave Ourselves the 1999 Constitution, is self-evidently false as the Decree No 24 of 1999 by which the so-called 1999 Constitution was Promulgated, outlined step-by-step, the Process by which the author of the 1999 Constitution, the Armed Forces Provisional Ruling Council, came about the Document it labeled “the 1999 Constitution.

This is a criminal usurpation of the sovereignties of the constituent components whose Exclusive Right it is to make for themselves the Constitution by which they will federate and be governed, as an incident of their sovereignty. Even by the admission of the 1999 Constitution at Section 14(2)(a), “Sovereignty Belongs to the People, from whom, Government, through this Constitution Derive all its Powers and Authority. “This is the fountain from which all other constitutional grievances flow and there is no other remedy to this particular grievance than an autochthonous process by which the constituent components will submit their peoples and their lands into a union, and also stipulate the terms of that union, to be ratified by referendums and plebiscites.”)



## NEWS

# Irele community installs new traditional ruler

Ode-Irele community in Irele Local Government area of Ondo State went agog on Wednesday 10th of August this year following the selection of Prince Ademola Olowoyiribi as the new traditional ruler of the town.

The News Agency of Nigeria reports that the kingmakers had selected Olowoyiribi from the Orunbemekun Ruling House, as the new Olofun of Ode-Irele kingdom.

The community had been without a traditional ruler for five years following the death of Oba Olarewaju Lebi.

Addressing the residents and kingmakers, Prince Adefemi Olowoyibi, a member of the Orunbemiku Ruling House, said indigenes of the town were happy that the community would once again witness rapid development.

Olowoyibi said descendants of the town have resolved, by their show of love, to move the community forward.

He noted that the selection process was ranchour free, and with a new king in process, the community would be able to perform rituals for the development of the town.

He said that the community had not been all that peaceful because all the rituals that were supposed to be done regularly could not be done due to the absence of a king.

“My people, today is a joyous day for all of us, nobody is fighting; we now have a king that will bring development and progress to the town(Ode-Irele).



*HRM, Olofun Of Irele, Oba Ademola Olowoyiribi*

“Everyone is going about their normal business, this is the eighth day that our king has been performing the ritual rites that will usher him to the throne.

“I beg all of you, both young and old to continue coexisting in a peaceful manner that we have been doing since,” he said.

Also, the Orunbemiku of Ode-Irele, Chief Moses Faniyi, said the community was happy with the process, urging indigenes to come together and support the new king for the town to grow.

According to Faniyi, the large number

of residents at the selection venue shows the level of acceptance of the king-elect and that he is the popular choice of the three ruling families and the community.

Also speaking, the head of Akingboye family, Chief Taiye Akinboye, hailed the selection process and the support that the new king was receiving from the indigenes of the community.

Akingboye prayed that the reign of the new traditional ruler would be favourable and filled with blessings for the community.

NewsSourceCredit: NAN



# CULTURE

## Traditional Marriage Ceremony In Ikale Land

By Babatunde Akingbemi

If it is natural that procreation should take place, then marriage between the opposite sex is essential. This had come into manifestation between Adam and Eve in the Holy Bible.

Marriage is a pre-meditated divine institution designed to form a permanent union between one mature man and woman as husband and wife. No one remains a baby always or adolescent for life and as one

ceremonies in Ikale. Others are recognized but the "Olugbu", is foremost.

In the first place, the intention to marry normally comes from the man and he will inform his parents about this. Although he might have met someone whom he has spoken to and that lady may or may not have consented, it depends on the bargaining power of the man. After this, the man will keep his parents informed

some homes

or towns in Ikaledland the intending groom's family will pass through the younger brother of the intending bride's father to signify their interest.

The essence of this rigour is to determine the extent to which the family can withstand stress as a way to determine how well the marriage would be solid or stand the test of time. Whoever wants to build a

family must dig deep! No deep and well-planned foundation has ever been cone casually or in a hurry. Like life itself, marriages must be vehemently tested by time and unpredictable circumstances of life. Ikales believe that marriage is deeper and more complex than most people think. In life, no civilized society ever allows any person who has not spent seven or more years studying medicine-a profesion which deals with life, to administer drugs on anybody. It is only in

disorganized and corrupt societies that quacks have a field day in the art of medication. Like medicine, so it is in family life.

For any Ikale man to give his consent on a marriage that involves his daughter or son, it will take them some considerable time because their belief is that entering into marriage and family life without adequate knowledge could be dangerous. Ikale culture has ordained principles, norms and precepts guiding the successful operation of the family institution. These include (a) permanence (b) love (c) affection and unity etc. They believe that before their daughters or sons enters into marriage and build a home, they must know that marriage is not a trial and error affair. Marriage is not the act of trading with man or in woman. Marriage does not mean, "You go your way and I go my way" wherever it suits either of the two. Marriage is not a bed of roses, and it brings a lot of



progresses from babyhood to adolescence, a lot of physical changes take place. From the age of 13 to 17 which are regarded as years of puberty, many exciting changes and experiences take place in the child. It is during this period that people see a lot of fast genital development which creates an avenue for the desire to marry and raise a family.

In Ikale culture, the consent of parents is compulsory before marriage. This is to say that it must be the mutual interest of both parents for the couple to marry. However there are three ways for one to become husband or wife in Ikaledland (i) Olughu (in a normal Ikale setting) (ii) Kidnapping (iii) sent away/ run away marriage.

### OLUGBU

This is the most original and most dignifying of traditional marriage

about the lady he intends to marry. Hence the father and some respected elders of the man's family will make a move to visit the father of the lady possibly to signify their intention to marry his daughter. They will go along with a keg of palm wine This begins the process of introduction, in their first visit, the father of that lady may not accept them in; he may ask them to go back with their palm wine. This is done in order to inquire from his daughter whether she wishes to marry the man in question and also to carry out more research as to the family background of the man etc. After another three months, the father and some members of the family of that man will go back again to solidify their intention again with a keg of palm wine. The father of that lady will repeat as he has done in the first visit until the third visit when they will be allowed to come in. The duration between their first and third visits will be about to be nine months. In



# CULTURE

## Traditional Marriage Ceremony In Ikale Land

responsibilities on people. Having lectured their children on these basic facts, then they will now take the decision.

Much later, after the agreement of both parties, that is between the intending groom and the bride's families, the each family will provide one Ifa priest (Babalawo). The help of Ifa — priest (Babalawo) was being sought when there was no serious Christianity then, even as many are still doing it till now;

marriage ceremony all the female friends of the bride both within and outside her family will be assembled at the bride's house in order to show their love, affection and good wishes to their friend. They will organize a kind of ceremony called " Ere ogun'rupo"(inner room ceremony) for their friend till day breaks. While at the family of the groom, when it is three days to the marriage ceremony, those men who have got married in his family and his married friends outside will also come together to organize a kind

the evening of the same day, all males in the bride's family will organize a programme relating to singing of local songs and dancing. This is called "Ere ode" (outside ceremony). Also at the groom's family, they will nominate one young man, a housewife with a child on her back (a nursing mother), a young lady who has never met a man in her life, and they will send them to the bride's family. In the following day," the marriage day", after the programme that is being organized by the male of the bride's



to know much about the future of the proposed union and to decide the day of the wedding ceremony (in Ikale dialect they call it sorohun) usually fixed for 9 days. In the process of deciding the day for the marriage ceremony, if the priest (Babalawo) discovered that the intended couple are not compatible, they will either separate them or will perform some rites to make them compatible. But if they are compatible to build a happy and permanent home, then the problem is half solved.

After this peripheral arrangement, the family of both parties will be saddled with the responsibilities and preparations for the marriage ceremony at their various locations, at the bride's family, when it is three days to the

of ceremony called "Ere otu (peer ceremony). This signifies that the process of accepting the groom into the fold of married people is in the offing. The groom will put in place palm wine, money and other things. The Ow (peer) will cut the hair on the head of the groom that very day.

Two days to the D day, the housewives of the bride's family and from other quarters will plait the hair of the bride throughout the day and this is called "Olugbu" in Ikale dialect. This is where the name of this marriage type is derived. The plaiting of olugbu hairdo will herald the singing of melodious songs meant for that purpose (Olughu song). This normally falls or done on a market day. In

family, delegates of the groom family will arrive and this would be between the hour of 3.00 and 4.00pm. These delegates are called "Ero oko iyawo". After their arrival, they are bound to sing the song below in Ikale dialect.

*Awa wa, a wa wa,  
Awa re o oloye o  
Ile owo ati omo awa mati wa,  
Awa re ooo....*

After this, the bride -to- be will be invited three times from Ogunrupo (inner room) to the parlour or sitting room by her family. The first person to be invited will disguise or pretend to be the bride and her face will be covered with cloth, the second person will do the same thing and the groom family will reject that neither of the



# CULTURE

## Traditional Marriage Ceremony In Ikale Land

first two persons is the bride they are looking for until the third person who will finally be the bride comes out. While in the sitting room with her family, the elders of the family will pray to their ancestors to grant their daughter conjugal bliss and blessing in her quest for strong and independent family -a way from her own paternal and maternal parents. They will pray against intruder, enemy and divorce because they understand and recognize that divorce is very devastating. They understand and recognize that scattered family produce scattered personalities who live in the society. A divorced person lives perpetually with some sort of guilts. A divorced person is both disorganized and dismembered in all that he or she does in life. Having realized these, they will pray against such. Customarily, the bride must receive marital blessings from her family in general and parents in particular before leaving.

Other vital aspect in their prayer which custom bestows on them is the aspect of the gathering of all the bride's family members and the bride will be invited into their midst to be prayed for in traditional way. They need to put in place alcohol (otin), white chalk (efun), kolanut (obi) etc. The bride will kneel down and they will use those items mentioned to pray for her. The "efun" (white chalk) will be used to mark her cheeks in three different places and the kolanut to touch her forehead. They will pray thus:

***Kun kun kun o***

***Maku, nutrun o***

***Wobi okan kun uliakuna***

***Obirin abiro, okunrin abiye o etc.***

After performing those various rites by the bride's family, then the delegates or representatives or emissaries, of the groom's family popularly called "Ero oko iyawo" will sing their own song which goes thus:

***Akoko ligi o, un mi o, un mi o***

***O magbe un mi ko mi eee etc"***

They will repeat this song several times. Two of the delegates of the groom's family will dance and dance and dance to the gallery and later the bride will be handed over to the only married women (nursing mother) from the family of the groom (Although before this stage the bride price might have been paid and other necessary things as regards arrangement between the two families might have been done) this signifies that they did not hand over their daughter to a barren family. The parents of the bride will release or provide nine different loads popularly called Eru Iyawo which comprises (a) a carton of ceramic plates (b) a carton of ordinary plates (c) a bag of used clothes of the bride (d) a bag of new clothes for the bride (e) a carton of pail with cover (f) Bembe" (g) two umbrellas and pairs of shoes (h) glass cups (i) two or more lanterns.

Each of these consignment will be carried by one person, totalling nine persons. together, with the bride that will trek to the groom house not minding the distance (as many kilometres as possible). When the bride is leaving her family for her husband's house, her family will also nominate some delegates of proven integrity that will accompany her to her matrimonial home.

As they approach their destination, about a kilometre or less to get to the groom's house, one delegate from the bride's family ask order the wife to stop, then the younger brother of the groom will come and carry the bride on his hack (back the bride) to the groom's family house. Custom demands us that before the bride enters the house, cold water should be poured on the entrance of the house and she is expected to walk in on the wet ground. Also a calabash will be provided at the entrance of the house

which the bride will match on and after the calabash might have been smashed by the bride with her feet, the people therein will come forward to interpret what the broken calabash says. After this, the wife will enter and sit on the leg of the most respected and oldest elder precisely the relation of the groom. Although not just elder but somebody that is highly placed in chieftaincy hierarchy.

They called them "Arari apon" in Ikale dialect. Later the bride will kneel down and they will offer local prayers for her, that is "kun" in Ikale dialect. pouring libation in the process. After this prayer she will be handed over to the grooms' mother who in turn will hand her over to the housewives of the groom's family. It is this housewives who will put off all her clothes (including braisier, underwears etc). The housewives and the groom's mother would then offer the bride with a new cloth customarily. She used to reject the first two offers but she will accept the third. After the acceptance of the third cloth she will be ushered into the inner room (ogunrupo) with her family (young ladies). The housewives and men among the visitors will be accommodated in the sitting room. Later the groom's family will welcome the bride's delegates to their midst by bringing "Iyan irinna" (pounded yam of the journey). After the delegates of both families might have done justice to the pounded yam, then the groom's family will bring another batch of pounded yam to the delegates of the bride's family. In the evening of that very day the groom will organize a party and celebrate till the dawn.

On the following morning, the brides family will perform the local/ traditional rites to their daughter i.e. "the bride" before leaving. In this process, the bride

# CULTURE

## *Traditional Marriage Ceremony In Ikale Land*

will sit down half naked i.e. she will only be left with wrapper on her body from abdomen downward without blouse or braisier on. After this traditional rites or prayers, she will be handed over to the groom's mother, and the accompanying delegates will depart very early in the morning, leaving behind a little girl with the bride for at least nine days or seventeen days. In some cases, it may be for three months, depending on how the family and the bride want it.

On the third day of marriage, the bride will go to the stream led by some housewives to bath and use a bottle to fetch water for her husband to wash his face. On the same day, the bride will prepare pounded yam and soup. This food will be carried to the groom's family house. This is called "Ahe-bokoje" the bride will kneel down and the eldest man in the family will tell her the norms i.e the rules and regulations (dos and don'ts). of the family They will both eat the food together. Having eaten it together, then it is binding on the bride to abide by the norms of the groom's family. After this, she will be ordered to provide a plate full of water for prayer and later kneel down again to carry the plate round the people on seat. They are bound to drop money (coins) inside the water one after the other, and upon the completion of this, she will be asked to go and throw the water away. At this stage they will want to know whether the bride is wise or not. If she is wise, she will remove the money first, later throw the water away while the unwise one will do otherwise. The money gathered belongs to the bride.

On no account or circumstance should the bride go back to her parents' house either for visitation or otherwise until the seventeenth day of her marriage. It is this seventeenth day that custom permits her to visit her family possibly to thank them. Customarily, she needs to pass a night with her family. While going to visit her family, she must

prepare a feast along; it is very compulsory. In some areas in Ikaleland, it is after three months of marriage that a bride can go to her family to pass a night. Hence this is how Olugbu as a traditional type of marriage in Ikaleland is being done. There are also some other types of marriage in Ikaleland, but they must pass through Olugbu before they can be recognized.

### **K I D N A P P I N G M A R R I A G E / K I D N A P P E D W I F E**

This is another type or method of marriage ceremony which culture Ind tradition bestow on Ikale people. It is very lawful and legal in [kale culture for a lady to be kidnapped as a wife (at least in those Jays).

