

Information Needs, Uses and Seeking Behaviour of Religious Leaders in Kwali Area Council of the Federal Capital Territory Abuja

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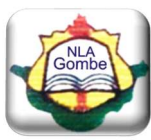
Abstract

The information needs, uses and seeking behaviour of religious leaders in Kwali Area Council of the Federal Capital Territory was studied based on the Questionnaires, interviews and observations. The questionnaires were designed based on close ended question with some open ended interviews. A descriptive survey method was used, using a simple random sampling. Forty (40) religious leaders were given questionnaires but 26 were returned. They religious leaders are the Moslem (15), Christian (20) and traditional (5) religion leaders respectively. Seven (7) research questions were asked and the discussion shows that all the religious leaders participated and they all use information for their day to day activities, even though none of them have a library attached them. From the results of the analysis, it was discovered that religious information form the greatest needs of religious leaders, inspiration is another form of getting information, order than going to the library. In the area of obtaining the information, it was discovered that the cost of information ranked the highest because no congregation has a library and the individual leaders have to source for their information needs themselves, while the information obtained are used mostly for teaching, preaching and counseling. Therefore the need for establishment of library in each congregation to ensure the provision of their information needs and uses cannot be over emphasized. This will at long last improve the religious leader's information needs, uses and seeking behaviours.

Keyword: Religious leader, Information seeking behaviour, Information needs, Information uses, Information resources, Library, Christianity, Islam, Traditionalist.

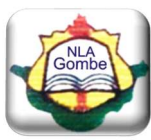
Introduction

Religious beliefs and cultural practices enable people to survive time and technological advancement. Religion and culture has always play a significant role in the lives of people in the different society and culture they find themselves. Religion can be seen as a communal system of beliefs and practices that accepts divine control over an individual's destiny. There has been great demand for information in almost all sectors of life in our society. The importance of information as a vehicle of development is increasingly becoming appreciated by planners, decision makers, religious leaders and even entrepreneurs in the private sectors. The emphases of information cannot be ruled out in religion and among the religious leaders in any society. According to Tweed (2006) as cited by Ukuekpeyetan-Agbikimi (2014) in regards to the theories of religious studies he argues that: Scholars in humanities and of social science have understood theories in a variety of ways, and one helpful over-view lists five primary notions of what they are and how they function: (1) deductive nomological view, which understands theories as systems of universal laws deduced from axioms and corresponding to mind-independent to external reality; (2) the law oriented view, which trumpets the same ideal but suggests we cannot identify universal laws but only "law-like regularities"; (3) the idealizing notion of theory, which further refines the deductive-nomological view by suggesting that the regularities—not laws—should be understood as



”ideal types”, or the scholars’ idealizations of human motives; (4) the constructivist view theory, which goes further still in rejecting the idea of attaining universal laws as it challenges correspondence theories of truth and proposes the theory offers only “contextual understanding motives”, and (5) critical theory, which agrees with constructivists in their criticism of the deductive nomological approach but emphasizes power relations and ethical issues. Johnson (2016) attributed that while a narrative perspective on religious identity is becoming increasingly prominent, existing work has focused primarily on accounts of the past (especially religious change) or on discussions of religious identity in the present. Rowe (2016) opines that everyone in the world seeks purpose and meaning in some way, and religious communities provide fundamental answers to the larger proportion of the world’s population. These communities in turn relate to states and to one another. As globalisation links humans in more complex ways, these communities of purpose create a new political geography. Issues of religion and politics are no longer confined to one locality: they become items of global concern. Marshall (2013) argues that Faith and globalization are two of the world's most powerful contemporary forces; the dynamics and contours of religion form today an integral part of international relations. Yet how much do we understand about how religions work as global institutions? He went further to state that in modern times phenomenology and hermeneutics have proposed a radically new philosophical approach to the phenomenon of religion, which refuses to philosophically “surmount” it; this trend attempts to interpret religion by tracing its inner logic, its specific invariants and language, its attitude to Man. In view of the above, the need for provision of information for religious institution can never be over emphasis.

