

**UNIVERSITY OF IBADAN
CURRICULUM VITAE**

- I. (a) Name: Bosede Adefiola, Adebowale
(b) Date of Birth: 15 June, 1972
(c) Department: Classics
(d) Faculty: Arts
- II. (a) First Academic Appointment: Lecturer II (12 October, 2011)
(b) Present Post (with date): Lecturer I (1 October, 2015)
(c) Date of Last Promotion: 1 October, 2015
- III. University Education (with dates)
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| (a) University of Ibadan, Ibadan, Nigeria | 1994-1999 |
| (b) University of Ibadan, Ibadan, Nigeria | 2003-2004 |
| (c) University of Ibadan, Ibadan, Nigeria | 2006-2011 |
- IV. Academic Qualifications (with dates and granting bodies)
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| (a) B.A. (Classics) | University of Ibadan | 1999 |
| (b) M.A. (Classics) | University of Ibadan | 2004 |
| (c) Ph.D (Classics) | University of Ibadan | 2011 |
- V. Professional Qualifications and Diplomas (with dates)
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| N.C.E. Languages (English & Yoruba), Ogun State College of Education | 1992 |
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- VI. Scholarship, Fellowships and Prizes (with dates) in respect of Undergraduate and Postgraduate work only:
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| 1. Philosophy Prize, Department of Classics | 1998 |
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- VII. Honours, Distinctions and Membership of Learned Societies
- (a) Leventis Foundation Overseas Research Scholar at the Department of Classics and Philosophy, University of South Africa, Pretoria, South Africa, April-May, 2014.
 - (b) Member, Classical Association of Nigeria (CAN)
 - (c) Member, International Federation of Classical Studies (FIEC)
- VIII. Details of Teaching / Work Experience
- (i) Work Experience
 - (a) Tutor, GST 102: Philosophy and Logic, Division of General Studies, University of Jos, Plateau State (NYSC), 1999 – 2000
 - (b) Class Teacher, English Language, Government Secondary School, Akwanga, Nasarawa State, 2000 - 2002
 - (c) Class Teacher, English and Yoruba Languages, Abadina College, University of Ibadan, 2006 – 2011
 - (d) Lecturer II, Department of Classics, University of Ibadan, 17 October 2011- 30 September, 2015
 - (e) Associate Lecturer for GES 101 and 201, University of Ibadan, 2014 - date
 - (f) Lecturer I, Department of Classics, University of Ibadan, 1 October, 2015 – date.

(ii) Teaching Experience

Course

CLC 104: Intro. to Ancient Roman Hist. & Soc.
CLC 105: Early Greek Philosophy
CLC 205: Early Greek Philosophy
CLC 206: Latin Epic Poetry
CLC 308: Greek and Roman Historiography
CLC 312: The Roman World under the Principate
CLC 315: The Philosophy of Plato and Aristotle
CLC 316: Greek Mythology and Religion
CLC 317: Roman mythology and Religion
CLC 401: Supervision of Long Essays
CLC 408: Philosophy of the Stoics and Epicureans

Project Supervision	Number	Year
B.A. Long Essays	25	(2011 – 2017)
On-going Long Essays	4	(2017/2018)

(iii) Administrative Experience

- Departmental Examination Officer, Department of Classics , Faculty of Arts, 2014 to 2018.
- Member, Environmental Committee, Faculty of Arts, 2015 to 2017.
- Chair, Protocol Committee for Faculty of Arts Third Biennial International Conference, 2017.
- Member, Department of Classics Curriculum Review Committee, 2017.

IX. Research

(a) Completed:

- i. Hermes and Èṣù in Ancient Greek and Yoruba Traditional Religions: The Gods without Boundaries.
- ii. “What Will Be Will Be”: Fatalism and *Àyànmó* in ancient Greek and Traditional Yoruba Philosophical Thoughts.
- iii. Perception of Mental Illness in ancient Greek and Contemporary Yoruba Religious Beliefs: a Comparative Analysis
- iv. Language Policy and Governance: The Pontius Pilate’s Example

(b) In progress:

