

## We Lost an African Womanist

Great Mother, Lovely Wife, and Upright Mentor

### Mary Ebun Modupe Kolawole

*Professor of English, African Literature and Gender Studies*

Talking about the demise of Professor Mary Ebun Modupe Kolawole, we are encouraged by the words of God, found in Ecclesiastes, 3 verses 1 – 8 that says: "For everything there is a season, and a time for every matter under heaven:

*a time to be born and a time to die;  
a time to plant and a time to pluck out what is planted;  
a time to kill, and a time to heal;  
a time to break down and a time to build up;  
a time to weep and a time to laugh;  
a time to mourn and a time to dance;  
a time to cast away stones and a time to gather stones together;  
a time to embrace and a time to refrain from embracing;  
a time to seek and a time to lose;  
a time to keep and a time to cast away;  
a time to tear and a time to sew;  
a time to keep silence and a time to speak;  
a time to love and a time to hate;  
a time to war and a time for peace."*

**M**ary Ebun Modupe Kolawole retired early, as Professor of English, African Literature and Gender Studies from the Obafemi Awolowo University, Ile Ife in 2009 because her husband, Professor Deboye Kolawole, a Professor of Microbiology, was due for retirement that year, and would be relocating to their home state, Kwara, from Ile Ife. While at OAU, she was Head of Department of English, Fellow of the Center for Gender and Social Policy Studies, Fellow of Network for Setting an Agenda for Women's Studies in Nigeria, and Director, Centre for African Research in Progress.

Professor Mary Kolawole joined the Kwara State University, Malet, upon her retirement from OAU, in 2009, to offer her State the required support in nurturing the newly established University. At KWASU, she served as a Founding Member of the Board of KWASU Centre for Entrepreneurship, Head of Department of Languages and Linguistics, Chairman of the University Ceremonies Committee, and Dean of the Postgraduate School, amongst other teaching, research, administrative and community development responsibilities. She left Kwara State University, in 2017, also because her husband was separating from the University, to take the deserved rest of retirement, having contributed their quota towards laying a solid foundation, along with others, to sustain the nascent University.

She received several distinguished international awards and honors, including the National Endowment for the Humanities/USIA, University of Berkeley, California, 1990, a Rockefeller Visiting Fellow in African Cultural and Gender Studies, Cornell University, Ithaca, NY, 1991/92, and Associate of the African Gender Institute, University of Cape Town, 1996. She was also a Guest Researcher at the Nordic Africa Institute, Uppsala, Sweden, in 1997 and a DAAD Guest Scholar at Teh Humboldt University, Berlin, 2002.

Professor Mary Kolawole was consultant to many international agencies including the Ford Foundation, the United Nations University, Tokyo, and the International Institute for Higher Education, NY. She was the Nigerian National Coordinator of the Women Writing Africa Project of the Feminist Press, NY. She won the USIA/National Endowment for Humanities, University of California Berkeley, 1990. She was the Rockefeller Fellow in African Cultural and Gender Studies at Africana Studies and Research Center, Cornell University, Ithaca, NY 1991/92.

She was also a Commonwealth Fellow, at the University of Kent in Canterbury, 1994/95. She was also the Foundation Associate of the African Gender Institute, University of Cape Town, 1997, and Research Fellow, Nordic African Institute, Uppsala, Sweden, 1999. She was a participant at the International Scholars' Program on "The 2000 African Internet Connectivity Project," University of Michigan, East Lansing, Michigan, May, 2000. In 2008, Professor Mary Kolawole of the Obafemi Awolowo University and Chair for African Region in the 2006 Commonwealth Writers' Prize was appointed to replace Professor Zaynab Alkali as a member of the panel of judges of the Nigeria Liquefied Natural Gas (NLNG) Prize for Literature. She remained in the NLNG team for over a decade, and was appointed the chair of the jury for the 2020 NLNG Prize for Literature.



# Professor Mary Kolawole; the African Womanist



Professor Mary Kolawole was born on the 10th of March, 1949 into the family of Mr & Mrs Amos Odeyiola, natives of Iludun-Oro, Irepodun Local Government Area of Kwara State. Our attention in this editorial will be focusing on Mary Kolawole, the African Womanist, the title she rightly deserve based on her book, *Womanism and African Consciousness* published by Africa World Press, in 1997. Through an in-depth examination of the oral and written genres by and about women, Mary Kolawole presents a comprehensive account of the African woman's role in forming and shaping cultural, societal and political spheres in that book, *Womanism and African Consciousness*. The book, now in its 8th edition was first published in 1977 in English, and is held by 269 WorldCat member libraries worldwide.

It is a comprehensive study of the African woman's cultural, societal, and political audibility. Through an in-depth historical critique of indigenous oral and written genres by and about women, Mary Kolawole challenges the accepted notion that African woman are "voiceless" members of society.

At the base of her study is the concept of "Womanism" - an ideology which she defines as the "totality of feminine self-expression, self-retrieval, and self-assertion in positive cultural ways." This methodology reveals hidden areas of audibility and calls for a new generation of writers who will create a global consciousness about the realities of the African woman and women of African descent. The issues discussed, by Mary Kolawole, are important and relevant to current dialogue among critics of feminism. Mary Kolawole's conclusions, particularly on the issue of the "invisibility" myth and its origins, are well supported worldwide today.

Tracing the development of the portrayal of women in literature in a comprehensive and cohesive manner, Mary Kolawole concluded that African women writers are not passive to their condition - they are not "voiceless." She recommended a dialogic approach to modern criticism in order to accommodate all approaches to the African woman's self-definition. A high level of consciousness, she asserts, is central to self-recovery for the African woman and can be attained through African womanist ideology. This position of Mary Kolawole is why we are acclaiming her to be a foremost African Womanist.

Another prominent book of Mary Kolawole is *Gender Perceptions and Development in Africa*. In its 7th edition, it was published in 1998 in English, and held by 81 WorldCat member libraries worldwide. "In

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**At the base of her study is the concept of "Womanism" - an ideology which she defines as the "totality of feminine self-expression, self-retrieval, and self-assertion in positive cultural ways." This methodology reveals hidden areas of audibility and calls for a new generation of writers who will create a global consciousness about the realities of the African woman and women of African descent.**

this multi-disciplinary collection of essays, several African researchers present gender perceptions that shape the lives of women. These studies critically present existing myths of gender in an attempt to transcend the stereotypes embodied in them. The collection further presents women's life histories, socio-economic space, empowerment and environment to reveal the problems and the gains. Rejecting negative perceptions enhance African women's search for social justice, poverty alleviation and reiterates women's right as human right."

The third of Mary Kolawole's works that we see as portraying her as that African Womanist is *The Context of African Women's Struggle* that was published in 1997 in English and held by 71 WorldCat member library worldwide. Through an in-depth examination of the oral and written genres by and about women, Mary Kolawole presents a comprehensive account of the African woman's role in forming and shaping cultural, societal and political spheres so well.

*Zulu Sofola: Her Life & Her Works* is another Mary Kolawole's book that is in its 6th edition and was published in 1999 in English and held by 84 WorldCat member libraries worldwide. This book has become foremost in the study of who Zulu Sofola was, and the contributions of this great writer to our generation. She documented not only the fact that Zulu Sofola was the first published female Nigerian playwright and dramatist, but also the works of Sofola who was also a university teacher that became the first female Professor of Theater Arts in Africa.

Some of Mary Kolawole's other most widely read works are:

- *Perspectives on African Studies: A Multidisciplinary Approach*
- *Gender Theories and Polemics: A Critical Source Book: Festschrift in Honour of Professor Mrs Mary Eibun Kolawole*
- *An African View of Transatlantic Slavery and the Role of Oral Testimony in Creating a New Legacy*
- *Re-conceptualizing African Gender Theory: Feminism, Womanism and the Arere Metaphor*
- *The Context of African Women's Struggle*
- *Text, Textuality and Contextuality: Paradigms Lost and Paradigms Regained in Literary Theory*
- *The African Writer as a Maker and a Mask*

She was the Editor-in-Chief of the following Journals:

- Journal of Gender and Development in Africa, Center for Gender and Social Policy Studies, Obafemi Awolowo University, Ile-Ife, Nigeria.
- ISALA: Ife Studies in African Literature and the Arts, Department of English, Obafemi Awolowo University, Ile-Ife, Nigeria.

A devout Christian, lover of family, mentor and marriage counselor, Professor Mary Eibun Modupe Kolawole died in Ilorin, Kwara State in the early hours of Tuesday, February 16, 2021 leaving behind her husband, her children, grand-children, family members and friends. She was until her death our chief adviser, consultant and reviewer at Decision Management Consult Limited and Fiftyfifty Institute Limited. She was also a founding member of the Board of Trustees of MAWO Foundation, a widows and orphans foundation established in 2017.

May her gentle soul rest in perfect peace.

**Muritala Awodun, PhD**

*Editor-in-Chief*

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Published by:

**FIFTYFIFTY INSTITUTE LIMITED**

The Hub Complex,

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Kwara State.

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### Notes to Contributors:

Contributions are welcome from interested persons who have stories that fall in line within the areas of concentration of this news magazine on the economy of Kwara State. Send your contributions via email to [info@fiftyfiftyinstitute.com](mailto:info@fiftyfiftyinstitute.com) or directly to the content manager at [babajamufaith@gmail.com](mailto:babajamufaith@gmail.com)

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## Early Life, Work Life, & Post-Retirement Life

Mary was born on March 10th 1949, to Mr. Amos Odeyiola and Mrs. Deborah Adewoye, in Lagos Island (Isale Eko). She attended primary school in Iludun Oro, Kwara State, and secondary school in St. Faith Girls School, Kaduna. She obtained her BA in English from the Ahmadu Bello University, Zaria.

She met the love of her life, Deboye Kolawole, during her undergraduate degree in Zaria. They got married in Ile-Ife where he was working after his MSc from Zaria, and went on to Birmingham, UK for his PhD.



In 1973, Mary and Deboye gave birth to their first child, Folake, in Birmingham, UK.

They returned to Nigeria on completion of Deboye's doctorate, and settled in Ilorin, where they both worked at the Kwara State College of Technology (now Kwara State Polytechnic). In 1980, the family moved back to Ile-Ife, and initially worked at OSCAS (the Oyo State College of Arts & Science), before Deboye rejoined the then University of

Ife, which later became Obafemi Awolowo University (OAU). This was also before Osun State was carved out of Oyo State. Mary obtained her MA from the University of Ife, before joining as faculty. They became involved with the All Souls Chapel in OAU, as well as several house fellowships on campus. They also became very active with the Full Gospel Business Men's Fellowship (FGBMFI). In 1985, Temiloluwa was born in Ile-Ife. That was also the year in which Mary obtained her PhD. Ile-Ife is where they both worked primarily until their joint retirement in 2009. They did have several sabbatical leaves abroad in this timespan. They also both became Professors at the OAU as well, and rose to the pinnacle of their respective professions, attending several conferences every year, both nationally and internationally.

Mary was notably the recipient of a Rockefeller fellowship at the Cornell University in Ithaca, NY, as well as the Commonwealth fellowship at the University of Canterbury, Kent. She also received other similar fellowships all over the world. Mary authored several books during her career, most notably these two: *Womanism and African Consciousness* (still Available on Amazon) and *Gender Perceptions and Development in Africa*.

They then took on contract jobs at KWASU (Kwara State University) for a few more years, during which they stayed active in their respective professions, imparting more generations to come as well as attending international and national conferences. It was important to them to pass on as much of their knowledge as possible, to those coming after them. They also both

took on administrative roles in the university, and Mary was Dean of Post-Graduate School, just prior to finally bowing out, and deciding to stay retired in 2017.

They were very active in their church, UMTC, and in the community. Mary passed on to glory on February 16th, 2021, just a few weeks shy of her 72nd birthday, after dealing with a sudden worsening of some health challenges she had dealt with for a few years. She is survived by her husband, children, grandchild, brothers, sisters, step-mom, nephews, nieces, and many that she adopted into these roles.

She will be sorely missed, but we are rest assured that she is in the bosom of our Lord, and we will see her again on resurrection day.

Folake Taylor, MD.  
Favorite Daughter.



## An Unforgettable Faithian! Professor Mary Ebum Kolawole

Our beloved Mary,

You are unforgettable, first because you belong to that Class of the Unforgettables (1962 - 1966) of St. Faith's College, Kaduna, an Anglican Girls' Secondary School, now known as Govt. Girls' Secondary School, Kawo, Kaduna.

Together, we were part of the solid foundation of sound Christian values; first class academics; rich and varied extra-mural education and a bonding of cross culture friendships and loving relationships, steered by the foundation Principal of the School, Miss Mary Harvey and her team of extraordinarily dedicated teachers.

From this engendering foundation, not lacking in creative teenage pranks, we went forth to build our paths in life, in each of the 'roads taken,' to fulfill God's purpose for each one of us.