Most people look for information that will keep them current with what is happening around them, while others look for it as a means to assisting them in functioning well in the society and solving their problems. Komolafe. Enefu and Ozor (2019) opines that due to the close nature of tacit information, sharing is usually a bit of a challenge; however it can be shared and communicated through various activities and mechanisms such as conversations, workshop, training by the use of information technology tools such as email, groupware, instant messaging and related technologies. Information seeking behaviour is the attitude or how the users go about looking for the necessary information to solve their problems. The religious leaders information seeking behavior are sorted through the use of the primary sources of information such as pamphlets, speeches, interviews, journal, reports etc, secondary sources of information such are newspapers, books, bible, Quran, magazine and tertiary sources of information respectively. According to Sultana (2016) The term Information seeking behavior involves a set of actions like information needs, seek information, evaluate and select information and finally use this information. David (2014) argues that information seeking behavior is the way people search for and utilize information. It is also a deliberate searching for information as a result of a need to satisfy some ambition or objective. This is attributed to characteristic an individual exhibit when in need of information. These characteristic include the sources consulted when searching for information, type of information sourced, the method adopted to get information. According to Tubachi (2018) there are two types of information seeking behaviour (i) Compulsory information seeking behavior and (ii) Discretionary information seeking behavior. The first one compel the individual to seek the necessary information and the second entails that the individual search for information that may not be essential or whose source is not known with certainty. The library resources are the available materials and services in the libraries for use by the users. Librarians who work in community libraries or religious libraries have to be aware of the needs of the community or the religious institutions that they serve. This would, therefore, mean that at some stage requests for religious information from minority or ethnic



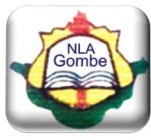
individuals, or material on and about various religious faiths, would have passed their desks. Library services have to keep up with technological advancements, ethnics and religious changes within the communities or religious institution they serve and have to cope with other library and information system issues such as ethnic equity amongst employees, retraining of staff and shrinking budgets. This is attributed to the un biasness of the library in the provision of resources which prevent the librarian from playing politics in his selection of resources even when the fund available is not enough to do everything necessary.

There has been thousand of definition of religion, by Philosophers, sociologists, Psychologists, Theologians and many others interested in a particular aspect of life, they have all define religion in their own ways and for their own purposes. Some scholars define religion as belief in one or more gods, or in supernatural beings as cited below. But this would not include all religion, because some religion may mean a way of living rather than a way of believing. Religion could perhaps be best define as a man's attempt to achieve the highest possible good by adjusting his life to the strongest and best power in the universe. This power is usually called God". Isa, Jajere and Inuwa (2019) opines that religion on the other hand, refers to belief in the existence of a God or gods. Abdu-Raheem and Abdu-Rahmme (2013) argues that Owing to the fact that Nigeria is pluralistic in terms of ethnic and religious diversity, it is bedevilled by many socio-religious and political challenges. In desperate attempts to gain access to national resources, many citizens resort to fanning the embers of primordial ethnic and religious sentiments to take undue advantage of the prevailing precarious situation exacerbated by misrule and pervasive corruption. Such a sinister selfish move cannot but result in orgies of violence and wanton destruction of lives and property.

Bogomolova (2012) says the new philosophy of religion produced a series of epistemological models for explaining the essence of the religious phenomenon. he further argues that in modern times phenomenology and hermeneutics have proposed a radically new philosophical approach to the phenomenon of religion, which refuses to philosophically "surmount" it; this trend attempts to interpret religion by tracing its inner logic, its specific invariants and language, its attitude to Man.

According to Paloutzian (2017) A moment's look at the past reveals that religions have affected the lives of many of the central figures of history, who, due to religious motivation, became pivotal influences in their world for good and evil. Hak and Jansma (2013) says Religion is a shared phenomenon referring to supernatural notions and practices, and their consequences. It is immune to falsification, while magic is not. Not that it is free from magic, but religion shows a decline of magic. These views show that religion and having religious institution is a way of life and it has come to stay. This therefore means the institutions need the support of library and its resources which will improve their understanding of religion in the society.

