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## MESSAGE FROM THE DESK OF EDITOR IN CHIEF

The Chief Editor and Editors of the advanced research journal of Management, Engineering, Law, Paramedical Science, Nursing, Basic Science, Education, Physical Education and Yoga, Special Education, Clinical psychology and Liberal Arts i.e. IUT Journal of Advanced Research and Development (JARD) would take it as their duty to express the deep gratefulness to the contributors and readers of current volume.

We feel proud to bring the present issue of the online IUT Journal of Advanced Research and Development. We consider that the contribution in this multidisciplinary will help in the inclusive and sustainable growth process. Keeping in tune with this dignified idea, the current issue of IUT-JARD has addressed some current issues covering diversified field.

This issue needs an integrative and a holistic approach to the solution. Finally, the information contains in this journal volume has been published by the IUT obtains by its authors from various sources believed to be reliable and correct to the best of their knowledge, and publisher is not responsible for any kind of plagiarism and opinion related issues.



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**FAITH AND THE MACHINERY OF STATE: INTERROGATING RELIGIOUS HEGEMONY  
IN CHUMA NWOKOLO'S *THE EXTINCTION OF MENAI* AND *THE GHOST OF SANI  
ABACHA***

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***ABSTRACT***

*This article examines faith-related discourse in Chuma Nwokolo's *The Extinction of Menai* and *The Ghost of Sani Abacha*. Consequently, four extracts are purposively sampled for this qualitative study. Using Micheal Halliday's *Systemic Functional Linguistics (SFL)*, the study analyses the linguistic processes that construct agency and power within the framework of religious hegemony. In addition, it integrates *Marxist Critical Theory* to interrogate the modes of production and the inherent power struggles that define social relationships in contemporary Nigerian society. Findings show that, using choice words, agency and power reside with the bourgeoisies, and they are wheeled to promote and sustain the dominant capitalist ideology by institutionalising religion as a catalyst for promoting this ideology. Therefore, beyond their theological and overt functions, traditional and western religions not only serve as a conduit pipe for political integration, bridging the gap between social dogma and the exercise of state power, but also functions as a critical agent for reinforcing the capitalist hegemony. The paper validates the claim that religion is both a tool for controlling the people, and for sustaining the capitalist spirit. These include the commercialization of religion, changing religious alliances and perpetuating state back nepotism with it. The paper finally concludes that hegemony backed by western and traditional religions remains a complex challenge.*

**Keywords:** Hegemony, Religion, Capitalism, Western Religion and Traditional Religion

**Introduction**

While it is difficult to pin down a single acceptable definition of religion, many would agree that it is not only a complex phenomenon but also a multifaceted one that points to personal or collective beliefs,

cultural tradition and a significant component of social structures. In Hegel's view, religion is intrinsic to man. It constitutes the total drive of the human spirit toward something more fulfilling, namely God, that is concrete, real, simple and unconditionally universal (Adogbo 12, citing Hegel 96). Among many others, three descriptions of religion are alluded to in this paper. To begin with, religion means the idea of the Holy which man is committed to. Accordingly, it is "the most powerful, comprehensive, shattering and profound experience of which man is capable" (Wash 30). Secondly, it is a reference to the ultimate reality foregrounded in beliefs, practices and doctrines (Adogbo 13), and thirdly; religion denotes a kind of orientation and way(s) of life that embodies enlightenment, deliverance and salvation. Correspondingly, Kitagawa affirms that "the central concern of religion is nothing less than *soteriology*; what religion provides is not information about life and the world but the practical path of transformation of man according to his understanding of what existence ought to be" (28).

In today's world, it is not uncommon for certain religious values, beliefs and practices to be considered superior than others, affirming the hegemonic relationship existing between the different religions of the world. This is not unexpected as "religion influences social dynamics" (Dewantri11). It is in this regard that many scholars claim that the existence of religious hegemony serves as the primary catalyst for sectarian or ideological disputes within a state (Join 60-66; Adila and Nahdhiyah 33-46; Yusoff and Sarjoon 211-223). In the words of Perez, a religion is said to be hegemonic if it meets these three conditions: enjoys institutional backing through official status, funding and public visibility, supports a defined religious group and with distinct doctrines, and creates a system of inequality where adherents of the said religion have unlimited access to social, political and economic privileges when compared to non-adherents (3).

The impact of religious hegemony can be all embracing in many areas: the suppression of religious freedom, autonomy, and representation. For instance, within the Nigerian enclave, Soyinka warns that, "since the intervention of religion in nation being has been of utmost savage, unconscionable and increasingly intolerant kind. No word for it but butchery, waste and devastation" (46). Consequently, marginalised communities may feel pressured to conform to dominant religious norms which can invariably lead to the suppression of their own religious practices and traditions. Tackling religious hegemony requires a critical understanding of the power dynamics inherent it after which effective strategies and steps toward for religious tolerance and coexistence can be taken. Invariably, there are usually contestations against religious hegemonies (Kırkpınar and Turna 3-6).

Furthermore, Nwokolo unveils in *The Ghost of Sani Abacha* and *The Extinction of the Menai* how religion whether western or traditional can act as a state apparatus of hegemony by influencing social

norms, justifying political power, and shaping individual consciousness, often in ways that benefit dominant groups. This influence can be direct, through religious institutions formally integrated into the state, or indirect, through the permeation of religious values and beliefs into the broader culture: state integration of Western religion (Christianity/Islam) in its affairs, and state's integration of traditional religion (Etuk 29) in civil service reforms, and the broader politics.

### **Literature Review**

A vast body of scholarship has analysed the concept of religion from different perspectives. As a starting point, Petrova studied the dominance of Catholicism in Lithuania as a clear case of religious and cultural hegemony. This is against the backdrop that only this religion was regarded as the face of national identity. Conversely, the paper examined the Ethno-Pagan Romuva, a non-Catholic movement, as a counter measure against this trend. This pagan culture offered some sort of counter-hegemonic narrative to the issue of identity which the Catholicism had commanded over the years, one in which the ethnical, cultural, natural and political aspects of Lithuanian reality come together to form a comprehensive unity under the guidance of the Ethno-Pagan religion.

Pere confronted the issue of hegemonic religions that were often seen as the major and legitimate religions by the state. The paper claimed that government was bias because it was favourably disposed some religions. Many cases were cited in this article to validate this claim notably Swiss minarets ban, tECtHR decision in the Lautsi case and Maryland Bladensburg Cross case in America where tax payers' money were used to finance its operations. Citing notable scholars, this paper challenged what was described as "state religions" (438). The article came to the conclusion that so long as the state continued to give some religions the elitist's status, there would definitely be claims and counter claims like the one of the Religious Majority Approach (RMA) which was extensively debated in this very paper.