Our dear unforgettable classmate, Mary, being endowed from early on in life, you took to the academic route which saw you transversing through major universities in Nigeria and abroad where you acquired more knowledge and laurels. The

global sphere was your stage where you built up others in your chosen fields of Literature, Gender and Development. We give God the glory that your footprints in these areas continue to speak volumes and to bear fruit.

In all these, your path crisscrossed with other Unforgettables and other Faithians, both in the immediate years after St. Faith's and especially in later years. We remember your unique voice and smile; your kind friendship which extended to other family members and the shared love of Jesus Christ.

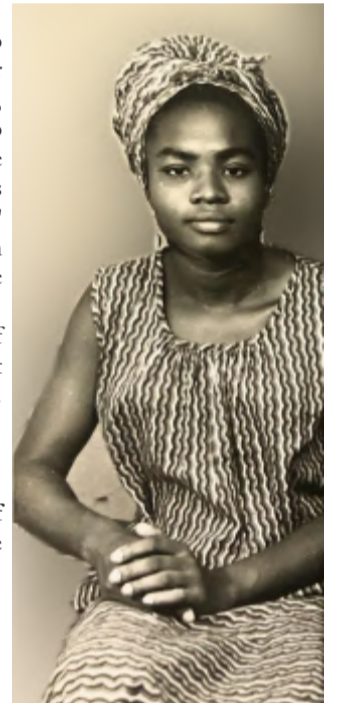
One of us, remembering you, asserts, and we all agree, that it is not how long we live but how connected to our Maker, God, we have been. We thus affirm that you connected well with our Lord Jesus and for that we thank God for your faithful and beautiful life which we all enjoyed in different ways!

One of such ways was your active participation and input in the Faithian WhatsApp Platform. Lately, your participation in that group focused on blessing us with scriptural homilies. Younger members of the group who arrived in St. Faith College, long after we left, grew to love and respect you for your sincere inputs.

May God continue to comfort and encourage your family, friends, acquaintances, and your school mates who mourn your departure. We however, 'do not mourn as those without hope' remembering that 'Precious in the sight of the Lord is the death of His saint.'

Stay in the bosom of our Lord Jesus till we meet at His feet, our beloved Mary. Hallelujah!

The Unforgettable Class of '66 and on behalf of the Faithian Family.



## Professor Modupe Kolawole: A Beacon of Academe and Womanhood

My family and I were overwhelmed with disbelief and huge sadness on receiving the shocking news of your passing into God's glory. We are consoled that the wife of my bosom friend and classmate, Dupe (also my wife's namesake), had joined the Saint Triumphant and singing HALLELUJAH for all eternity.

Late Professor Mary Dupe Kolawole can be aptly described as FORTHRIGHT in all her ways – outspoken, straightforward, direct, honest and compassionate. She embodied bold characteristics of ladylikeness and motherhood. She carries herself with dignity and poise, a pride to her husband and family- spiritual and temporal. Also, she was a good Christian in words, action and deed.

Our 1959-63 TITCOMBE College Class of her husband was hosted several times in her home and we found her hospitable, warm and homely. Thank you.

She graced the realm of academia at Obafemi Awolowo University Ile Ife and Kwara State University Ilorin with distinction, scholarship and duty diligence; formidable characters for which she would be remembered for years. She was a Professor of English Literature at both institutions and a pioneer Dean of Post-Graduate Studies at KWASU.

To the Kolawole families, Our God is Good and He is in Control. May heavenly strong arms uphold, support and surround the husband, Deboye, children, Folake and Temi, the grandchildren and her larger families at Oko and Iludun-Oro, Kwara State. To we friends, men and women she left behind, who mourn and miss her dearly, she enjoined us to KEEP THE FAITH. "In the sweet by and by we shall meet at the beautiful shore".

ODIGBOSE!/GOODNIGHT!

Professor Olurotimi Fakeye

## TRIBUTE TO PROF. (MRS) M.E.M. KOLAWOLE (FNAL)

Life is always in stages: "a time to be born, and a time to die..." Ecclesiastes 3:2 (KJV). I praise God for the glorious life of my sister, Ebunoluwa Kolawole: a special Gift of God indeed. I do not understand why I started calling her "SISTER" from an early age when it was common to call siblings etc aunt, aunty or brother, if male. Sister imparted many lives while alive. I hereby highlight some of the memorable moments we shared:

### Woman of Great Faith and a Lover of God

Sister had a very close walk with her Lord and Saviour, Jesus Christ, and would display uncommon faith in Him at all times. She never succumbed to despair when faced with challenges. She readily recounts God's goodness, mercy and favour to her and other people. One of her common comments was "I do not have time to list what the devil did; I will praise the Lord at all times." Her name "MODUPE" is symbolic whenever we met, we discussed topical issues affecting the family, the church, nation, etc and not her personal or family challenges. For her, it is good to take your burdens to the Lord and leave them there.

### A Good Leader

As the first-born in the family, she was a very good leader. She ensured that family harmony and unity were top priorities. Sister carried everyone along when important decisions were to be taken: she would explain her points of view clearly. She listened to other people's opinions as well. She did not leave the home front behind while pursuing her academic and ministerial assignments. Throughout her lifetime, she was simple and approachable. She never intimidated anyone around her.

### A Loving and Caring Mother

All our children were very close to her and would always request we take them to Daddy and Mummy Ife (Ile-Ife). One of them was not walking after his first birthday in Ilorin but did so on the second day of our visit to Ile-Ife. Sister took the little child's hands and taught him how to walk. When he took some steps after some time, sister ensured more practice. She was excited and hurriedly went to town to buy a football and pair of dresses for him. Mummy Ife and her son played football for many hours that day. She also gave care and support to all the children at various stages of their development. Haa, "Abiyamotooto."

### Others

I cannot write out all that she meant to me and other people in the family and elsewhere. They are too numerous! On one particular occasion, I approached her on an important matter. She gave good reasons for taking a particular stand on the matter. The reasons were cogent, but I pleaded with her to change that position. After a long discussion, I just said something and at that point she said, "Lara, I will do it." We both rose up and hugged each other passionately and even wept. This, among others, showed how caring, loving and concerned sister was on my issues.

Professor Mary Ebunoluwa Modupe Ibidunni Titilayo Asabi omo Baba and Mama Amos Odeyiola Adewoye rest on. A daughter of the Most High God, Fellow of the Nigerian Academy of Letters (FNAL) a faithful and loving wife, mother and grandmother, our beloved sister, good night. We shall meet at Jesus feet.

Mrs. Omolara F. Igbayiloye (Sister)



**Professor Mary Ebum Modupe Kolawole; A Founding Board Member of KWASU Centre for Entrepreneurship (now Centre for Technical, Vocational and Entrepreneurship Training), and Patron of the KWASU Christian Fellowship**

**B**eloved Mummy Kolawole, you were a symbol of love, humility, kindness, and uprightness; an embodiment of wisdom, knowledge and understanding. Your wise counsels, warm affection, benevolence, openness, and forthrightness the world will miss greatly.

Meeting you and Daddy Kolawole in 2009 marked a turning point in my life. Your love for God was contagious. You were filled with zeal and unparalleled passion for the things of the Kingdom of God. You were indeed a pillar in the Kingdom.

Mama, you thought me patience, persistence, faith in God and love for Him through our countless visits and calls to the KWASU Project Manager concerning building a Chapel on the University Campus. You were never discouraged nor disappointed even when there were reasons to do so. Your drive for this noble course continued even after you left the service of the University. Your patience, persistence and faith paid off eventually. Through your effort, Mama, the Lord gave us more than we requested for.

The entire KWASU Christian Community will forever be grateful to God for your contributions toward the growth and development of the Fellowship.

Mummy, you were a Prophetess. I will miss your words and acts of encouragements beyond words. I recall a day in December 2017, that I was dejected. I felt used, abandoned, and uncared for. This I did not discuss with anyone, not even my wife. Alas! Your call came through. You requested that I see you that evening and I did. Lo and behold God proved to me that He does care about me as you deliver to me what the Lord laid in your heart for me and His Church under my watch. That act of yours Ma, changed my perspective of God till date.

To Daddy Kolawole, our prayers are with you at this time more than ever before. Your Daughter, Oluwakemi, and grandchildren, Nathan, Dorcas, and Lois all take solace in the assurance that Mama is resting at the bosom of our Lord Jesus.

Adieu Professor Mary Ebum Modupe Kolawole, a great woman of faith and passion.

**Sunday Ojo, Ph.D**

Ag. Director, Centre for Technical, Vocational and Entrepreneurship Training, and Assistant Chaplain, KWASU Christian Community, Kwara State University, Malet.

**A Woman of Faith: Mary Ebum Kolawole**

**I**t is in solemnity and utmost reverence that I commiserate with you on the call to glory of your beloved wife - Professor (Mrs) Mary Ebum Modupe Kolawole (JP).

And for a woman of faith who gave so much to the world of family, friends and close associates that she leaves behind, more poignant is my offered consolations. As I am privileged to commit to memory, the opportunity to share a light yet learning moment with her and yourself in Ilorin not too long ago, in the company of Chief Cornelius Adebayo.

Sir, I understand that yourself as well as Folake and Temi would be overwhelmed by the sense of irredeemable loss, as often as the priceless and loving times shared with such a treasured one comes to mind.

However, it is my ardent supplication that the Almighty grants you the divine strength to withstand the grief, and to revel in the wonderful life that she lived as well as her undeniable accomplishments as an author, mentor, life partner and mother.

Once again, my prayers are with you, your children as well as the entire family, and may her soul rest peacefully in the bosom of the Lord.

Sincerely,  
Stanley Jegede

**Resourceful Mary Kolawole**

**T**he News of Prof Mrs Dupe Kolawole or Mummy Folakes (as we called her) Transition leaves me sad and short of words as it did many people. We thank God for her life and legacy. She was a woman of great faith and passion. She spared no effort or resource in teaching, encouraging, blessing, nurturing, disciplining and supporting many, many people in the Faith, especially the OAU Community/All Souls Chapel Children.

I can proudly say that I am one of those people. I clearly remember one of the Sunday School songs she taught us "All the way to Calvary he went for me", she thought us the Hausa version of it and I can still hear her beautiful voice in my heart though she has now left us to be with Our Father in Heaven. Each time I sing that song I always remember her, she taught us this song more than 40 years ago!

We are so sad that she has now left us, but we are comforted by the fact that we know where she has gone, for we understand that to be absent from the body is to be present with God. My deepest condolences to the entire Kolawole family.

I pray that God will grant eternal rest to her precious soul, that God will hold Daddy, Folake, Temi and the entire family close, comfort them and be their everything at this difficult time.

Gbonjubola Adeyemo



**Exemplary Prof. (Mrs) Mary Modupe Kolawole**

**W**hat a shock your death has inflicted on us! Your departure has indeed left us speechless and dumb because it was so sudden and most unexpected. But who are we to question God on the issue of death? We believe you have completed your assignment and fulfilled your purpose in life. God has therefore called you home at His own time.

We have no doubt you are now in a better place and are being celebrated. You will be missed greatly by all of us. We are consoled however because you knew, loved and served the Lord Jesus Christ with all your heart and strength.

My family appreciates and specifically thank you for the devotional messages you committedly sent every day to Mama Bimbo in far, away Canada for about a year. They were indeed of great spiritual blessings to her and the entire family. We also thank you for the unique love and support you gave our dear brother, your beloved husband while here which no doubt contributed immensely to his enviable achievements in life.

The close relationship you had was just exemplary. We assure you that the Lord will uphold him and also grant him the grace to hold fort and keep intact the legacy you both built together. God will continually renew his strength and ours too.

Good night and fare thee well. Continue to rest in perfect peace with the Lord till we all meet in glory someday.

Adieu!  
Engr Bayo H. Oladele & Family.

**AN ICON: Prof (Mrs) MEM Kolawole**

**Y**our sudden departure was shocking and painful to Oko-Irese people, the university community, Grace Theological Seminary Ibadan/Omu-Aran Campus, and also to the body of Christ at large. This is the seminary you and your husband laid the foundation with your sweat.

You left us with some assignment unmarked and unfinished discussion on the way forward.

In no doubt, your parting has left a vacuum difficult for anybody to fill. Your faith was legendary and the sacrifice it produced will always have a voice in the affairs of men without discrimination.

We take solace in the fact that you lived a fulfilled Christian Life characterized by love, uprightness and humanity.

Your footprints in your relatively short life are indelible on the sands of time. We shall soon behold you in the glory of God's reward for the services rendered with utmost dedication here on Earth.

God has you in His arms, but we have you in our heart.  
"Baba Deboye e ku iroju,  
Ta laroni to ngbe ni duniyan ti o ni logba tan...  
oju atun 'rari lajule orun.  
Adieu. Rest on Mama.