Libraries and their importance can never be over emphasis in any society. According to Aboyode etal (2017) Libraries are established to provide information that will enlighten the people. Akanmidu, Bamidele and Ogunbose (2018) states that traditional methods of disseminating information by libraries and librarians globally are gradually fading away in a total completion of electronic fomate. Balogun (2018) on the other hand argues that the use of electronic resources (e resources) is now playing vital roles in academic enrichment in the digital age, modern libraries are now blending both electronic and traditional sources of information in order to serve their users better in the changing world. IFLA (2016) says



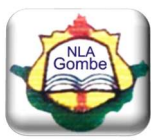
libraries should enable people to develop awareness of themselves and their environment and encourage them to play their social role at work and in the community. According to Case and Given (2016) in their definitions: "Information can be any difference you perceive, in your environment or within yourself. It is any aspect or pattern that you notice in your reality. It is something that brings about a change in your take on the world. An information need is a recognition that your knowledge is inadequate to satisfy a goal that you have. There are also unconscious precursors to needs, such as curiosity. Information seeking is a conscious effort to acquire information in response to a need or gap in your knowledge.

Origin of Religion

Religion in all level of human development has been an active element in human life. It is directly related to the basic needs of man and for the fact that life is not entirely a practical affair, these need of man are not wholly physical. According to Harrison (2006), Wolffe and Moorhead (2015), Moghadam (2003), Harrison (2006) and Pew Research Center (2020) The beginning of religion arosed from mans quest to satisfy his basic needs through non physical means.

Religion origin has been a controversial issue among scholars Drees (2010), Wikipedia Foundation (2019), Fox (2006), Ommen (1999). As a result theologians apprehend the term differently from historians, who differ in their understanding from anthropologist and Psychologist. Acoording to Bogomolova (2012) the emergence and development of modern *philosophy of religion* (in the middle of the 17th century) and of the sciences of religion, or *religious studies*, (in the middle of the 19th century) were among the expressions of modern Man's emancipation from dependence on God. The new philosophy of religion produced a series of epistemological models for explaining the essence of the religious phenomenon. Wikipedia foundation (2019) opines that sociologists and anthropologists tend to see religion as an abstract set of ideas, values, or experiences developed as part of a cultural matrix. However none of these scholars can adequately write on religion without referring to the other. It can be assume that the origin of religion dated to the origin of man. Fuchs and Rüpke (2015) Opines that starting from the historical task of describing processes of religious transformation from the early Iron Age, Mediterranean to late Antiquity with regard to individual agents and their intersubjective constitution, Jörg Rüpke concentrates his reflections about history and theory of religion on the concepts of agency, identity and communication. According to Beyers (2017) the question about the origin, nature and essence of religion remains one of the fundamental theological issues, especially in the context of our time. In fact, many modern theologians would claim that religion as phenomenon provides theology with a most important theoretical challenge. Wikipedia foundation (2019) argues that the psychology of religion involves the gathering and classification of various types of data and the building of the explanations of the psychological processes underlying the religious experiences and beliefs.

However, libraries, bookshops, and printed material thus play an instrumental role in the development and continuance of religion in this age of technological advancement. This is by providing the resources needed by the religious leaders. Religions and "cultures have had a special place in society and have played a special role in the development of mankind. The cultural setting of any society affect and influence the religious practices of the people in that locality, therefore, to inculcate on the citizens a documentation culture need to come in, this is where the library plays prominent role. It is obvious that libraries play a positive role in social life and give impetus to the development [and sustenance] of culture" Hua (1996). The provision and dissemination of information within religious organizations is, therefore, an



area of importance to the library and information services sector. Wikipedia foundation (2019) Says: In the twentieth century, the role of religion in public life became an increasingly contentious issue. The Communist regimes of Eastern Europe and China were explicitly anti-religious, with Western Europe and America (at least among intellectual elites) becoming increasingly secularized. At the same time, Christianity and Islam continued to spread at ever-increasing rates throughout the developing world. While many of these modern religious movements have stressed compassion and social justice, other fundamentalist strands (which have developed in Christianity, Islam, and Hinduism) have sought to use religious teachings to establish ideological world-views and forward conservative political agendas. In Nigeria we have three major religions, they are as follows: Christianity, Islamic religion and Traditional religion. Although Christianity and the Islamic religion are referred to as foreign religion because they were brought by the missionaries, there are still other numerous foreign religion today in Nigeria such as Hare-Krishian, Ekankars, Guru-Marahaji etc whose doctrines are a combination of Christianity, Islamic religion and Indian cultural religion with the attention of the followers shifted to a physical being as their perfect master. This therefore mean that there are other religion in Nigeria apart from the three major religion. The research was focused on the three major religion in Nigeria under minding other religion which have the combination of either one or two or all the religion practices in Nigeria and other foreign religion. Subsequent researches should look into this aspect.

