

Science & Religion

in the service of
Humanity

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SCIENCE AND RELIGION IN THE SERVICE OF HUMANITY: A PREFACE

OLU OBAFEMI

The inter-textual and multi-disciplinary interconnection of human knowledge has been long established by prominent scholars of various disciplines, thus providing the death-knell of narrow, exclusivist notion of scholarship, bursting the borders of knowledge and opening the floodgates through which disciplines can rigorously engage themselves. If knowledge—either of the scientific forte or of the humanistic category—is meant to serve mankind in her infinite search for total self-apprehension and that of its cosmos—then it does itself great injury if it forecloses itself in the chitin of specific, inviolable disciplines. This book is a critical outcome of a three-day, all-inclusive Conference of Science and Religion, organized by the now famous The Local Societies Initiative (LSI) at the University of Ilorin in October 2004. It is also a reaffirmation of the inextricability of science from religion as they provide service to humanity. The ontology and spirituality of Religion and the empiricism and materiality of Science have been exposed in this Conference to be a product of needless compartmentalization of human knowledge.

Three major papers—a Keynote and two comparative Lead—supply the focus, locus and tone which all the other thirty-one papers rigorously engaged, with a surfeit of intellectual appetite, thus making this book an organically well-knotted and engaging document of the various ways in which human knowledge is presented as indivisible and inextricable. The Keynote paper is as expected, a furnishment of the abiding concepts and tools of the Conference theme. It sought to centralize God in human existence and endeavours, which include Science and Religion. In serving God, Man serves himself, locates himself within the universe and cosmos and seeks knowledge of himself, his environment and ultimately God, who makes that pre-existent knowledge feasible. Emeritus Professor Oyawoye links religion to

space—in that the religion one practices is a factor of one's cultural environment: an Irish will be a catholic, a Serbian an orthodox Christian, a Chinese will be Hindu while a Turkish will be a Muslim. These are probable absolutes that will certainly generate disputations—for which scholarship is notorious.

What will be less contentious is the link he draws between science and religion which became veritable tool and gift of God to man in his God-designated role as vicegerent. Having created matter and energy and their properties, God gave man the knowledge (grey matter) and intuitiveness, both to quest after, to find and to unravel nature's mysteries. This is the domain of science. Its endowment by God is the sphere of religion; of metaphysical and ineffable spirituality. Oyawoye's conclusion is thus an inviolable linkage between Science and Religion, which are man-centred.

Flowing or/and extending, albeit unwittingly, from this conclusion, two papers of the same title, wide, *Science Goes Better With God*, take alternative perspectives of the centrality of God in the growth and essence of Science. Emeritus Professor Adeoye Adeniyi takes the matter from the Christian perspective while Professor O.B. Oloyede examines the issue from the Islamic standpoint. Adeniyi offers informing, working definitions of Religion and Science as 'forces' that man requires to serve himself. Religion is proposed as 'an awakened sense of a higher unseen controlling power, which transcends man and which serve as a controlling influence over man, meeting the non-physical needs of man and expressed within the non-physical realm.' Science is defined as knowledge that is ensured through observation and experiment, critically tested, systematized and brought under general principles. Its inclination toward enquiry, inquisitiveness and scepticism inclines it toward atheism which is antithetical to the unalterable inclination of faith and religion. It is with the help of religion that mysteries of creation are clarified for science—for example that through religion we know that the Big Bang was authored by God. The Bible comes in copiously in this paper to ascertain the composite nature of man—as both a physical (matter) and a spiritual (ineffable) product of God.

In a similar frame, and complementary to the God-centric nature of Science and Religion in serving mankind, O.B. Oloyede's paper proffers astronomical evidences to argue the plurality of the universe as iconized in the Qur'an, drawing generously from germane verses in the

Qur'an. For instance, and contrary to the claims of discovery of the stages of Zygote and the DNA, celestial bodies had been revealed to the Prophet Muhammad over a thousand years before modern science evolved. With spiritual clarity, therefore, science will acknowledge the authorship of knowledge and life as attributes of Allah.