**Pst Dr J.K Farinde**  
Grace Theological Seminary Ibadan.

**PROFESSOR MARY KOLAWOLE: A GRACIOUS CHRISTIAN WOMAN**



**M**ama Prof Mary Kolawole was a warm, gracious, Christian woman. She was a worthy role model to the women in Chapel of Redemption, UMCA Gaa Akanbi.

To those of us in the academia, we looked up to her as an example of a woman who had reached the apex of her career and had still successfully raised godly children, was committed to her walk with God, active in Christian service/fellowship and was a loving wife to her husband!

We take comfort in the scripture "to be absent in the body and be present with the Lord (2 Cor.5:8)".

May God comfort her family and the Church. Rest well Ma, see you in the Morning.

Folakemi Omojasola

**Professor MEM Kolawole: An Exceptional Angel**

**I**am still stunned and truly in denial. Words appear inadequate to express my feelings about this exceptional angel. Mama Prof MEM Kolawole was an encourager, a worthy mentor for younger female academics.

I remember how GOD used her to facilitate my first; outside Africa, Academic Conference/Workshop to Sweden. On that trip, she was so selfless and committed to ensuring that the two younger colleagues (a friend and I) had a successful outing.

Prof MEM Kolawole (I always loved her initials) was a true child of GOD. She would always greet me with a warm smile and made me feel welcome either at home or in the office. She was so special to a lot of us, and I truly hope she knew. Indeed, the elephant has fallen.

May her soul rest in peace and may GOD grant the family, especially Prof, the fortitude to bear this irreparable loss.

Oluyemisi Obilade



## PROFESSOR MEM KOLAWOLE: MY TEACHER, MOTHER AND FRIEND

I remember Prof. MEM Kolawole with fondness. She was one of those lecturers I admired as an undergraduate at OAU, Ile-Ife. She was more than a lecturer; she was a teacher, mother and friend. When my colleagues and I concluded our programme in 2001, 'Mama' as we called her then invited us to a buffet at her place. I mean, who does that?

I know that her legacy lives on. I pray for the repose of her soul and the well-being of those she's left behind.

Goodnight, ma'am; see you on resurrection morning!

Femi Longe  
Former Student

## Professor Mary Kolawole: An Encourager

Professor Mary Kolawole allowed God to use her in my every memorable encounters. From her days at the College of Tech, to her daily Bible text encouragements, God used her to touch my life. When I expressed my need for her daily text of encouragements (not knowing it was our last encounter), she responded gracefully as always posting this for me on December 29, 2020: Luke: 12:29: "The Lord will provide all our needs according to his riches in glory by Christ Jesus." Amen. Hallelujah. SHALOM.

Prof. M.E.M. Kolawole.

That was her last post in response to my request. Oh, what a blessing; oh, what an encouragement! May her encouraging words to me be the portion of the loved ones she left behind. I thank God for allowing me to experience her love, smile, wisdom, and her Godly character. Rest in peace, Prof until resurrection morning.

Bea Awoniyi

## Our Patron is Gone!

The Students' Affairs Unit expresses our sincere condolences to our father, the Vice Chancellor of this great University and the entire family on the exit to glory of our dearest CHUSA Female Patron, our mother, a renowned scholar of repute and a prayer warrior, Prof. Mary Modupe Deboye-Kolawole.

Your simplicity and impeccable personality will forever linger.

We love you, our Female Patron, but God loves you more. Esun re o.

Dean of Students Affairs,  
Crown-Hill University.

## Mama Kolawole: A Phenomenon! Mama Kolawole,

I cannot imagine writing about you in the past tense. You remain ever present as I look back to what you are to me. You are a gem. A phenomenon so phenomenal!

Apart from being an intellectual role model, you are forever a career muse. You are a legend who bestrides my path in many indelible ways.

I love you like several others who encounter you.

From being my B.A long essay Supervisor, you have been God sent.

I wish you safe travels. May your special soul rest peacefully in the Lord's bosom.

Oluwole Coker  
Former Student

## Mary Kolawole: A Perfect Neighbour

Prof Mrs Kolawole's family and mine were neighbours for many years at the Obafemi Awolowo University, Ile-Ife. We shared the words of God weekly in her house.

Her contributions were unique and filled with the Holy Spirit. She was gentle even in the face of extremely provocative situations.

She would go to God in praying instead of complaining. She was one of the two people I have ever described as PERFECT. God knows best.

Prof Abraham A. Jibowo



I just can't believe that you are no more with us physically.

I admired you the first day we met in my office in OAU, Ile-Ife. Since then we became friends and later neighbours. We used to enjoy the fellowship held in your house every week and the way you shared the word of God with ease and joy. I remember your smiles, the tambourine in your hands and the way you used to dance and jump when singing the song "JEHOVAH, YOU ARE THE MOST HIGH, YOU ARE THE MOST HIGH GOD."

You were the Godmother of two of my children and you played a prominent role during the marriage of one of them in Ilorin.

You really touched many lives positively and won many souls for Christ. You had an excellent and peaceful spirit which can never be forgotten.

May the Lord comfort your family and grant you eternal rest.

Abimbola Jibowu

## Professor Mary Kolawole: A Wonderful Mummy

Mummy, wonderful mummy. Going down memory lane, I remember when I was brought to you, less than 10 years old, you took me in as your daughter. You took the role of my mum, molding and making me to be who I am today.

1. When I was to be enrolled in Primary School, I was asked to repeat the previous class but mummy refused and asked them to put me in the next class. She believed that I'll perform well. She tutored me in English privately while doing chores. This helped me with my written and spoken English and affected my overall performance positively.

2. In 1983, you brought God into your home. Through your actions, I became a beneficiary of the touch of God. Your actions led to my salvation and baptism in the Holy Spirit. Your actions led to the revival that broke out in University of Ife staff quarters (Road 14) where many youths and families were converted to Christ. This led to Tuesday evening house fellowship.

3. Mummy embedded in me, qualities and virtues of life. Mummy was very accommodating, caring and loving. These are the qualities she also impacted in me. Mummy, in 1990 I wrote to you, appreciating you for the opportunity I had to live with you. Today, I am saying it again. Mummy, I truly appreciate you for making me who I am today. I am forever grateful.

Rest on Mummy. Your works follow after you

Akinmolayemi Magret

## Mary Kolawole: The Victorious Woman

My Anti, Mummy, Mentor, Confidant, Wife, Spiritual Warrior, Adviser, and myyyyyyyyyyyy till we meet to part no more in the kingdom of our lord and savior Jesus Christ. This space is not enough to express who you are and meant to me.

1. You took me, a niece in law as your first daughter when you came back from Britain in 1974, even when you have never seen or known me before then.

2. You did not treat me as a niece in law but built me up with strong faith in our Lord and savior Jesus Christ, quality moral standards, integrity, honesty, and respect for other human beings.

3. Hah Mummy, my Grandma raised me from my childhood to late teenage age, but you raised me from then till the last time we talked in January 2021.

4. Your soft voice always assured me that I am a woman of God and that I must continue to show the glory of God no matter what life situations throw at me.

5. The impacts of your regular prophetic prayers that you pour on me every time we met or on the phone are unimaginable.

6. I will always remember your words: Titi, this situation is not about you o, it's about God and salvation of souls. Just continue to be who God made you to be like blessed memory of my blood mother used to say too.

7. Mummy, you taught me to be a virtuous woman for my family, profession, and in the body of Christ and that I should know that all rewards come from God.

8. The impacts you made in different areas of my life are immeasurable and unforgettable. By the Grace and mercy of our Lord,

9. While I am still in a state of shock, I could hear your soft voice telling me to get up and continue to be the victorious woman God has made me to be for His glory and honor.

10. I will continue to hold on to your words of advice and inspiration till we meet again in the kingdom of our Lord God Almighty. Good night for now, my Amazing Mummy.

Grace Abolaji

## Death, Thou Shalt Die

She was a soft spoken, amiable yet firm lecturer. She supervised my undergraduate project on "Alice Walker's The Color Purple" and introduced me to the concept of Womanism. I still remember her warm personality. May her family and loved ones be comforted.

Seeing news of her death made me remember the words of John Donne in his poem, Death be not proud, taught to me by Professor Wole Ogundele, who has gone to rest too.

Death, be not proud, though some have called thee, mighty and dreadful, for thou are not so; For those whom thou think'st thou dost overthrow Die not, poor Death, nor yet canst thou kill me.

From rest and sleep, which but thy pictures be, much pleasure; then from thee much more must flow, and soonest our best men with thee do go, rest of their bones, and soul's delivery.

Thou'art slave to fate, chance, kings, and desperate men, and dost with poison, war, and sickness dwell. And poppy/or charms can make us sleep as well. And better than thy stroke; why swell'st thou then? One short sleep past, we wake eternally, and death shall be no more; Death, thou shalt die.

Adieu Professor Mary Kolawole.

Ifeoluwa Watson





NIGERIAN ACADEMY OF LETTERS  
ANNUAL LECTURE 2011

# Literature and Sustainability in the Age of Technology

Professor (Mrs) Mary E. Modupe Kolawole

## Introduction

Every age has a dominant trend in terms of international discourse, philosophy, international policy, knowledge generation and epistemology. The world identified national, regional or global dominant trends since the first century when the Greeks and the Romans were at the vanguard of world civilisation and intellectualism. With the advantage of hindsight, one can identify the Age of Reason, the Renaissance in Europe, the Age of Enlightenment and so on. The twentieth century was more centrifugal and less monolithic as it could be described as the melting pot, a convergence of philosophies and trends. Nevertheless, the last decades of that century had a discernible trend that we now call the Age

**Obafemi Awolowo University was the first university in Nigeria to make the Internet available and I was one of the lecturers in the Humanities who could use the computer and the Internet confidently. I feel deprived if I cannot access the Internet now or use computer for daily transactions.**

of Technology, of Computer or of High Tech. This dominant trend has spilled over to the new millennium and this is directly related to the focus of this lecture. The contemporary world is also a period of the shrinking of diverse boundaries in terms of time, space, epistemology and technical advancement. It is a world in which there is a self-conscious effort to build bridges across existing borders as it is also the age of globalization.

The choice of this topic was born out of an important realisation – that there is an important interconnectedness between technology and the humanities. For example tracing the growth and predominance of technology in the world is a **historical process**. Technology has become ubiquitous in its myriads of context. Today, the world is going through a defining moment. We are passing through a phase when every human being alive in this new millennium uses technology willy, nilly, consciously or unconsciously. As we switch on the light, the radio, the television, the electric kettle we are taking advantage of technology. As I prepared for this lecture, I realized that technology has benefited tremendously from literary approach. A lot of technological discoveries were first presented to the world as science fiction before actual technical development. This is because literature is mimetic, it is an imitation of life at varying degrees of fidelity. Permit me to digress into the life history approach, which is a legitimate literary methodology, to illustrate the growth of technology from my personal experience, from reality and not fiction. In the 1950s and 60s, as a student, I marveled at the technology of the Telegraph, the telephone and even the television. My uncle's record player called His Master's Voice Gramophone was like a magic box. When we crowded round the talking magic box as children, we wondered how men like Odolaye Aremu, an artist could be squeezed into the box to sing beautiful melodies.

In 1972, I had my first contact with computer as a University graduate in English. It was the main frame computer system that filled a large room on the campus of the University of Birmingham, U.K. There was an on-going atomic energy research project in Physics Department. Most of the employees on the project were wives of foreign Post Graduate students who were graduates in the Humanities. The explanation was that the researchers wanted non-scientists who could not detect the facts and the secrets of the project. The researchers were searching for a rare atom and wives of Post graduate students who were non-scientists were employed since we posed no threat and could not reveal the details or technology to outsiders. Our job was simple, record any kinks in the dots that represented patterns of atomic formation – 2 pronged or 3 pronged patterns. The screen was about 12 feet wide and the control which functioned as the mouse was as big as the gear stick of a Manual gear car. That was 1972/73. We could not call that an age of technology or computer because many people could not define or identify a computer, even in Great Britain.

As a Rockefeller Visiting Scholar at an Ivy League university, Cornell University, Ithaca, New York in 1991/92, I had the first access to modern computer in my office at the Africana Studies and Research Centre. Initially I was scared but eventually learnt to use the computer. I bought an Apple Macintosh personal computer and I also had email facilities. But the cyber phobia continued and I didn't use the email once in my 9 months residency. I didn't know anyone in Nigeria that had an email address anyway. Some of my American colleagues at Cornell also confessed their cyber phobia and could not touch the computer although

many others were computer literate. An American professor had problems with his son who always expected him to assist him with computer homework and told me he would have to buy a computer and learn how to use it for his son's sake. That was 1991/92. In 2000, as a special new millennium package, the USIA selected ten West African women academics and professionals for Internet networking training at the University of Michigan, East Lansing, USA. Again, we were chosen from the Humanities and we had an intensive three weeks training in Internet networking and web designing. The rationale was that as women in the Humanities, we would be underprivileged in computer access and proficiency. It was a border crossing experience for me. The horse was broken and computer and technology usage became a part of my research and pedagogic experience. My story is similar to many here present. Obafemi Awolowo University was the first university in Nigeria to make the Internet available and I was one of the lecturers in the Humanities who could use the computer and the Internet confidently. I feel deprived if I cannot access the Internet now or use computer for daily transactions.