In similar investigation, Buyruk examined the evolution of religious education in Turkey, confirming that it is a tool for state hegemony in Turkey. While initially excluded during the early Republic to establish a secular control, religious education was gradually reintroduced to navigate internal political contradictions and international pressures. Using The Imam Hatip Schools (IHSs) as a case study which served as an extension of capitalist interest in the promotion of this ideology, the state of Turkey was not only able to raise a new consciousness but a new generation (657-674). This study, therefore, proved that education is never neutral but serves as an instrument for the consolidation of state power.

Appau and Yang, in their article, also studied advertising and marketing of religious hegemony in Ghana. By studying 3,700 church advertisements, the study came to the conclusion that there was a

connection between faith and commerce. This relationship was categorised into three biological metaphors notably commensalism, mutualism, and competition (263-288). The study proved that by adopting the right marketing strategies, religious institutions were able to harmonise popular imagination and dictate consumption patterns. In a way, the paper demonstrated that religion does not only exist inside the market, but it also uses the market to wheel its own power.

In Gabriel's article, the study explicated on the intersection between policy making and religion. This against the backdrop that even though Nigeria is a secular state, it would be unwise for policy making not to put religious identity into consideration (195). This is understandably so because religious identity is a global phenomenon that cannot be isolated from public affair (Adepeju-Fashina<sup>3</sup>). The study adopted a descriptive-historical approach to examine how religious ethics can help to strengthen national policy. The study, however, concluded that a stable, progressive domestic and foreign policy should prioritise national interest over religious demographics in Nigeria.

Yakubu, Akoja and Nomor's article could be considered as a reaction to Gabriel's article, claiming that too much emphasis on religion at the expense of national interest, could result to unpalatable circumstances. For instance, the paper stressed that the divisiveness and systemic instability in Nigeria is not unconnected to the bitter rivalry among the adherents of the three major religions in Nigeria: Islam, Christianity and Traditional Religion (27-28). By focusing on the paradox of religious pluralism in Nigeria and its effect on national development, the paper advocated that religious leaders should prioritise religious cohesion and that complementary religious education should be made compulsory to foster early-age tolerance in Nigeria.

Again, Ukeyima's paper delved into some of the negative antecedents of religious pluralism by specifically focusing on religious radicalisation and fiscal opacity within Nigeria's religious organisations (25-31). The paper revealed that extreme interpretation of religious texts, lack of accountability in managing sacred resources (like tithes and offerings) and the emphasis on economic status that exacerbates wealth disparity were identified as some of the pitfalls of religious adulations. The paper further argued that religious leaders, being influencers, have succeeded in promoting a religious culture of non-inclusive ideologies that have hindered economic growth and stability. To mitigate against this, the paper called on the government and civil societies to make religious leaders accountable as it is common in other climes in the world. With the literatures sampled thus far, it is shown that religious hegemonic relationship has both predictable and unpredictable circumstances for the state and its citizenry. It is in the light of this development that this very paper attempts to interrogate religious hegemony in Chuma Nwokolo's the *Extinction of Menai*.

## Theoretical Framework

By employing Micheal Halliday's Systemic Functional Linguistics (SFL), the study analyses the linguistic processes that construct agency and power within the framework of religious hegemony. In addition, it integrates Marxist Critical Theory to interrogate the modes of production and the inherent power struggles that define the different manifestations of religious hegemony in the picked texts, *The Extinction of Menai* and *The Ghost of Sani Abacha*.

## Methodology

Through purposive sampling, the study identifies those extracts from the *Extinction of Menai* and *The Ghost of Sani Abacha* that exemplify religious hegemony. The selected religious passages from both texts stress the themes of exclusivity, institutional integration and national identity. For clarity each identified excerpt is assigned a reference number and a specific theme. Citations utilised the TEoM for the *Extinction of Menai* and TGoSA for *The Ghost of Sani Abacha* respectively, followed by the page number. The analytical approach remains consistent throughout beginning with SFL-based process analysis and culminating in Marxist critique contextualised within Nigeria's contemporary socio-political landscape.

## Data Presentation and Analysis

The following analysis organises the data into numbered, thematic extracts to facilitate a systematic evaluation of the data in relation to religious hegemony. Each excerpt undergoes a dual investigative process: it begins with an identification and explanation of the grammatical agency within hegemonic discourse, followed by the exploration of these linguistic choices mirror power struggles inherent in contemporary Nigerian society. Table 1 and 2 complement this discussion, providing both frequency, distribution and the impact of these linguistic choices within the context of hegemony. By using the Menai as a microcosm of the broader Nigerian enclave, the study demonstrates how the localised struggles of the Menai reflect how the macro-level implications of hegemony permeate the Nigerian state. Ultimately, the texts reveal the subtle yet deep-rooted nature of religious hegemony. The following extracts interrogate state integration of western religion and traditional religion in pairs respectively.

### Extract 1: State Integration of Western Religion

For a while, it had served him to sit down at prayer with the Muslim colonels and majors of his acquaintance. That time had long gone with their eviction from government. The president and his circles were now pretty Christian, but Qudus was loathe to strip himself of the alhaji title he had acquired at all cost, even if he had to put a prefix before it to fit into his new religion, and he certainly

was not going to break up his family. He did what he had to do and got on with business. (TEoM 359).

### **Transitivity, Modality, Lexicalisation and Marxism**

In the sampled extract above, extract 1, Nwokolo uses of words like “had served”, “eviction” and “got on with business” convey a sense of pragmatism and adaptation for the likes of Qudus. This narrative paints a picture of politicians whose loyalty and ambition are always tilted in the direction of power and agency. The use of Dynamic Modality indicating necessity is clearly seen in the narrative above especially in the context of “he did what he had to do”. Words like “acquired at all cost” and “put a prefix” are all instances of strategic planning and identity management, but the phrase “the president and his circles were now pretty Christian” particularly points to religious configuration and the concentration of power and control.

This extract unveils a new dimension to the Marxist ideology that religion and political opportunism engage with the superstructure, showing how the ruling class (or those aspiring to power) manipulate ideological forms in order to maintain their economic and political position. Marxism sees religion (a non-economic base) as a significant part of the superstructure. Hence, the eviction of the Muslim military figures and the subsequent rise of “pretty Christian” president represents a fundamental shift in the ruling class’s superstructure/ideology which is indicative of a change of hegemony. Within this extract, religion is not a sincere belief system but a necessary ideological costume to facilitate business and guarantee access to state power. As a result, the bourgeois see religious and political allegiance as fluid and interchangeable elements of the superstructure to be opportunistically manipulated for the ultimate goal of advancing their base-level economic interests.