### **REASONS FOR KIDNAPPING**

There are some instances when parents gave out their daughters in marriage without the consent of these daughters, which means their conscience have been mortgaged on their behalf. In those days, some ladies were forced or coerced to marry any man that their parents introduced to them either they like it or not. Some parents gave out their daughter in marriage in order to compensate for what the family of the intending groom had done for them. Also, some parents willed their daughter simply because both parents were family friends or they belonged to certain clubs or societies in the community/town. It is therefore assumed that these sets of ladies are the one that are being kidnapped because they will resist any forces from their parents to marry somebody against their will. There are also some ladies that remain adamant (although it may be on the basis of principle) to accede or succumb to the request of suitors for marriage after their parents might have accepted the man willing to marry them. These types of ladies fall victim of this not-very-pleasant form of wedlock.

### **HOW IT IS DONE**

It has been discussed earlier that some parents gave out their daughters for marriage without their (the daughters)

consent either duP to the outstanding relationship between both families or because of the rigidity on the part of the lady in accepting the man's proposal. In this case, the parents, precisely the father of the lady would give the intending groom and his family the audience and the authority to kidnap the lady whenever and wherever they see her. This kidnapping exercise is normally done on market days because ladies are normally fond of going to market. In this regards, the family of the intending, groom will arrange about eight to ten hefty men of high calibre to lay ambush for the lady and suddenly, their targeted lady will just discover that she has been trapped; hence it will be a fight for survival of the fittest between the lady and her kidnappers. The lady would fight with the last drop of her blood in order to secure her freedom but in most cases, to no avail; she would be overpowered. She would later find herself in the house of the intending groom.

On getting home, she will be locked inside a prepared and secure inner room of the man's house or one of the family houses of the intending husband. Thereafter, the family of the intending groom will make an urgent arrangement on how they will inform the family of the kidnapped lady. On their way, they will take along hot drinks, kolanuts, and some unspecified amount of money to inform them that they have kidnapped a lady, who after enquiring they believe to be their daughter whom they want to marry. If both families are not in previous agreement i.e. if there is no pre-arrangement on how to kidnap the lady before, the emissary that was sent to the lady's family to deliver the message of kidnapping may be detained or arrested and locked up by the family of the lady in a reprisal attack until their daughter is released. But in most cases, it is always in



# CULTURE

## *Traditional Marriage Ceremony In Ikale Land*

the favour of the intending groom's family at the end of the day. After much begging and persuasion, the family of the lady will soft-pedal and give them a go ahead for marriage.

And if there was previous arrangement between both families as regards the kidnapping of the lady, the emissary will be accepted with little or no hostility. All the while, the kidnapped lady will be inside the locked-up room for days until there is little or no resistance from her. During this period, the lady will be crying, fighting and highly destructive in order to secure her much needed liberty, but after much persuasion begging, petting etc; she will eventually have no alternative than to marry the man willy-nilly. Although, there are some cases where the lady will eventually run away after some weeks.

However, the idea of kidnapping a lady had caused so many rifts between the families involved. Crisis had always emanated, wars have been fought, enmity had been created between the families or quarters of the man and the lady because of this violent and forceful wedlock. Ironically, many successful and outstanding Ikales have been produced from 'kidnap marriages'!

Over and above, after everything might have been settled, proper marriage can be planned and this will take the process of Olugbu type of marriage. In contrast, all the Olugbu rites will be performed in her husband's house; hence she will not pass through all the processes described earlier on.

### **SENT AWAY OR RUN-AWAY MARRIAGE**

As it has been discussed earlier, Ikale people really derive so much pleasure in seeing their sons and daughters married to responsible women and men. It is therefore insulting, disgraceful,

shameful and indeed very ridiculous for a lady to get pregnant when she is still in her parent's house. It is the nefarious act of immorality of some ladies that makes them to run away (i.e. elope) with their lover especially if they are sent out of the home by their parents. In modern time, just like in those days, Ikale people attach so much importance to morality and self discipline. They value these two concepts more than anything.

That is why up till now, if a lady get pregnant when she is still under her parents, the extended family of the lady will fine both the lady involved and her mother, because it is more or less a custom or tradition for any lady or man not to engage in pre-marital sex. Any one found to have done that has brought disgrace and insult to his/her parents and the entire family.

Therefore, if any parent discover that their daughter is pregnant while still under their control and custody, the lady has to be sent away with all her belongings. At the same time, if a lady discovers that she has been impregnated and in her anticipation of what she may pass through from her parents or family's hand, she may decide to elope or run away either to her suitor's house or elsewhere. If the lady heads straight to her intending husband, without any delay it is the duty of the man's family to take kola nuts, hot drinks, unspecified amount of money etc. along in order to inform the family of the run away or sentaway lady that she is with them expressing their readiness to marry her.

However, for the sake of discipline, before the runaway or sentaway lady can be allowed into her family to resolve the matter, she will be fined a big live goat for atonement for the fact that she has broken the custom and tradition of the land and also to redeem the battered image of her family. The mother of the lady will also be fined for their negligence and disregard of the tradition. During this period, all her elders and younger ones will be barred from having anything to do with her i.e They will be banned from

greeting her or having any discussion with her.

After this might have been settled, proper arrangement as regards will now take noTiage ceremony ac tost a me couple choice. If the lady in question or the man (Although- ',n-It the this f the want IL they may decide to go by way of "Olugbu" (The original and respected traditional marriage in Ikaledland), hence all the process of olugbu as discussed earlier will be observed. This type of ill-prepared marriage is so common since the late 1980s till now due to moral decadence in the society. However, the advent of Christianity, modernization and western culture has distorted and modified these beautiful aspects of our traditional marriage ceremony. Nowadays, young men and ladies marry at will, even without the consent of their parents at times. Marriage is now based on interest and love for a choice partner.

### **IKALE TRADITIONAL MARRIAGE ENGAGEMENT**

Ikale traditional marriage engagement commences at ter the consent of the lady and her parents has been sought. In those old but pleasant days, the process of engagement started with "Owe"(Owe is a kind of assignment or work especially farm work given to the groom in-view). The prospective bride parents would send for the groom-to-be and his friends to help them to perform certain work most especially to make heaps (eran). The man is culturally and morally bound to honour the call. A day would be given to the parents of the lady, and the lady's parents would prepare feast to entertain their visitors, in most cases pounded yarn is prepared.

Apart from this, there are Other engagement prerequisites required by norms and traditions of Our people for the man to meet, such as moral testing and other various examinations. Test may be conducted in order to determine the level of endurance, tolerance, patience concern, love and how responsible le the man is and this is done in such a way that the man would not know at all that he is passing through a process of marital test. However, the engagement proper takes



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place when the bride price is being paid. The items required from groom's parents or family include: The bride price (Owo ori), (Oko), Local gin(Ogogoro), kolanut (Obi), keg of palm wine (Oguro), and other items. After the bride price might have been paid and necessary local prayer has been said, the Oko will be collected from the groom family. Oko is a kind of oceanic big fish (Eja malokun) it is usually packaged in five different sets. They are: Oko Ebi, Oko-Iyaloma, Oko-Ibaloma, Oko Omoba, and Oko Omoye. OKO EBI:-This is meant for the bride's family, extended family inclusive. The Oko will be distributed or shared among the branches that make up the entire extended family. OKO IBALOMA:- This is meant for the father of the bride. OKO IYELOMA:- This is meant for the mother of the bride. The bride's mother will take her own to her nuclear family and this will be divided into two parts. Her family will take one part and the other part will be given to her which will further be divided into many places for those mothers that have given out their daughters in marriage in the family of her husband. OKO OMABA:- This is for the younger and elder brothers and or! sisters of bride's father. OKO OMAYE:- This is for the younger and/or elder brothers and/or sisters of the bride, i.e the siblings of the bride.

In the Ikale custom, if all these processes are not performed to a lady is moves to ia man's house, then, ilic couple have contravened the traditions of the land. What is certain is that no couple can escape this process of engagement. They will either pay it in order to avoid disgrace because any one who marries without fulfilling this engagement debt will be regarded as irresponsible, wayward in the society. They will pay it in double during the burial ceremony of any of the bride's parents in future. So, to avoid the stigma and shame associated with such act,

people usually adhere strictly to the dictate of the customs and traditions associated with engagement.

Over and above, all these have given way to Lagos-style-of and modern- day engagement. The various Oko have been converted to money and some numbers of tubbers of yam, crates of minerals (soft drinks) bags of salt, kegs of palm oil, sets of fruits etc, have been introduced. Owambe party has also been introduced. But what really make a difference in the whole process of modern day engagement that Ikale people are moving away from the era of collecting thr hricierrice of their daughter any more. They now regard the act as barbari and has amounted to a systematic' way of enslaving their dau2hter. What is paramount to them is the health and well-be their daughter

### PEOPLE'S GENERAL VIEWS

I don't really know much about Ikale tradition since we are doing it less often now. But the gathered from my mother is quite interesting. be revived again I would have preferred it, if ins it.

The importation of culture from America, Europe etc. had rendered Ikale culture very useless and unrecognized. Let us resist this. And brace up to revive the almost eroded culture. Josphine Fumbi — Beke (Igbotako-Osooro) I don't really know the reason why people fail to embrace the traditional marriage ceremony in Ikaleland. It is part and parcel of our culture. I value the system a lot and I am looking up to the real day when the wedding trumpet shall sound; I will be glad to be identified with those who would go by way of Olugbu. Traditional wedding instils morality and discipline on the newly wed-ded couple. Regarding consultation of Ifa- oracle in the wedding should be seen as the only alternative for our forefather then; but with the advent of Christianity, some people consult prophets or prophetesses while some go for spiritual guidance and counselling with their church pastors in order to mirror the future of the marriage, thus performing the same function as ifa-oracle.

### Ogayemi Iranlowo - (Okunmo.)

The "Olugbu" as a traditional wedding in Ikale culture is very good. I am one of those people that will continue to embrace this aspect of our culture.

But the act of kidnapping a lady for a wife is very archaic, local, barbaric and outdated. We are in modern and new world hence we must dance to the tune of modernization.

### Atijosan Obadiah — (Ode-Irele)

I have sympathy for Olugbu. I really commend the efforts of our forefathers who inculcated the system into our culture. In my view "Olugbu" is only value in those days but now the advent and practice of Christianity in our society now have rendered the system irrelevant.

I implore our youth and also advise our parents to educate their children why they should embrace "Olugbu".

- *Ifanayajo Funsho Peter - (Okunmo)*

I am one of the critics of some aspects of our culture which are archaic, outdated and barbaric. But there are some that are very vital and important as far as our culture is concerned. Such areas are traditional marriage ceremony, our various traditional festivals, masquerades, music etc. Nowadays, hardly can you see our ladies who know what Olugbu is all about let alone the aspectsof our traditional marriage itself. They do not have anything to look up to as the crowning glory of their cross to marital life. The area that I will li ke to frown at is the clamour for the abolition of our various festivals by modern religions groups. I want to say emphatically that I am a Christian to the core but I don't think abolition or modernization of our traditional festivals can save our souls. Let us not allow our beautiful culture and its traits to be wiped off by modernization and Western culture. After all, it is our identity and God did not make a mistake by making us Ikales. - *Akarigbo Idowu. Igbotako Osooro)*



## COVER

# Odunayo Adekuoroye: All you need to know about the Ikale-born super athlete

By Tosin Temiloluwa



**H**earing surname instantly tells you that she must be Ikale, Apoi or Ilaje. Or perhaps Ondo City. But you would not doubt that she is from Ondo State.

But then, knowing her to be a renowned wrestler would erase it from your mind that she is Ikale; the reason being that Ikale people are not known for wrestling or boxing or any of the martial arts. Yes, we were known for “digigbo” as a major local sports pastime. Otherwise we were more known for the competitive sports – ayo, football, athletics and the Ilaje are particularly known for their javelin skills. And Ikale/Ilaje 1 produced stars like Oguntimoju a.k.a. (from Ilutitun); Funmi Agagu (Iju-Odo), Ebukuyo (Iju-Oke) and Monday Merotoun (Ayila/Ilutitun).

But make no mistakes about it the reigning world champion in freestyle women wrestling is Ikale ponbele from Ilutitun-Osooro, Ikaleland.

Born: December 10th, 1993 (28 yrs) | Ilutitun, Ondo State, Nigeria Odunayo Folasade Adekuoroye is a freestyle and multi-award-winning wrestler from Nigeria. At the [2014 Commonwealth Games](#), where she won a gold medal in

the women's freestyle 53 kg event, and the 2015 World Wrestling Championships, where she earned a bronze medal. At the 2017 World Wrestling Championships women's freestyle 55 kilos, she took home the silver medal.

Odunayo's career started when she competed in the cadet division at Nigeria's **15th National Sports Festival**, which was held in Ogun State. She was placed fourth in the women's 57 kg wrestling division by **United World Wrestling** in March 2019. She added a gold medal to the bronze she had won at the **World Wrestling Championship** in Las Vegas in 2015 by defeating **Nina Menkenova** of Russia in the final of the 55 kg women's freestyle at the **2016 Golden Grand Prix** in Azerbaijan.

Odunayo was ranked first by United World Wrestling (UWW) in 2017 for the women's freestyle 55 kg category and later won the silver medal in that weight division after barely losing to Japan's **Haruna Okuno** in the final of the **2017 World Wrestling Championship**, held in Paris, France.

A **2019 German Grand Prix Championship** competitor, Odunayo won gold at the event. Adekuoroye won

the **Dormagen tournament's** 57 kg weight class in women's freestyle without dropping a point, and she also defeated Hungarian **Anna Szell** by a score of 10-0 in the final. She then won a bronze medal in the 57 kg division at the **2019 Dan Kolov-Nikola Petrov ranking series competition** in Ruse, Bulgaria.

After competing in the **Dan Kolov-Nikola Petrov ranking series tournament** and the **German Grand Prix** in Ruse, Bulgaria, Adekuoroye competed in the **2019 African Wrestling Championships** in Hammamat, Tunisia, where she defeated Cameroon's **Essone Tiako** in the women's freestyle event final in 29 seconds. She received the title of the competition's top female wrestler and won the gold medal in the 57 kg division in a **Yasar Dogu Ranking series competition** in Istanbul, Turkey, in July 2019 after defeating **Tetyana Kit** of Ukraine 10-0 in the final.

At the **2020 African Wrestling Championships**, she took home the gold medal in the women's freestyle 57 kg division. She earned the gold medal in the **Baraza Champion of Champions** wrestling competition in 2021, which took place in Yenagoa, Bayelsa State, Nigeria. She won the gold medal in her competition at the **2021 Poland Open**, which took place in Warsaw, Poland, in June 2021.