## Literature, Sustainability and the Spirit of the Age

This paper is problematising the sustainability of written literature in the Age of Technology. I have focused this lecture on written literature because the issue of sustainability as regards oral literature is a major concern that calls for its own space. Talking about oral literature as leisure in the form of folktales and other oral subgenre in the age of technology is like living in the dark ages to many youths and older generation as well. I am putting literature as a cultural production in the context of 'the spirit of the age' or 'the spirit of the times' not in a spiritual sense but in a secular way for the purpose of this lecture. I will refer to the German term that critics believe define the spirit of the age in a more inclusive way than any English term. The word, *Zeitgeist* is "the general cultural, intellectual, ethical, spiritual and/or political climate within a nation or even specific groups, along with the general ambience, morals, **socio-cultural direction**, and mood associated with an era." (Wikipedia) With this definition, one can declare that the contemporary zeitgeist is that of technological dominance that shapes every aspect of life including culture/literature.

I agree with Barack Obama that we live in an interconnected world. The Age of Technology and Globalisation presents the world as a macro unit in an ambiguous way which sometimes undermines or minimize micro units in all areas of knowledge production. The challenge for non-scientific intellectualism, such as the humanities, is not to accept a liminal space but to identify how the question of relevance can be sustained. Let me say at this point **that the world will always need the humanities to humanise it**. Science and technology seek to enhance human life through mechanical interventions. This also carries with it, a shift from the natural and I dare say the human tendencies. Technology sometimes displaces human activities as machine becomes a substitute with many attendant implications. This is a challenge to the arts and social sciences which seek to understand, codify, record, fossilise and recreate human feelings, sensitivities, emotions and activities, seeking to preserve and renew through disciplines such as fine art, history, literature, sociology and language studies, among others. This paper will focus on the specificity of literature, as an instance of the attempts to remain relevant while imposing the human touch through pragmatic sustainability in this Age of Technology.

The dynamics of sustainability can be seen as a major world focus at national and especially international levels. The appropriation of the term comes out most vividly in issues of sustainable development especially when the advanced nations and international agencies deal with funding and aids to the Third world. Sustainability has become ubiquitous in issues of economics and social policies. But I will use the term in its more denotative semantic context as I look at the question of

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its relevance and dynamic viability. I will address a few questions such as, How can literature as a cultural production continue to be sustainable in the face of technology? Is technology a threat to literature in terms of the

aim, function, and presentation? What is the meeting point between literature and high technology? How can culture, especially literature, be so deliberately planned to meet the challenges of the contemporary society? Since literature is at the inter-phase of the individual talent and social dynamics, how can we strike the balance in an ever-changing world?

Sustainability is sometimes defined in terms of economical, social, ecological and agricultural issues. It has become a concept that occupies the front-burner of current scholarship, policies, research and intellectual discourse and other dimensions of human knowledge and activities. But the definition can be inclusive as some scholars and policy makers see it as a means of configuring civilisation and human activity so that society and its members are able to meet the needs and express their greatest potential in the present, while preserving biodiversity and natural ecosystems, and planning and acting for the ability to maintain

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their ideals indefinitely. Literary scholars need to rethink the direction of African literature in the light of sustainability. The capacity to endure becomes an issue as we revisit cultural sustainability and how cultural production such as literature can remain diverse, productive, valid and relevant. Literature can provide information that enhances development and adaptability and conservation of culture. It is a strategy used by planners that involves deliberate initiatives. We need to raise an important question as literary scholars, is there any deliberate initiative to increase the relevance of literature in the age of technology?

## Current Challenges facing African literature

The late dramatist, Zulu Sofola highlighted a wind of change blowing over Africa in terms of the emergence of many female writers. But this can also apply to a wind of technological change and it is impacting the survival of literature. One of the greatest challenges facing African literature today is the resistance to reading and the gradual erosion of the reading culture. Reading for pleasure is no longer culturally correct as technology is providing multiple alternatives – home movies, the Internet, social networking through Face Book, Twitters and so on are the order of the day. It is very common to see young people walking down the street with ear phones and absorbed in a world of their own. There is apathy to reading as the silver screen is more attractive especially to the younger generation. Youths prefer the entertainment offered by the multi-media and internet social networks. Even students of English and especially literature resist reading recommended texts as they look for shortcuts. The lecturer who insists on meticulous textuality is not always a friend of the students

Yet, the multi-media should not be seen as an avenue of displacement. In many parts of the world, the multimedia enhances the teaching of literature. This is not the case in African institutions. No wonder Ananse's web of creative stories is being displaced by the world-wide web in urban and even rural African societies. Is this a threat to literary sustainability? The flip side of this development is that literature still forms the kernel of the home movies. It is largely the wrong type of literature that forms the themes and moral message of the home movies. The task of the literary scholar includes looking for avenues to assess and standardise the texts of these home movies. The impact of technology can be viewed positively especially since the home-movie industry can be redirected to enhance literature especially the dramatic genres. Because of access to technology, the mode of presentation and dissemination is changing. Much of the current critical discourses at literary conferences problematise this trend. However, the threat to literature by technological substitutes or displacement is not the only problem confronting literary sustainability in Africa and it is important to assess other threats to

Another problem confronting wholesome dissemination of literature in Africa is the lack of proper institutional or governmental monitoring of literature that gets circulated in the public domain. This free range situation is a threat to the survival of literature. Even when youths read for pleasure or leisure, they read junk literature that is completely unregulated. This category of literature perverts the positive role of literature through negative moral and grammatical end-products. The capacity to endure becomes ambiguous and many critics believe that there must be a deliberate re-direction and strategies that will enable the arts and literature to endure. I believe that literature can remain diverse, productive, valid and relevant even within the overt encroachment of technological intervention and substitution. Literature can provide information that enhances development, adaptability and conservation of culture. I will believe that the society needs deliberate efforts to preserve the best in human culture to maintain the best of human values, ideals, moral codes, ethic, history and social values through literature as a cultural repository. Sustainability is a strategy used by planners that involves deliberate initiatives. Literature needs to be redirected through conscious initiatives that will enhance its sustainability.

One observes a touch of irony in Nigeria as we witness an unprecedented flourishing of younger writers. This is noteworthy and not unconnected to literary awards and prizes that have stimulated interest in writing and reading. The Association of Nigerian Authors multiple prizes, Commonwealth Writers Prize and the Norma Award are

examples. One needs to appreciate these organizations and companies like the Nigeria LNG as these annual literary awards have become a major tool in resuscitating interest in literary production, reading and high regards for qualitative literary texts. These are positive efforts in sustaining interest in literature. However, the increase in quantity is not matched with quality. There is a lot of cheap pamphleteering being classified as literary texts. It becomes a serious task for the judges in literary awards to sieve the large corpus of literature seeking to be considered for awards. Sustainability of the high standards of literary production is extremely challenging in the African setting. It is encouraging that these awards highlight the best books and assist the selection of canonized literary works for the purpose of teaching all over

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the world.

As a literary scholar, one cannot fail to associate the predominance of 'thrash or junk literature' that lack academic standard to the emergence of self-publishing encouraged by technology. In Nigeria, there is a wave of self-publishers who simply take their Manuscript to the printer down the road and put the text out for marketing. Many of these disseminate negative moral lessons. J.P. Clark, Chinua Achebe and Dan Izebaye among others maintain the role of the artist as the conscience of the society and as a teacher. While literature is not a tool for moral imposition in a dogmatic way, literature is relevant as an intervention in this age of moral decadence and numerous criminal tendencies. In Nigeria, this cannot be dissociated from the unlimited access to the Internet and mass media.

**Migration and the Survival of African Literature**

Another important issue raised in looking at the survival of African literature is migration. This is central to this paper because most African exiles relocated to developed nations where technological advancement enhanced literary production and dissemination. The negative economic scenario, the turbulent political outlook associated with democratic experimentation, the emergence of military dictatorship and the predominant downturn in educational and research facilities in many African nations created an unprecedented exodus of the intelligential. Many writers and critics became refugees - forced as well as voluntary exiles. This had an earthquake effect on African and especially Nigerian literature. There was much debate about the effect of this search for new havens as the question of exile became a focus and a challenge. In addition to existing dialectics of paradox in our literary production, scholarship and cultural orientation, there were additional preoccupations about the relevance of African literature in the new world order. There was a new impetus to decode silences, gaps and the myriad of *thematic* clusters that emerged from the search for the Diaspora as a womb of retreat. The ambiguity of the children of Israel cited in Psalm 139 verse 1 became a central theme, "for there they that carried us away in captivity requires from us a song...How can we sing the Lord's song in a strange land?"

Scholars wondered whether singing cultural songs in a strange land would have positive or negative impacts on African literature. At the vanguard of this trend is Anthony Kwame Appiah. He foregrounded this challenge through the metaphor of singing from the belly of the whale. (Appia, 1994) Many African scholars exiled in the USA and elsewhere justified the possibility of transcending the problems and claim to have emerged from the belly of the whale better equipped to sing cultural songs. There was an unprecedented increase in the production of African literature by exiles. These émigrés were motivated and empowered to transcend the nostalgia of exile by taking advantage of the fertile academic and technological impetus. While scholars in Africa especially Nigeria struggled with power outage, poor salaries, outdated libraries, the émigrés had a very productive atmosphere and publishers were struggling to publish African works in most disciplines. New centres of African Studies emerged especially in the USA. Asian universities enlarged African Studies, many international conferences targeted African scholarship, not from "western eyes" but from critical vantage pedestals. Funding agencies were looking for collaborative "us and them" research groups and all these enhanced and still enhance African literary production, scholarship and dissemination. Overt workshops and conference themes targeted the issue of migration and exile. Numerous African literary writers in exile problematised the ambiguity of their identity and experience in exile. These include, Kole Omotoso, Chinua Achebe, Micere Mugo, Molar Ogundipe, Abena Busia, Aliko Songolo, Niyi Osundare among others. Overt themes of exile underpinned workshops and conferences – "The Word behind Bars and the Paradox of Exile." (Workshop on Cultural Production under Constraint in African Humanities Series, North Western Univ. Illinois. 'Creativity and Exile,' (Micere Mugo) "Prison as Exile/ Exile as Prison; Circumstance, Metaphor, and a Paradox of Modern African Literature" (Kofi Ayidoho).

Memory also became a major tool of literary creativity while life history/biography became a celebrated literary form as we see in Abena Busia's collection of poems, *Testimonies of Exile* Molar Ogundipe's anthology, *Sew the Good Days and numerous others*. Oga S. Aba identifies the paradox of African exile narratives overtly as: the

experience of deprivation and loss. It was clearly evident that it is the absence of freedom to express opinions, to exercise political and human rights which in Africa so often leads to imprisonment and exile. All the exile writers and scholars at the workshop spoke to this infringement and the losses experienced as exiles, and these are numerous: severance from one's roots, loss of language, and truncation of identity. The resource which the exiles admitted to is to dig into memory (ALA Bulletin, Fall 1992, No. 4, p.7).

The fear that migration would stifle literary production changed to the desire to see how the writers and scholars in exile could become change agents in a new way. They became sources of enhancement to literary creativity and dissemination in the Diaspora. Many scholars at home started to look for ways to benefit from those in exile. There has been a flourishing of literary production as a result of migration. This is a way of sustaining the relevance of African literature beyond the traditional borders.