### **Extract 2: State Integration of Western Religion**

Nobody knew exactly when the Whale arrived on the river beach but Pastor Deگو was halfway through his regular four-hour service when the news filtered into the church that Sunday morning. By then the carcass had suffered the attentions of five or six neighbouring villages for several hours and the prospect of missing out on this manna from the seas, which had so providentially swum all the way upriver to beach near their village thinned the hundred-strong congregation until the pastor was preaching to a die-hard core of the faithful. Then his own wife slipped away, and then there was such a run on his congregation that Deگو was forced to close the service (TGoSA 43)

### **Transitivity, Modality, Lexicalisation and Marxism**

From the extract 2 above, the people’s defiance in the story of the *Whale* in *The Ghost of Sani Abacha* is a good example of textual irony as a possible case of religious hegemony; and therefore, it serves an illustration of counter resistance. To put it another way, the ironic depiction of scarcity in the midst of

abundance is also seen in the metaphor of the “Whale story”. The ideology of the people to salvage their own situation is brought to bear in this instance; hence, the Biblical account of Jonah and the whale and the negative antecedent of gluttony preached earlier from a service they have had could not deter them from their endeavour including the pastor’s wife herself. This narrative juxtaposes the story of the Biblical whale and the one that is washed ashore. There is a disconnect between the people’s perceived spirituality, and their actual action in real life. It must be stated that the underlying irony here is that this was once a flourishing community in the Niger Delta where fishing is a deep-rooted culture, but oil spills have eroded the livelihood of the people, and now they depend on “mana” from heaven.

Processes like “filtered” and “run on” and “thinned” reveal the agency of Deogo’s congregation and their priorities. Also, this narrative conveys the Epistemic Modality of Uncertainty in the expression “nobody knew exactly when the Whale arrived on the river beach” while the Epistemic Modality of Certainty is seen in the expression “by then the carcass had suffered the attentions of five or six neighbouring villages for several hours”. The use of the Deontic Modality of Ability is seen in the expression. Again, the Deontic Modality of Natural Possibility is seen in the expression, “the prospect of missing out on this manna from the seas, which had so providentially swum all the way upriver to beach near their village thinned the hundred-strong congregation”. This modality helps to explain the natural outcome of a situation. The use of words like “manna from the sea” and “providentially” help to indicate how opportunistic Deogo’s congregation are.

In extract 2, the counter-Marxist strategy here is the prioritisation of immediate material gain over ideological obedience. It illustrates the immediate collapse of a non-material structure (religion), when confronted with a compelling material resource (the beach whale carcass). In this context, the Marxist principle is demonstrated in reverse. This is because to the Marxist, “Religion is the opium of the masses”-an ideology used by the ruling class to pacify the exploited. One important key consideration is that though the purpose of their action is one, the decisions are not taken unanimously but unilaterally. This is the imprint of Marxism, stopping people from collective actions that could undermine capitalist’s interest. It must be reiterated that the thinning of the fish population is as result of the activities of corporate capitalist interest in the Niger area. This confirms that immediate self-interest and the scramble for scarcity remain powerful tools for preventing the collective organisation required for both sustained religious attendance, and more critically, sustained revolutionary action against the capitalist state.

### **Extract 3: State Integration of Traditional Religion**

Then strange things began to happen, a stratosphere beneath him. Abe Araguna was appointed a ‘chief’ by a village nobody had ever heard of before. Phiri got the invitation to the coronation, like everyone else in the department.... He was now addressed, even by the D.G, with the differential moniker, *Chief*. This cause Phiri no little aggravation, especially when official circulars put out by the pool typists began to put the name Chief Dr. Abel Arauna above Dr. Phiri Bombai, contrary to protocol.... Phiri spent eight years on G.L 14. He was still there when Abe received the promotion that brought him level with his former mentor.... Even new entrants to the service quickly discovered that the best way to get ahead was to write brilliant memos for lucrative new committees, get Abe to sign them, and get appointed as deputy to Abe when his uncle approved it-as he inevitably did. That morning as Phiri stared at his face in the mirror of the senior service toilet, he realised, with a grieving spirit, that Chief Dr Abe Arauna was going to be the next D.G of the department. (TGoSA 225)

### **Transitivity, Modality, Lexicalisation and Marxism**

Nwokolo, extract 3, shows how it is possible for the state to incorporate traditional religion, and how it can affect power dynamics even in civil service settings, initiating reforms and privileges. This extract shows how traditional religious power can convey a sense of power dynamics and patronage. In the narrative above, Abe is positioned as a beneficiary of traditional power structures, implying that traditional power can subvert existing power structures. No wonder, Abe’s traditional power coupled with his family political connections gave him an edge over others in his office. Dynamic Modality is depicted in this extract because it reveals what naturally happens when one is empowered both traditionally and politically. Nwokolo’s uses the appropriate of words to convey traditional engagements and power such as “Chief”, “coronation”, activating both the schemata of traditional power and prestige, and the topoi of traditional authority, showing how chieftaincy and patronage are sources of power.

Extract 3 is a reflection of the internal dynamics of the state bureaucracy and the role of patronage and class connection in securing power and privilege. Besides, Abe’s acquisition of the “Chief” title is an example of the cynical manipulation of symbolic capital. This title, a piece of pre-capitalist or traditional superstructure, is strategically co-opted and fused with modern professional credentials (Chief Dr Abe) to enhance his status and bypass bureaucratic protocol. This title eventually becomes the ideological tool to secure and control power. Abe’s rise to power is, however, not really tied to this inordinate coronation but to his capitalist’s class connection. Abe is a beneficiary of patronage, which is the direct exercise of power by the ruling class to secure “juicy” positions for their own members and

allies, regardless of merit. This extract demonstrates that the state bureaucracy is not a neutral arbiter but a mechanism through which the ruling class reproduces itself and advances its interests.

#### **Extract 4: State integration of Traditional Religion**

Chief visitors were Tagul elders. Tagul was fifteen miles south of Aafin, along the Sagiso river. It was the second, smaller town in Uguri District, but it had not produced a senator in the fifty years since the creation of the district. In the past, they had been content with cash apologies and future promises, but now they had viable prospect: an uppity businessman who drank hard and spoke loud, whose name was Gaius Deh. He had not formally announced for Senate though. He would not have dared without Chief's blessings. But they were going to be much more expensive to buy off this time (TGoSA 295).