At the **2020 Summer Olympics** in Tokyo, Japan, she represented Nigeria. She participated in the women's 57 kg competition but lost to **Anastasia Nichita** of Moldova in the first round of competition. She won one of the bronze medals in her competition at the Rome, Italy-hosted **Matteo Pellicone Ranking Series 2022**.

Odunayo initially took part in the **Commonwealth Tournament** in 2010 while representing Team Nigeria in India. At age 17, she took home the bronze medal in the 48 kg division. She won the women's freestyle 53 kg gold medal at the **2014 Commonwealth Games** by defeating



**NEWS***continuation on Odunayo Adekuoroye news story*

Indian Sehrawat Lalita in the final.

Adekuoroye competed in the Women's Freestyle 57 kg weight class at the **2018 Commonwealth Games** in Gold Coast, Australia, where she defeated **Pooja Dhanda** of India to earn her second [Commonwealth](#) gold medal, and at the [2022 Commonwealth Games](#), Adekuoroye defeated India's **Anshu Malik** to win his third gold medal overall.

Becoming Olympics champion for Odunayo has not been easy. She lost several contests but like the typical Ikale girl that she is, she never gave up. For instance, she lost to **Sofia Mattsson** of Sweden in the **Olympic** quarterfinals in 2016.

Off the athletics podium, ebony-black and beautiful Odunayo runs a fashion business which is also into footwear production. The majority of Odunayo's income came from her **Yeezy sneakers**. Despite overstating the size of her company over the years, she made enough money from her job to be considered one of the highest celebrity payouts ever. Her primary source of income comes primarily from her accomplishments as a wrestler.

**Medal Record****World Championships**

- Silver medal – second place, 2017

Paris, Freestyle 55 kg

- Bronze medal – third place, 2015 Las Vegas, Freestyle 53 kg
- Bronze medal—third place, 2019 Nur-Sultan, Freestyle 57 kg.

**Islamic Solidarity Games**

- Gold medal – first place, 2021 Konya, 59 kg

**Commonwealth Games**

- Gold medal – first place, 2014 Glasgow, Freestyle 53 kg
- Gold medal – first place, 2018 Gold Coast, Freestyle 57 kg
- Gold medal – first place, 2022 Birmingham, Freestyle 57 kg
- Bronze medal – third place, Delhi, 2010; Freestyle 48 kg

**Net Worth**

Odunayo is one the top-earning professional wrestlers at world level. She has an estimated net worth of \$2 million.(about N2.4 billion).

A cross section of Ikale who spoke to *Ikale News* praised Odunayo for putting Ikale name on the world map.

Says Deputy Commissioner of Police, Bode Ojajune: “Her case underscores what I have been saying for a long time that our people needs to encourage their kids who have sports talents. Take it or leave it, all of us will not eat from books or education alone.

“Just look at the Odunayos that we have

wasted over the years. If Odunayo had grown up in Ikale, would she have become what she is today.”

Journalist and writer, Dayo Williams called on well-to-do Ikale to sponsor sports competitions at grassroots level.

“Sports is tied to age. If you do not catch them young, they won't make it big in sports. The Ronandos, Messis, Williams sisters, even the likes of Victor Ikpeba, Alex Iwobi and Kelechi Iheanacho were caught up at relatively young ages.

“If there were vibrant competitions, perhaps I would be playing for Liverpool today because I was a good footballer. And if you consider what Sadio Mani alone did for his village, that tells you what I could have done to my beloved Igbotako hometown if I played at that level.”

An educationist, Bayo Lemikan urged school principals across Ikale, Ilaje and Apoi to take personal initiatives in discovering budding stars.

“We keep blaming government all the time. It was not the government that discovered Dayo Amusan. Somiebody passionate about sports and talents did. This is the way to go now looking at the glory brought to Nigeria, Ondo State and Ikaleland by Odunayo Folasade Adekuoroye.

**Publisher's Note:**

*We are making efforts to speak to Odunayo's parents to know her Ikale roots. Watch out.*





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## ADVERTORIAL

culled from Ikale News 2002 Edition

## Ondo South For Jimoh Ibrahim

They Said Jimoh Ibrahim Did Not Do Anything For The People. Facts Are Sacred!

Ikale News December 2002 - January 2003 Page 4

JIMOH IBRAHIM SCHOLARSHIP  
AWARD 2002ONDO STATE INDIGENES IN INSTITUTIONS OF HIGHER LEARNING  
FIRST BATCH (ONDO STATE)

The underlisted students are successful in the 2002 Jimoh Ibrahim Scholarship award for ONDO STATE students

## MERIT LIST

Students on the merit list will receive the sum of N10,000 (Ten Thousand Naira) in September of every academic year for the duration of the course. This however is subject to a maximum of four semesters during which the student is expected to maintain a cumulative point that is not less than Second Class Upper or risk forfeiture. Students in this category need not apply yearly.

## GENERAL LIST

Students on the General list will receive the sum of N10,000 (Ten thousand naira) and may re-apply each year if he/she so desires.

## AWARD DATE:

SATURDAY: DECEMBER 28, 2002

VENUE:

IGBOTAKO TOWN HALL, IGBOTAKO, ONDO STATE

TIME:

11AM PROMPT

S/N	NAME	SCHOOL	COURSE	LOC. GOVT.	SPONSOR (OBA)
1	JEJELOWO RAHMAEL K.	FED. POLY. ADO	ACCOUNTANCY	AKURE SOUTH	REGENT OF AKURE
2	JOLADE ADEREMI A.	UNAD, ADO-IKITI	ACCOUNTING	IPEDORE	REGENT OF ERO/IBUJI
3	ADETIMA ROSE O.	ONDO STATE UNIVERSITY	COMP. SCIENCE	OKITIPUPA	REBUJA OF OSOROLAND
4	LOMUWAQUN ADEWUMI F.	O.A.U., ILE-IFE	MED. & SURGERY	OKITIPUPA	REBUJA OF OSOROLAND
5	AKINLEYE MAYOKU	LAUTECH, OGBOMOSO	MED. & SURGERY	OKITIPUPA	PETU OF ALADE
6	IGBEKOYI OLOWADARE	ONDO STATE UNIVERSITY	BUS. ADMIN.	IRELE	OLOFUN OF IRELE
7	ELUMARO ADEGBENRO C.	UNAD, ADO-EDITI	GUID. & COUNSEL.	IRELE	AHABA OF AJAGBA
8	KOMOLAFE KAYODE	FED. POLY. ADO	MIN. RES. ENGR.	AKOKO	OLUPESI OF IPESI
9	IKUOMOLA SERAH I.	UNIBEN, BENIN CITY	MEDICINE	ILAJE	OLUGBO OF ILAJELAND
10	ADEGOROYE ADESQJI	UNI. IBADAN	IND. CHEM.	AKURE-SOUTH	REGENT OF AKURE
11	OMOSEHIN GABRIEL O.	OAU ILE-IFE	POL. SCIENCE	OKITIPUPA	REBUJA OF OSOROLAND
12	EKUNSUNMI ABIMBOLA	UNI. IBADAN	MED. & SURGERY	AKOKO	OLUPESI OF IPESI
13	APATA TEMIDAYO	UNI. IBADAN	DOC. DEGREE	OSE	ONIDUN OF IDOOUN
14	OLAWOYE AKINWUMI O.	ONDO STATE UNIVERSITY	SOCIOLOGY	ONDO EAST	OSEMAWE
15	BADARE OLABISI A.	ONDO STATE UNIVERSITY	ACCOUNTING	AKOKO	OLUPESI OF IPESI
16	AYOFE ADENIKE FLORENCE	F.U.T.A., AKURE	BIOCHEMISTRY	ONDO EAST	OSEMAWE
S/N	NAME	SCHOOL	COURSE	LOC. GOVT.	SPONSOR (OBA)
17	OLUWAFEMI ADETUNSI	UNIVERSITY OF BENIN	LAW	AKOKO	OLISUA OF ISUA
18	ORIMAFU OLDWATOBI	UNIVERSITY OF BENIN	CHEMICAL ENGR.	AKOKO	OLISUA OF ISUA
19	OLAOGUN C. TAIWO	UNIVERSITY OF BENIN	PETROLEUM ENGR.	AKOKO	OLISUA OF ISUA
20	OYEKAN A. E.	FED. POLY. ADO	ACCOUNTANCY	AKOKO	GBIRI OF EPINMI
21	ADEMUYIWA A.E.	UNILORIN	AGRIC/ECONS	AKOKO	OLUPESI OF IPESI
22	BELLO A.P.	COLL. OF EDUC., IKERE	PHY. & HEALTH EDUC.	AKOKO	OLUPESI OF IPESI
23	AJEWOLE O.H.	FED. COLL. EDUC., OKENE	FRENCH/ENGLISH	AKOKO	OLISUA OF ISUA
24	ADESINA C.	FED. COLL. EDUC., OKENE	AGRIC. EDUCATION	AKOKO	OLISUA OF ISUA
25	ADEYANJU E.O.	IMMANUEL COLL. OF TECH.	THEOLOGY	AKOKO	OLISUA OF ISUA
26	OGUNDELE C.O.	UNIVERSITY OF BENIN	BUS. ADMINISTRATION	AKOKO	OLISUA OF ISUA
27	OMOH M.J.	ONDO STATE POLY. OWO	ACCOUNTANCY	AKOKO	OLISUA OF ISUA
28	IGBORO D.J.	ONDO STATE POLY. OWO	TOWN & REG. PLAN.	AKOKO	OLUFIRA OF IFIRA
29	OLOWOOKERE T.A.	O.A.U., ILE - IFE	PHARMACY	AKOKO	OLISUA OF ISUA
30	OGUNDIRAN E.A.	UNILORIN	EDUCATION	AKOKO	OLISUA OF ISUA
31	AJEWOLE T.A.	FED. POLY. ADO	AGRIC. ENGR.	AKOKO	OLISUA OF ISUA
32	OGUNTUNASE A.E.	ONDO STATE POLY. OWO	ACCOUNTANCY	AKOKO	OLISUA OF ISUA
33	BABATUNDE H.O.	OLABISI ONABANJO UNI.	BANKING & FINANCE	AKOKO	OLISUA OF ISUA
34	OLOWU TOYIN M.	ADEYEMI COLL. OF EDUC.	CHEMISTRY EDUC.	AKOKO	OLISUA OF ISUA
35	AGBEDE A.A.	UNIVERSITY OF ADO	ECONOMICS	AKOKO	OLUPE OF IPE
36	ODEWALE O.	UNILAG	ENGLISH/RELIGION	AKOKO	OLUFIRA OF IFIRA
37	NASIRU M.B.	AUCHI POLY	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
38	SALILS.	O.A.U. ILE - IFE	MGT. & ACCOUNTING	AKOKO	OLUKARE OF IKARE
39	ABIMBOLA O.L.	FED. POLY. AUCHI	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
40	BABAJIIDE T.	UNIVERSITY OF ADO	PSYCHOLOGY	AKOKO	OWA ALE OF IKARE
41	AJAGUNNA M.A.	FED. COLL. EDUC., OKENE	INTEGRATED SCI.	AKOKO	OLUKARE OF IKARE
42	YUSUF B.S.	ONDO STATE POLY. OWO	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
43	TAWOSE O.O.	UNILORIN	GEOG. & PLANNING	AKOKO	OWA ALE OF IKARE
44	AJIBUWA O.S.	F.U.T.A., AKURE	MINING ENGR.	AKOKO	OLUKARE OF IKARE
45	OLANIPEKUN A.	ONDO STATE UNI.	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
46	ADENOLA A.O.	FED. COLL. EDUC., OKENE	YORUBA & SOC. ST.	AKOKO	OLUKARE OF IKARE
47	YUSUF R.F.	KWARA COLL. OF EDUC.	BUS. EDUCATION	AKOKO	OLUKARE OF IKARE
48	BALOGUN JIMOH	FED. POLY. KAURA	BUL. TECH. & QTY. SUR.	AKOKO	OLUKARE OF IKARE
49	OLOMO S. ADEKOLA	AMB. ALLI UNIVERSITY	MED. & SURGERY	AKOKO	OLUKARE OF IKARE
50	KOMOLAFE BOLANLE	UNIVERSITY OF ADO	ENG. & LITERARY ST.	AKOKO	ONIKUN OF IKUN
51	BABALOLA B. MOSUN	AMB. ALLI UNIVERSITY	COMPUTER SCIENCE	AKOKO	OLUBOROPA
52	OMOSOLA E. YEMISI	COLL. OF EDUC., IKERE	ECONS/SOC. STUDIES	AKOKO	OLUBAKA OF OKA
53	OLUKOJU B. JIMI	FED. POLY. ADO	MINERAL RES. ENGR.	AKOKO	ALAGHA OF AGHA
54	DADA AYODELE	ONDO STATE POLY. OWO	MECH. ENGR.	AKOKO	OLUSUPARE OF SUPARE
55	OMODE M. JULIANAH	KOGI STATE POLY.	ACCT. & AUDITING	AKOKO	OLUBAKA OF OKA
56	AKINWUNMI B. ADEBOLA	COLL. OF EDUC., IKERE	C.R.S.	AKOKO	OLUBAKA OF OKA
57	DARE A. YEMISI	O.A.U. ILE - IFE	MARKETING	AKOKO	OLUBAKA OF OKA
58	OLUJAYETAN JOHNSON	FED. POLY., ADO	COMPUTER SCIENCE	AKOKO	OLUBAKA OF OKA
59	BALOGUN ABIODUN	AMB. ALLI UNIVERSITY	ELECT/ELECTS ENGR.	AKOKO	OLUBAKA OF OKA
60	OLOGUNNORE R. EMILY	ONDO STATE POLY. OWO	BUS. ADMIN. & MGT	AKOKO	ALALE OF AKUNGBA
61	AKANDE MOSES OLUMIDE	UNIVERSITY OF ADO	POL. SCIENCE	AKOKO	ALALE OF AKUNGBA
62	OLAJUGBE TAIWO JOY	COLL. OF EDUC., IKERE	ECONS & SOC. ST.	AKOKO	OLUBAKA OF OKA
63	NOAH K. ROTIMI	ONDO STATE POLY. OWO	BANKING & FINANCE	AKOKO	OLUSUPARE OF SUPARE
64	EASOYIN S. ADEBOLA	FED. POLY. ADO	AGRIC. ENGR.	AKOKO	OLUSUPARE OF SUPARE
65	ITIOLA KAYODE ADELEYE	FED. POLY. ADO	AGRIC. ENGR.	AKOKO	OLUSUPARE OF SUPARE
66	AJAYI I. FOLUSO	ONDO STATE POLY. OWO	ACCOUNTANCY	AKOKO	OLUSUPARE OF SUPARE
67	OBAFEMI S. EMMAN.	FED. POLY. ADO	AGRIC. ENGR.	AKOKO	OLUSUPARE OF SUPARE
68	ADARABIYOYO B. ABIGAIL	UNIVERSITY OF ADO	ECONOMICS	AKOKO	OLUSUPARE OF SUPARE
69	AGOYI STELLA	FED. POLY. ADO	ACCOUNTANCY	AKOKO	OLUBAKA OF OKA
70	OGUNDOWOLE B.A.	IBADAN POLYTECHNIC	ACCOUNTANCY	AKOKO	OWA ALE OF IKARE
71	ADEMOYE KOLADE	IBADAN POLYTECHNIC	ACCOUNTANCY	AKOKO	OWA ALE OF IKARE
72	ASUNMONU BUKOLA	FED. POLY. ADO	MARKETING	AKOKO	OWA ALE OF IKARE
73	ABIUS B.	FED. POLY. ADO	MINERAL RES. ENGR.	AKOKO	OWA ALE OF IKARE
74	ADU TEMIDAYO FRANCIS	AGRIC	UNAB ABEOKUTA	AKOKO	OLUKARE OF IKARE
75	BALOGUN ROSELINE FOLAKE	BUS/ADMIN	OWO POLY	AKOKO	QLOYIN
76	YUSUF OLAWALE RAUFU	MATHS	UNAB ABEOKUTA	AKOKO	QLOYIN