From these tripartite discourse—the inseparable mutuality of science, religion and man as God's agent, the various themes that emerge from the papers become organic, multi-perspectival and affirmative of the value of multi-disciplinarity of human knowledge. The cognate themes and perspectives that flow from the essays include Medicine, Science, Technology, Sociology, Communication, Law, Morality, Religion and Agriculture. They all offer concepts, notions, facts and figures which buttress the central argument of the inter-relationship of knowledge and their application to the total apprehension of humanity—from the key religions of the world, diverse languages, anthropologies, ethnic nationalities—from comparatist slants of scholarship. We shall only exemplify these themes in the rest of this brief Preface, so as not engage in a boring and tedious discourse such that is capable of 'killing' the reader's appetite, rather than whet it.

By far the most explored discipline is Medicine—seen from both Islamic, Christian and Afrel dimensions; engaged from Western and African perspectives and from ethnic nationality angles. For example, Bade Ajayi's essay titled *The Human Skull Derived from Ifa Corpus*, Olaoye's paper *An Analytical Study of the Concept of Sickness in Modern Science and Traditional Faith*, Babalola's *Interaction Between Science and Religion Among the Yoruba...: A Therapeutic Appraisal*, Oguntola-Laguda's article on a *Philosophical Appraisal of Small Pox in Yoruba Traditional Belief*—all offer quite exciting expose on the curative and therapeutic potency of traditional Yoruba medicine, once vilified as fetishist by orthodox Western medical science. Olaoye's paper offers an illuminating differentiating paradigm in the methods, processes and causative dimensions of sickness between modern medical practice and traditional medicine, which he curiously defines as traditional Yoruba faith rather than medicine. The supernatural streak in Yoruba medical belief is remarkably absent in orthodox medical perception. Through the configuration and permutations of Ifa Corpus and verses, Ajayi and Sami propose that the Human skeleton is fabricated by the Yoruba divinity in charge of knowledge. This

will make curious reading for medical scientist. From the Urhobo perception, Ubrube in his paper titled *Life and Healing Process in Urhobo Traditional Medicine*, relates how African belief system and concept of life set the Afro-cosmic notion of health, therapeutics, the restoration and preservation of life departs from medical scientific perception of same.

The other medicine-focused entries here examine medicine from the perspective of Christianity and Islam. They are: Agboola's paper, *An Appraisal of the Principles and Practice of Personal Hygiene in Islam*, Adeniyi M.O.'s essay on *Science and Qur'an in Human Reproduction*, Adegoke's paper on *A Re-evaluation of the Relationship between Islam and Natural Science* engage the Islamic perspective of medical arts. Specifically, Adegoke finds a common, harmonious ground between the Qur'an and medical science with specific reference to human reproduction. The Qur'an, he argues, attests to the claim of modern science on the basic elements and processes of reproduction; genetic transfer, endocrine regulation of genital tracts, ovulation, spermatogenesis, fertilization and the process of zygote transforming into an adult organism. From the Christian parlance, Professor Ogunbode's thin article is a solo, but critical entry. The essay, titled *Spiritual Healing and Science: A Christian Perspective*, examines the various types of sickness needing healing to justify the relevance of spiritual healing in the scientific and technological age. He opines that such sicknesses that are spiritual, emotional, demonic in nature, require extra-physical and extra-pharmacological attention that is obtainable through faith, praying, fasting, propitiation and atonement—which are essentially spiritual in nature. Edewor's rather generic and interesting paper, *The Influence of Religion on Contraception and Fertility* discusses the various social and religious perceptions and approaches to the question of abortion, contraception and fertility across the world.

The subject of Religion preoccupies the next segment of discourse. These are broken into Islamic, Christian and Traditional African religions; their inter-relationships with empirical knowledge of science and their humanizing dimensions for man in society. The essays exploring the Christian religion include Akande's *Interactions Between Science and Religion: A Biblical Perspective*, Adamolekun's *Religion in the Service of Humanity: A Case Study of the Early Christian*

Ministry to the Widow, Ogunkunle's An Exegetical Study of Leviticus and its Relevance to Health, Oladele's Scientific and Biblical Evidence Impact of God in the World Around Us, and Oguntoyinbo's essay on The Impact of Jesus' Teaching on Humanity. All of them mediate the role that Christianity plays in the cultivation of human civilization and the humane value of spirituality as a branch of human knowledge. Central to these preoccupations is Oladele's proposition, through a copious recourse to the Bible, that Man in his basic three-pronged persuasions—as Atheist, Agnostic and as a Theist—is the ineluctable presence of God in human existence, irrespective of our religious bents. He deploys the principle of cause and effect to argue his case, as biblically enunciated.