**Transcending the Challenges**

Many critics, however, underscored the reawakening of African literature as a positive trend. Borrowing the term from E.O. Mathiessen, Agostino Lombado identified this as the "African Renaissance." This is revealed in the quantitative output both on the continent and in the Diaspora. Much of the "complex social machinery" that inform African literature still enhances the relevance of the past and the continuum which many critics, including Wole Soyinka, Oyin Ogunba and Abiola Irele have centralised. History has continued to function as the "hero" of African literature and to a large extent the bane of its relevance as we see in Abiola Irele's observation that history "takes on the characteristic of a daily drama, of fiction, and fiction, in a quite natural reciprocity, takes on the quality of history, so that in our modern literature we witness an immediate correlation of life and textuality. In Africa today, the best of our literature has a metahistorical significance...especially as it represents an anxious interrogation of history as a function of the presence of the collective experience. (Irele, 2001, 112, 113)

I believe that one of the challenges for the future is to revitalise the re-writing of history. Some writers, especially younger generation Nigerian writers have highlighted a new way of historicizing reality in literature. This can also be seen as new intertextuality. I do not uphold intertextuality as a negative borrowing from existing texts. Wole Soyinka's *The Baccae of Euripides* or Ola Rotimi's *The Gods Are Not to Blame* cannot be seen as passive borrowing from the original Greek pretexts but deliberate attempts by these great creative masters to reveal how individual talent and cultural adaptation can enrich literature. Like Micere Mugo, I reject literary parroting and beyond the early phase of African literature, parroting or *kikasuku* cannot be justified. I underscore how literature as an imitation of life can be predicated on some important theoretical principles. The mimetic or imitative text is not necessarily inferior to the intertext or pretext. Literary works can be located on multiple **ideoloects** and **sociolects**. Literary interpretation is consequently open-ended and incomplete and new readers will always

**It is a privilege that I was the Chairperson for the Commonwealth Writers Prize for Africa and that I presented and defended this book for the African award and more significantly for the global award in Malta in March 2006.**

bring new interpretations onboard that may or may not be based on the writer's original intentions. Personal experience and cultural interpretation remain relevant in this process and any textual discourse involves direct intertextual exercise or subtle intertextual connections. There is a new trend that places intertextuality as the centre of the on-going search for revitalizing African literature and re-energising the debate on sustainability and relevance. Akachi Ezeigbo's novel, *The Last of the Strong Ones* is an overt re-writing of Chinua Achebe's *Things Fall Apart* but it is located in a more contemporary idiolect. Gender has become an important canon of literary theorizing and informs much of the creative current canons globally. Akachi recasts the same slice of Igbo history that constitutes the setting of *Things Fall Apart* but represents and re-presents women's role in a more plausible way. Igbo History includes the famous '**Ogu Umunwanyi**' or Aba Women's War but Achebe's works minimize women's dynamic roles in pre-colonial struggle.

Ezeigbo revitalized the debate in a contemporary context and in a closer-to-life mode. The same idiolect and sociolect are reiterated in the very recent work by Chimamanda Ngozi Adichie *Purple Hibiscus*. The latter is a very vivid illustration of sustainability and relevance. The book did not only win the Commonwealth Writers' Prize for the Best book in the African Region in 2005, it won the global Commonwealth Best First Book Prize. It is a privilege that I was the Chairperson for the Commonwealth Writers Prize for Africa and that I presented and defended this book for the African award and more significantly for the global award in Malta in March 2006. I was in Atlanta last August during the Atlanta Writers Day and Adichie was one of the Guest Artists. It was humbling to see the large hall overflowing and about 95% of the audience was Americans and international scholars and writers. The ovation she received and the long line at the autograph table, reveal that African literature has become truly globalised through the dynamic impact of new generation as well as older writers. Adichie shares her time

**Mary Ebum Modupe Kolawole**

*Professor of English, African Literature and Gender Studies*  
1949 - 2021



between Nigeria and the USA. Migration has not necessarily muffled African writers' voices. New intertextuality is a bane of relevance and sustainability in African literature.

Writers continue to recreate cultural agency as they continue to fictionalize the complex of values specific and transcendental, national and trans-national. New and younger writers are re-presenting the dialectic of double consciousness and binaries. There has been an attempt to sustain the relevance of the past through diverse methods.

**African literature needs to revisit some of the dominant issues and unpack them to move forward in a sustainable way. The baseline is that literature is a textual reproduction of reality in the diversities of possibilities of modes. I agree with Dan Izebaye in his emphasis on textuality within a cultural context.**

This is in line with Michel Foucault's suggestion that diversity of methods should be explored to encapsulate the complexity of discourse. A third world critic, Shusela Nasta also advocates a "multiplicity of perspectives" to sustain the issues relevant to literature (Nasta, 1991). She touches the crux of the challenges facing Third World writers as that of redressing the imbalance for self-reclamation:

It is not only a question of redressing the imbalance, the reclamation is more simply shifting the ground of a series of opposition and areas of struggle whether male/female, colonizer/native, black/white, feminist/womanish, postcolonial/poststructuralist, Third world/first world, traditional literary canons/counter discourses and forms. (Nasta, 1991, xxi)

**Literature as Postmark**

The search for a "literature of our own" has revealed the attempt by writers who try to strike a balance between the past and the present in various ways. A common thread in African literary trend since the mid-twentieth century is what I describe as postmarked literature. Third world literature assumed an identity that rested heavily on the omnipresent past. African literature is a product of a conflictual past, one of dislocation as the metaphor of 'things fall apart' aptly captured the dilemma. I probe 'post-marked literature' as a trend-and as it is related to sustainability. As critics, we are familiar with the concept of postmarking literature – post-structuralism, post-modernism, post-colonialism, post-feminism and even post-humanism. In my research, I affirm that much of African literature is located in what I identify as the "twilight zone" – a space of in-betweenness. This explains the pessimistic tone that is the hallmark of African literature especially in the 1980s – 'Why Are we so Blessed?' 'The Beautiful Ones are Not Yet Born.' And so on. Many writers including some new generation African writers have not transcended this twilight zone.

The need to repackage culture to enhance the relevance of literature is in line with the new emphasis on culture in development. In the issues of sustainable development, the UN Decade of Culture (1988-1997) validates the role of literature as a cultural repository even in this age of Technology. At the World Conference on Cultural Policies (MONDIACULT) held in Mexico City in 1988 and the subsequent UN Decade of Culture, it was reiterated that culture is not static but dynamic and adaptable to capture even the dominant spirit of the Age. The observation by Burama Sagnia, a Senegalese reminds us that we need to make literature adaptive:

If we accept the postulate that culture is an adaptive mechanism that constantly adjusts to satisfy human biological and social needs, shouldn't we then ask ourselves whether the best way forward for Africa is to marginalize culture in development frameworks and process or to use it as a platform or springboard for development. (Sagnia, 1988)

This is an important challenge for writers in the on-going search for sustained relevance – adapting culture and cultural production to contemporary needs. There is a happy development here as many agencies now see literature as a vital tool for advocacy in Africa. Many writers now centralize issues of immediate current needs, using literature for advocacy. Wale Okediran is a pioneer in this. As a medical doctor, he has become one of the most productive literary writers as he uses literature for advocacy against HIV/AIDS, child abuse, human trafficking and so on. Other writers who have found relevance in this direction include Ifeoma Chiwuba, Lawrence Damani, May Nwoye, Chimamanda Ngozi Adichie, Ahmed Yerima, Ben Okri, Helon Habila, and numerous others.

**Conclusion and the Way Forward**

African literature needs to revisit some of the dominant issues and unpack them to move forward in a sustainable way. The baseline is that literature is a textual reproduction of reality in the diversities of possibilities of modes. I agree with Dan Izebaye in his emphasis on textuality within a cultural context. Much of my research is predicated on the importance of text and contextuality. The context can be extended beyond cultural and socio-political setting to encapsulate the need of the technological age. Obioma Nnaemeka suggests the need for reordering our 'cultural imperatives and shifts.'



The new trend of historicizing in recent Nigerian literature enhances the relevance as we see in Helon Habila's *Waiting for an Angel*, Ezeigbo's *The Last of the Strong Ones*, Ben Okri's *In Acacia*, and Adichie's *Purple Hibiscus*. This trend is also important in Southern African literature and this can be seen in Helen Kuzwayo's *Call Me Woman*, and Zakes Mda's trilogy, *Way of Dying*, *The Heart of Redness* and *The Madonna of Excelsior*. My theoretical work has underscored the importance of inserting history into the text to remain relevant in African literature. Julia Kristeva advocates inserting the text into history. I add that we need to insert history into the text and the text into history. African literature is passing through a defining moment as it is at the inter-phase between history and epistemology, between textuality and contextuality. The writer and critic need to resolve many binaries. In this lecture, I have emphasized four important nuggets that need a review to sustain literature. We should revisit literature as intertextuality, dialogism, counter-discourse and cultural/historic repository. In all these, the mode of presentation and dissemination needs to be radically reviewed to accommodate technology, computer facilities, the Internet resources and multimedia facilities. We cannot lament the substitution of technology but we should accommodate it. We should not see technology as an intrusion but a tool that facilitates the sustainability of literature. Intertextuality helps update literary themes in a contemporary way. Dialogism allows a dialogue with the past as well as the accommodation of binaries and diversities through multivocality.

The way forward includes synchronic efforts in creativity and theorising. As a literary theorist, I see strong and inclusive possibilities in theorising. Theorising can underscore sustainability of cultural values, history and social norms through literature. The centrality of history in African literature has been debated over decades. Critics have justified history as the hero of African literature. Much of African literature inserts history into the text but we need to insert the text into history to enhance validity and relevance. I strongly maintain that textuality is increasingly being intertwined with contextuality. This was an important issue raised in my Inaugural Lecture titled *Text, Textuality and Contextuality: Paradigms Lost and Paradigms Regained in African Literary Theory*. The task of the African Literary writer and critic is to reclaim certain paradigms that will move literature forward.

I postulated a thesis at the beginning of this lecture – that the world will always need the humanities to humanize it. It is the duty of African literary writers and critics to adopt and adapt technological tools to sustain the relevance of literature in this Age of Technology. Social change carries with it, threats to many things. I have limited this paper to the sustainability of written literature but the vitality of oral literature in a technological age is crucial. The wealth of oral folktales, myths, proverbs and other oral genres and sub-genre in embracing

contemporary challenges cannot be minimized. A Yoruba proverb relevant to the dilemma of social change, *“Agbara ojo ko ni obun ko ni wo 'le, onile ni o ni gba fun”*: “The flood does not mind demolishing the house, but the owner will not allow it.” The African writer must not allow social change or technological advancement to destroy the impact of culture. One way of sustaining culture especially literature, is to adopt technology and adapt it. Multimedia is an excellent avenue for modernizing teaching. In places like Europe and the USA African literature teaching benefits from the

**The way forward for sustainability involves taking advantage of the interdependence of technology and the humanities. The humanising tendency of literature and the arts is crucial to the world and this is a pointer to the fact that literature will be sustained through the adoption and adaptation of technology, without losing its identity and function.**

use of technological aids. Power Point and other devices are inevitable teaching and seminar tools. We need to move the teaching of literature in this direction. The Internet may have its challenges but a lot of information on African literature is disseminated on the Internet. It is the best way to keep current, dynamic and versatile as literary scholars. Many of us are still challenged by cyber phobia. E-publication has become an asset despite the persistence of rejection by traditionalist scholars. Internet publication has its challenges as some ambitious scholars abuse this channel. But regular publishing is more costly and could be cumbersome unless technology is available to facilitate publishing.

I will conclude by looking more closely at a scientific or technological myth - the cyborg myth. The cyborg image is very useful in looking at dualities, binary oppositions, paradoxical identities and the fluidity of space and other boundaries in this Age of High technology. I find the cyborg myth very useful in identifying a nexus between literature and technology. The cyborg is an amalgam of man and technology, a device that empowers man to perform superhuman feats because of the embedding of technological devices to make the character half man half machine as we see in the many science fiction stories. An example is the Superman character who transcends human limits and performs extraordinary feats. The cyborg represents the concept of using scientific/mechanical means to energise man to do extraordinary things. It is used in reality, in medical practice to couple organism and machine

to sustain life. This can be seen and adopted to accommodate certain dualities, ambiguities and contradictions in African literary production. Science fiction as a genre is relatively invisible in African literary production. But it reveals the possibility of merging fiction and fact in a world of dissolving boundaries. The protagonists of Amos Tutuola and D. O. Fagunwa were mythic characters carrying out supernatural feats as the product of oral literature which shows extreme imaginative productions. The cyborg myth is an expression of the need to criss-cross spaces of reality in a new scientific way. Science fiction is a hybrid and also a forerunner of many scientific discoveries today. As earlier observed, some technological achievements were first conceived in the minds of science fiction writers before actualization in real life. This image can help us resolve and normalize many binaries that characterise the counter-discourse. Literature can be relocated from the binary postmarked zone to create a new reality of simultaneous existence of identity, and philosophy in a new challenging way.

This touches on another way forward, that of literature as dialogism, as we recognize the validity of multivocality or heteroglossia in African literature. The deconstructive approach to the scientific/technological cyborg can be an example of how ordinarily exclusive issues can be reconciled and conflictual identities can be resolved through literature. Donna Haraway applied the cyborg myth to women's reality in her critical work. But she extends the metaphor to a more inclusive paradigm which she calls 'cyborg writing,' and maintains that it has special significance for all colonized people. She states that the “contests for meanings of writing are a major form of political struggle.” (Olson, 1996) Her definition of cyborg writing is revealing:

Cyborg writing is about the power to survive, not on the basis of original innocence, but on the basis of seizing the tools to mark the world that marked them as other.... Writing...insists on our own implication in meaning-making materiality (Olson, 1996).