JIMOH IBRAHIM SCHOLARSHIP AWARD 2002



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S/N	NAME	SCHOOL	COURSE	LOC GOVT.	SPONSOR (OBA)
77	ORIMOLOYE NIKE F.	LAGOS STATE POLY.	INSURANCE	AKOKO	OWA ALE OF IKARE
78	ALONGE SUNDAY	KWARA COLL. OF EDUC.	MARKETING	AKOKO	OLIBAKA OF OKA
79	ABEDE A. KOLAWOLE	AMB. ALLI UNIVERSITY	BANKING & FINANCE	AKOKO	OLUBAKA OF OKA
80	ALO. O. ADEFARATI	ONDO STATE POLY, OWO	ACCOUNTANCY	AKOKO	ALALE OF AKINGBA
81	BAKARE O. SHITTU	AMB. ALLI UNIVERSITY	BIOCHEMISTRY	AKOKO	ALALE OF AKINGBA
82	LAMOTU O. JOHNSON	ONDO STATE POLY, OWO	ACCOUNTANCY	AKOKO	ALALE OF AKINGBA
83	OGUNNIYI BOSEDE	FED. POLY. ADO	COMPUTER SCIENCE	AKOKO	ALALE OF AKINGBA
84	EKUUPA EMMANUEL	FED. POLY. ADO	MINERAL RES. ENGR	AKOKO	OLIBAKA OF OKA
85	KAREEM DUPE T.	COLL. OF EDUC., ORO	BUS. STUDIES	AKOKO	OLIBAKA OF OKA
86	DAVID O.L.	COLL. OF EDUC., ORO	ENGLISH/RELIGION	AKOKO	OLUSUPARE OF SUPARE
87	OGUNTOBA A. DUPE	COLL. OF AGRIC, AKURE	AGRIC. EXT.	AKOKO	OLIBAKA OF OKA
88	OMOOGUN A. FUNMILOLA	ONDO STATE POLY, OWO	SECRETARIAL ST	AKOKO	OLIBAKA OF OKA
89	DACDU B. MICHAEL	COLL. OF EDUC. ILESA	POL. SC./MATHS	AKOKO	OLUSUPARE OF SUPARE
90	ADEISIL ESTHER	UNIVERSITY OF ADO	COMPUTER SCIENCE	AKOKO	OLUEIRA OF IEIRA
91	OWADATA B. COMFORT	COLL. OF EDUC., IKERE	BIOLOGY/CHEMISTRY	AKOKO	OLUKARE OF IKARE
92	KADIRI A. ABIODUN	O.A.U., ILE - IFE	MICROBIOLOGY	AKOKO	OLUKARE OF IKARE
93	ADIU A. MORENIKE	AMB. ALLI UNIVERSITY	BANKING & FINANCE	AKOKO	OWA ALE OF IKARE
94	SILE J. OLANREWA III	F.U.T.A. AKURE	APPLIED GEOPHYSICS	AKOKO	OLUKARE OF IKARE
95	MUSA K. FOLASADE	COLL. OF EDUC. ORO	BUS. EDUCATION	AKOKO	OWA ALE OF IKARE
96	ABDUL M. AKEEB	IBADAN POLYTECHNIC	MASS. COMM.	AKOKO	OLUKARE OF IKARE
97	SANUSI B. BAMIDELE	IBADAN POLYTECHNIC	BUS. STUDIES	AKOKO	OLUKARE OF IKARE
98	ADEFEMI C. KEMISOLA	IBADAN POLYTECHNIC	BUS. STUDIES	AKOKO	OLUKARE OF IKARE
99	FALAYO O. JANET	IBADAN POLYTECHNIC	BUS. STUDIES	AKOKO	OLUKARE OF IKARE
100	ISMAEEL W. OLASENI	IBADAN POLYTECHNIC	BUS. STUDIES	AKOKO	OLUKARE OF IKARE
101	OLATUNJI TEMITOPE F.	FED. POLY., ADO-EKITI	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
102	ADESUYI S. TEMI	YABA COLL. OF TECH.	IND. ENGR.	AKOKO	OLUKARE OF IKARE
103	OLALEYE B. SAHEED	AMB. ALLI UNIVERSITY	BANKING & FINANCE	AKOKO	OLUKARE OF IKARE
104	ADEPOYIN DAYO J.	UNIVERSITY OF ADO	GEOLOGY & MINING	AKOKO	OLUKARE OF IKARE
105	OLADAPO O. YOMADE	UNIVERSITY OF ADO	SOCIOLOGY	AKOKO	OLUKARE OF IKARE
106	EGUNJOBI YINKA	O.A.U., ILE - IFE	MICROBIOLOGY	AKOKO	OWA ALE OF IKARE
107	AREMO BUKOLA M.	F.U.T.A. AKURE	MICROBIOLOGY	AKOKO	OLUKARE OF IKARE
108	OGUNDIPE F. FAITH	ONDO STATE POLY. OWO	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
109	ADETORO C. ROTIMI	FED. POLY. EDE	ACCOUNTANCY	AKOKO	OLUKARE OF IKARE
110	OLATUNJI FUNMILAYO	ONDO STATE POLY, OWO	BANKING & FINANCE	AKOKO	OWA ALE OF IKARE
111	AHMED FAITH O.	UNIVERSITY OF ADO	ECONS/STATISTICS	AKOKO	OLUKARE OF IKARE
112	ADEBISI KEMISOLA A.	UNAD ADO-EKITI	BANKING & FINANCE	AKOKO	OLUKARE OF IKARE
113	LAOYIBO FEYIFUNKE	UNAD ADO-EKITI	BANKING & FINANCE	AKOKO	OLUKARE OF IKARE
114	ALABI AYODELE	COLL. OF EDUC. ILESA	ELECT/ELECT	AKOKO	OLUKARE OF IKARE
115	ALADEJANA OGUNLEYE	O.A.U., ILE-IFE	MEDICINE & SURGERY	AKURE	REGENT OF AKURE
116	AKINOLA TEMIDAYO	F.U.T., AKURE	MICROBIOLOGY	AKURE	REGENT OF AKURE
117	SAKA AYODEJI	UNILAG, LAGOS	GEO/PLANNING	AKURE	REGENT OF AKURE
118	BABALOLA ELIZABETH	UNILAG, LAGOS	ACCOUNTANCY	AKURE	REGENT OF AKURE
119	ABIODUN G. J.	F.U.T. AKURE	COMPUTER SCIENCE	AKURE	REGENT OF AKURE
120	OLAQYE TAIBA	COLL. OF EDUC. IKERE	ISLAMIC/YORUBA	AKURE	REGENT OF AKURE
121	OLAQYE S.M.	COLL. OF EDUC. IKERE	BIOLOGY/GEOGRAPHY	AKURE	REGENT OF AKURE
122	ADELEYE WEMINOLA	COLL. OF EDUC. IKERE	ACCT. EDUCATION	AKURE	REGENT OF AKURE
123	OLOGUNMETA A.H.	COLL. OF EDUC. IKERE	ECON/GEOGRAPHY	AKURE	REGENT OF AKURE
124	AKINGBADE O. U.	FED. POLY. ADO-EKITI	ACCOUNTANCY	AKURE	REGENT OF AKURE
125	IKUOMOLA W. B.	THE POLY. IBADAN	MECH. ENGR.	AKURE	REGENT OF AKURE
126	OMOLADE O. M.	THE POLY. IBADAN	BUS. ADMINISTRATION	AKURE	REGENT OF AKURE
127	ADISA O. A.	OSUA, AKUNGBA	ACCOUNTING	AKURE	REGENT OF AKURE
128	KAYODE O. T.	ONDO STATE POLY, OWO	ACCOUNTANCY	AKURE	REGENT OF AKURE
129	AROGUNMATIDI A. D.	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	AKURE	REGENT OF AKURE
130	OLUWAROTIMI A. O.	OSUA, AKUNGBA	PHILOSOPHY	AKURE	REGENT OF AKURE
131	ADEBOMI B. S.	THE POLY. IBADAN	ELECT/ELECT. ENGR.	AKURE	REGENT OF AKURE
132	AMUDIPE O. S.	O.A.U., ILE-IFE	ELECT/ELECT. ENGR.	AKURE	REGENT OF AKURE
133	ADELOYE B. ADESEWA	F.U.T., AKURE	AGRIC. ENGR.	AKURE	REGENT OF AKURE
134	OYINOLA KEHINDE	COLL. OF EDUC. IKERE	TECHNICAL EDUC.	AKURE	REGENT OF AKURE
135	OJO OLUWATOYIN C.	UNAD, ADO-EKITI	SOCIOLOGY	AKURE	REGENT OF AKURE
136	IBITAYO TITILAYO	COLL. OF EDUC. IKERE	ENG/YORUBA	AKURE	REGENT OF AKURE
137	OLUFEMI AYU	COLL. OF EDUC., IKERE	ECONS/MATHS	AKURE	REGENT OF AKURE
138	ODUNAYO O. AFOLABI	COLL. OF EDUC., IKERE	COMP/ECONS	AKURE	OGBOLU OF ITAOGBOLU
139	ALONGE A.J.	UNAD, ADO-EKITI	BANKING & FINANCE	AKURE	OGBOLU OF ITAOGBOLU
140	ADENIYI IFEDAYO	UNAD, ADO-EKITI	ELECT/ELECT. ENGR.	AKURE	OGBOLU OF ITAOGBOLU
141	ALEEM M. AMOFE	FED. POLY., ADO-EKITI	ELECT/ELECT. ENGR.	AKURE	OGBOLU OF ITAOGBOLU
142	AFUYE T. ABIMBOLA	UNAD, ADO-EKITI	BANKING & FINANCE	AKURE	OGBOLU OF ITAOGBOLU
143	AJONGBOLO O.	UNIBEN, BENIN-CITY	CIVIL ENGR.	AKURE	OGBOLU OF ITAOGBOLU
144	AWOSANMI OLUFEMI	UNAD, ADO-EKITI	BANKING & FINANCE	AKURE	OGBOLU OF ITAOGBOLU
145	FALOMO OLALEKAN	O.A.U. ILE-IFE	POL. SCIENCE	AKURE	IRALEPO OF ISNKAN
146	ADEWOLE AMOS D.	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	AKURE	OLOBA OF OBA-ILE
147	AJISEGIRI IDOWU	F.U.T. AKURE	PHYSICS ELECT.	AKURE	REGENT OF AKURE
148	ADEPOJU OLUWATOYIN	UNAD, ADO-EKITI	BANKING & FINANCE	AKURE	OLOBA OF OBA-ILE
149	FAKEHINDE OLAYINKA	F.U.T., AKURE	PHYSICS ELECT.	AKURE	ORITI OF IJU
150	AMIMI JULIUS F.	F.U.T., AKURE	BIOCHEMISTRY	AKURE	ORITI OF IJU
151	DARAMOLA TAIWO	F.U.T., AKURE	BIOCHEMISTRY	AKURE	ORITI OF IJU
152	AKINOLA ALABA	F.U.T., AKURE	BIOCHEMISTRY	AKURE	ORITI OF IJU
153	SUNDAY ROTIMI S.	ONDO STATE POLY, OWO	ACCOUNTANCY	AKURE	ORITI OF IJU
154	YUSUF BABATUNDE M.	FED. POLY. ADO-EKITI	ELECT/ELECT	AKURE	ORITI OF IJU
155	OLORUNSOLA ADEBIYI S.	FED. POLY. ADO-EKITI	ACCOUNTANCY	AKURE	OLOFUN OF IRELE
156	KIKIOWO OLUWAGBEMIGA	FED. POLY. ADO-EKITI	MINING	AKURE	OGBOLU OF ITAOGBOLU
157	OLABODE BUKOLA J.	FED. POLY. ADO-EKITI	SCIENCE LAB	AKURE	OLOFUN OF IRELE
158	ADEJUYIGBE GBENGA I.	F.U.T., AKURE	COMP. SCIENCE	AKURE	REGENT OF AKURE
159	OGUNYEMI OLUWADARE	THE POLY. IBADAN	ELECT. ENGR.	AKURE	REGENT OF AKURE
160	OMOJOLA ADEOLA	UNAD, ADO-EKITI	AGRIC/ECONS	AKURE	REGENT OF AKURE
161	OJO WURAOLA O.	F.U.T., AKURE	APPLIED GEOLOGY	AKURE	REGENT OF AKURE
162	OGUNKALU H. OLUWAMBE	OSUA, AKUNGBA	POL. SCIENCE	ILAJE	REGENT OF ATIJERE
163	MAJOFODUN JONATHAN	LAGOS STATE POLY.	ACCOUNTANCY	ILAJE	OLIIA OF ELIKAN
164	ADEPITI ADEBAYO	LAGOS STATE POLY.	ACCOUNTANCY	ILAJE	AMAPETU OF MAHIN
165	OGUNGBAMILA JOHNSON	UNILAG, AKOKA	ACTORIAL SCIENCE	ILAJE	AMAPETU OF MAHIN
166	ONUWAJE AJIBOLA	UNAD, ADO-EKITI	ENGLISH	ILAJE	AMAPETU OF MAHIN
167	JOLOMI FELIX O.	OSUA, AKUNGBA	BIOCHEMISTRY	ILAJE	ORIADE OF MAHINTEDO
168	OYEKANMI DOHERTY	OS. ST. COLL. OF EDU	MECH. ENGR.	ILAJE	OGLEYINBO
169	OGUNMOLA SUNDAY	O.A.U. ILE-IFE	CHEMICAL ENGR.	ILAJE	AMAPETU OF MAHIN
170	OMOSIJI ADEDEJI	F.U.T.A. AKURE	MECH. ENGR.	ILAJE	AMAPETU OF MAHIN
171	EHUWA OLAYEYE AKIN	UNAD, ADO-EKITI	ENGLISH	ILAJE	AMAPETU OF MAHIN
172	JEDO OLUWOLE OMOTAYO	YABA COLL. OF TECH	ARCHITECTURAL	ILAJE	OLUGBO OF ILAJE
173	ERUKUBAMI ESTHER	UNILAG, AKOKA	ACCOUNTANCY	ILAJE	AMAPETU OF MAHIN
174	AMUWA G. OLATUNJI	UNILAG, AKOKA	PHILOSOPHY	ILAJE	OLUGBO OF OBENLA
175	ORETAN OLAJIDE	FED. POLY. ADO-EKITI	QTY. SURVEYING	ILAJE	OLUGBO OF ILAJE
176	AKINBUJA KOLAWOLE	O.A.U. ILE-IFE	APPLIED GEOPHYSICS	ILAJE	OLUGBO OF ILAJE
177	FALUMO IDOWU E.	OSUA, AKUNGBA	POL. SCIENCE	ILAJE	OEDEDE, IGBO-EGUNRIN
178	NATHANIEL OMOLAYO	UNIBEN, BENIN-CITY	PHILOSOPHY	ILAJE	AMAPETU OF MAHIN
179	EMORIOLOYE MOYEBI	UNIBEN, BENIN-CITY	PETROLEUM ENGR.	ILAJE	AMAPETU OF MAHIN
180	OMOLEYE OLAKUNLE	ONDO STATE POLY, OWO	MECH. ENGR.	ILAJE	OLIIA OF ELIKAN
181	MAFO OLUWAMBE AMOS	UNILAG, AKOKA	SOCIOLOGY	ILAJE	OLUGBO OF ILAJE
182	OWOWA MOROLAKE	AD. OG. COLL. OF EDUC.	BUSINESS EDUCATION	ILAJE	AMAPETU OF MAHIN
183	ZACCHEAUS O. TOMOLOJU	UNAD, ADO-EKITI	BANKING & FINANCE	ILAJE	OLUGBO OF ILAJE
184	EGBAYELO OLUWAMBE	NAT. TEACHERS INTS.	TEACHING	ILAJE	OLUGBO OF ILAJE
185	OKUNNUWA OMOWUMI	TAI SOLARIN COLL. OF EDU	POL. SCIENCE	ILAJE	AMAPETU OF MAHIN