Traditional religion examined through eschatology and environment in two African ethnic nations—the Yoruba and Edo—preoccupy two essays: Alamu's **Edo Eschatology and the Scientific Cosmos and Dopamu Abiola's God, Nature and the Environment in the Yoruba Perspective.** The Edo cyclical worldview, intrinsically woven with the Yoruba, argue the continuous and unbroken life cycle of the living, the dead and the unborn, in which death equates the beginning of transcendence—a commencement of a new mode of existence. In a similar extension of this worldview, Abiola Dopamu avers that the Yoruba world is a temporal and spiritual cosmos.

Essays on the technological perspectives in religion, equating its scientific derivative as applied knowledge is rigorously preceded and contextualized by Prof. Abubakre's fascinating article on **Aspects of Quranic Hints to Science and Technology: A Case Study of Alexander the Great** in which he presents Dhul-Qarnayn in the Qur'an as Alexander the Great. The paper aptly cites the Ethiopic tradition's claim that it was a prophet who built the city of Alexandria. The essence of the paper is to locate the connection of religion, science and technology as well as the rotational capacity of God across times and ages, with self-renewing potentials among his heroic figures in all religions. Other papers of similar ilk are Emiola Nihinlola's paper which critically reflects on Science and religion with reference to genetic engineering—examining its therapeutic and eugenic purposes, as foliornamed on the Christian perception of man in the image of God. Abioje's paper is the third paper on Technology. Titled **Magic and Science in Yorubaland: Toward Africa's Technological Development** the essay locates magic in the essentially scientific.

Communication is a thematic concern explored in a few papers in this book. Omotoye's essay, **Communication and the Universality of the Gospel in Yorubaland** examines the various forms and uses of communication devices—from the oral to the technological—in the spread of Christianity in Yorubaland. **While Language, Science and Religion: Three Mutual Factors in the Service of Humanity** discusses the inimitable significance of language as the vehicle of human communication, including scientific and religious engagements, Ojuade deploys dance—a gestural and kinetic form of communication to treat the subject of the place of art in the humanization of the universe. The essence of food in the survival service of mankind is a biblical endowment of man by God as argued by Professor Adesiyun in his essay titled **The Contribution of Science and Religion to the Feeding of Humanity: The Nigerian Experience.**

This book is a veritable compendium of the multi-perspectival nature of knowledge and scholarship, delineated from the inextricable and inter-textual link between science and religion as essential tools—of spiritual and temporal dimensions—for humanity and the enhancement of the human condition. It is a rich and diverse study that explores knowledge in a complex, profound and engaging manner. It is a privilege to read all the essays and write this rather sketchy Preface to it. I do hope that it will be made available to many students and scholars in all disciplines of study and at various levels of knowledge acquisition and disbursement.

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LANGUAGE, SCIENCE AND RELIGION: THREE MUTUAL FACTORS IN THE SERVICE OF HUMANITY

STEPHEN BILLY OLAJIDE

Introduction

Humanity is so rich that it offers so much unity within diversity. Imagine man in his complex, ever-widening, yet collapsing global environment. As he interacts with the flora and fauna of the terrain, man acquires experience that builds into an urge for more experiences. The urge intensifies into unyielding thirst for knowledge. The more he knows, the more he discovers he has to know. In the process of seeking additional universal knowledge, man adopts approaches, methods, and techniques (Lawal, 2001) that suit particular situations. The situations ramify into intellectual dimensions which man later addresses as disciplines— formal academic/metaphysical areas. All disciplines, including language, science and religion, derive from this process (Fafunwa, 1974; Templeton, 2000). Hence, disciplines are related as they are all rooted in humanity.

However, the different situations so addressed seem to have developed certain intricacies that may be called doctrines around and within every discipline. Once man is devoted to a discipline, he owes intellectual allegiance first to that discipline.

This may explain why today, many scholars tend to defend their disciplines with fanaticism. They do all sorts of things to stone-wall, coining terms and labels that make the discipline appear inviolable (Lawal, 2004). They also formulate rules and principles they suppose would guarantee their survival and continued productivity, even when such terms involve circularity, duplicity, and mediocrity (Gingerich, 2000). Nobody quarrels with a display of survival instinct, for self-preservation is nature's paramount law. Nevertheless, a situation where

inter- and intra-) disciplinary struggles degenerate to acrimonies, mystification and intellectual arrogance should be discouraged.