1. Fate in Sophocles’ *Oedipus Rex* and Ola Rotimi’s *The Gods Are Not to Blame* Perspective. This paper is being prepared as a comparative and critical analysis of the *Oedipus Rex* by Sophocles and *The Gods Are Not to Blame*, a successful adaptation of the Theban drama, by Ola Rotimi. On the surface, the text appears as a duplication of Sophocles’ work, *Oedipus Rex* without changing much. However, a critical examination reveals that Rotimi is a perfect hybrid who thematically draws parallels from Sophocles’ play to establish a meaningful and special cultural and religious affinity between ancient Greek and Yoruba of Western Nigeria. With this in mind, the paper focuses on the concept of fate as a crucial aspect of the ancient Greeks’ life and often occurred in classical Greek literary works as reflected in *Oedipus Rex* of Sophocles, while *The Gods Are Not to Blame* presents a modern dramaturgical analysis on the classical discourse concerning the concept of destiny and fate among the Yoruba. The paper is intended to stimulate the interest of readers of classical literature to read beyond the surface. This work started in August 2018 and the abstract has been accepted for a conference presentation which will take place in March, 2019 in Canada.
2. Sexual Violence and Death: Women as Endangered Gender in ancient Rome and Nigeria. Throughout human history, sexual violence against women has been a universal issue that goes beyond class, religious, national, cultural, racial, age or educational boundaries and social status. Sexual violence is a menace that has greatly embedded in the society and has led to the sudden death of many women across the world. In recent time, reports of sexual violence against women have shared equal fame with news of corruption in Nigeria, thereby, making the environment precarious for women irrespective of their age, education and status. Sexual violence is defined as “any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting including but not limited to home, work, school, and street. This paper will show through Roman mythological stories and historical accounts how Rome was presented as a dangerous environment for women in its early days to the middle republic because of sexual violence against women. The paper will also present the psychological, social and emotional effects on the victims as well as suggesting effective ways of controlling sexual violence against women in Nigerian society. This paper commenced in June 2018 and would be completed before December 2018.

(c) Project, Dissertation and Thesis:

- i. Osungbohun, B.A. (2004). The Concept of Man in Stoic Philosophy. M. A. Project, University of Ibadan, Ibadan.
- ii. Osungbohun, B.A. (2011). The Soul in Plato and Yoruba Traditional Thought. PhD Thesis, University of Ibadan.

X. Publications

Articles that have already appeared in learned journals:

1. Bosede A. Adebowale. (2011). Funeral Rites: A Reflection of the Afterlife in Ancient Greece and Yoruba Traditional Belief. *Nigeria and the Classics*, Vol. 27: 68-93 (Nigeria).
2. Bosede A. Adebowale. (2012). Reincarnation in Plato and Yoruba Traditional Belief. *Yoruba: Journal of Yoruba Studies Association of Nigeria*. Vol.7 No. 1: 168-191(Nigeria).
3. Bosede A. Adebowale. (2014). Soul as the Sole Determinant of Human Personality in Plato and Yoruba Traditional Thought. *Cross-Cultural Communication*. Vol. 10, No. 6:59-67 (Canada).
4. Bosede A. Adebowale. (2014). “Heroism of Suicide in Stoicism and Early Oyo Yoruba Political Setting.” *Ibadan Journal of English Studies*. Vol. 10: 239-269 (Nigeria).
5. Folake Onayemi & **Bosede A. Adebowale**. (2015). Courageous Women in Greek and Nigerian Drama: *Antigone* and *Tẹ̀gònni*. *Nigeria and the Classics*, Vol. 29: 62-77 (Nigeria). (Contribution: 50%)
6. Bosede A. Adebowale. (2015). Legislative Ideology as a Feminist Trope in Homeric and Nigeria Societies. *Nigeria & the Classics*, Vol. 29: 94-117 (Nigeria).
7. **Bosede A. Adebowale** & Folake Onayemi. (2016). Aristotle’s Human Virtue and Yorùbá Worldview of Ọ̀mọ̀lúàbí: an Ethical-Cultural Interpretation. *African Philosophical Inquiry*, (Journal of Department of Philosophy, Nigeria). Vol.6: 27-44 (Contribution: 60%)
8. ’Goke A. Akinboye & **Bosede A. Adebowale**. (2017).The Three Faces of Greek and Aristotelian Rhetoric. *European Journal of Humanities and Social Sciences*, Vol. 4: 15-24 (Austria). (Contribution: 50%).
9. Bosede A. Adebowale. (2017). Oedipus’ Moral Responsibility in Sophocles’ Oedipus Tyrannus. *The International Journal of Humanities & Social Studies*, Vol.5 Issue 9:44-52 (www.theijhss.com)
10. Bosede A. Adebowale. (2017). Living with the Past: Ancient Greek Philosophy in Twenty-First Century Nigeria. *The International Journal of Humanities & Social Studies*, Vol.5 Issue 12: 118-126 (www.theijhss.com).
11. **Bosede A. Adebowale** & Goke A. Akinboye. (2017). Between the Margins and the Mainstream: The Odyssey of Women in Greek and Yorùbá Thoughts. *Journal of Communication and Language Arts (JCLA)*, Vol. 8, No. 1: 7-25 (Nigeria). (Contribution: 50%)

XI. Major Workshops and Conferences Attended with Papers Read (in the Last 5 years)

1. Workshop on Induction Programme for New Academics, Course 1 2014- Pedagogy of Higher Education. University of Ibadan, Ibadan, Nigeria. June 9-10, 2014.
2. Faculty of Arts Second Biennial International Conference. University of Ibadan, Ibadan, Nigeria. 18 – 22 May, 2015.
3. Toyin Falola Annual International Conference on Africa and the African Diaspora – TOFAC, Redeemer’s University, Osun State, Nigeria. July 4-6, 2016.
Aristotle’s Human Virtue and Yorùbá Worldview of Ọmọ́lúàbí: an Ethical – Cultural Interpretation
4. Faculty of Arts Third Biennial International Conference. University of Ibadan, Ibadan, Nigeria. 14 – 18 March, 2017.
Between the Margins and the Mainstream: The Odyssey of Women in Greek and Yoruba Thoughts
5. 3rd International Conference on Education, Culture and Identity (ICECI) Bosnia & Herzegovina October 12-13, 2017.
Living with the Past: Ancient Greek Philosophy in twenty-First Century Nigeria.