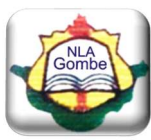
According to Ahamd (2014) It is also important that in order to move towards an authentic and profound Islamic response to the modern world, Muslim leaders and intellectuals must move away from the crude binaries like religion versus reason, tradition versus modernity, globalism versus localism, regressive versus progressive, etc. that tend to reduce religion as an appendix to one or the other of these categories. There is an urgent need for the re-theorization of the discourse of the global, and of ideas such as modernity, secularism, liberalism, nation-state, and individual rights. The process of understanding these ideas as historically constructed and not universal will liberate us from being forced to think in these categories. Instead, we can now begin the process of re-imagining a culturally decentered or polycentric world wherein the humane and progressive traditions within different cultures and religions are available to all of us.

Religious Leaders

These are people who are entrusted with the responsibility of ensuring smooth running of the religious groups. Examples are as follows, Founder, Reformer, Prophet, Seer, Magician, Diviner, Saint, Priest, Pastor, Rabbi, Imam, Parson e.t.c. According to Ahmad (2014) Religious leaders, by definition, are not only the leaders of their own faith communities but they are also interlocutors between their communities and the leaders and followers of other faiths. In other words, they are the representatives, diplomats and ambassadors of goodwill to other in issues of faith.

The following are functions of religious leaders in any society.

- Conduct of public worship
- The cleric, a functionary of the state
- An administrator of an organization or group of people
- A counselor
- The father or the head of a congregation in a psychological sense
- The representative of the church to the community
- The teacher and interpreter of religious doctrines (rabbi as seen in the holy bible)



- The political leader of his society and the social judge that is justice of peace.

To perform these functions the religious leaders must utilize information to help in coordinating the various aspects of religion to meet up with the responsibility and expectation of the society.

Objective of the Study

The objective of this study is focus on the following:

- a. Determine the information needs of religious leaders in Kwali Area Council of the Federal Capital Territory
- b. Determine the seeking behaviour of religious leaders in the Area Council
- c. Identify the information resources available for the use of religious leaders
- d. Effectiveness and adequacy of library to the religious leaders
- e. Examine the information uses within Kwali Area Council by the religious leaders.

Scope and Limitation of the Study

The study is limited to the three major religions in the Nigeria society such as Christianity, Islamic religion and the traditional religion in the Kwali Area Council of the Federal Capital Territory of Abuja.

Methodology

A descriptive survey method was adopted in carrying out the research. Questionnaires was design and administered. A simple survey method was used. In this method each and every member of the population has an equal chances of being selected. A probability sample method was used in selecting the items. This is the simplest way of carrying out the investigation. One hundred (100) religious leaders were identified and forty were sampled. The sampled population are Christian religious leaders, who were given the highest because of the number of churches in Kwali Area Council with 20 questionnaires, the Moslem were given 15 and the traditional religion were given a slot of 5 respectively. The questionnaires returned formed the basis of this research and the interviews and observations serve as addendum.

Data Analysis

The analysis of the data is based on the questionnaires returned from the respondents. The data analysis is the Number of respondents worked out in percentages, ie number of frequency of respondents divided by the total number of respondent and multiply by one hundred divided by one as shown below. The total number of questionnaires distributed was forty (40) and twenty six was returned, which is sixty five percent (65).

$$P = \frac{F}{N} \times \frac{100}{1} \text{ i. e. } \frac{26}{40} \times \frac{100}{1} = 65$$

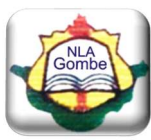


Table 1: Distribution of Religious Group.

Religious Group	Frequency	Percentages %
Christianity	16	61.5
Islamic Religion	8	30.8
Traditional Religion	2	7.7
Others		
Total	26	100

From the table above the total number of returned questionnaires are twenty six out of the forty distributed. Sixteen (16) ie 61.5% of the respondent that returned the questionnaires are Christians, (8) 30.8% are Moslem, while (2) 7.7% are Traditionalist. This shows that all the religion are represented in the course of this research. Ukuekpeyetan-Agbikimi (2014) attributed that primitive religion is a name given to the religious beliefs and practices of those traditional, often isolated in preliterate cultures, which have not developed into urban and technologically sophisticated forms of society. The traditional religion is regarded as primitive religion by most people.