Olson and many other feminist critics appropriate cyborg literature to give expression to gender ideology and the multiple roles of women. Indeed, considering the multiple roles of women within the African cultural milieu, they need the supernatural strength of the cyborg to cope with the multiple roles. Cyborg writing could well be a positive way forward in African literature as we seek to dissolve binaries, transcend dualities and postmarked literature, to a new era of amalgam like the cyborg in the age of technology. Writers and critics need to explore new possibilities for African literature's survival in the age of technology. The way forward for sustainability involves taking advantage of the interdependence of technology and the humanities. The humanising tendency of literature and the arts is crucial to the world and this is a pointer to the fact that literature will be sustained through the adoption and adaptation of technology, without losing its identity and function.

## The Testimony of

# Prof. Mary Eburn Modupe Kolawole

Give God Almighty all praise, all honour and adoration for the life of Prof. Mary M. Kolawole. Of a truth, "The steadfastness of the Lord never ceaseth. His mercies never come to an end, they are new every morning, great is thy faithfulness O Lord."

God was very faithful and steadfast in His love for Mary. Mary found favour before God, (Acts 7:56) and chose her to be a minister unto Him. Praise the Lord.

I did not hear of Mary's ordination as a Pastor, or a Deacon or as an Evangelist, yet she touched people's lives in every area. I testified as a faithful minister of God. She ministered in many places of the world; Africa and overseas countries too. God be praised because all the places she went, signs and wonders do follow; like healing the sick, the barren received babies. She also touched the lives of many widows of which I was one of the beneficiaries of the goodness of God upon her life. She was always there for me much more during my challenges of life.

Mary was my childhood friend, we were three as friends and in fact she willingly surrendered her admission letter received from Anglican Girls College to me to go in her place. She does this with the approval of her parents and the school authorities. Mary was always ready to sacrifice even her own conveniences. Apart from this, she always supported other people's ministry to help them fulfill in their various ministries. She supported Pastors, deaconess, evangelists and even host of others can testify to this. She has been involved in purchasing car, motorcycles and releasing of funds regularly in support of other ministries for them to achieve their purposes in life.

Mary was always kind, you can never see her angry, very humble a person and I can say categorically that she exhibited a lot of the fruits of the Holy Spirit, she is an epitome of patience, kindness, meekness and love, always caring for people in their plight. As I have said beforehand, Mary manifested so many gifts of the Holy Spirit yet not ordained as a minister, she is a Christian per excellence. We have learnt from her lifestyle that someone can serve God without physical or ceremonial ordination, the most important thing is to be ordained by God and being filled with the Holy Ghost.

### Prof. Mary Kolawole's Last Days

I will forever be grateful to Almighty God who helped me to be around her just few days before her departure. I will mention just a few of her words and activities in her last few days.

All her life, she loved to shout Alleluia! Alleluia! And she does this shout so often in her last days. As we were told, she sang "Hallelujah

is our Heavenly language..." with which she do join the heavenlies. It came to a stage that she started to say O ti ya - Alo ti ya se. Oti ya means. It is now, ready now. We often ask her to stop saying this. Her husband who was always by her side pleaded with her to stop saying this. We never knew that she was ready to go. After this, I started to pray with her, she was responding actively and often pray too. At a time, she snatched my Bible from me and placed it upon her head and vehemently told me to stop praying nervous prayer. At this point, I didn't know how to pray again yet continued to pray as the Holy Spirit led me.

One afternoon she woke up from her bed started to shout Alleluia. God who made heaven and earth. He will do miracle she continued to say. Jesu yi dara. Otito ni Jesu o Jesu yi ma dara, odara pupo and started to sing... Lotito lotito e dara, Lotito lotito e dara, Lotito lotito e dara, Jesu e dara. Jesu yi dara pupo. Oluwa ti fase si, Oti fase si, Ani Jesu ti fase si.... She told me... just pray comprehensive prayer. Then she declared openly to all of us in the room with her and her husband... Oluwa mo fi itara Ogo yin fun yin - Ase ti so kale lati orun re. Nipa ase ti Olorun fi da aye ati orun, o ti pase. Oluwa ti fi ase si and she continued to sing; Lotito lotito e dara,... Otito ni Jesu, mo duro loruko Jesu Kristi. With all these we thought that the 'ase' is that God has ordered her healing. Little did we know that she was telling us that her time in this world is over that God has approved her going over to heaven.

Unfortunately, we thought that the crisis was over. The second day she looked very healthy and strong, able to walk around and she danced a lot. She was always listening to music and dancing a lot unaided. That second day she told me to go to a room and intensified prayer for her. What God told me, I never interpreted it as impending death. God said that I should tell her that Mary belong to Him (Jesus) that he has total authority over her life not even her husband and children. All these I wrote down and told her husband and herself.

We never interpreted it as impending death thou we later realized all these to mean that Jesus was telling us of her coming back home to him. Instead, we were rejoicing for healing. She ate very well and smiled a lot and even cracked jokes. This happened on Friday. During this period of her sickness, she was reciting a lot of Bible scriptures off-hand, like Psalm 8, she danced a lot unto Jesus many times. She would ask her husband to read the later part of Psalm 22 several times - for everlasting doors to be opened. To my surprise, I went to the house only to find out that her condition had got worsened. Suddenly, she had to be taken to the hospital where she finally breathed



her last.

I was at home when it happened. I woke up at 6am to start to pray for her when I heard the voice telling me that "she is now in her glorified body. I heard it repeatedly, I realized a sense of calmness in my spirit, but the real meaning of that statement did not come to my understanding, a few minutes later, the health care personnel taking care of her phoned me that she has been discharged that I should go to their house. Then, another phone call rang again from their house. Then I drove with speed to her house only to meet many cars packed outside. Then, the reality of what has happened suddenly done on me. Her death brought a deep sorrow into my heart.

### My Conclusion

On getting back home, I rest my head on a pillow in sorrow trying to sleep, the message came again to me - Mary is now on her glorified body, this happens repeatedly. I now knew better, that Mary is now in the bosom of her Lord and Saviour Jesus Christ who perviously told me that Mary belonged to Him. It was obvious that it was the prayers of the saints that delayed her so much, that was why the message came when she was been taken to the hospital, she looked so much fresh at that time that I was ruminating in my heart that I never knew that Mary was so much light in complexion. She appeared so beautiful.

To the husband, children, siblings and all members of the family. The Almighty God will stand by you always. I congratulate you Prof. Kolawole for making a family after God's heart. The most surprising thing is the companionship. Indeed, the love you enjoyed with your wife grew from the day you married to her, and it has been to a greater height beyond human imagination. Always being together,



Mary Ebum Modupe Kolawole

Professor of English, African Literature and Gender Studies  
1949 - 2021



you really shew her care and love much more during her last days. You left everything to be with her and serve her with agape kind of love. At a time when she was sleeping and suddenly woke up, she told me I cannot do anything behind my husband.

No one knew her thought then, what she wanted to do. I just told her that no one ask you to do anything. What a great privileged to be there for her. I did not have the privilege of having a joyful home like yours. But Prof. I told you that - that is the day I realized that the great bond between a husband and wife is love and companionship. I had no husband to give me such, so, I prayed that the Holy Spirit should be my companion and help for me and with this I was able to experience God's love. The Holy Spirit has never failed me in this regard, I always enjoyed his presence as He speak to me always.

Professor Kolawole, please ask God that the Holy Spirit should be your companion always and you will see what He will do. The Holy Spirit will gladden your heart always. Loneliness will not be yours because you will always enjoy His abiding presence in Jesus name.

To the world at large, I say, "what does it profit a man to gain the whole world and loose his soul". Mark 8:36. Mary told us in her dying bed that Jesus is real. She could not take anything with her. Her husband, children, cars and other properties, she could not take anything along even her clothes are left behind. But God told me that Mary left all, for her to be in her glorified body in paradise where nothing matters except soul.

There is power in preparation, prepare for your last day with all consciousness. Be determined, separate yourself from every appearance of sin, make your election sure and certain. I pray that when you close your eyes physically here on earth and your spiritual eyes will be open beyond the rivers, the gate that will be open to you will not be the one that leads to hell fire, it will rather be the one that will lead you to the Lord Jesus. It is unfortunate that at that time, there will be no room for second chance, you will not be able to go back to the world to amend your ways or retribute evils you had done on earth.

No matter what people may be saying and writing about you, it cannot save from the grip of hell - hell is a permanent place of abode, there is nothing anybody or you can do to avert it then- it is better you prevent it while you are still alive before it will be too late. Hold-on to Jesus, pray on daily basis, ask God to grant you revelations of where you are heading to. Think of people who have offended you and you refused to forgive or refused to reconcile with! Please, consider this, are you really in Christ Jesus?

You have been climbing ladder of your destiny? Are you where you should be? How far have you gone in your God given assignment in life? Have you not retire yourself in God's service even when God has not retire you? Or you just felt that you have been doing too much for God. Are you not saying "it is enough, I don't want to get

myself involved in any church activities anymore?" Have you forgotten what the scripture said, "I can do all things through Christ who strengthens me". Life is more than worldly possession, your riches cannot buy eternal life. Learn from Mary, she used what she has to help widows and to raise pastors and many ministers of God.

She is honest to a fault as the world judge. She maximizes life opportunities to bless others, she is a ministering evangelist without any certificate. Mary lived in consciousness of eternity. The ball is now in your court. What will you make of your remaining days for Christ? Listen to the Lord in Rev. 3:20. Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to Him and sup with Him and he with me. What a privileged to dine with the Lord Jesus!

Please, be alone with Jesus in your privacy and open your heart to Him in prayer. He will never reject you, He will listen to you and repair your spiritual life and reconcile you unto Himself.

Praise God, Hallelujah!!

Evang. Rebecca E.I. Adeyemi.

## My Most Senior Sister - Professor (Mrs.) Mary Ebum Kolawole

This in deed is a celebration of your life, my most senior sister - Professor (Mrs) Mary Ebum Modupe Kolawole because hidden behind the pains and sorrows I have now are beautiful memories to celebrate. This is a celebration of the beautiful and impactful life you lived. I also celebrate the privilege to be a part of that life.

You were an academician par excellence and you walked the spiritual talk.

Sister, you were committed to God's work and your faith in God was unwavering. You were keenly interested in going-ons around me, my family and the church of God. Whenever we spoke, after asking after everyone you would go - 'how is the church'? You were so excited when I was to be ordained the Pastor of The Alpha Court Parish of the Redeemed Christian Church of God. You came to the United Kingdom to attend my ordination.

You also co-founded the "Blessed-Among-Women" project (a women empowerment project) with me and wrote on the project every day until 29th December 2020. Part of your last content was:

Today 29 December 2020

Philippians 4:19

"The Lord will provide all our needs according to his riches in glory by Christ Jesus." Amen. Hallelujah.

SHALOM

Prof. M.E.M. Kolawole." I say an everlasting Amen, but you are already enjoying the riches of God's glory.

Dr (Mrs)Bea Awoniyi from U.S.A. commented on your content then when she wrote - "Thank you aunty. I have no idea how much I look forward to this until when it did not come. Sorry to have taken you and your gift for granted." You were such a huge blessing to all who came in contact with you, you were blessed among women.

There was no limit to what we could talk about. You fondly called me 'Abis Abis', I missed this the last time I spoke to you, your voice was strange and sounded far away. I prayed that God should make you pull through so you can tell me the testimony yourself. We had shared so many wonderful testimonies in the past. Alas, you had a more wonderful testimony - you were going home. I grieved but I am comforted have seen a vision of your glorious entrance to eternal glory and how you urge us to keep the faith on. Keeping the faith on is the most valuable memoir you wish we all have of you.

You prepared so well for this journey. On the 7th October 2020, you discussed a matter dating back to about 54 years with me. You said 'I was thinking about this matter so much yesterday. I wonder why'. We discussed and went down memory lane. Now I understand why. Your last daily encouragement on the 7th of January 2021 was - "Today: 1: 7, 2021 Text: 1 Jn 1: 7

"But if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus Christ His Son cleanses us from all sin."

Walking in the light makes it possible for us to relate with God the Father, our Lord Jesus Christ and with one another. May we through this fellowship live successful Christian lives in Jesus Name. SHALOM

Prof M E Kolawole". You walked in God's light, had a wonderful relationship with all and you lived a successful Christian life, you are now fellowshiping with the Saints.

You were a great deliverance Minister. Among miracles that God performed through you was to go into the foundation of your father's house for deliverance and revival. Praise the Lord for your faith and vision. We had great times at The Redeemed Christian Church of God Camp when we attended the Convention with my friends from The United Kingdom.

I will miss you in so many beautiful ways. Tony and your boys kept asking 'why', in all the questions- our Redeemer lives, so it is well. I love your life. Sister mii, you lived and you remain in my heart forever. Rest in the bosom of your maker, we will see on the resurrection morning

Pastor (Mrs) Bisi Dada  
Sister

## My Adopted Mother: Mary Ebum Modupe Kolawole

Mummy Mary Ebum Modupe Kolawole, when our path crossed in 2009 at the Kwara State University, Malet, in the College of Humanities, Management and Social Sciences, you found a new son in me, and I found a new mother in you. That was the time you gave birth to me, or better still, you found your first son from another husband.