The drive to prevent science and religion from becoming antagonistic each to the other, has increased in recent times. Many people now recognize the role both disciplines play in promoting humanity, and believe that encouraging them to attain greater co-operation would serve mankind better.

One strong tool for fostering the desired unity is language. Both disciplines use language in peculiar and general ways, and because language is dynamic (Chomsky, 1972; Lawal, 1989; Tinuoye, 1994), its fountains can never run dry. It is difficult, if not impossible, to develop specific language models to be deployed by science and religion, but it could be worthwhile to recommend how they handle their words as they communicate within and beyond themselves, so that humanity, the ultimate, may not be short-changed in religio-scientific exchanges.

The Place of Language in Humanity

One distinguishing attribute of man is his possession and use of language (Lawal, 1989; Tinuoye, 1994). He is the only being that can think about the past, reflect on the present, and conjecture the future by exploiting the resources of language. There is a lot of evidence in the literature that language plays a significant role in human thought (Olajide 1996). Even from the biblical account of man's origin, language has been an extremely powerful tool. In the book of Genesis, a deity gave name involving the use of language. Also, language is a crucial feature of the destruction of the Tower of Babel. However, as observed by Wardaugh (1977), "Language remains one of the greatest mysteries that has confronted people" (p.2). All explanations offered by linguists to demystify language, according to Tinuoye (1994), have been "mere plausible speculations since there hardly exists evidence to back such claims up" (p.4). It would not suffice to define language in terms of its skills of vocabulary, speech, listening, reading and writing. Thus, the question remains what is language?

Linguists are agreed that language is a system of arbitrary vocal symbols used for human communication (Wardaugh 1977, Lawal 1989, Tinuoye 1994). This definition of language appears adequate for the purpose of this subject. The definition underscores communication, which

the paper tries to emphasize. In this regard, the view offered by Lawal (1989) that language is a "weapon in nation-building...that binds peoples together across all geographical barriers" (p.32) may be quite relevant. He considers language as a great means of generating knowledge, passing information and attaining societal integration. Lawal's view is corroborated by Banjo (1995) when he maintains that attaining personal, social, spiritual, political and national goals has to do with the right possession of language.

That language is crucial to establishing and explaining facts about humanity has also been canvassed by Alston (1964) who admitted "there have been philosophers who have tried to get at some of these fundamental facts by considering the fundamental features of the language we use to talk about the world" (p.2). Meaning is crucial to communication. Entities, ideas and values cannot be appropriately interpreted if the wrong language is employed.

Worried by the danger that assumptions about language have constituted to religio-anthropological interpretations of world-views, Oladipo (1995) counselled that world-views can only be adequately interpreted if language is cautiously used with sufficient attention paid to the institutionalized intentions, objectives and practices which inform the concepts whose equivalents it is trying to establish" (p.397). Oladipo appears concerned with the attainment of what Lawal (2004) explained as "meaning without meanness" attainable through sensitivity to the complex and multi-dimensional nature of language" (p.17). Reaffirming his belief that language plays a central role in human activities, Lawal alludes to the Qur'an to demonstrate the link between language and religion. He warned against people taking Language for granted in any form of discourse, whether "literatural, oratural.... and scriptural" (p.17). The suasions from Lawal (2004) and Oladipo (1995) is in line with that of Warren (1986) who posited that "God gains no children except by means of his seed (the word of God)" (p.1).

Language is intricately woven into humanity. Both need each other to aptly express themselves. Humanity without language is like tea without sugar, while language without sensitivity to humanity is like tea computer without software. Science and religion would thrive well if they continue to exploit the relationship between language and humanity. This should not be difficult since science and religion are also two sides of humanity.