Table 2: Religious Status

Religious Status	Frequency	Percentages %
Pastors	8	30.8
Priest/ Reverend	8	30.8
Imam	8	30.8
Traditionalist	2	7.7
Total	26	100

The table above shows that (8) 30.8% of the respondents are Pastors in their congregation, 30.8% are Priest /Reverends, another 30.8% are Imam, while the remaining (2) 7.7% are Traditionalist. These shows that all religious leaders' opinions were seeked in the course of this research as a result of their important as agent for overcoming tension. This support Wolffe and Moorhead (2015) which stated that religious leaders are potentially effective agents for overcoming community tensions and for promoting or countering challenges to domestic and international security, especially in reaching alienated and marginalised groups.

Table 3: Distribution of Religious Leaders Qualification

Qualification	Frequency	Percentage %
Elementary certificate	-	-
Secondary/Technical certificate	12	46.2
Polytechnic/University Certificate	8	30.8
Others	6	23.1
Total	26	100

In the distribution of the religious leader qualification, (12) 46.2% have secondary /Technical certificate, (8) 30.8 % have Polytechnic /University certificate while the remaining (6) 23.1% have other certificate such as attendance of theological colleges. From the opinions above the religious leaders have some element of education which shows that they can play some role in the ruling of the community as well as the congregation.

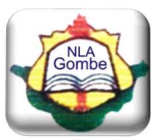


Table 4: Distribution of Religious Leaders Information Needs

Information Needs	Frequency	Percentage %
Religious information		
Political Information		
General Knowledge	8	30.8
All of the above	18	69.2
Others		
Total	26	100

According to Adeboye et. al (2015) .Every human being at one point in time or another needs information. Despite the nature of their jobs, stipulated assignments, careers, businesses or researches, information is sine qua non, if success is to be recorded in any field of endeavour. It has been established that information bridges the gap between knowledge and ignorance. From the above table 30.8% of the religious leaders information needs come from the general information they get from the day to day activities of life, while (18) that is 69.2 use all information that are made available to them, not minding if it is not their religious information. This support Rowe (2016) view which say “Religious actors have long been important influences on the domestic politics of states. Today, they are increasingly working on the global stage: interacting with one another, with intergovernmental organisations, development organisations, and foreign actors.

Table 5: Distribution of the congregation with or without library

Library Availability	Frequency	Percentage %
Availability of Library (Yes)	26	100
Non-availability of Library (No)		
Total	26	100

Table 5 above shows that no congregation has a library, be it Islamic, Christianity or Traditional religion. Emphasis has to be placed more on the importance of the library to religious leaders in our society.

Table 6: Distribution of how Information is utilized

How information is utilized	Frequency	Percentages %
Teaching	4	15.4
Preaching		
Counseling	2	7.7
All of the above	20	76.9
Other		
Total	26	100

From the table above, it is clearly shown that (4) 15.4% of information available are for teaching, (2) 7.7% of information are used for counseling, while (20) 76.9% of the information are used for teaching, preaching, counseling of the congregation for their effective growth in the spiritual life and their day to day activities. This supported Kitause and Achunike (2013) opinion that religion is an important phenomenon in contemporary Nigeria. It is ever popular and has captured the attention of many Nigerians. Its activities have predominated man’s life.

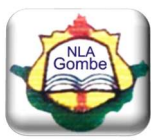


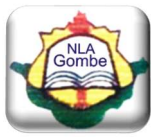
Table 7: Distribution of sources of information

Sources of information	Frequency	Percentages %
Bible	16	23.5
Quaran	8	11.8
Inspiration	16	23.5
Mass media	8	11.8
Colleagues	4	5.9
Library	4	5.9
Congregation	4	5.9
All of the above	8	11.7
Others		
Total	68	100

The table above shows the different information sources used by the religious leader. The religious leaders seek and use more than one sources of information in their day to day activities. From all indication as shown above (16) 23.5% of the leaders use Bible as their source of information, (8) 11.8% use the Quran. Specifically, the Christians use the Bible as their major source of information apart from other information sources. The Moslems use the Quran as their major source of information and including the Bible as the research study indicated. The Moslems and Christians still use other sources of as indicated above with (16) 23.5% indicate other sources as inspiration, 11.8% from the mass media, 5.9% from colleagues, library and congregation members respectively and 11.8% of all the leaders indicated that their sources of information include all the above. From all indication it shows that the respondents ticked more than one of the options. This shows that the sources of information used by religious leaders are unlimited as far as they are useful to them. This also supported Tabachi (2018) which says Information seeking behavior is a process where people search information and utilize the same to complete their assigned task.