XII. Ten Best Publication that Reflect the Totality of my Contributions to Scholarship:

- (1) Bosede A. Adebowale. (2012). Reincarnation in Plato and Yoruba Traditional Belief. *Yoruba: Journal of Yoruba Studies Association of Nigeria*. Vol.7 No. 1. (Nigeria).
- (2) Bosede A. Adebowale. (2012). Funeral Rites: A Reflection of the Afterlife in Ancient Greece and Yoruba Traditional Belief. *Nigeria and the Classics*, Vol. 27. (Nigeria).
- (3) Bosede A. Adebowale. (2014). Soul as the Sole Determinant of Human Personality in Plato and Yoruba Traditional Thought. *Cross-Cultural Communication*. Vol. 10, No. 6. (Canada).
- (4) Bosede A. Adebowale. (2014). “Heroism of Suicide in Stoicism and Early Oyo Yoruba Political Setting.” *Ibadan Journal of English Studies*. Vol. 10. (Nigeria). ISSN 0189-6253
- (5) Folake Onayemi & **Bosede A. Adebowale**. Courageous Women in Greek and Nigerian Drama: *Antigone* and *Tẹ̀gònni*. *Nigeria and the Classics*, 2015/2016 Vol. 29, (Nigeria). ISSN 118-1990. (Contribution: 50%)
- (6) Bosede A. Adebowale. Legislative Ideology as a Feminist Trope in Homeric and Nigeria Societies. *Nigeria & the Classics*, 2015/2016, Vol. 29. (Nigeria).ISSN 118-1990
- (7) **Bosede A. Adebowale** & Folake Onayemi Aristotle’s Human Virtue and Yorùbá Worldview of *Ọmọ̀lúàbí*: an Ethical-Cultural Interpretation. *African Philosophical Inquiry*, (Journal of Department of Philosophy, Nigeria). Vol.6, 2016. ISSN 0794-6031. (Contribution: 60%).
- (8) Bosede A. Adebowale. (2017). Oedipus’ Moral Responsibility in Sophocles’ Oedipus Tyrannus. *The International Journal of Humanities & Social Studies*, Vol.5 Issue 9. (www.theijhss.com) ISSN 2321-9203
- (9) Bosede A. Adebowale. (2017). Living with the Past: Ancient Greek Philosophy in Twenty-First Century Nigeria. *The International Journal of Humanities & Social Studies*, Vol.5 Issue 12. (www.theijhss.com) ISSN 2321-9203.
- (10) **Bosede A. Adebowale** & Goke A. Akinboye. (2017). Between the Margins and the Mainstream: The Odyssey of Women in Greek and Yorùbá Thoughts. *Journal of Communication and Language Arts (JCLA)*, Vol. 8, No. 1 (Contribution: 50%).

My Research Focus

Classical Studies comprises of many fields such as Ancient Greek and Roman History, Ancient Greek and Roman Philosophy, Greek and Roman Mythology and Religion, Ancient Greek and Roman Literature, Rhetoric, Gender Studies *inter alia*. Within this vast field of Classics, I have chosen Ancient Greek and Roman Philosophy as well as Gender Studies as my areas of interest.

The greater part of my contribution to knowledge has been in the area of ancient Greek philosophy and Gender Studies. Ordinarily, Philosophy, as a course and discipline, is generally held in derision and misconceived as being irrelevant to contemporary human society. It is viewed as mere speculation without any human touch and practical value. As a result of this misconception, many regarded the study of philosophy as a waste of time and also consider the students of philosophy as pursuing a course that lacks significance in contemporary human society. Even, the students of philosophy ask what they stand to benefit by studying philosophy and whether or not philosophy as a career can put food on their table or provide their essential needs. And more importantly, they question the significance of philosophy to the contemporary society, though it was greatly relevant in the ancient Greek society. However, with my research work, my publications have stressed the important role played by philosophy in the human society which cannot be overemphasised.

I have engaged in comparative and analytical studies of ancient Greek philosophy and African philosophical concepts, especially, Yoruba philosophical and traditional beliefs. My publications have clearly shown that in spite of the differences in space and time, some issues that were of serious concern to the ancient Greek and Roman cultures are still pertinent the modern cultures such as in the area of politics and especially women participation in politics,