Science and Religion as Ways of Life

Science is a systematic attempt to attain insight into nature, according to Girling (cited in Akanmidu, 2003). But serious science utilizes the gains from such insight in solving man's numerous problems. Science cannot just be pursued for its own sake. Thus, in the present paper, science is regarded as the justifiable definition of natural phenomena based on sufficient insight, and with the intention to solve given problems of humanity. The word "justifiable" is important here because it connotes that scientists also endeavour to convince and persuade people about their disciplines, especially concerning the tremendous progress science has made over the years. The three unique characteristics of science identified by Akanmidu include the fact that science:

1. Relies on paradigms (set of tested theories) to function effectively.
2. Discovers new truths by challenging and reformulating of truths through vigorous enquiry, and that
3. Is based upon tightly controlled experimentation

Science is one of the most reliable ways of gaining valid knowledge about nature. Mere assumption is never allowed to pass for facts in science. It is impossible to exhaust the contributions science has made to the progress, development and growth of mankind. Without science, humanity may never have known transferable technology. Scientific breakthroughs have reverberated even to the celestial spheres. Hence, science, like language, qualifies as a factor in the discussion of humanity.

As for religion, it is the belief in the existence of God, the Supreme being, and Maker of All things. Every religion should be interested in life hereafter, when man would be required to give an account of his earthly stewardship. Dopamu (2003) noted that all adherents of religion believe in "a personal Supreme God who influences the direction of nature" (p.v). Today, the world has so many religions none of which may be objectively said to be absolutely the right way.

Theology is the believer's tested body of strategies, gimmicks and theories employed to give meaning to, and advance the cause of a religion. One target of theology is to win human souls for God. Therefore, it emphasizes worship, by which adherents emphasize humanity. Indeed, Templeton (2000) proposed a humanity-based model for theology by

which he supposed that even the most brilliant scientist would view the discoveries of the past about the universe and its Creator with "a sense of awe and an overwhelming feeling of thankfulness" (p. ix). Templeton's model is one of the latest efforts at fostering the relationship between science and religion. It seeks to further promote the idea that there is something scientific about religion.

Much as science has to do with religion, it will be ridiculous to argue that religion is absolute science. Akanmidu (2003) is one of the reputable scholars of religion who object to a classification of Theology as a science. Their opposition rests on the ground that Theology pursues "the objective realities of God while science is interested in the objective reality or truth which underlies nature" (p. 45). But religion insists that it is also concerned about a certain kind of truth. In trying to define a sectarian Christian interest (truth), Warren (1986), a universally acclaimed philosopher and preacher that has engaged in intellectual battles with atheists, scientists, and sceptics, explains his bone-writing in a book:

I am writing this material to answer any such accusations which might be levelled because of the fact this material is devoted to calling for all men to recognize that Christian unity must be based on truth and unity cannot be attained at the expense of truth (p. 172).

The foregoing example in Christianity seems to typify the assumption in many religions – that all believers in God should be engaged in defending and protecting some basic truth – the Judgement Day. However, atheists like Russell (1972) considered such religious truth as implausible, querying the creation paradigm of the Holy Bible and related Scriptures.

Science and religion are two separate enterprises. The one is concerned with systematically challenging nature in order to understand it better and overcome the problems associated with it, while the other is contented pressing that any scientific discovery (truth) should be regarded as evidence of an organized hereafter. Despite these differences, however, the world is keen on forging unity between the two (Dopamu, 2003).

The conflict between science and religion may find root, not only in the epistemological and psychological differences between the two, but also in differences in language use. Olajide (1997) observed that there is an ideological underpinning to language use. Scientific discourse has

even for metaphorical language as it is concerned with explaining phenomena in their natural, most objective states. On the other hand, sermon flourishes by using language figuratively to appeal to emotions and hook on the reader who is expected to perceive the unknown. Differences in language use can be considerably controlled among scientists and clerics, such that conflict can be minimized or erased to the uplift of humanity. In the following section, a sample text on each of science and religion is stylistically investigated to show how language may have partly accounted for conflict.

Examples of Language Use in Science and Religion with Their Implications for Humanity

TEXT 1: SCIENCE

The text employed here is in Chemistry and has been written by an outstanding scientist. The selection has been based on the liberal content of the text; a hardcore Chemistry content could obscure the features of language targeted by the investigator.

Sample Utterance 1:

Every scientific discipline has a language of its own.

From the utterance, it may be felt that scientists are quite conscious of their identity. As elucidated by Akanmibu (2003), science has unique and defining attributes. Yet, when scientists talk about a universal issue like language, they should be cautious enough not to give the impression that scientists are themselves divided. Already, this paper has discussed the unifying role that language plays in life. As such, it could be shocking to see the same factor (language) causing intellectual disunity.