Discussion of the Result

The discussion is based on the analysis above, which shows that the three religious groups were well represented with their various religious status showing as pastors, priest or reverend, imam and traditionalist. This also support Ahmad (2014) argument as thus: When we talk about a “religious leader,” what is that immediately strikes our mind? A bishop, an ordained priest, a rabbi, a pandit, a monk, a minister, a maulana, an imam, a khatib, a mufti, a marj’a-e-taqlid, an ayatollah, or, to be more specific, the Sheikh-ul-Azhar, Ayatollah Khomeini, the newly installed Pope Francis in Rome, the Pope of the Coptic Orthodox Church, the Archbishop of Canterbury, Dalai Lama? Of course, all of them are recognized as religious leaders in their own faiths and within their own spheres of influence. One thing common between all of them is the specialized and traditionally sanctioned training in theology, rituals, liturgy and/or law that they are supposed to have received from the recognized religious educational institutions. It was discovered that the religious leaders like every human being requires information for their day to day activities. This support Ukupekpeyetan-Agbikimi (2014) views which says the practice of religion in every culture of people group all over the world is as old as human existence on earth. Due to lack of proper information, modern day scholars have classified the religions that existed before now as primitive. Therefore, the need for establishing library in each congregation and providing their needed information cannot be over emphasized. It does not matter how small the collection or the resources might be, with time it will grow and the need to acquire more can be seen.



The study also shows that these religious leaders are educated with polytechnic and university certificates, secondary education and other certificates inclusive. Their information needs ranges from religious information, political information and general information. From the discussion it was also discovered that the information they acquired are utilized in teaching, preaching, counselling the congregation as they needs may arise. The information resources are in the form of the bible, Quran, inspirational information, the mass media such as radio, television, newspaper, bulletins, magazines etc. They also get some information from their colleagues, visiting other libraries and other congregations as the need may arise.

Conclusion

Since religion is part of life, the leaders should have access to information in regards to the cultural, political, spiritual among other information to avoid being ignorant and librarian should provide and organize the available information to encourage the leaders to read and use the library more.

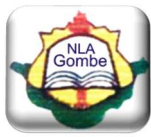
The information needs, uses and seeking behaviour of religious leaders in Kwali area council is an eye opener, it shows that information is required for the day to day life of every person no matter your area of specialization or work in life. For the religious leaders to be successful in doing their work of preaching, counselling, community development etc, emphases should be placed in the provision of library in every religious centre to enhance the performance of their leaders.

From the data analysis of the presentation above, it can be concluded that the religious groups found in Kwali Area Council are Christian religion, Islamic religion, Traditional religion respectively, and they all have leaders that plays very important role in the society. These leaders make sure they provide spiritual needs of the congregation, by feeding themselves from various sources of information they can lay their hands on to enhance their duties as religious leaders.

Recommendation

The following are some recommending base on the study:

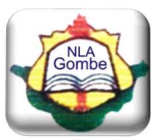
- Religious institution should allocate more fund to the library for the acquisition of material and should build and provide library, library resources for the religious leaders to ensure their needs are met and to enhance their usage.
- The library should be headed by experienced and knowledgeable individual, budget should be allocated to provide services and librarian should be aware of the need to provide information for the leaders. The collection should be balanced and not bias to a particular group in the community.
- The librarian should understand the type of information the religious leaders sought, value and what influence how they search and get them by addressing the information needs and seeking behavior of the religious leaders.
- Proper library policies should be adopted and implemented and there should also be affiliation with library association.
- Policy makers, civil society, government institutions among others should get involved in providing library resources for religious institution knowing the importance of libraries.
- The library should adopt to the new technology in a bid to provide current information, by upgrading to meet the contemporary society and provide quick access to resources. The access to information most also be available through other avenue.



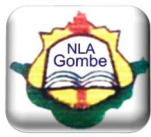
- The librarian should enlighten the religious leaders on the usage and importance of library in the contemporary setting. Creative programme and campaigns should be implemented to encourage the leaders to read more literature and wide
- More research should be conducted in regards to religious leaders to further enhance the research in their information provision as related to librarianship.

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