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S/N	NAME	SCHOOL	COURSE	LOC. GOVT.	SPONSOR (OBA)
186	MAFO OLUWAMBE AMOS	UNILAG, AKOKA	SOCIOLOGY	ILAJE	OLHA OF EIKAN
187	OWOWA MOROLAKE	AD. OG. COLL. OF EDUC.	BUSINESS EDUCATION	ILAJE	OLUGBO OF ILAJE
188	ZACCHEAUS O. TOMOLOJU	UNAD, ADO-EKITI	BANKING & FINANCE	ILAJE	AMAPETU OF MAHIN
189	EGBAYELO OLUWAMBE	NAT. TEACHERS INTS.	TEACHING	ILAJE	OLUGBO OF ILAJE
190	OKUNNIWA OMOWUMI	TAI SOLARIN COLL OF EDU	POL. SCIENCE	ILAJE	OLUGBO OF ILAJE
191	OBAYELU EYANRO	F.U.T.A. AKURE	CIVIL ENGR.	ILAJE	OGBOLU OF ITAOGBOLU
192	MOGBOJURI ILEMOBAYO	OSUA, AKUNGBA	BIOCHEMISTRY	ILAJE	AMAPETU OF MAHIN
193	ADEPITI OGO-OLUWA	UNAD, ADO-EKITI	POL. SCIENCE	ILAJE	AMAPETU OF MAHIN
194	AGHORUNSE JUSTUS O.	F.U.T.A. AKURE	METEOROLOGY	ILAJE	CHEF E.M. IYINBO
195	OREGBEMI OLUWATOYIN	F.U.T.A. AKURE	IND. ENGR.	ILAJE	CHEF E.M. IYINBO
196	IPINSAU B. OLUWOLE	OSUA, AKUNGBA	ACCOUNTING	IRELE	OLOFUN OF IRELE
197	ENIMADE OLAJOBI	UNAD, ADO-EKITI	ACCOUNTING	IRELE	OLOFUN OF IRELE
198	AKINWALE ADEBOLANLE	THE POLY. IBADAN	ACCOUNTANCY	IRELE	OLOFUN OF IRELE
199	OSHODI OLANIRETI	THE POLY. IBADAN	MASS. COMM.	IRELE	OLOFUN OF IRELE
200	IFAYEELINMI ALABA	THE POLY. IBADAN	BUSINESS STUDIES	IRELE	OLOFUN OF IRELE
201	IKILUINI FIDELIS	COLL OF EDUC. IKERE	ACCT. EDUCATION	IRELE	OLOFUN OF IRELE
202	ORISABO SUNDAY	COLL OF EDUC. IKERE	ECONS/POL. SCI.	IRELE	AHABA OF AJAGBA
203	FAMADE ADEGBENRO	FED. POLY. EDE	STATISTICS	IRELE	OLOFUN OF IRELE
204	IGBATAYO BOSEDE	OSUA, AKUNGBA	ECONOMICS	IRELE	OLOFUN OF IRELE
205	OBAJULAYE MICHEAL	FED. POLY OSUN	ACCOUNTANCY	IRELE	OLOFUN OF IRELE
206	OKUNFOLAMI OLANIRETI	COLL OF EDUC. IKERE	MATH/SOC. STUDIES	IRELE	OLOFUN OF IRELE
207	ADESAYO SOLAPE	COLL OF EDUC. IKERE	ECONS/SOC. STUDIES	IRELE	AHABA OF AJAGBA
208	OMONIYI R. TEMITOPE	THE POLY. IBADAN	MASS. COMM.	IRELE	AHABA OF AJAGBA
209	ARO MOYIN	FED. POLY. OFFA	MARKETING	IRELE	OLOFUN OF IRELE
210	OLADOKUN OLUWATOSIN	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IRELE	OLOFUN OF IRELE
211	ILELAKINWA PAUL A.	UNIBEN, BENIN-CITY	CHEMISTRY EDUC.	IRELE	OLOFUN OF IRELE
212	ELEMEGBUWA ORISANMI	UNAD, ADO-EKITI	BANKING & FINANCE	IRELE	AHABA OF AJAGBA
213	AKINGBEMIRO OMOBORIOWO	OSUA, AKUNGBA	ECONS & MGT SC.	IRELE	AHABA OF AJAGBA
214	OLANIYAN BABATUNDE	C.O.E., OSUN STATE	CRS/POL., SC.	IRELE	OGBOLU OF ITAOGBOLU
215	ADENIYI JOHN	C.O.E. OSUN STATE	BUS. EDUCATION	IRELE	AHABA OF AJAGBA
216	OREISABO OPEOLUWA	C.O.E., OSUN STATE	CRS/POL.SC.	IKERE	OGOGA OF IKERE
217	OGUNDARE BABATUNDE T.	UNAD, ADO-EKITI	ECONOMICS	IRELE	ODOGBO OF OMLAND
218	AKINYELURE OLADELE	UNAD, ADO-EKITI	LAW	IRELE	ODOGBO OF OMLAND
219	ELUMARO ADENOLA	COLL OF EDUC., IKERE	MATHS/SOC. STUDIES	IRELE	AHABA OF AJAGBA
220	KARIGIDI BLESSING F.	UNIBEN, BENIN-CITY	CHEMICAL ENGR.	IRELE	OLOFUN OF IRELE
221	ODIMAYO T. JOY	RED. POLY. ADO-EKITI	MARKETING	IRELE	OLOFUN OF IRELE
222	ADETARAMI O. GILBERT	UNIBEN, BENIN-CITY	MEDICINE & SURGERY	IRELE	OLOFUN OF IRELE
223	OLAMIGOKE ORIMISAN	OSUA, AKUNGBA	ACCOUNTING	IRELE	OLOFUN OF IRELE
224	ADEKANLE BAYO	UNILAG, AKOKA	PHILOSOPHY	IRELE	OLOFUN OF IRELE
225	ADETUWO LADEKEMI	UNILAG, AKOKA	PHILOSOPHY	IRELE	OLOFUN OF IRELE
226	EMORUWA ABIMBOLA A.	OSUA, AKUNGBA	BUS. ADMINISTRATION	IRELE	OLOFUN OF IRELE
227	AKINGBOJU KEHINDE	ADEYEMI COLL. OF EDUC.	N.C.E.	IRELE	AHABA OF AJAGBA
228	AKINGBOJU VERONICA	YABA COLL. OF TECH	URBAN & REG. PLAN	IRELE	AHABA OF AJAGBA
229	AKINAGBE ADEBAYO	THE POLY. IBADAN	ACCOUNTANCY	IRELE	OLOFUN OF IRELE
230	TOPE OLOGUNLEKO	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IRELE	AHABA OF AJAGBA
231	ALFRED FOLAKE	COLL OF EDUC., IKERE	ACCT. EDUCATION	IRELE	OLOFUN OF IRELE
232	AYEBAMERU KEHINDE	COLL OF EDUC., IKERE	ECONS/SOC. STUDIES	IRELE	OLOFUN OF IRELE
233	AYETAN SINA	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IRELE	OLOFUN OF IRELE
234	ODUNSANMI OLANIYI	TAI SOLARIN COLL OF EDU	TEACHER EDUC. (ENG)	IRELE	OLOFUN OF IRELE
235	OLOWOGBEMI TEMIDAYO	ONDO STATE POLY. OWO	MECH. ENGR.	IRELE	OLOFUN OF IRELE
236	OWOYIMIKA MORAYO	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IRELE	OLOFUN OF IRELE
237	ANIHONYI ADESOLA	COLL OF EDUC. IKERE	PRI. ED. SOC. STUDIES	IRELE	OLOFUN OF IRELE
238	ADELE O. BIDE MI	ONDO STATE POLY. OWO	BUSI. ADMINISTRATION	IRELE	OLOFUN OF IRELE
239	OLAWOYE A. OLU SOLA	ONDO STATE UNIVERSITY	SOCIOLOGY	ONDO	OSEMAWE OF ONDO
240	OLATUNJU AGNES TEJU	ONDO STATE POLY. OWO	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
241	AKINRINMADE J. OLU SOLA	KW. ST. COL. OF EDU., ORO	ECONS/PR. EDUC. ST.	ONDO	OLOJA OF BOLORUNDURO
242	OYEMAKIN A. CHARLES	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	ONDO	OLOJA OF BOLORUNDURO
243	FATUSIN D. OYEDOLAPO	THE POLYTECHNIC, IBADAN	BANKING & FINANCE	ONDO	OLOJA OF BOLORUNDURO
244	OJO R. OLABISI	ADEYEMI COLL. OF EDUC.	ECONS/MATHS	ONDO	OLOJA OF BOLORUNDURO
245	OWOYEMI K. CHRISTIANAH	ADEYEMI COLL. OF EDUC.	N.C.E.	ONDO	OLOJA OF BOLORUNDURO
246	AKINSANMI T. O.	FED. POLYTECHNIC, OFFA	COMPUTER TECH.	ONDO	OLOJA OF BOLORUNDURO
247	OLAWALE OLU SOLA	ONDO STATE UNIVERSITY	ACCOUNTANCY	ONDO	OLOJA OF BOLORUNDURO
248	FAGBOHUNLU S.A.	COLL. OF EDU., IKERE	COMP. SC/PHYSICS	ONDO	OLOJA OF BOLORUNDURO
249	ABDUL TEMITOPE S.	ADEYEMI COLL. OF EDUC.	BUSINESS EDUCATION	ONDO	OSEMAWE OF ONDO
250	FAGUNLEKA T. JOSEPH	ADEYEMI COLL. OF EDUC.	ENGLISH/SOC. STUDIES	ONDO	OSEMAWE OF ONDO
251	ADETONA F. STELLA	ADEYEMI COLL. OF EDUC.	BUS. STUDIES	ONDO	OSEMAWE OF ONDO
252	AKINSUNMOYE F.A.	F.U.T. AKURE	MECH. ENGR.	ONDO	OSEMAWE OF ONDO
253	ADEWOLE H. ADEYEMI	ONDO STATE POLY. OWO	ARCHITECTURE	ONDO	OSEMAWE OF ONDO
254	ILESANMI S. OLA YELE	ADEYEMI COLL. OF EDUC.	MATHS/GEOGRAPHY	ONDO	OSEMAWE OF ONDO
255	OLANIPEKUN J.O.	UNIVERSITY OF ADO-EKITI	BANKING & FINANCE	ONDO	OSEMAWE OF ONDO
256	AKINRINMADE O.A.	O.S.C.T., ESA-OKE	BANKING & FINANCE	ONDO	OSEMAWE OF ONDO
257	AKINMOLADUN OMOKOLA	LAGOS STATE POLY.	MECH. ENGR.	ONDO	OSEMAWE OF ONDO
258	AKINMUSIRE F. LILIAN	ADEYEMI COLL. OF EDUC.	ENGLISH LANGUAGE	ONDO	OSEMAWE OF ONDO
259	OLUBODUN BUKKY	ADEYEMI COLL. OF EDUC.	COMPUTER/ECONS	ONDO	ASAFAREM OF IGBADO
260	ADESEEKE ELINICE	ADEYEMI COLL. OF EDUC.	COMPUTER/ECONS	ONDO	ASAFAREM OF IGBADO
261	AKINMUSIRE SABAINAH	ADEYEMI COLL. OF EDUC.	BUSINESS EDUCATION	ONDO	OSEMAWE OF ONDO
262	BORISADE Y. OMOYEMI	F.U.T. AKURE	MICROBIOLOGY	ONDO	OSEMAWE OF ONDO
263	ADEKUOBOYE DAMILOLA	ONDO STATE POLY. OWO	ELECT/ELECTS	ONDO	OSEMAWE OF ONDO
264	AKINDUTIRE HELEN	F.U.T., AKURE	BIOCHEMISTRY	ONDO	OSEMAWE OF ONDO
265	AKINWAGBE SILEOLA	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	ONDO	OSEMAWE OF ONDO
266	AKINLOYE F. OLUMIDE	F.U.T., AKURE	APPLIED GEOLOGY	ONDO	OSEMAWE OF ONDO
267	BOLODEOKU FEMI	F.U.T., AKURE	APPLIED GEOLOGY	ONDO	OSEMAWE OF ONDO
268	AYODEJI DAMILOLA	THE POLYTECHNIC, IBADAN	AGRIC TECH.	ONDO	OSEMAWE OF ONDO
269	KAZEEM K. ADENIKE	THE POLYTECHNIC, IBADAN	ELECT/ELECTS	ONDO	OSEMAWE OF ONDO
270	AKINBOYE BOSE M.	ONDO STATE POLY. OWO	NIL	ONDO	OSEMAWE OF ONDO
271	AKINMOLADUN KOLASAYO	ONDO STATE POLY. OWO	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
272	OGUNRINDE OPEYEMI	O.O. UNI, AGO-IWOYE	DATA PROCESSING	ONDO	OSEMAWE OF ONDO
273	ADEYOTIJU PATRICK	UNILAG, AKOKA	CHEMICAL ENGR.	ONDO	OSEMAWE OF ONDO
274	EDIDEOLA AKINGBEMISILU	ONDO STATE POLY. OWO	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
275	EMIOLA OPEYEMI	ADEYEMI COLL. OF EDUC.	ENGLISH LANGUAGE	ONDO	OSEMAWE OF ONDO
276	AKINSUROJU PHILIP	KWARA POLYTECHNIC	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
277	FAWEHINMI DORA O.	COLL. OF EDU., ILESA	ECONOMICS	ONDO	OSEMAWE OF ONDO
278	FASAKIN C. TOLU	ADEYEMI COLL. OF EDUC.	FINE/APPLIED ART	ONDO	OSEMAWE OF ONDO
279	OLUWOLE J. KEMI	ADEYEMI COLL. OF EDUC.	GEOGRAPHY EDU	ONDO	OSEMAWE OF ONDO
280	ADEGOKE B. FUNMI	ADEYEMI COLL. OF EDUC.	FINE/APPLIED ART	ONDO	OSEMAWE OF ONDO
281	AKINBOTI M. JOY	ONDO STATE POLY. OWO	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
282	OLASOGBE M. YEMI	ADEYEMI COLL. OF EDUC.	MATHS/ECONS	ONDO	OSEMAWE OF ONDO
283	AGUNBIADI TEJUMOLA	FED. POLY. EDE	MARKETING	ONDO	OSEMAWE OF ONDO
284	OWOSENI SUNDAY O.	AMB. ALL. UNIVERSITY	LAW	ONDO	OSEMAWE OF ONDO
285	OLUGBENRO J. KIKE	THE POLYTECHNIC, IBADAN	MECH ENGR	ONDO	OSEMAWE OF ONDO
286	AKINGBEMISILU MOTUN	FED. POLY. ADO-EKITI	ACCOUNTANCY	ONDO	OSEMAWE OF ONDO
287	AKINRINMADE TITI	ONDO STATE POLY. OWO	SECRETARIAL STUDIES	ONDO	OSEMAWE OF ONDO
288	OJO MORANFOLU	ADEYEMI COLL. OF EDUC.	ENGLISH/FRENCH	ONDO	OSEMAWE OF ONDO
289	ADEYEMI ADEMOLA	THE POLYTECHNIC, IBADAN	ELECTRONIC ENGR.	ONDO	OSEMAWE OF ONDO
290	MAKINDE C. TOPE	UNIVERSITY OF IBADAN	MEDICINE	ONDO	OSEMAWE OF ONDO
291	AKINKUADE ISAAC	ADEYEMI COLL. OF EDUC.	BUSINESS EDUCATION	ONDO	OSEMAWE OF ONDO
292	AKINRINLOLA EVELYN	THE POLYTECHNIC, IBADAN	MARKETING	ONDO	OSEMAWE OF ONDO
		ONDO STATE POLY., OWO	BUS. ADMINISTRATION	ONDO	OSEMAWE OF ONDO