#### **Transitivity, Modality, Lexicalisation and Marxism**

In the extract 4, Nwokolo depicts Tagu elders as people credited with traditional authority. They are instruments use for maintaining and influencing local power dynamics through their traditional influence. And since the contention in the extract is for the office of the Senate, Tagul elders are examples of the use of religion as an instrument of political hegemony. Processes like "produced" and "had been content" show how the Tagul elders represent the power dynamics and control; hence, they determine to a large extent who wins the office from their senatorial zone. The use of "elders" is used to depict respect, authority and tradition.

Nwokolo employs the use of the Epistemic Modality of Certainty in expressions like "But they were not going to be much more expensive to buy off this time"; the use of Dynamic Modality of Ability is seen the expression "to buy off this time" implying that they are kingmakers who have the ability to fulfil a politician's senatorial ambition. Deontic Modality of Permission can be applied in the case of Gaius. The elders have endorsed him this time as their candidate: "but now they had viable prospect: an uppity businessman".

This extract echoes the Marxist ideology of geographical class power, regional inequality and the negotiation of political access. From a Marxist perspective, capital and political power concentration in core areas (like Aafin), while peripheral areas (Tagul) are marginalised and often exist merely as sources of resources, labour or votes, receiving little investment or political representation in the process. This imbalance is necessary for the centre to maintain its dominance and extract value. The extract also shows that there could be conflicting capitalist's interests too as seen in the case of the Chief and Gaius. Nevertheless, while the former is seen as the larger political superstructure, Gaius is seen as a petty bourgeoisie (a small capitalist or trader) whose economic success gives him the means as well as the confidence to challenge the political status quo. The likes of Gaius are not to be taken for

granted within the capitalist system as he could pose a significant threat to the capitalist order. People like Gaius have the capitalist credentials to be lured into the inner circle, but most importantly, his candidacy is a depiction of class struggle and competition common in the political arena.

### Words/Expressions that highlight religious hegemony

Underneath is a summary of the words that highlight religious hegemony from the data analysed thus far:

1. **“Muslim colonels and majors of his acquaintance”, “The president and his circles were now pretty Christian”, “alhaji title he had acquired at all cost”, and “he had to put a prefix before it to fit into his new religion”.** These expressions help to indicate religious dynamics in the context of power and control.

2: **“manna from the seas”, “providentially swum all the way upriver to beach near their village”, and “thinned the hundred-strong congregation”** showing the ironic intent of depicting a man-made disaster (oil pollution) against a once flourishing aquatic community.

3: **“was appointed a chief”, “with the differential moniker, Chief”, “official circulars put out by the pool typists began to put the name Chief Dr”** indicating how a traditional title can impact on one’s social status.

4: **“now they had viable prospect” and “they were going to be much more expensive to buy off this time”**, indicating the approval of traditional authority in the endorsing of candidates for political offices.

**Table 1: SFL Processes**

S/N	Material Process	Mental Process	Relational Process	Verbal Process	Behavioural Process	Existential Process
	“had served” (action/utilization) “eviction” (action/removal) “strip” (action/relinquishment) “break up”	“loathe” (emotional state/reluctance)	“was” (attribute/strate) – “The president and his circles were now pretty Christian” “had	Not explicitly stated	“fit” (behavioural adaptation) – “fit into his new religion”	Not explicitly stated

	(action/separation) “do” (action/adaptation) “got on” (action/progression)		acquired” (attribute/possession) –“the alhaji title he had acquired”			
	“arrived” “filtered” “suffered” “thinned” “slipped away” “close”	“Knew”	“was”	“preaching”	Not stated	Not stated
	“appointed” (action/recognition) “got” (action/receipt) –“got the invitation” “put” (action/presentation) - "put the name Chief Dr. Arauna" “spent” (action/duration) –“Phiri	“realised” ” (cognitive state/understanding) “grieving” ” (emotional state/distress)	“was” (attribute/state) – “Chief Dr. Abe Arauna was going to be the next D.G” “had” (attribute/possession) - implied in “his uncle”	“addressed” (verbal action/title usage)	Not explicitly stated	Not explicitly stated

<p>spent eight years”                  “discovered”                  (action/realization) - "new entrants discovered"                  “write”                  (action/strategy) - "write brilliant memos"                  “sign”                  (action/endorsement) - "get Abe to sign them"                  “stared”                  (action/reflection) –“Phiri stared at his face”</p>					
<p>“produced”                  (action/output) –“had not produced a senator”                  “announced”                  (action/declaration) –“had not formally announced”</p>	<p>Not explicitly stated</p>	<p>“was”                  (attribute/state) –                  “Tagul was fifteen miles south”                  “had”                  (attribute/possession) -</p>	<p>“spoke”                  (verbal action/communication) –                  “spoke loud”</p>	<p>Behavioural Process:                  “drank”                  (behavioural action/habit)</p>	<p>Not explicitly stated</p>

	“dared” (action/courage) –“would not have dared”		“they had viable prospect”			
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**Table 2: SFL Processes**

S/N	Participants	Circumstances	Modality
1	“Qudus” (individual/main character) “Muslim colonels and majors” (group/previous associates) “The president” (individual/authority figure)	“at prayer” (context/religious practice) “in his new religion” (context/religious affiliation)	“had to” (obligation/necessity) “certainly” (certainty/resolution)
2.	“Nobody” “Pastor Dego” “the congregation” “the faithful” “his own wife”	“on the river beach” (Location) “that Sunday morning” (Time) “for several hours” (Duration) “near their village” (Location)	“was forced to” obligation/necessity
3	“Abe Araguna” (individual/beneficiary) “Phiri” (individual/observer) “D.G” (individual/authority figure) “new entrants” (group/organizational actors) “uncle” (individual/influential figure)	“in the department” (context/organizational setting) “contrary to protocol” (context/rules and regulations)	“inevitably” (certainty/prediction)

4	“Chief” (individual/influential figure) “Tagul elders” (group/visitors) “Gaius Deh” (individual/potential candidate)	“inUguri District” (context/geographic location) “since the creation of the district” (context/historical background)	“would not have dared” (conditional/constraint) “were going to be” (future/prediction)
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### Discussion of Findings

Within capitalist narratives, religion is seen in two ways: as a tool for maintaining social stability and control among the working class, and a framework of value that helps to sustain the “spirit of capitalism”. Thus, this article, through Nwokolo selected texts, depicts religion as a potent force and a state apparatus of power. This is suggestive that religion is used as a tool to maintain the dominant ideology and social order. By implication, it is not uncommon for certain religious beliefs to be the prevalent ideological bloc; and hence, a member of such a religion is guaranteed access to power, influence and privilege. Hence, it can be used to legitimise power structures, reinforce existing social norms and as an instrument of manipulation. He reechoes that religion is used as a tool for political maneuvering, and it can be used to shape state power and policies. Thus, even though Nigeria does not have a state religion, the influence of religion on state affairs is still as dominant as ever, including using religion to gain identity and gain political leverage especially on perceived political opponents who in most cases identify with another religion.