An implication from the utterance at issue is that there could be hidden ideological war among the scientists, the consequences of which may be grave if it ever becomes full-blown.

Sample Utterance 2:

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A person not proficient in an ordinary language is unlikely to do better science in any field than mere experiments which somebody else would utilize....

Utterance 2 makes science look like an arrogant and discriminatory discipline. What with the use of "proficient," "ordinary language," "unlikely to do better," "better science", "ordinary Educationists believe that most people could do most things fairly well if they are carefully facilitated (Fafunwa, 1974). This means that a person not proficient in language may be helped to become not only proficient in science" and relegating experimentation skill in scientific discourse is not only self-deprecating, but also confounding.

The utterance does make important points for humanity to note; language power is crucial to the scientist. However, do the points have to be made with any posturing? The posturing may be offensive to people who are genuinely impressed by science and would want an open-door science policy.

Sample Utterance 3:

Each particular discipline requires, in addition, its own system of words and sentences: physics uses as sentences, mathematical equations involving "symbols" that represent directly or indirectly, measurable quantities.

By the utterance above, the speaker appears to embark on a separatist project. He (although a chemist) singles out physics to pontificate on the attributes of science, thereby buttressing Akanmibu's (2003) view on the nature and scope of the discipline. That scientific writing is often calculated, evidence-strewn, and very dispassionate, has also been highlighted by Olajide (1997).

Nevertheless, the talk about physics sentences being mathematical, rather than linguistic, is possibly misplaced. A sentence has its attributes in language, none of which is that it should be mathematical. Even in its most revolutionary form, syntax, that aspect of

science that deals with word-combining, cannot be able to operate on mathematically formed words ("symbols").

If anything, the sample utterance points to the interrelatedness of disciplines. Even in claiming a distinction between syntax and mathematics, one has to be cautious, in that current trends in syntactic analysis seem to have benefited from insights in mathematics and logic (Cook, 1993).

There is no doubt that humanity stands to gain from greater co-operation among disciplines. The concept of science and religion is actually meant to promote such co-operation.

Sample Utterance 4

Newton's fundamental equation, $F=ma$, can be expressed in ordinary language, provided certain terms have been defined, but at variance with ordinary sentences.

Science is keen on precision and brevity of expression and has its terms, as already argued, in the text. The foregoing utterance seeks to reinforce this notion. The text started with presenting a condition around language for entry into science. Here, again, insists that unless certain conditions are met, truth, the sole object of science, may not be attained. This appears to be a subtle way of limiting humanity to certain conditions, which may not be totally acceptable to man and nature. Religion seems equally guilty of this fallacy of "either/or." At one end, religion tells one that one cannot gain eternity without God, at another, science insists that one cannot know its truth if one does not act in certain ways. The scenario makes humanity cornered, and language may have to come in to douse the tension.

Sample Utterance 5

The Russian chemist, philologist and poet, M.V. Lomonosov, expressed this belief, and the founder of positivism, Auguste Comte, strongly denied it.

The target science text ends with an appeal to authority, an earthly authority, whose work can be consulted for verification. This goes

to show that empiricism makes science realistic. This may also explain why mankind has benefited directly from the progress so far recorded in science.

TEXT 2: RELIGION

Sample Utterance 1:

Anyone that will not change....

The subject of discourse, here is "change", by which the writer/speaker intends to persuade fellow Christians to change from their bad ways in order to gain eternity. The subject can be as interesting as it is intriguing: different interests view change indifferently. Change, in the circumstances of this text, seems to undercut what it sets out to promote, however.

First, the writer presents man as God's handiwork. As such, man must be prepared to account for his earthly deeds before God on the Judgment Day. However, by appealing to man to change from his ways, the writer has pronounced the reader guilty. Such an approach may be offensive to one not really interested in the writer's brand of religion.

Sample Utterance 2

"...will remain in chain."

One phrase that can instil fear and awe in the reader, as advocated by Templeton (2000) whom Hermann (2000) described as one of the most seasoned investors in the world, and one who has devoted "this time, since 1990, to philanthropy and research in spiritual progress" (pp. xvii-xviii), has been employed in this utterance to appeal to emotion and increase tension in the reader. There is no way the writer could empirically prove his idea of someone remaining in chain. The utterance raises a question as to what God would profit by chaining sinners which He had created.

sample Utterance 3:

Some believe God, as the unbelievable changer, should change their situation, so they continue to wait on God and nothing seems to be happening why? Because they are not changing.