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S/N	NAME	SCHOOL	COURSE	LOC GOVT.	SPONSOR (OBA)
293	ADELEGAN SEUN E.	O.A.U, ILE-IFE	MEDICINE	ONDO	OSEMAWE OF ONDO
294	ORIMOLADE A. PIUS	A. O. CO., IJANIKIN	MATHS/INT. SCI.	ONDO	OSEMAWE OF ONDO
295	ADEBOYEKU BOSE M.	THE POLYTECHNIC, IBADAN	MASS. COMMUNICATION	ONDO	OSEMAWE OF ONDO
296	OLASORE B. LANRE	THE POLYTECHNIC, IBADAN	MASS. COMMUNICATION	ONDO	OSEMAWE OF ONDO
297	KAYODE T. DENNIS	FED. POLY. EDE	BUS. ADMINISTRATION	ONDO	OSEMAWE OF ONDO
298	OLADUGBEWO YEWANDE	FED. POLY. ADO-EKITI	SECRETARIAL STUDIES	ONDO	OSEMAWE OF ONDO
299	AKINRADE ADEBORI	ADEYEMI COLL. OF EDUC.	BIOLOGY/CHEMISTRY	ONDO	OSEMAWE OF ONDO
300	AKINULI O. MENISA	UNIVERSITY OF IBADAN	PHILOSOPHY	IDANRE	OSEMAWE OF ONDO
301	AKINDAYOMI G. O.	KW. ST. POLYTECHNIC	MARKETING	IDANRE	OSEMAWE OF ONDO
302	OGUNFUSIKA D.P.	COLL. OF EDU. IKERE	BIO/INT. SC. ED.	IDANRE	OSEMAWE OF ONDO
303	AKINDUYILEMI A. A.	A. O. COLL. OF EDU.	AGRIC. EDUCATION	IDANRE	OSEMAWE OF ONDO
304	AKINTUNDE KIKELOMO	ADEYEMI COLL. OF EDUC.	MATHS/PHYSICS	IDANRE	OSEMAWE OF ONDO
305	AKINKUJAIN A. JOHN	AMB. ALLI UNIVERSITY	INDUSTRIAL CHEM.	IDANRE	OSEMAWE OF ONDO
306	AKINNAYAJO B. OLAYEMI	ONDO STATE UNIVERSITY	ENV. BIO. & FISHERIES	IDANRE	OSEMAWE OF ONDO
307	OLAWOYE ALEX K.	LAGOS STATE UNIVERSITY	ELECTS/COMP. ENGR.	IDANRE	OSEMAWE OF ONDO
308	AKINDURO KEMI O.	FED. POLY. ADO-EKITI	SCIENCE TECHNOLOGY	IDANRE	OSEMAWE OF ONDO
309	AKINGBESOTE OMOWUNMI	ONDO ST. SCH. OF NURSING	GENERAL NURSING	IDANRE	OSEMAWE OF ONDO
310	OLQWONYI TITILAYO	UNAD, ADO	BUS. ADMINISTRATION	IDANRE	OSEMAWE OF ONDO
311	AKINMOLAFE M. FOLA	UNAD, ADO	BANKING & FINANCE	IDANRE	OSEMAWE OF ONDO
312	FALEYE BUKOLA E.	FED. POLY. ADO-EKITI	MARKETING	IDANRE	OSEMAWE OF ONDO
313	OGUNMOLU ADEMOLA	UNIBEN, BENIN-CITY	CHEMICAL ENGR.	IDANRE	OSEMAWE OF ONDO
314	UJIMOYE A. JUSTUS	UNAD, ADO	BANKING & FINANCE	IDANRE	OSEMAWE OF ONDO
315	AKINWALIRE M. SUSAN	FED. POLY. ADO-EKITI	ACCOUNTANCY	IDANRE	OSEMAWE OF ONDO
316	AKINNAGBE OLABODE	OSUN ST. POLYTECHNIC	BUS. ADMINISTRATION	IDANRE	OSEMAWE OF ONDO
317	AKINTORIN ILESANMI	ONDO STATE POLY. OWO	BANKING & FINANCE	IDANRE	OSEMAWE OF ONDO
318	AKINJO A. PETER	OSUN ST. POLYTECHNIC	BUS. ADMINISTRATION	IDANRE	OSEMAWE OF ONDO
319	ADEMESO K. PAUL	ONDO STATE UNIVERSITY	PSYCHOLOGY	IDANRE	OSEMAWE OF ONDO
320	MAKINWA OMOLEYE	ONDO STATE UNIVERSITY	PSYCHOLOGY	IDANRE	OSEMAWE OF ONDO
321	OWONIFUJA S. OLUFEMI	KW. ST. POLYTECHNIC	BUS. ADMINISTRATION	IDANRE	OSEMAWE OF ONDO
322	JIMOH T. OPEYEMI	FED. POLY. ADO-EKITI	ELECT/ELECT. ENGR.	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
323	SEBOLATAN O. A.	OSUN STATE POLY. IREE	COMPUTER SCIENCE	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
324	AKINYELE O. A.	F.U.T. AKURE	MICROBIOLOGY	ILEOLUJI/OKEIGBO	OLOJA LOTA
325	OMOBOYOWA OLAIDE	ONDO STATE POLY. OWO	BANKING & FINANCE	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
326	ADEDIRAN A. P.	OSUA, AKUNGBA	NIL	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
327	ADETUTU OLAKUNLE	ONDO STATE POLY. OWO	ACCOUNTANCY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
328	OYERAMLJI L. O.	F.U.T. AKURE	MICROBIOLOGY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
329	ADEJAYAN OLAOLUWA	O.A.U., ILE-IFE	BOTANY	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
330	ADETUNJI OPEYEMI	LAUTECH, OGBOMOSO	MEDICINE	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
331	OLOWOYEYE C.F.	F.U.T. AKURE	MICROBIOLOGY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
332	OMOTAYO O.R.	F.U.T. AKURE	MICROBIOLOGY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
333	OWOLABI FEMI F.	FED. COL. OF AGRIC.	AGRIC ENGR.	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
334	ISIAKA IDOWU	UNIVERSITY OF ABUJA	ECONOMICS	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
335	ADEGBEMISOYE O.G.	AKWA IBOM STATE POLY	BUS. ADMINISTRATION	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
336	ADEDAYO A. MOSES	F.U.T. AKURE	MICROBIOLOGY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
337	IBRAHIM O.M.	F.U.T. AKURE	PHARMACY	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
338	ABIODUN TITILAYO	THE POLY. IBADAN	MASS. COMMUNICATION	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
339	ADEFISAN I. YINKA	THE POLY. IBADAN	MASS. COMMUNICATION	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
340	FAGOROYE O.O.	FED. POLY. OFFA	BANKING & FINANCE	ILEOLUJI/OKEIGBO	BAALE OF OJOWO
341	OLOBENLA F.O.	UNILAG, AKOKA	ACCOUNTANCY	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
342	OLORUNYOEMI AKINTUNDE	ADEYEMI COLL. OF EDU.	BUS. EDUCATION	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
343	OLOWOSILE GBENGA	OSUA, AKUNGBA	BUS. ADMINISTRATION	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
344	ADELEGAN RONKE	ONDO STATE POLY. OWO	HOTEL & CATERING MGT	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
345	OLUSEGUN ADENIKE F.	FED. POLY. OFFA	ELECT/ELECT.	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
346	OYENUGA T.R.	ONDO STATE POLY. OWO	HOTEL & CATERING MGT	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
347	OBOLANLE O.M.	LAUTECH, OGBOMOSO	MEDICINE	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
348	OLADIPUPO S.A.	THE POLY. IBADAN	MASS. COMMUNICATION	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
349	AGUNLOYE G.I.	ACCOUNTANCY	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI	CHIEFS-IN-COUNCIL
350	AKINBOHUN O.B.	FED. POLY. ADO-EKITI	ELECT/ELECT. ENGR.	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
351	OLUWANDE O.S.	ADEYEMI COLL. OF EDU.	ENGLISH EDUCATION	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
352	ADEWOYE O.B.	ONDO STATE POLY. OWO	ELECT/ELECT. ENGR.	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
353	ADEWOYE B.R.	F.U.T. AKURE	SCIENCE LAB	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
354	OJO YETUNDE C.	FED. POLY. ADO-EKITI	ACCOUNTANCY	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
355	AKINROTIMI O.A.	FED. POLY. ADO-EKITI	SCIENCE LAB	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
356	OLUSEGUN FOLASADE	O.A.U., ILE-IFE	COMPUTER ENGR.	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
357	AWOKYESI L.	OSUA, AKUNGBA	ECONOMICS	ILEOLUJI/OKEIGBO	CHIEFS-IN-COUNCIL
358	OBAMAMOYE O. BIMPE	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	ILEOLUJI/OKEIGBO	JEGUN OF ILEOLUJI
359	OGUNLE BOSE	OSUA, AKUNGBA	BUS. ADMINISTRATION	OKITIPUPA	ABODI OF IKOYA
360	OGUNELE YINKA	UNIVERSITY OF ILORIN	MEDICINE	OKITIPUPA	ORUNGBERUWA
361	ERUKUBAMI DAMILOLA	ADEYEMI COLL. OF EDUC.	EDUCATION CRS	OKITIPUPA	ABODI OF IKOYA
362	BANJOKO OLUWASINA	THE POLYTECHNIC, IBADAN	MECH. ENGR.	OKITIPUPA	ABODI OF IKOYA
363	EHINMISAN MATTHEW	THE POLYTECHNIC, IBADAN	MARKETING	OKITIPUPA	ABODI OF IKOYA
364	ADEGBORIOYE ADESINA	AMB. ALLI UNIVERSITY	PUBLIC ADMIN.	OKITIPUPA	REBUJA OF OSORO
365	AIYEMONISAN O. KEMI	FED. POLY ADO-EKITI	ACCOUNTANCY	OKITIPUPA	LAPOKI OF ODE-AYE
366	AKINTELURE C. TAIWO	AMB. ALLI UNIVERSITY	PSYCHOLOGY	OKITIPUPA	LAPOKI OF ODE-AYE
367	MEDUNOYE M. BOSEDE	THE POLYTECHNIC, IBADAN	MASS COMM.	OKITIPUPA	REGENT OF IDEPE
368	AYEKU F. FOLASADE	ADEYEMI COLL. OF EDUC.	N.C.E	OKITIPUPA	OBAGBERUME
369	BALOGUN AYOOLA K.	OSUA, AKUNGBA	BUS. ADMINISTRATION	OKITIPUPA	OBAGBERUME
370	AYENIMELO K. OLUSEYI	THE POLYTECHNIC, IBADAN	PUBLIC ADMIN.	OKITIPUPA	ABODI OF IKOYA
371	AKINDEJU O. JOSEPH	FED. POLY. ADO-EKITI	MECH. ENGR.	OKITIPUPA	OBAGBERUME
372	AYEBUSIWA RAPHAEL	O.A.U., ILE-IFE	URBAN & REG. PLAN	OKITIPUPA	REBUJA OF OSORO
373	IJIGBADE FUNMILAYO	AMB. ALLI UNIVERSITY	LAW	OKITIPUPA	REBUJA OF OSORO
374	FOLAYAN EYITAYO	ONDO STATE POLY. OWO	ACCOUNTANCY	OKITIPUPA	REBUJA OF OSORO
375	OMOSEHIN OKEYEMI	LAGOS STATE UNIVERSITY	INDUSTRIAL RELATIONS	OKITIPUPA	REBUJA OF OSORO
376	AKINBO OLUWAKEMI	AD. OG. COLL. IJANIKIN	ECONS/POL. SCI.	OKITIPUPA	REBUJA OF OSORO
377	OLANREWAJU TAIWO	O.A.U., ILE-IFE	MAGT & ACCT	OKITIPUPA	ABODI OF IKOYA
378	OLAMOJU OLAFISOYE	UNAD, ADO-EKITI	ECONOMICS	OKITIPUPA	ABODI OF IKOYA
379	AFOLABI ADEGUN	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
380	OGUNDIPE O. SEUN	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	PETU OF OSORO
381	AKINWALEHINMI TOSIN	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
382	AFOLAYAN GRACE	UNAD, ADO-EKITI	BANKING & FINANCE	OKITIPUPA	REBUJA OF OSORO
383	ADETAN YETUNDE	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REGENT OF IDEPE
384	OLUWATOSIN KAYODE	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REGENT OF IDEPE
385	AKINDOYO O. AKIN	O.A.U., ILE-IFE	MEDICINE & SURGERY	OKITIPUPA	REGENT OF IDEPE
386	OLANREWAJU KEHINDE	UNAD, ADO-EKITI	POL. SCIENCE	OKITIPUPA	ABODI OF IKOYA
387	OGUNSEFUNMI AYODELE	UNAD, ADO-EKITI	ECONOMICS	OKITIPUPA	ABODI OF IKOYA
388	AKINDUSOYE ADEWUNMI	COLL. OF EDU., IKERE	MATHS/POL. SC.	OKITIPUPA	ABODI OF IKOYA
389	OLAMIYESAN ADEYEMI	UNIVERSAL COLL. IFE	BUS. STUDIES	OKITIPUPA	REBUJA OF OSORO
390	FASIPE B. TITILAYO	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	ORUNGBERUWA
391	OLUGBEMILEKE FOLAKE	UNAD, ADO-EKITI	LAW	OKITIPUPA	REGENT OF IDEPE
392	FAROMEHIN FEMI	UNILAG, AKOKA	COMPUTER SCIENCE	OKITIPUPA	REBUJA OF OSORO
393	OYESANMI P.O.	UNIBEN, BENIN CITY	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
394	AKINDOYO B. ADUNOLA	O.A.U., ILE-IFE	MEDICINE & SURGERY	OKITIPUPA	REBUJA OF OSORO
395	ADEGUN EZEKIEL	UNAD ADO-EKITI	AGRIC. SCIENCE	OKITIPUPA	REBUJA OF OSORO
396	KOWE OLUSOLA	UNAD ADO-EKITI	ECONOMICS	OKITIPUPA	ABODI OF IKOYA
			ECONOMICS	OKITIPUPA	OLUWOYE OF EREKITI