This paper suggests that religious hegemony can be achieved both through ideological force and consent. Invariably, some religious hegemonies are maintained through coercion, while others are maintained through persuasion and voluntary acceptance especially Western religions like Christianity and Islam. Consider these expressions, “For a while, it had served him to sit down at prayer with the Muslim colonels and majors of his acquaintance”, and “that time had long gone with their eviction from government. The president and his circles were now pretty Christian” (Extract 5). An expression like “but Qudus was loathe to strip himself of the alhaji title he had acquired at all cost, even if he had to put a prefix before it to fit into his new religion” shows that there is a nexus between religion and political ideology one that influences power dynamics, and political influence and relevance. This is expectedly so in the construct “at all cost” in extract 1.

The concept of changing one’s religion to maintain political power or remain politically relevant, in this

paper, is indicative of religious manipulation or political expediency. It involves exploiting religious beliefs for personal or political gain, and this potentially involves actions like conversion, public displays of faith, or aligning with religious factions. This is the point that Nwokolo tries to buttress in his texts. In a way, he suggests that politicians do not have a religion. Religion, for politicians, is dynamic, and considered as a means to an end, and not an end itself. It is not a constant belief system as the common man would like to believe but a tool of political alignment. For the politician, it especially paves the way to the corridors of power.

Furthermore, in the sample extract, expressions like “for a while, it had served him to sit down at prayer with the Muslim colonels and majors of his acquaintance. That time had long gone with their eviction from government”, shows that timing is crucial in capitalist narrative. Thus, timing is a strong determinant for either power or capitalist accumulation. It plays both a crucial and pervasive role, and ultimately influencing nearly every aspect of individual, cooperate or political decision which is the emphasis in this paper. The agency of control and power know that for their guaranteed political survival, capitalist actors need to act within specific time corridors or become irrelevant. This is clearly seen in the case of Qudus. Therefore, time is not just a logical requirement but also a structural necessity.

Again, the commercialisation of religion is seen as a common place in capitalist orientation. Qudus dramatically changed his religious allegiance because “he had to do and got on with business”. One other thing that is clearly seen in extract 1 is the lack of “mass consciousness” among the people. While there is shared mass suffering, there is the absence of shared economic interests giving the false impression that the pressures of capitalism in the Niger Delta are not seen as political problems to be solved collectively but as personal issues to be endured.

In extract 3, the inevitable presence of nepotism in the polity of Nigeria especially within the Nigerian civil service is disturbing. As usual, the intersection between nepotism and class struggle create a lopsided manifestation of power. While capitalism theoretically promises meritocracy (the best person gets the job), nepotism acts as a pre-capitalist or “feudal residue” where elite families maintain control over the state apparatus, hindering the upward mobility of the working class. In extract 4 also, traditional institutions continue to act as catalyst for the reproduction of the capitalist order. While doing so, the traditional elite accumulate wealth not through industrial production but through rent-seeking that is collecting money for access to land and political resources from their political principals. This creates a specific form of class struggle within traditional territories.

## Conclusion

This paper has demonstrated how the fusion between Western and traditional religious structures-bolstered by state power-engineers a pervasive religious hegemony in contemporary Nigeria. Through a Critical Discourse Analysis of Chuma Nwokolo's *The Ghost of Sani Abacha* and *The Extinction of the Menai*, the study illustrated how this dominance was maintained via the strategic commercialisation of sacred institutions, the fluidity of high-stakes religious alliances, and the entrenchment of state-sanctioned nepotism. Specifically, politicians in the novel navigated both the church and the traditional system while using the former for political leverage, and the latter for deep cultural authority. By implication, the study unveiled the dual control strategy deployed by politicians to harness the means of production within the state. This alliance leaves little room for secular dissent or alternative spiritualities, validating the state's right to rule.

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# ICFAI UNIVERSITY TRIPURA



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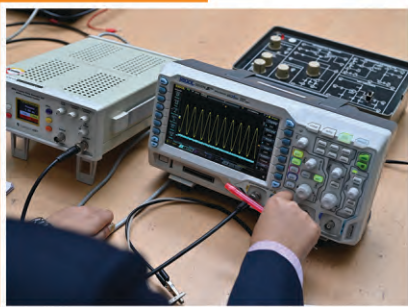
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## ABOUT THE UNIVERSITY

The ICFAI University, Tripura was established in 2004 through an Act of State Legislature. The University has been approved by the University Grants Commission, under Section 2(f) of the UGC Act, 1956. ICFAI University Tripura is a multidisciplinary University offering 60+ different programs.



### ACCREDITATIONS

- University Grants Commission (UGC)
- National Assessment and Accreditation Council (NAAC)
- Bar Council of India (BCI)
- National Council for Teacher Education (NCTE)
- Rehabilitation Council of India (RCI)
- Tripura Nursing Council (TNC)
- Indian Nursing Council (INC)
- MSME(HI/BI), Govt of India has recognised as Host Institute to Support for Entrepreneurial and Managerial Development of MSMEs through Business Incubators

### MEMBERSHIP

- Member of the Association of Indian Universities, New Delhi, India
- Member of the Association of Commonwealth Universities, London, UK.
- Member of Institute of Engineers (India)
- Members of Association of Management Development Institutions in South Asia (AMDISA)
- Registered Member with Department of Scientific and Industrial Research, Ministry of Science and Technology, Government of India
- Member of Confederation of Indian Industry (CII)
- Member of Vijnana Bharati.
- Member of Academy of Hospital Administration, Govt of India.
- National Cyber Safety and Security Standards (NCSSS)
- National HRD Network (NHRDN), Gurgaon
- Inter- University National Cultural Board (IUNCB)
- Amazon Internet services Pvt. Ltd for AWS (Cloud Computing) Program
- Oracle Academy
- Indo-Australian Chamber of Commerce