The utterance above portrays God as one who does not wish to bless certain people except they are seen to have made considerable personal sacrifices, possibly in form of offering, gospel and church-work, and so on. If that were true of God, one wonders why He decided to create man, put frailties (or inabilities) in him, and dump him on earth where he would continue to suffer. When religious people put their cases as done in the sample utterance we are considering, it is like they are trying to weaken their claim about God's omnipotence.

The utterance presents humanity as an unfortunate enterprise, contrived by God Almighty in order to satisfy His fancies and creativeness. Humanity's religious dilemma becomes clearer when the next utterance is examined objectively.

Sample Utterance 4

Many people have a shallow understanding of the subject of repentance, and that is why its power is not known even among believers.

Here, an impression is being created that Christians do not grant one another any measure of spiritual uprightness. Otherwise, why should a Christian assume that another Christian has not known enough about "repentance" that is so topical in the religion? It should be remembered that in analyzing the scientific text Sample 2, the issue of science trying to segregate was discussed. That issue also appears to emerge here, in religion - one brand of Christianity trying to claim greater purity than any other brand. The issue would only put humanity in confusion and render religion a mockery.

Sample Utterance 5

Speaking of its power in Act 3:19, Peter declared, "Repent, then, and turn to God, so that your sin may be wiped out, that time of refreshing may come from the LORD."

In order to back up his claim concerning repentance, the writer appeals to authority, again as done by the writer of the science text in Sample 5. Thus, religion is also presented as reflective human endeavour. The allusion goes beyond merely gaining the reader's attention; it is a device that has helped bring cohesion to the text.

The implication of the allusion for Peter is the sameness of humanity. The man of today is like the man of any other time, and he has to be focused, resilient and hard working in order to lead a successful life. His time of refreshing may not come unless he struggles. A position such as expressed in sample utterance 5 would seem to vindicate Fanon (n.d.) who observed that "humanity is waiting for something other from us than such an imitation, which would almost be an obscene caricature" (p. 255). That position would have made a stronger appeal if its writer had expressed it in a subtler language. This utterance appears self-deceptive as it imagines that God would do anything for man without man doing anything for himself.

Making Language Cause Science and Religion to Serve Humanity More Effectively

The textual analysis done above shows that language has a crucial role to play in making science and religion serve humanity more effectively. Although the evidence from the texts are as scanty, and the texts themselves could not be regarded as absolute types (for example, their selection for use in this paper was not based on rigorous statistical grounds, and their writers had written in different professional and linguistic contexts), such evidence point to the fact that much still has to be done to make science and religion serve humanity more purposefully.

Religion appears rooted in vague and emotional grounds, merely instilling fear and awe in order to remain relevant to man's life. In so doing, it sometimes opts for the use of unwholesome language, which makes one to wonder if God ever cared about verbal exchanges among

men whom He is said to have created in His own image, especially after the Tower of Babel. Neither does science help matters much. Even though it also realizes the need for peace in the world and seems to have facilitated it through its countless achievements, science could be overwhelmed by its being the quintessence of contemporary life. Thus, at times the scientist formulates and imposes standards of measurement and acceptability, including the procedures for interacting with and obtaining information from nature. Scientists like Hermann (2000), Giuseppe (2000), and Templeton (2000) who are part of the current vanguard for attaining greater humility among scientists, have a herculean task.

Perhaps scientists and clerics would require a linguistic meeting point to achieve the desired unity among them. In so doing, they should bear in mind that their use of emotive language constitutes a threat to the peace, unity and growth of humanity. Expressions that agitate, infuriate, frustrate, intimidate, and cajole should not be deployed in science and religion; disciplines that are expected to contain some of the most benign people in the world. If theologians do what they preach and scientists express what they do with humility and altruism, the world would become a safer place as may be inferred from the model proposed below.