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S/N	NAME	SCHOOL	COURSE	LOC GOVT.	SPONSOR (OBA)
397	AKINMURELE O. JOHN	ONDO STATE POLY, OWO	ACCOUNTANCY	OKITIPUPA	ABODI OF IKOYA
398	AKINGBADE YEMI. O.	FED. POLY. ADO-EKITI	SEC. STUDIES	OKITIPUPA	REGENT OF IDEPE
399	ARIKAWA O. DEBORAH	UNIVERSITY OF IBADAN	AGRIC & FORESTRY	OKITIPUPA	REGENT OF IDEPE
400	AYEBUSIWA S. EYITOMI	O.O. UNI, AGO-IWOYE	LAW	OKITIPUPA	REBUJA OF OSORO
401	ENIKANSAKIN GODWIN	COLL. OF EDU. IKERE	ENG/POL. SCIENCE	OKITIPUPA	ORUNGBERUWA
402	IBRAHIM FUNMILAYO	O.S.C.O.T., ESA-OKE	ACCOUNTANCY	OKITIPUPA	REBUJA OF OSORO
403	OGUNBOYE KEMI	ADEYEMI COLL. OF EDUC.	EDUC./YORUBA	OKITIPUPA	REBUJA OF OSORO
404	OLORUNYOMI JULIET	FED. POLY. ADO-EKITI	SEC. STUDIES	OKITIPUPA	REGENT OF IDEPE
405	OLANUSI A. SAMSON	UNIBEN, BENIN CITY	PHARMACY	OKITIPUPA	OLURA OF IGBISIN
406	SEGUN AIYENUYO	ADEYEMI COLL. OF EDUC.	EDUC./ECONS	OKITIPUPA	REBUJA OF OSORO
407	MEGBOWON ABIODUN	UNI OF NIG., NSUKKA	IND TECH. EDUC.	OKITIPUPA	REBUJA OF OSORO
408	GBELELA ILEMOBAYO	UNIBEN, BENIN CITY	POL. SC/PUB. ADMIN	OKITIPUPA	ORUNGBERUWA
409	ADELAKUN SULE	UNIBEN, BENIN CITY	POL. SC/PUB. ADMIN	OKITIPUPA	REBUJA OF OSORO
410	OGUNDUBOYE OLUSEGUN	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	OKITIPUPA	PETU OF OSORO
411	OMOBOYE J. MARY	ONDO STATE POLY, OWO	COMPUTER SCIENCE	OKITIPUPA	ABODI OF IKOYA
412	BOLOFINDE ESTHER	ONDO STATE POLY, OWO	ECONOMICS	OKITIPUPA	LAPOKI OF ODE-AYE
413	OLATUNJI TOYIN	O.A.U., ILE-IFE	MASS. COMM.	OKITIPUPA	ABODI OF IKOYA
414	OLASEINWA EMMANUEL	UNILAG, AKOKA	EDUCATION	OKITIPUPA	REJUBA OF OSORO
415	ASOGBON IWAYEMI	UNAD, ADO-EKITI	BUS. ADMINISTRATION	OKITIPUPA	REBUJA OF OSORO
416	IWAENI S. OLUWASOLA	UNILAG, AKOKA	BUS. ADMINISTRATION	OKITIPUPA	PETU OF OSORO
417	ADELEKE ADEKANMI	THE POLYTECHNIC, IBADAN	POL. SCIENCE	OKITIPUPA	REBUJA OF OSORO
418	FAMAKIN JAMES. R	THE POLYTECHNIC, IBADAN	ACCOUNTING	OKITIPUPA	REGENT OF IDEPE
419	OMOGBENINJI ROSE	THE POLYTECHNIC, IBADAN	BUS. ADMINISTRATION	OKITIPUPA	LAPOKI OF ODE-AYE
420	IWNEFUN DICKSON	O.A.U., ILE-IFE	CHEM. ENGR.	OKITIPUPA	REBUJA OF OSORO
421	IKUJUNI E. MODUPE	THE POLYTECHNIC, IBADAN	COMPUTER SCIENCE	OKITIPUPA	ABODI OF IKOYA
422	REBUWA SOLA	ADEYEMI COLL. OF EDUC.	MASS. COMM.	OKITIPUPA	ABODI OF IKOYA
423	AYARA MOYIN	THE POLYTECHNIC, IBADAN	BUS. STUDIES	OKITIPUPA	ABODI OF IKOYA
424	EPEBINU T. SEGUN	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
425	OMOSEHIN OMOLERE	THE POLYTECHNIC, IBADAN	MASS. COMM.	OKITIPUPA	REBUJA OF OSORO
426	ADENUSI ADEBUSOLA	UNIBEN, BENIN CITY	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
427	AYEYI O. ISAAC	UNIVERSITY OF IBADAN	EDUC. MGT.	OKITIPUPA	REBUJA OF OSORO
428	ADELOKIKI OLUBUKOLA	UNAD, ADO-EKITI	ACCOUNTING	OKITIPUPA	REBUJA OF OSORO
429	AKINGBAGBOHUN TOSIN	UNAD, ADO-EKITI	BUS. ADMINISTRATION	OKITIPUPA	REBUJA OF OSORO
430	ADELOKIKI OLUWASEGUN	UNI OF NIG., NSUKKA	AGRIC. EXTENSION	OKITIPUPA	REBUJA OF OSORO
431	AYELOMI S. TUNDE	O.A.U., ILE-IFE	FOREIGN LANGUAGE	OKITIPUPA	REBUJA OF OSORO
432	OLAJORIN JAMES O.	COLL. OF AGRIC. AKURE	AGRIC. ENGR.	OKITIPUPA	REGENT OF IDEPE
433	AKINDURO ITUNU T.	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	OKITIPUPA	PETU OF OSORO
434	AKINTELURE MOYO O.	FED POLY, EDE	ACCOUNTING	OKITIPUPA	REGENT OF IDEPE
435	AKINBO OLATUNBOSUN	UNAD, ADO-EKITI	SOCIOLOGY	OKITIPUPA	LAPOKI OF ODE-AYE
436	OMOSEKEJI JULIANAH	F.U.T., AKURE	MICROBIOLOGY	OKITIPUPA	ABODI OF IKOYA
437	ADEWOLE AKINDUNTIRE	F.U.T., AKURE	ESTATE MGT.	OKITIPUPA	ABODI OF IKOYA
438	AKINLEYE MAYOKUN E.	LADOKE AKINTOLA UNI.	MEDICINE	OKITIPUPA	ABODI OF IKOYA
439	KOWE K. ROSELIN	THE POLYTECHNIC, IBADAN	PUBLIC ADMIN.	OKITIPUPA	ABODI OF IKOYA
440	OGUNDELE TOLULOPE O.	UNAD, ADO-EKITI	BANKING & FINANCE	OKITIPUPA	REBUJA OF OSORO
441	BAYO BAJOWA	F.U.T. OWERRI	PET/ENG.	OKITIPUPA	REBUJA OF OSORO
442	IJSOYE BAJOWA	UNILAG, AKOKA	SURVEYING	OKITIPUPA	REBUJA OF OSORO
443	AHMED IBRAHIM MUBARAK	ONDO STATE POLY, OWO	SEC. STUDIES	OWO	OWO OF OWO
444	AJAGBULE IDIAT O.	F.U.T., AKURE	MICROBIOLOGY	OWO	OWO OF OWO
445	OLUAINA EMMANUEL O.	ONDO STATE UNIVERSITY	POL. SCIENCE	OWO	OWO OF OWO
446	OJOMO-OLASUMBO M.	ONDO STATE POLY, OWO	ACCOUNTANCY	OWO	OWO OF OWO
447	AFIZ-OGUN MODUPE RISI	UNIBEN, BENIN-CITY	LAW	OWO	OWO OF OWO
448	ADEKANBI ADEREMILEKUN	ONDO STATE POLY, OWO	BUSINESS ADMIN.	OWO	OJOMO OF IJEBU-OWO
449	FILANI AYODELE VICTOR	ONDO STATE POLY, OWO	ELECT/ELECT TECH.	OWO	OWO OF OWO
450	ISMAILA AZEEZ	ONDO STATE POLY, OWO	BUSINESS ADMIN.	OWO	OWO OF OWO
451	ELEDUMA CAROLINE	ONDO STATE POLY, OWO	ACCOUNTING	OWO	OWO OF OWO
452	OMOJOLA OLUMIDE	F.U.T., AKURE	ESTATE MGT.	OWO	OWO OF OWO
453	TITILAYO FOLARIN	OSCOTECH, ESA-OKE	BANKING & FINANCE	OWO	OWO OF OWO
454	EKUNDAYO MATTHEW O.	ONDO STATE UNIVERSITY	ACCOUNTING	OWO	OWO OF OWO
455	OSHODI HENRY OLAKUNLE	ONDO STATE UNIVERSITY	POL. SCIENCE	OWO	OWO OF OWO
456	FLORA OLA OWOPUTI	ONDO STATE UNIVERSITY	SOC. STUDIES	OWO	ELEMURE
457	FASANU FUNMILAYO	OS. COL. OF EDUCATION	ACCOUNTANCY	OWO	OWO OF OWO
458	BABATUNDE AKIN	OWO POLY, OWO	ELECTRONIC ENGINEERING	OWO	OJOMO OF IJEBU-OWO
459	OLAGUNJU SIDIKAT	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	OWO	OWO OF OWO
460	ADELUWOYE SAMUEL	ONDO STATE POLY, OWO	BANKING & FINANCE	OWO	OWO OF OWO
461	ADAFIN V. FUNMILOLA	ONDO STATE POLY, OWO	ACCOUNTANCY	OWO	OWO OF OWO
462	ADEBIYI JAMES ABIMBOLA	UNAD, ADO-EKITI	ECONOMICS	OWO	OWO OF OWO
463	ADEODUN A.	ONDO STATE UNIVERSITY	BUSINESS ADMIN.	OWO	OWO OF OWO
464	ADEYANJU M. OLAJIDE	OS. ST. POLYTECHNIC	COMP. SCIENCE	OWO	OWO OF OWO
465	OLALUMADE GBENGA	ONDO STATE POLY, OWO	BUSINESS STUDIES	OWO	OWO OF OWO
466	OGUNDELE HELLEN TOYIN	ONDO STATE POLY, OWO	ACCOUNTING	OWO	OWO OF OWO
467	OYEYEMI TITILOPE	FED. POLY. EDE	ACCOUNTING	OWO	OWO OF OWO
468	OLAGBEGI ADEWUNMI	ONDO STATE POLY, OWO	BUS. ADMINISTRATION	OWO	OWO OF OWO
469	OLATERU-OLAGBEGI S.	UNIBEN, BENIN-CITY	REG. & URBAN GEO.	OWO	OWO OF OWO
470	ADEYIGBO KARIMU	ONDO STATE POLY, OWO	ACCOUNTANCY	OWO	OWO OF OWO
471	BALOGUN ADEBOYE FAITH	ONDO STATE POLY, OWO	BUSINESS ADMINISTRATION	OWO	ASIN OF OKALAND
472	DOYINBO JOSEPHINE T.	ONDO STATE POLY, OWO	BUSINESS ADMINISTRATION	OWO	REGENT OF AJANA
473	ONIPEDE TAIWO WILLIAMS	ONDO STATE POLY, OWO	FOOD SC. TECHNOLOGY	OWO	OJOMO OF IJEBU-OWO
474	OJOMO KEHINDE OLAKITAN	OS. ST. COLL. OF EDU	ACCOUNTANCY	OWO	OWO OF OWO
475	AJIKAN CAROLINE FUNMI	ONDO STATE POLY, OWO	BUSINESS ADMINISTRATION	OWO	OWO OF OWO
476	AHMED BOLANLE	ONDO STATE POLY, OWO	BUSINESS ADMINISTRATION	OWO	OWO OF OWO
477	OMOLAYO OLUSOLA	ONDO STATE POLY, OWO	ND	OWO	OWO OF OWO
478	FATOKI FEYISAYO S.	ONDO STATE POLY, OWO	BANKING & FINANCE	OWO	OWO OF OWO
479	BUSARI VICTOR RASAQ	ONDO STATE POLY, OWO	MECH. ENGR.	OWO	OWO OF OWO
480	AKEREDOLU LAZARUS M.	ONDO STATE POLY, OWO	ND	OWO	OWO OF OWO
481	FARUKUOYE ADEBAYO	ONDO STATE POLY, OWO	ACCOUNTING	OWO	OWO OF OWO
482	ADEGBEMILE HENRY	ONDO STATE POLY, OWO	ACCOUNTING	OWO	OWO OF OWO
483	ODUNOLA OLADAPO	ONDO STATE POLY, OWO	ACCOUNTANCY	OWO	OWO OF OWO
484	MAKUN-OLORUNFEMI A.	F.U.T. AKURE	ELECT/ELECT ENGR.	OWO	OWO OF OWO
485	MABAYOJE OLATUNBOSUN	FED. COL. OF AGRIC	AGRIC. TECH.	OWO	OWO OF OWO
486	TAJUDEEN FOLARIN	OSUN POLY, IREE	CIVIL ENGINEERING	OWO	OWO OF OWO
487	ALABI ROSEMARY O.	ONDO STATE POLY, OWO	ACCOUNTANCY	OWO	OWO OF OWO
488	AGBAJE STEPHEN O.	ONDO STATE POLY, OWO	ELECT/ELECT ENGR.	OWO	OWO OF OWO
489	AKINYEMI ABIOLA O	ONDO STATE POLY, OWO	SECRETARIAL STUDIES	OWO	OWO OF OWO