### RANKING/ CERTIFICATES

- ICFAI University Tripura has been ranked 1st among Private Multidisciplinary University in Tripura by Education World India Higher Education Ranking 2023-24.
- ICFAI University Tripura has been ranked 35 in the year 2024 as the Best University all over India by India Today – MRDA
- Faculty of Science & Technology of ICFAI University Tripura has been ranked 148 as the Best Engineering College all over India Rank among private/government colleges by India Today – MRDA
- ICFAI Law School of ICFAI University Tripura has been ranked 35 as the Top Law School all over India by India Today – MRDA
- ICFAI Science School, Bachelor of Science(H) of ICFAI University Tripura has been ranked 175 as Best college all over India by India Today – MRDA
- Faculty of Liberal Arts, Bachelor of Arts of ICFAI University Tripura has been ranked 136 as Best college all over India by India Today – MRDA
- Faculty of Management & Commerce, Bachelor of Business Administration of ICFAI University Tripura has been ranked 70 as Best College all over India by India Today – MRDA
- Faculty of Science and Technology of ICFAI University Tripura has been ranked 113 among the top 160 Pvt. Engineering Institute in India by Outlook India.
- Faculty of Management & Commerce, Bachelor of Business Administration of ICFAI University Tripura has been ranked 59 among the Top 130 BBA institute in India by Outlook India in the year 2023.
- The ICFAI University Tripura has been ranked 18 by CSR-GHRDC as the Top Outstanding Engineering colleges of Excellence all over India category in the year 2023
- ICFAI University Tripura got AAA ratings as India's best Engineering Institute 2023 by Careers 360 Magazine.
- Established 'Institute Innovation Council (IIC) as per norms of Innovation Cell, Ministry of MHRD, Govt. of India
- Certified by ISO 9001: 2015
- ICFAI University Tripura certified by Directorate of Social Welfare & Social Education
- ICFAI University Tripura has been registered as a club under the Yuva Tourism Club an Initiative by the Ministry of Tourism in the year 2023
- Registered with NGO Darpan, Niti Ayog, Govt. of India
- Best Universities & Colleges 2018-19 awarded to ICFAI University Tripura in the special category by Rubber Skill Development Council (RSDC).

# OUR EMINENT ALUMNI



**Samaria Debbarma**  
Junior Engineers, TES  
Govt. of Tripura



**Deep Joy Das**  
Junior Engineers, TES  
Govt. of Tripura



**Akash Bhomik**  
Junior Engineers, TES  
Govt. of Tripura



**Sudipa Das Chowdhury**  
Junior Engineers, TES  
Govt. of Tripura



**Aparajita Acharjee**  
Junior Engineers, TES  
Govt. of Tripura



**Shibam Chakraborty**  
ICDS Supervisor  
Govt. of Tripura



**Rahul Das**  
Branch Manager  
BANK OF INDIA



**Bidyut Podder**  
Senior Manager  
CENTRAL BANK OF INDIA



**Ravi Theja Polluru**  
IBM



**Yambem Indravhuson Sing**  
Inspector in Weight & Measures  
Govt. of Manipur



**Jasharaj Purkayastha**  
FCI  
Central Govt. of India



**Kundan Debnath**  
CISCO

## WHY CHOOSE ICFAI UNIVERSITY TRIPURA

### Recognized & Accredited

Established under the Tripura State Government Act (2004) and approved by UGC. Accredited by NAAC and recognized by BCI, RCI, and NCTE.

### Modern Infrastructure

Wi-Fi 6 enabled campus with smart classrooms, AI labs, 3D printing, digital library, medical center, gym, and 24x7 ambulance.

### Industry-Aligned Curriculum

Programs designed with industry input to match emerging technologies and professional standards.

### Expert Faculty

Qualified professors from IITs, IIMs, NITs, and other top institutions.

### Strong Placements

Top recruiters visit annually for internships and job opportunities.

### Skill Development

Training in communication, personality development, and industry certifications.

### Vibrant Campus Life

Exciting fests like ICARIA, NOVATOS & ICTHALON, plus sports and cultural clubs.

### Innovation & Research

Focus on research projects, mentorship, and entrepreneurship support.

### Scholarships

Merit-based and N.J.Y. Memorial Scholarships for deserving students.

### Pan-India Alumni Network

Successful alumni across India and abroad strengthening the university's legacy.

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B. Tech ( CE, CSE, ECE, ME, EE )	4 Years	Pass in 10 + 2 (Phy/Chem/Math) with minimum 45%, (40 % in case of SC/ST/ OBC) aggregate marks	IT,ITEs, Manufacturing,Companies, Corporates, Telecom, Banks, Govt. Services
B. Tech - Lateral Entry ( CE, CSE, ECE, ME, EE )	3 Years	Pass in 3 - year diploma course with minimum 45 % (40 % in case of SC/ ST/ OBC) aggregate marks	IT,ITEs, Manufacturing,Companies, Corporates, Telecom, Banks, Govt. Services
B.Sc. in Data Science & AI	3 Years	Pass in 10+2 examination with 45% marks in science/Arts/ Commerce with Mathematics/Statistics as one of the subjects.	Corporates, AI Researcher, Data Scientist, Machine Learning Engineer, Data Analyst, Business Intelligence Developer, AI/ML Product Manager
BCA	3 Years	Pass in 10 + 2 ( any Discipline) examination	IT,ITEs, Corporates, Banks,Govt. Services, NGO's.
Integrated MCA	5 Years	Pass in 10 + 2 ( any Discipline) examination	IT,ITEs, Corporates, Banks,Govt. Services, NGO's.
MCA	2 Years	Graduation in any discipline, with 40% and above aggregate marks.	IT,ITEs, Corporates, Banks, Govt. Services, NGO's,Research
M.Tech - Water Resource Engineering	2 Years	Valid GATE Scorer with B.Tech /B.E in Civil Engineering or B.Tech /B.E in Civil Engineering with 60% marks	Research, consultant to Pvt. Organization in the field of flood forecasting, flood inundation, flood disaster management, Entrepreneur.
M.Tech - Structural Engineering	2 Years	Valid GATE Score with B.Tech/B.E., in Civil Engineering or B.Tech/B.E. in Civil Engineering with 60% marks.	Structural Engineer,Project Manager, Researcher, Quality Control, Teaching, Entrepreneurship, and more.
M.Tech - Computer science & Engineering	2 Years	Pass with 60% aggregate marks in B.Tech. (CSE or IT or ECE or EEE) or MCA or M.Sc. (IT or Computer Science) or equivalent	Offers opportunities in cutting-edge technology-based research like AI ML, Cybersecurity, and software development roles in the ever-evolving field of computer science.