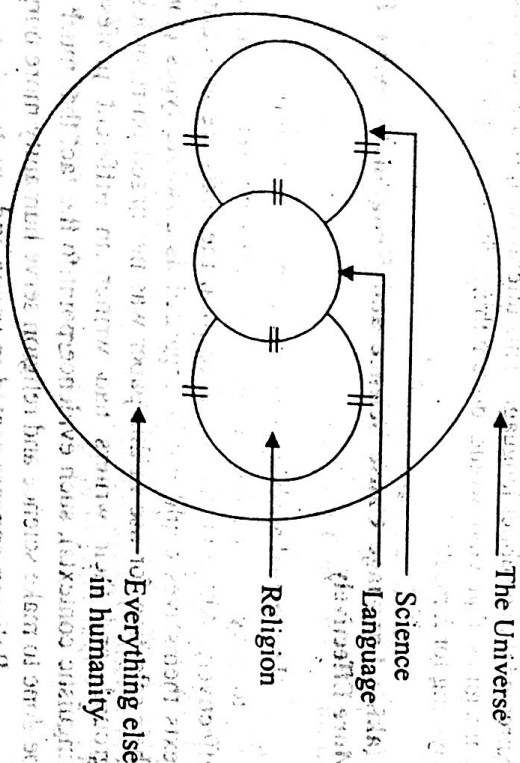


Figure 1: A Language-based Model for Relationship between Religion and Humanity

The model situates the three mutual factors – Science, Religion and Language within Humanity to which they are expected to contribute most meaningfully. Humanity is itself placed in the Universe, such that all activities of science, religion and language are reflections in the universe. Language is specifically located, not only between science and religion, but also at the centre of Humanity and the universe because it makes man the only thinking and reflective species.

Thus, scholars of religion have to be a little more tactical in putting across facts that could easily pass for fantasy. Nobody has physically been to Heaven and returned with evidence of a Majestic Throne. Theology cannot successfully divert man's attention to heaven when, here on earth, he is hungry and angry. "Manna" no longer falls, and when it fell, not on every part of the world. Knowing what to say, where to say, and how to say it should matter in religion. It is dangerous to persist that only Jesus and/or Mohammed is/are the way. If either is the way, what happens to the other billions of people in the world who do not believe in them? Religion would claim that such others would go to Hell, which raises another vital question: what would be God's gain sending his so-called handwork into perdition? If religion first tolerates itself, it would tolerate and accommodate other interests, including science, which, according to Dopamu (2003) and Hermann (2000), people ordinarily feel are antithetical to religion.

That science knows much truth about Humanity through perseverance, bravery, and systematicity is not in doubt. However, such knowledge does not represent all knowledge possible; there is much more to know about the universe. Not even the additional worlds they have been creating (Templeton, 2000) represent all worlds possible around hominids. It would be preposterous of the scientists not to look inward, and ensure that nothing is done in science and sciencing to provoke one another into wiping out mankind. In relating with the rest of the world, scientists should not be arrogant. They would need to remember always such suasions as given by one of them, Gingerich (2000), that scientists should maintain "a humble approach and an inquisitive investigativeness, to find out what is in the greater universe" (p.129). By so doing, scientists would appreciate that while formal science has made tremendous progress in the quest to find absolute comfort for mankind through empiricism, informal (native) science has also thrived across the world and must not be discarded as witchcraft.

Name-calling would not help science and technology. The Templeton suasion seems to have been imbibed in orthodox medicine which now recognises (although with qualifications) traditional medicine (Adeoye, 2001; Oyewole 2001).

Concluding Remarks

Thus, language, science and religion are interrelated and should be made to promote one another. Language, being a mental and infectious tool, requires that science and religion relate with it cautiously, for humanity to be genuinely advanced by the three. Language use, by scientists and theologians could engender peace, but it could also instigate war. There are greater reasons for science and religion to be at peace rather than war with one another. After all, within science, there is faith (a sort of religion), and inside religion, there is (to be) science (the quest to find solution to man's multiplying problems). The impatience of science in its drive to get to the root of the world, and the dogma of religion by making a seemingly escapist interpretation of the world could be successfully moderated by language. Hence language, science and religion are three mutual factors in the service to humanity.

Sample Texts Investigated

- (a) Science: Giuseppe, D.R. (2000). *The case of chemistry: The language of chemistry*. In Hermann, R.L (Ed.), *God, Science & Humility* (pp. 176-205). Philadelphia & London: Templeton Foundation Press.
- (b) Religion: Adeniran, Y. (n.d.). *The Master Key to Change*. Ilorin: Freedom Digest.

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