You sowed in me your trust and believe, and you reaped in me loyalty and support, as I shared with you my worries and hopes, and you shared with me your thoughts and plans. You laughed and rejoiced with me, and I celebrated and danced with you as well. You sorrow and wept with me, and I grieved and mourn with you as well. You counseled and prayed with me, and I adhered to



your counsel and prayed for you as well.

You encouraged and gave me hope, and I served and worked with you and for you as well. You opened your arms to cuddle me and bent your back to carry me, and I embraced and prostrated to greet you always. You opened the doors of your home to me and my family members, and I happily welcomed you and hosted you in mine as well. You guided me with your knowledge and experience, and I made my skills and time available to you when required. You believed my dreams and refined my visions, and I supported your mission and decisions as well.

You scolded me and blessed me, and I appreciated and thanked you for being just you. You defended me and shielded me, and I honored and idolized you for it. You praised me and promoted me, and I marveled and wondered what manner of love you demonstrated towards me. My friends you accepted as your friends, and my enemies became your enemies, and I never abused or take the privilege for granted. You wined with me and dined with me, and I ate and drank with you as well.

On that faithful Tuesday, January 12, 2021 when I heard of your ailment and came to the house, on my way back from the University, to know how you were responding. While downstairs,

discussing with your husband (to whom I have given an advanced notice of my visit, and would not want to disturb your rest, based on information I obtained from him earlier) about your well-being, you sensed I was the one, and surprisingly, came all the way down from your bedroom (where you have been for days without coming down) to see and greet me, despite your ill-health, and that became your farewell to me.

I still can see that smiling face of yours radiating with so much joy expressed at seeing me, as I lifted my head from prostrating to greet you, as usual. Exactly four weeks after, on Tuesday, February 16, 2021, you gave up the ghost to rest in the bosom of the Lord your creator, in peace, and yet, I lost my adopted mother, fourteen years after losing my biological mother, and twelve years after finding you as a replacement.

This is indeed in fulfilment of the words of God that there is 'a time to be born', and for you that time was March 10, 1949, and 'a time to die', which for you was February 16, 2021, just some 22 days before you clock the age of 72 years. I am grateful to God for the most impactful life that you lived in Christ, as I console myself and the entire family with my own summary of the words of God in Ecclesiastes 3 that there is a time to meet and a time to part; a time to start and a time to end. You have only come to the end of your journey on earth.

Mummy, may your gentle soul find peace, and find rest in that perfect peace, Amen.

Muritala Awodun, PhD  
Your Adopted Son

## BISHOP OYEDEPO COMMISERATES WITH PROFESSOR DEBOYE KOLAWOLE, VICE CHANCELLOR, CROWN-HILL UNIVERSITY, EIYENKORIN

Bishop David Oyedepo, Founder and General Overseer of the Living Faith Church Worldwide, on Friday, March 5, 2021 paid a condolence visit to the Vice Chancellor of Crown-Hill University, Professor Deboye Kolawole, on the demise of his wife, Professor (Mrs.) Mary Ebum Modupe Kolawole.

Oyedepo, who had been a close family friend of the Kolawoles, was full of words of comfort and encouragement for the family on his visit.

He testified to the fact that the late Professor (Mrs.) Kolawole lived a godly and fulfilled life, and has left an indelible mark in the minds of the numerous people she had encountered in her journey of life.

The Bishop of the Living Faith Church then offered prayers for abundance of God's grace on Professor Deboye Kolawole and family in this period of grief and beyond.

Bishop Oyedepo was accompanied on the visit by some Senior Pastors of the Living Faith Church.





## GOOD NIGHT MY WIFE, PROFESSOR MARY EBUN MODUPE KOLAWOLE

### How do You Say Good Bye to a Part of Yourself?

Fifty-two years ago, I saw a beautiful, polite and innocent fresher at a meeting of the Fellowship of Christian Students in the Ahmadu Bello University, Zaria. She looked familiar but I was sure we had never met before and I confirmed this when we met again at a different setting. The familiarity continued to intrigue me so I followed up the hunch that continued to say "that's your wife". But she punctured the build-up by saying that's not what she came to the University for and did not want to get carried away in the bandwagon of October-rushed girls! Hmmmm, she was intelligent and firm. Focused. A jewel. An Angel? I've always liked people who know where they are going. However, I backtracked and we both agreed to remain on talking terms as friends. All this was in 1969. Her name? Mary Eburn Modupe Odeyiola! She was just entering the University then and I was going on to my Master's degree. Our agreement led to our engagement in December 1970 and to marriage in December 1971!

The above account is what I would have given at our 50th wedding anniversary in December 2021 but when the Almighty God says it is time to come to Him, there is no prayer or high level of healthcare that can stop Him. In our case, we had both received renewed daily mercies from God.



Our marriage at 50 seems like one long day embellished and garnished by attitudes of 'give and give' (not 'give and take'), sacrifice and sacrificial living, the power of two in agreement, virtue, love and unwavering faith in God.

I deferred my admission and commonwealth scholarship to Birmingham for two years so you could finish your B A degree course. But when you finished you were given an automatic admission to Canterbury by the foreign external examiner. You decided to put that in abeyance in order for us to be together and nurture the young marriage. This was a much bigger sacrifice since you didn't even resume active academic work until you quickly did your Masters and PhD degrees at Ife in 1982 and 1985 respectively, more than eight years of deferment. I gave you a car for your 50th birthday and you gave me a bigger car for my 60th. The trend continued in every area of life as if wanting to outdo each other.

Working together for the same establishments was positive for us rather than negative. You typified the virtuous woman described in Proverbs 31:10-29. I build structures and you fill and decorate them with goods. Almost all the ornamental plants in our garden were planted and nurtured by you, sometimes involving your physical labour.

In Christian Ministry, we habitually ministered together and here the power of two in agreement always worked for us (Matthew 28:19). The City of David inaugurated in 1986 is a good example. As I teach and operated in the Word of Wisdom, you operated in the Prophetic Ministry. To our amazement, miracles always happened. We counseled young people on success in academic study and they almost always have testimonies of better performances sometimes going from borderline withdrawal cases to outright honors degree passes. We once found a young man waiting for counselling at the entrance of the counseling room. As I started to speak to him, he said 'Sir, I can't hear anything now, I am hungry, I haven't eaten for three days'. I called you and you quickly prepared a bowl of eba that would satisfy the young man. By the time I went back to check on him he had finished

eating and fallen asleep. When he woke up three hours later he was alright and didn't need counselling again.

You helped me build the family with love and the capacity to accommodate other people. This gift made ours look like a family of 15 or more even though we had just two biological children. Yet there were full grown adults who still came to me either directly to ask if I could be their father or indirectly tell Folake they wished her parents were their parents. You showed love to all who came and helped in their academic work.

The Yoruba would say 't'ewe ba pe lara ose, a d'ose'. Our Sister Okeowo at the FGBMFI has been calling us twins for years now. How therefore can I say good bye to a part of me? Another Yoruba proverb says "Oto n'iku, oto laare. "There is no illness that God cannot heal but if the time allocated is up, He will recall. He must have seen that you have completed your assignment here and therefore my jewel of fifty years has been transformed for higher service in Heaven.

Knowing where you have gone to, the children and myself have no option but to make sure that we make heaven.

I can therefore not say good bye, but rather, Good night, my Love.

We shall meet again on the resurrection morning!

Your Husband for Ever  
**Professor Deboye Oriade Kolawole**



## Mary Kolawole: My Humble Friend and Sister

On the 17/2/2021, I heard the shocking news of your departure. Till now, it still feels like a dream to me and I still can't believe you're gone.

We met in England almost three decades ago and since then your family and mine have remained very close. You and your darling husband have remained by our side in both our joyous and sombre moments. And when I saw you in October 2020, I never imagined that would be the last time I would



see you in this world.

Thank God for your spiritual life which was full of service to your maker. You were a very humble and respectful person despite your life achievements. You were extremely loving and caring to your family, friends and associates.

Professionally, you were very active and dedicated, so it is no wonder that you gained recognition within the Commonwealth and earned you the singular honour of meeting Queen Elizabeth II, the Head of the Commonwealth, face to face.

To say that we miss you is an understatement. I pray to God Almighty to comfort and uphold your husband, children, grandchildren and your entire family in Jesus name. Amen.

Continue to rest in perfect peace, my beloved friend and sister.

From: Mrs A.F Adewusi

## Erudite Scholar, Selfless Mama, and Worthy Mentor

Professor MEM Kolawole was a wonderful lady! She was a "mother" to me. She encouraged me and motivated me in English Literature, which resulted in my becoming a Professor today. She also taught me many life principles by drawing from her own experiences! I have been depressed since I heard of her passing! My selfless Mama, Worthy Mentor, Erudite Scholar!

May the Good Lord grant her sweetheart and life partner - Daddy Kolawole, her real children, all other members of the family, and all of us her students and "children", the fortitude to bear the pains of the moment and the irreparable loss of a mother and Super Icon.

May she rest in perfect peace, and may her memory be a blessing to all she left behind!!!

"Your memory is my keepsake, with which we'll never part. God has you in his keeping, I have you in my heart." - Bonnie Dodd

Professor Kolawole Waziri Olagboyega

## A Phenom in A Million Mothers

We met Prof. Mrs. Mary Kolawole through Prof. Awodun and she struck us as a master and minister of words. We invited late Prof. Mary Kolawole and her husband for a success seminar in Good News Parish. Many people, till date, still testify to the impartation of that service which took place in 2010. She was committed to honoring men of God as evidenced in our warm reception when we visited her home for the first time. Prof. Mary Kolawole was passionate about soul-winning; she particularly exhibited this when she financed the transportation of KWASU students to Good News Parish for Sunday services. We are saddened by her death, but we take our solace in the word of God and acknowledge that the best place to be is in heaven. Rest on in the bosom of your Savior, dear mother.

Pastor & Pastor Mrs. J.K Ifeolu and family.

## An Evangelist, Counsellor and Minister of God

Writing on Mum Kolawole is to write an epistle. This tribute is just a highlight. Since I lost my biological mother close to 35 years now, Mum Kolawole stepped in to my Mum's shoes being my uncle's wife who also happened to be my Mum's only full blood brother. Even before my Mum's passing, Mum Kolawole treated me like her daughter, and I have always called her my Mum. She showed me much love and affection.

On many occasions, she stood in the gap and did everything a mother could do for me. She always visited and provided for me while I was in secondary school. During my training in the university, my graduation, my wedding, my children's naming ceremonies, their training and graduation from the university, she was there.

When I had my second child, as busy as she was, she and dad stayed with me in Lagos for over one week, and helped me in every possible way. She and Dad left Ilorin upon hearing the news that my daughter was very sick in Ife and before we could get there, she was there with Dad. Mum was an evangelist, a counsellor and

an ardent Minister of God. As a matter of fact, I got born again during one of our house fellowships in the house at Road 24, UNIFE (then) quarters in 1983.

My last conversation with Mum during her last moments was very touching. When she realised that I was in the house in Ilorin, she sobbed and I did too. At a time, she told me to carry her to Lagos but I could not because of her condition. This made me shed more secret tears. She is the only Grandma known to my children. My family will miss Mum terribly. Whom do I call Mum again, to call her on phone and pray for me, give me advice and encouragement? God knows best.

Throughout her last moments, we prayed together to which she responded, amen and halleluyah. I am convinced that Mum is resting from all the world labours and pains, with the Lord. I also have the hope that, by His grace, we shall meet at Jesus' feet to part no more. It is a painful loss to us, but Heaven's gain. Good night Mum. We love you but God loves you much more.

Ayodele Arowolo



## Mummy Kolawole: Forever in Our Hearts

From the early days, she spent with us in Roswell, she shared her gift of songs with Jordan. She was our strength and support as she provided us with her words of wisdom on raising our darling Jordan. She was so helpful with her gift of words and songs and we will always remember.

Losing our mother has been painful but we take solace in the fact that she left us with her glorious memories, words and songs.

She sacrificed so much to be with us and we will forever be grateful. We will forever cherish the moments, the love, the support, the guidance and the words and songs.

Forever in our hearts

Layi Taylor (Son-in-law)



## GRANDMA; MY PRIDE, MY JOY

Grandma... She was my pride and joy. I loved it when she came over to see us. When she would go shopping with us, go to church with us. Earlier this year, I was on a call with her. Little did I know that that was the last time I could ever talk to her again.

Her smile. I never stopped loving her smile. Her smile was so pure, so happy. It was able to light up a room. I miss that smile already... I'll forever miss that smile. I remember when she would sing songs for me, it would make me so happy. I would brag about my awesome grandma to my friends, how amazing she was, how cool she was.