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Sc. Physics (Hons.)	4 Years	Pass in 10 + 2 with 40 % marks in Physics & pass in Maths	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
B.Sc. Chemistry (Hons.)	4 Years	Pass in 10 + 2 with 40 % marks in Chemistry	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
B.Sc. Mathematics (Hons.)	4 Years	Pass in 10 + 2 with 40 % marks in Mathematics	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
M.Sc. Physics	2 Years	Graduate with 45 % (40 % in case of SC/ST/ OBC) marks in Physics	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
M.Sc. Chemistry	2 Years	Graduate with 40% marks in Chemistry	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
M.Sc. Mathematics	2 Years	Graduate with 40 % marks in Mathematics	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
B.Sc (Pass)	3 Years	Pass in 10+2 Examination (Science Stream) with 45% and above marks (40%in case of SC/ST/OBC).	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.A. English (Hons.)	4 Years	Pass in 10 + 2 (any Discipline) with 40 % marks in English	Jobs in Govt., Teaching in Schools/Educational Administrators/ Corporate, Banks, Telecom, Media, Journalism
M.A English	2 Years	Graduate in any Discipline with minimum 45 % in English (40% in case of SC/ST/ OBC) aggregate marks	Jobs in Govt., Teaching in Schools/Educational Administrators/ Corporate, Banks, Telecom, Media, Journalism/ Research
B.A. Psychology (Hons)	4 Years	Pass in 10 + 2 (any Discipline) with 50 % (45% in case of SC/ST/ OBC) marks	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
M.A Psychology	2 Years	Graduate with 45 % in Psychology(40 % in case of SC/ST/ OBC) marks.	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
B.Sc. Psychology (Hons)	4 Years	Pass in 10 + 2 (any Discipline, with Economics or Maths as a combination subject) with 50 % (45%in case of SC/ ST/ OBC) marks	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
M.Sc. Psychology	2 Years	B.Sc Psychology degree from a recognized university with 45 %(40% in case of SC/ST/ OBC) marks in Psychology.	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
BA (Pass)	3 Years	Pass in 10+2 Examination (any discipline) with 45% and above marks (40%in case of SC/ST/OBC).	Jobs in Govt., Teaching in Schools/Educational Administrators/ Corporate, Banks, Telecom, Media, Journalism

Program	Duration	Eligibility	Career Prospects Employment Opportunities
BA-LLB Integrated	5 Years	Pass in 10 + 2 with minimum 45 % (40 % in case of SC/ST, 42% in case of OBC) aggregate marks	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR
BBA-LLB Integrated	5 Years	Pass in 10 + 2 with minimum 45 % (40 % in case of SC/ST, 42% in case of OBC) aggregate marks	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR
LL.B	3 Years	Graduate in any Discipline with minimum 45 % (40 % in case of SC/ST, 42% in case of OBC) aggregate marks	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR
LL.M	2 Years	Graduate with LLB degree (Recognised by BCI)	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR,Research

## Management & Commerce Studies

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Com (Hons.)	4 Years	Pass in 10 + 2 examination in commerce or Science with 45% ( 40% in case of ST/ SC/OBC) marks	Banks, Financial Services, Corporates
BBA	3 Years	Pass in 10 + 2 ( any Discipline) examination with minimum 40% marks	Banks, Financial Services, IT, Insurance, Telecom, Corporates, Consulting Companies.
B.A. Economics (H)	4 Years	Pass in 10 + 2 ( any Discipline) examination with minimum 40% marks	Financial Analyst, Investment Banker, Risk Manager, Actuary, Economist, Policy Analyst, Management Consultant, Data/Market Analyst, or Entrepreneur.
B.Sc. Economics & Data Analytics(H)	4 Years	Pass in 10 + 2 with minimum 45 % marks along with Mathematics	Financial Analyst, Economist, Management Consultant, Data Scientist, Policy Analyst, Research/Marketing Professional, or Entrepreneur.
MBA	2 Years	Graduate in any discipline with minimum 50 % (45 % in case of SC/ST/OBC) aggregate marks	Banks, Financial Services, IT, Insurance, Telecom, Corporates, Consulting Companies, Research
MBA for Working Professionals	2 Years	Graduation in any discipline with 45% and above aggregate marks, with a minimum of three years of work experience.	Banks, Financial Services, IT, Insurance, Telecom, Corporates, Consulting Companies, Research
M.Com	2 Years	B.Com with 45%(40% in case of ST/SC/OBC) Marks	Banks, Financial Services, Corporates
M.A Economics	2 Years	BA/B.Sc. (Hons) in Economics with at least 45% marks.	Policy Analyst, Economist, Trade Specialist, Consultant, Professor, or Entrepreneur in policy-related fields.
M.Sc. Economics	2 Years	B.Sc (Hons) in economics with at least 45% marks	Data Scientist/ Financial Analyst/ Risk Manager/ Statistician/ Econometrician/ Research Consultant/ Actuary roles in think tanks of international organizations, and academic institutions.

## Allied Health Sciences

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B. Sc. in Health Information Management	4 Years	Pass 10+2 (Any discipline with English) with 50% marks (5 % relaxation for SC/ST/OBC candidates).	Opportunity in Government / Private hospitals, diagnostic centers, NRHM/ NUHM, legal firms, Healthcare consultancy .Eligible for Post Graduate courses.
Bachelors of Emergency Medical Technologist	4 Years	Pass in 10+2 (Science Discipline) with Physics, Chemistry and Biology	Opportunities in government/private hospitals (ICU/ITU/Critical Care), disaster management teams, armed forces, and eligibility for postgraduate studies.
B.Sc in Cardiac Care Technology	4 Years	Pass in 10+2 (Science Discipline) with Physics, Chemistry and Biology	Opportunity in Government /Private Hospitals in cardiology department, different cath- labs or diagnostic centers. Eligible for postgraduate courses.
Bachelors of Dialysis Therapy Technology (BDTT)	4 Years	Pass in 10+2 (Science Discipline) with Physics, Chemistry and Biology	Opportunity in Government /Private hospitals, NRHM, NUHM, NGO, clinics/ healthcare setup offering dialysis treatment. Eligible for Post Graduation courses in dialysis.
Bachelor of Medical Laboratory Science - BMLS	4 Years	Pass in 10+2 (Science Discipline) with Physics, Chemistry and Biology	Opportunity in Government /Private hospital having ICU/ITU/Critical care unit, Demand in disaster management team for both state/central government, army/navy/airforce. Eligible for Post graduation courses.
Bachelor in Optometry	5 Years	Pass in 10+2 (Science Discipline) with minimum 50% marks PCB /M and English (5 % relaxation for SC/ST/OBC candidates)	Optometrists in hospitals and clinics, Vision care consultants in optical outlets, Eye specialists in multispecialty hospitals, Researchers in vision science, Corporate professionals in eyewear and lens industries
Bachelor of Medical Laboratory Science - BMLS (Lateral Entry)	3 Years	Student must be having DMLT (Diploma in Medical Laboratory Technology) degree of minimum 2 years program from recognized institution	Opportunity in Government /Private hospital having ICU/ITU/Critical care unit, Demand in disaster management team for both state/central government, army/navy/airforce. Eligible for Post graduation courses.
Master of Medical Laboratory Science (MMLS)(MMLT)	2 Years	Pass in Bachelor of Medical Laboratory Science from any recognized Indian University	Opportunity in Government / Private sector, Lab Technician, Medical Lab Incharge, Research and Development Manager (Laboratory), Technical Officer etc. Can pursue research or can flourish in academics as well
Master of Dialysis Therapy (MDT)	2 Years	Pass in Bachelor of Dialysis Therapy Technology from any recognized Indian University	Opportunity in Government /Private hospitals, NRHM, NUHM, NGO, clinics/ healthcare setup offering dialysis treatment. Eligible for Post Graduation courses in dialysis.