# ADVERTORIAL

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NAME	SCHOOL	COURSE	LOC GOVT.	SPONSOR (OBA)
490 AKINYEMI OLADIPUPO	ONDO STATE POLY. OWO	SECRETARIAL STUDIES	OWO	OLOWO OF OWO
491 OGUNBADEWA ADELAJA A.	ONDO STATE UNIVERSITY	ECONOMICS	OWO	OLOWO OF OWO
492 ADEGEGI EMMANUEL	UNIJOS, JOS	ACCOUNTING	OSE	ALAANI OF IDOANI
493 OMOSULE MICHEAL O.	LASU, LAGOS	ELECT/COMP	OSE	ARUJALE OF OKELUSE
494 FOLORUNSO GBENGA	ONDO STATE POLY. OWO	ACCOUNTANCY	OSE	OLUFON OF IFON
495 ERUOSANYIN OYEDELE	ONDO STATE UNIVERSITY	GEOLOGY	OSE	ALAANI OF IDOANI
496 OLUWASEUN APO. A	ONDO STATE UNIVERSITY	COMP. SCIENCE	OSE	ALAANI OF IDOANI
497 OLAJIDE JANET F.	LASU, LAGOS	MEDIA ENGR.	OBI	OLUFON OF IFON
498 ELEGBE FELIX O.	ONDO STATE POLY. OWO	HOT. & CAT. MGT.	OSE	OLUFON OF IFON
499 AIGBE LILIAN BOSE	ONDO STATE POLY. OWO	FOOD SC. TECHNOLOGY	OSE	ODIBIADO OF IJAGBA
500 ADENIBA OJUOLAPE O.	O.A.U. ILE-IFE	ZOOLOGY	OSE	OLUFON OF IFON
501 AIMUDO VIVIAN	AD. OG. COLL. IJANIKIN	COMP/INT. SCIENCE	OSE	OLUFON OF IFON
502 IKUJENYA JOSEPH R.	O.A.U. ILE-IFE	MET. & MAT. ENGR.	OSE	ARUJALE OF OKELUSE
503 GBADAMOSI STEPHEN	O.A.U. ILE-IFE	SOC. & ANTHRO.	OSE	ALAANI OF IDOANI
504 OLALEYE ABIODUN	O.A.U. ILE-IFE	DEMO. & SOC. SC.	OBI	ALAANI OF IDOANI
505 AWOMA MODUPE O.	ONDO STATE POLY. OWO	SEC. STUDIES	OSE	OLUFON OF IFON
506 OSEDU DELE JOSEPH	OSUA, AKUNGBA	POL. SCIENCE	OSE	ONIDOGUN OF IDOGUN
507 ADETORO ADEJARE A.	ONDO STATE POLY. OWO	QUANTITY SURVEYING	OSE	ONIDOGUN OF IDOGUN
508 AJISEGIRI ABIMBOLA Y.	OSUA, AKUNGBA	BANKING & FINANCE	OSE	OLUFON OF IFON
509 OMOSUYI CHRISTOPHER S.	OSUA, AKUNGBA	CHEMISTRY	OSE	OLUFON OF IFON
510 KOLAWOLE MODUPE T.	UNAD, ADO-EKITI	PUBLIC ADMIN.	OSE	ARUJALE OF OKELUSE
511 SHADRACH BOLUWAJI O.	COLL. OF EDUC. IKERE	MUSIC	OBI	ARUJALE OF OKELUSE
512 OLASIMBO AROWOJOLU	UNIVERSITY OF IBADAN	P.H.D.	OBI	ODIBIADO OF IJAGBA
513 OGOH JOY ABIDEMIC	UNIVERSITY OF IBADAN	AGRIC/AGRONOMY	OSE	ODIBIADO OF IJAGBA
514 OSIA OSAYABAMWEN D.	UNIVERSITY OF BENIN	LAW	OSE	ALARA OF IJARAMOKIN
515 AYORINDE OLABODE	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IFEDORE	OLUBILE OF IBULESORO
516 ADENIYI ADEBOLA	COLL. OF EDUC. IKERE	PRIM. EDUCATION	IFEDORE	OLUBILE OF IBULESORO
517 OGUNGBAMIBI E. I.	COLL. OF EDUC. IKERE	POL. SCIENCE	IFEDORE	ALARA OF IJARAMOKIN
518 JAYEOBA TOKUNBO	F.U.T., AKURE	AGRIC/ECONS	IFEDORE	SASERE OF IGBARAOKE
519 KIKIOWO MARY	UNAD, ADO-EKITI	BUS. ADMINISTRATION	IFEDORE	REGENT OF ERO/IBILIO
520 JEGEDE OLUWATUYI	THE POLY, IBADAN	GEOLOGICAL TECH	IFEDORE	SASERE OF IGBARAOKE
521 LEO OLAGBAYE F.	ONDO STATE UNIVERSITY	PHYSICS ELECT.	IFEDORE	ADAPOGUN OF IPOGUN
522 OYELEYE SUNDAY A.	ONDO STATE UNIVERSITY	ACCOUNTING	IFEDORE	OLIJARE OF IJARE
523 AKOMOLAFE RUFUS	FED. POLY. ADO-EKITI	MINING	IFEDORE	OLUBILE OF IBULESORO
524 AYODELE RUFUS	FED. POLY. ADO-EKITI	PUBLIC ADMIN	IFEDORE	ADAPOGUN OF IPOGUN
525 OGUNTUYI OMOLAFE	ONDO STATE POLY. OWO	ELECT/ELECT	IFEDORE	ADAPOGUN OF IPOGUN
526 ARAKASEUN J.S.	OS. ST. POLY IREE	BANKING & FINANCE	IFEDORE	OLIJARE OF IJARE
527 ADU OLUWATOYIN	ONDO STATE POLY. OWO	BUS. ADMINISTRATION	IFEDORE	REGENT OF IGBOBINI
528 FAMAKIN ATINUKE MERCY	UNIVERSITY OF BENIN	ACCOUNTANCY	ESE-ODO	KALASUWE OF APOI
529 DUYILE OLUWATOSIN RUTH	ONDO STATE POLY. OWO	ACCOUNTANCY	ESE-ODO	KALASUWE OF APOI
530 OJO ADESUYI ABIODUN	UNILAG, AKOKA	BANKING & FINANCE	ESE-ODO	TARABIRI OF AROGBO
531 SANAMI PEREBOH	O.A.U. ILE-IFE	LAW	ESE-ODO	REGENT OF IGBOBINI
532 LIJOKA OMOLAYO O.	ADEYEMI COLL. EDUC.	HOME ECONOMICS	ESE-ODO	KALASUWE OF APOI
533 SHANFANI WURAOLA E.	COLL. OF EDUC. IKERE	THEATRE ART/MUSIC	ESE-ODO	REGENT OF IGBOBINI
534 AYINUOLA OLUWATOBI M.	KW. ST. POLYTECHNIC	ACCOUNTING	ESE-ODO	REGENT OF IGBOBINI
535 DUYILE ADENIKE OMOLOLA	KW. ST. POLYTECHNIC	ACCOUNTANCY	ESE-ODO	AGADAGBA OF AROGBO
536 IKULOH PROMISE	UNILAG, AKOKA	PHILOSOPHY	ESE-ODO	GBALIWE OF IGBOTU
537 ISEWON TEMITAYO O.	UNIVERSITY OF BENIN	ELECT/ELECT	ESE-ODO	ODOGUN OF IGBEKEBO
538 EGBUKUYOMI FIDELIS O.	UNIVERSITY OF BENIN	AGRIC ECONS EXT.	ESE-ODO	AGADAGBA OF AROGBO
539 ASHIDI EBIERTE M.	UNIVERSITY OF BENIN	ACCOUNTING	ESE-ODO	KALASUWE OF APOI
540 EMMANUEL ITUNU O.	UNILAG, AKOKA	LINGUISTICS/YORUBA	ESE-ODO	NIYON OF KIRIBO
541 OLOWOPARUA ADESEYI	UNAD, ADO-EKITI	ECONOMICS	ESE-ODO	NIYON OF KIRIBO
542 IGHEKELE O. ADEYEMI	OSUA, AKUNGBA	ACCOUNTING	ESE-ODO	OBA SAMUEL OLADIRAN
543 OBOLO BABATUNDE A.	FED. POLY. ADO-EKITI	ELECT/ELECT	ESE-ODO	OBA SAMUEL OLADIRAN
544 GBOLOGE YEMISI	COLL. OF EDUC. IKERE	ECONS/POL. SCI.	ESE-ODO	OBA SAMUEL OLADIRAN
545 AKINBI RACHEAL	ADEYEMI COLL. OF LEDUC.	ECONOMICS	ESE-ODO	OBA SAMUEL OLADIRAN
546 AKINTADE OJUETIMI	COLL. OF EDUC. IKERE	ECONOMICS	ESE-ODO	OBA SAMUEL OLADIRAN
547 LEBI AKINDELE	FED. POLY. ADO-EKITI	MARKETING	ESE-ODO	OBA SAMUEL OLADIRAN
548 OJAJUMI ADEBAYO	COLL. OF EDUC. IKERE	SOC. STUDIES	ESE-ODO	OBA SAMUEL OLADIRAN
549 FOLASADE TOPE	COLL. OF EDUC. IKERE	SOC. STUDIES	ESE-ODO	OBA SAMUEL OLADIRAN
550 ADEWUNMI ABIOLA	COLL. OF EDUC. IKERE	SOC. STUDIES	ESE-ODO	OBA SAMUEL OLADIRAN
551 OMOTEHINSE AYO	UNIVERSITY OF BENIN	ENGINEERING	ESE-ODO	OBA SAMUEL OLADIRAN
552 OYEWUNMI MERCY	OSUA, AKUNGBA	BUS. ADMINISTRATION	ESE-ODO	CHIEF SOFINYEN A.O.
553 EDAMISAN HOLO	OSUA, AKUNGBA	POL. SCIENCE	ESE-ODO	CHIEF SOFINYEN A.O.
554 COMFORT AYELEMI	OSUA, AKUNGBA	POL. SCIENCE	ESE-ODO	OBA E.O ODOFIN
555 AKINFOSILE OLUWASIMI	OSUA, AKUNGBA	POL. SCIENCE	ESE-ODO	OBA E.O ODOFIN
556 EGBAYELO STELLA	OSUA, AKUNGBA	POL. SCIENCE	ESE-ODO	OBA E.O ODOFIN
557 JOSHUA AKINTAN	OSUA, AKUNGBA	PUBLIC ADMIN.	ESE-ODO	OBA E.O ODOFIN
558 TINUOLA LIJOPI	LASU, LAGOS	MASS COMMUNICATION	ESE-ODO	OBA E.O ODOFIN
559 DAMISI AJAYI	THE POLY, IBADAN	BUS. ADMINISTRATION	ESE-ODO	OBA E.O ODOFIN

No personal visit to the Head Office will be entertained.  
Please comply with the instructions below.

### MODE OF PAYMENT

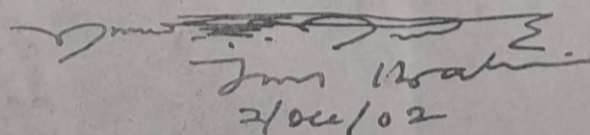
Strictly by cash at the venue, no collection by proxy. However, if for any reason, an awardee cannot make self available at Igbotako on the event date, such awardee should collect a letter from the Dean of his/her faculty with photocopy of his/her Identity card attached, send same by courier to the Governing Board, Jimoh Ibrahim Educational Foundation, 25 B&C Kayode Abraham Street, Victoria Island, Lagos. On confirmation, the Board will dispatch an open bank draft, certificate of award and letter to the awardee through his/her Dean.

### 2003-APPLICATION

Application forms for 2003 Academic Session will be available at all Local Government Headquarters from February 24, 2003. A princely Sum of 10 Million Naira is earmarked for the 2003 session, 60% for Ondo State and 40% for their Ekiti State counterparts. Jimoh Ibrahim Educational Foundation was instituted ten years ago with Dr. Tai Solarin of blessed memory presenting the awards at Igbotako. The founder Barrister Jimoh Folorunsho Ibrahim is committed to ensuring that poverty is not an impediment to attaining sound and qualitative education, further enquiries should be directed to the Governing Board.

### COMPULSORY INSTRUCTION

All successful candidates are required to report back to the Kabyesi of their towns and collect a letter to the address below, stating you are from the area. The letter must be officially type-written. Unofficial letters will not be accepted for our record purposes. You will require to bring this letter before you can collect your award.

  
2/02/02

Jimoh Ibrahim Educational Foundation Scholarship  
25B&C Kayode Abraham Street  
Victoria Island, Lagos.

JIMOH IBRAHIM SCHOLARSHIP AWARD YEAR 2002