Last year was the last birthday she had with me. 13 years old. I'm just happy that she could celebrate my 13th birthday before she was gone...

I'll miss her so much, truly, I will. She made a big impact on my life, and it felt like she was taken away from me so soon. When I heard the news, I was playing a new mario game that came out. My mom and dad came into my room, and my mom sat on my bed. I thought I was getting in trouble, but it wasn't about me... it was about her. I remember sitting there, listening to youtube and hearing the mario game's music while crying my eyes out, all those memories started flooding back to me, and I couldn't even properly say goodbye. That was what truly hurt the most. At first, I couldn't believe it. I thought that they were lying, that it was a prank. I

# My Biggest Cheerleader

Mama!!!

In your last days, you were surrounded practically equally by Daddy's relatives, as you were yours, those who loved you fiercely and could physically get to you. My point? You didn't keep Daddy's family away. You embraced and loved them the same, and raised many in your home. Jordan particularly remembers you for the songs you made up for her when she was a baby. She's never mentioned it before. She also said she wasn't ready to lose you, you weren't that old, and she didn't get to say goodbye.

The OAU Quarters youth who were Christians when I was growing up all see you as someone who was a huge part of them getting to know God. I've heard so many stories in the past 36 hrs. I've heard words and phrases such as "angel" and "saint," "kind" and "loving," "grace," "hero" and "exuding good energy," "stellar believer, scholar, and all around class act," as well as "always smiling" since your passing. "Her memory is a sweet aroma of love, kindness & warmth." One of your "daughters" wrote that in a message to me. Another described you as "humble." And they keep pouring in. "Lovely soul," "sweet spirit," "always singing and dancing," "a blessing," "a good wife," "a terrific mother," "incomparable legacy," "a very easy going person with a dignified carriage always." "My brother and I were beneficiaries of her kindness, grace, provision, and prayers." "...built a solid Christian home," "lover of peace," "epitome of beauty," "such a pleasant soul." "Soft spoken, approachable, and an epitome of simplicity."

What I remember you for the most is you being my biggest cheerleader. You always pushed me to do more and do better, and never let me feel sorry for myself, or feel like I couldn't do something. And you always prayed fervently for me. Who's going to pray for me like you did now? Nobody. That cannot be replaced or replicated. I gotta be a big girl now and pray for myself.

You were ahead of your time, in so many ways. You had the original Apple computer, and learned word processing in UC Berkeley, then, came back home with your Apple Mac computer. It was another 10 years plus before I learned how to use the computer.

You introduced me to healthier eating (ironic, right?), and found the Co-op across the street from Harry's, near the Big Chicken. And I bought my granola from there for more than a decade, until they built a Whole Foods near us and they carried the same stuff. Till this day, even Temi is hooked on that granola and buys a stash to take to Nigeria on every visit.

You authored several books. Your first book, "Womanism And African Consciousness," became a text book in several American Universities.



A well-respected Professor of English Language and African Literature, you left your mark in your work, your teaching, and your accomplishments. You even met Queen Elizabeth in one of your Commonwealth events.

I am proud to be your daughter. So very proud. Thank you for the legacy you left behind, the good will that I will continue to enjoy from people who were blessed by you.

I will miss so many things about you. I will miss your singing. You sang in the bathroom, you sang while cooking, and while doing chores. You even sang when someone who shall remain nameless upset you!

I feel like my whole life, you have prepared me for such a time as this, equipped me with what I need, to go on without you. You never sat around and moped about anything. Not loss, not challenges, not disappointments. I watched life throw curveball after curveball at you, and you never broke. Not even a crack. And you raised me to be malleable as well. So, I'm not going to break because of your passing. My cousin, Niyi, said yesterday, "She will not be happy to see you moping around or snapping at my family members in frustration at her passing. She will want you to get up and be strong, and make her proud, and run this race to the end like she did." The kind of strength we reference is not one of denial. It is one that is rooted in a strong faith in the most-high. We know this happened because this is God's plan, and your work is done. So, we need to get up and make sure we do our work, that which has been assigned to us, so that God, the same way we know you're telling Mommy, "Welcome, good and faithful servant, enter into the Joy of Your Lord," that you will say the same to us when it is our time.

I love you forever, Mama. I will carry on your legacy and make you proud, as you look down on me.

Folake Taylor (Daughter)

thought that this was some sick joke that they were playing on me, and everything would be okay right after. It wasn't okay. She was gone.

To be fully honest with you, I still can't believe it. Whenever I think of her, I imagine her in her house, reading a book, smiling that wonderful smile. Can't imagine her being gone. I can only picture her being alive and well... It feels so unreal...

I will never forget about her. I'll always tell everyone about how awesome and cool she is. I won't let anyone forget about grandma. I miss her so much already. I know that she's smiling down at me from heaven... She's in a place where she can't feel any more pain. Even though she was taken away from us so early, she's safe now. She can finally live in peace.

Mojolaoluwa Jordan Taylor (Grand Daughter)



## MY INSPIRATION AND TRUSTED FRIEND

My mother, my support, my biggest fan, my prayer warrior, my inspiration, my trusted friend. You have always been a wonderful woman at home and at work. You have always been accommodating, welcoming everyone with open arms. You never gave up, you always outdid yourself. You never saw boundaries or limitations, you were a trail blazer. You believed in the submissive successful woman.



Because you knew Christ, I did too. Not just because of the home I was

born into, but because I could see the hand of God directly in your life. Because of your confidence, I became confident. Because of your ambition, I became ambitious. Because of your faith, I have even more faith. Because of you, I believed I could achieve the impossible.

Because of you mommy, I don't go by earthly rules, and I know that the Father in Heaven loves me, and loves our family. Because of you, I know what matters in life, more than fame or riches. A good heart, and a good relationship with God is all we need in this journey called life.

Thank you for a beautiful upbringing, the values, the lessons, the corrections, the advice. Now that you're gone, I will not forget all the promises I've made to you, and I will surely make you proud. I know you continue to smile down at me.

Until we see again mommy, do sleep well. I love you.

Temiloluwa Kolawole (Son)

## THE BEST MOTHER-IN-LAW

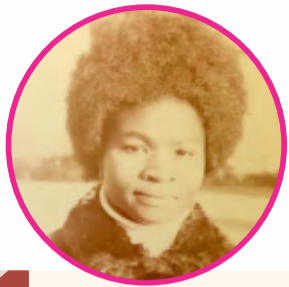
"My Daughter". That is how mommy used to greet me. She welcomed me into her family with nothing but love and care. Ever cheerful and funny, mommy was a mother to me like her own. She was the best mother-in-law a wife could ask for.

Her morning Bible WhatsApp messages were something to look forward to every day. She always made sure we took something home every time we visited. Mommy was an angel, and we really will miss her. As much as I wish I had more time to spend with her, the few years I've known her already show her amazing personality.

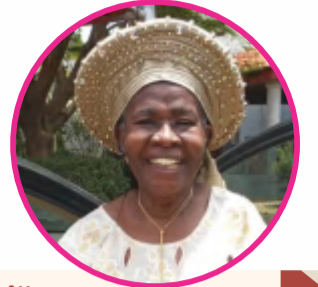
Love from your newest daughter.

Oluwatosin Kolawole (Daughter-in-law)





# Letter of Reassurance from Mary Ebum Modupe Kolawole



MARY EBUN MODUPE KOLAWOLE

*My Dear Husband, Children, Grand Children, Brothers, Sisters,  
 Family and Friends,*

### YOU ARE NOT ALONE

I came to this world through the vehicles of, Amos Odeyiola and Deborah Adewoye, on March 10, 1949, to fulfil a purpose, and had done as much as the Lord permitted me to, for the allotted period of my journey that came to an end on February 16, 2021, in fulfilment of the scriptures that confirms that there is appointed 'a time to be born, and a time to die' (Ecclesiastes 3 v 2).

Accordingly, the appointed time for my journey was 2,270,160,000 seconds, which was an equivalent of 37,836,000 minutes or 630,600 hours of 26,275 days. This period was made up of 3,753 weeks or 863 months and 6 days, or 71 years, 11 months and 6 days. I have, therefore, completed my race and come to the end of my journey, and I have to return, leaving you all behind. I am, however, assured that you are not alone, by the words of God that says 'I will never leave you nor forsake you' in Hebrews 13 v 5, hence the title of my letter of reassurance to you all.

The Lord, our God said in the old testament 'Be strong and courageous. Do not fear or be in dread of them, for it is the Lord your God who goes with you. He will not leave you or forsake you' (Deuteronomy 31 v 6). In furtherance of giving you hope, I am doubly reassured, by the words of the Lord in Psalm 31 v 24 which says; 'Be strong, and let your heart take courage, all you who wait for the Lord.'

My Darling Husband, Family and Friends, when you are depressed, always remember His words in 1 Peter 5 v 7 that says; 'Casting all your anxieties on him, because he cares for you.' Perhaps you are stressed by the vacuum of my exit, the Lord is promising you His adequate attention, more than what I can offer, and this you can confirm in Matthew 11 v 28 where He says; 'Come to me, all who labour and are heavy laden, and I will give you rest.'

This is a bit of a difficult time for you all, but because you have comforted others in the past, when they face the same difficult situation, you shall also be comforted as confirmed in 2 Corinthians 1 vs 3 and 4 that says, 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our afflictions, so that we may be able to comfort those who are in affliction, with the comfort with which we ourselves are comforted by God.'

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... ———— \* ———— ...  
 Praise the Lord, Praise the Lord, let the earth hear His voice,  
 Praise the Lord, Praise the Lord, let the people rejoice,  
 Oh, come to the Father, through Jesus the Son,  
 And give Him the Glory, Great Things He hath done.

To God be the Glory, Great Things He hath done,  
 So, loved He the world that He gave us His Son,  
 Who yielded His life an atonement for sin,  
 And opened the life gate that all may go in.

Praise the Lord, Praise the Lord, let the earth hear His voice,  
 Praise the Lord, Praise the Lord, let the people rejoice,  
 Oh, come to the Father, through Jesus the Son,  
 And give Him the Glory, Great Things He hath done.

Oh, perfect redemption, the purchase of blood,  
 To every believer, the promise of God,  
 The vilest offender who truly believes,  
 That moment from Jesus a pardon receives.

Praise the Lord, Praise the Lord, let the earth hear His voice,  
 Praise the Lord, Praise the Lord, let the people rejoice,  
 Oh, come to the Father, through Jesus the Son,  
 And give Him the Glory, Great Things He hath done.

Great things, He hath taught us, great things he hath done,  
 And great our rejoicing through Jesus the Son,  
 But purer, and higher, and greater will be,  
 Our wonder, our transport, when Jesus we see.

Praise the Lord, Praise the Lord, let the earth hear His voice,  
 Praise the Lord, Praise the Lord, let the people rejoice,  
 Oh, come to the Father, through Jesus the Son,  
 And give Him the Glory, Great Things He hath done. (3 times)

Yours  
 Professor MEM Kolawole

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... ———— \* ———— ...  
 As it is written in Romans 3 v 10; 'None is righteous, no, not one,' and our journey on this world has made us know and come to the reality of why the Lord said in the scriptures that 'For all have sinned and fall short of the glory of God' (Romans 3 v 23). So, always remember that 'whoever knows the right thing to do and fails to do it, for him it is sin' (James 4 v 17). Please be guided by these facts as expressed in Isaiah 64 v 6 'We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.'

But because of the love that God has for us, He shows His love for us, such that, 'while we were still sinners, Christ died for us' (Romans 5 v 8). 'For God so loved the world that He gave His Only Son, that whoever believes in him should not perish but have eternal life' as the Lord proclaims in John 3 v 16. My Dear Husband, Family and Friends, remember we are told in Romans 10 v 13 that 'everyone who calls on the name of the Lord will be saved.'

I write these things to you, my husband, family and friends, 'who believe in the name of the Son of God that you may know that you have eternal life,' as you have been reassured in 1 John 5 v 13.

The end of the matter is all that we have heard; 'Fear God and keep His commandments, for this is the whole duty of man' (Ecclesiastes 12 v 13). Our Lord Jesus Christ captured it succinctly in John 14 v 27; 'Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid.'

My Prayer for you, my husband, my family and my friends, as I move on, ahead of you, is that my Father in Heaven will bless you and keep you safe, and help you to know the peace and the love of the Lord, until your various appointed time comes, and we shall meet again, in Heaven, to part no more.

My Dear Husband, 'Daddy' Deboye, My Dear Children, Layi, Folake, Temiloluwa and Tosin, My Dearest Grand Child, Jordan, Other Family Members and Friends, please always rejoice in the Lord for me with this hymn; 'To God be the Glory, Great Things He Hath Done', and stand up in reverence of My God when you sing the hymn to glorify the name of the Lord for all the things He has done, He is doing, and He will do.

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