## Pharmaceutical Sciences

Program	Duration	Eligibility	Career Prospects Employment Opportunities
Diploma in Pharmacy (D. Pharm)	2 years	10+2 (Science) with Physics, Chemistry, and Biology/Math, minimum 45% marks (40% for SC/ST).	Retail and hospital pharmacies, pharmaceutical companies, drug manufacturing units, medical representatives, and government health departments.
Bachelor of Pharmacy (B. Pharm)	4 years	10+2 (Science) with Physics, Chemistry, and Biology/Math, minimum 45% marks (40% for SC/ST)	Pharmaceutical companies, hospitals, research laboratories, drug regulatory bodies, quality control, clinical research, and opportunities for higher studies or entrepreneurship

## Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Ed	2 years	Graduate or post graduate in any discipline with minimum 50 % (45 % in case SC/ST/ OBC) aggregate marks	Teaching in Secondary level
MA - Education	2 years	Graduate in any discipline	Teaching in Schools/Educational Administrators/ Research
M.Ed	2 years	B.Ed. (1/2 years)/ B.EL.ED/B.Sc.B.Ed./B.A B.Ed./ D.EL.Ed. /D.Ed. with a Bachelors degree. 50% marks at all the levels	Teaching in Teacher Education

## Physical Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.P.Ed	2 years	Pass in graduation in any discipline and as per university selection procedure.	Jobs in School/ College/ Physical Trainer
D.P.Ed	2 years	Pass in 10+2 or equivalent with 50% of marks in any stream	
BPES	3 years	Pass in 10 + 2 examination or equivalent from any recognised education Board/ University	
BPES(LE)	1 years	Pass in two years diploma in Physical Education	Jobs in School/ College/ University, Physical Trainer/Sports/ Job in Govt. and Private sector as teacher, instructor, coach etc.
MPES	2 years	Minimum 50% marks (Gen/OBC) and 45% (SC/ST) with B.P.Ed. (4-year integrated / 1-year or 2-year), B.P.E., B.Sc. (Physical Education), or B.P.E.S. degree.	

## Yoga & Naturopathy

Program	Duration	Eligibility	Career Prospects Employment Opportunities
PGDYET	1 year	Any graduate	Yoga Teacher, Therapist, Psychologist, Inspector in MNCs, Health/Yoga Clubs, or pursue NET/JRF/SET, Ph.D., and Assistant Professorship in colleges and universities.

## Special Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Ed.Spl.Ed. (ID)	2 years	Graduate or post graduate in any discipline with minimum 50 % (45% in case SC/ST/ OBC) aggregate marks	Teaching in Secondary level and at special schools
M.Ed.Spl.Ed.(ID)	2 years	B.Ed. Spl. Ed (ID) / B.Ed. General with D.Ed. Spl. Ed (ID) with 50% marks (RCI).	Professional preparation of teacher educators- engaged in continuous professional development of teachers
Integrated B.A. B.Ed. Spl.Ed.(ID)	4 years	Pass in 10 + 2 with 50% marks	Teaching in Secondary level and at special schools
Integrated B.A. B.Ed. Spl. Ed. (Visually Impaired)	4 years	Pass in 10 + 2 with 50% marks	They can appear the CTET and TET exam i.e. for Central and State Level, RCI Registered Rehabilitation Professional in Clinic, Nursing home, Hospitals, Counseling centers, Special Educator or Children with Visual Impairment in Inclusive school, Special school and General school.

## Clinical Psychology

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Sc. Clinical Psychology (Hons.)	4 years	Pass in 10+2 (Science stream) or an equivalent examination with a minimum of 50% marks is required	Psychology Assistant / Research Assistant, Counsellor (Entry-Level / Assistant), Behavioral Therapist Assistant, Mental Health Educator / Advocate, Market Research Specialist
Professional Diploma in Clinical Psychology	1 years	M.A. or M.Sc. in Psychology (Counseling, Clinical, or Applied Psychology) from a UGC-recognized university with a minimum of 55% marks in aggregate (50% for SC/ST/OBC candidates, as per GOI norms).	
M. Phil in Clinical Psychology	2 years	M.A / M.Sc degree in the Psychology with 55% marks in aggregate, Preferably with special paper in Clinical Psychology .	

## Nursing

Program	Duration	Eligibility	Career Prospects Employment Opportunities
ANM	2 years	Pass in 10 + 2 (any discipline) examination; Age 17-35 only Female (SC/ST 5 years relaxation).	Hospitals(Government /Private), NUHM, NRHM, NRLM, Healthcare consultancy firm, Hospitality industry, Medico-legal consultancy firm, Insurance sector (Government/ Private)
GNM	3 years	10+2 with English (Min. 40% aggregated for General, 35% for SC/ST, any stream), Age: 17-35 (SC/ST 5 years relaxation), Both genders eligible.	Hospitals(Government /Private), NUHM, NRHM, NRLM, Healthcare consultancy firm, Hospitality industry, Medico-legal consultancy firm, Insurance sector (Government/ Private)
B.Sc. Nursing	4 years	Candidates with Science (Physics, Chemistry, Biology) in 10+2 with at least 45%(40% in case of ST/SC/OBC) aggregate marks and pass in English.	Hospitals(Government /Private), NUHM, NRHM, NRLM, Healthcare consultancy firm, Hospitality industry, Medico-legal consultancy firm, Insurance sector (Government/ Private)

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