

PRAXIS OF RELIGIOUS ETHICAL FUNDAMENTALISM: A PANACEA FOR THE NIGERIAN ECONOMY

* * *

Rev. Dr Samson Iwuchukwu

Lecturer,

Baptist College of Theology, Obinze-Owerri, Imo State.

Iwuchukwu.samsom@yahoo.com; 08030464950

ABSTRACT

Recent national discourses tilt toward capacity building and responsible governance at all strata of the human community. This is because the population explosion and increased demands of essential commodities require a good understanding of the people and the basic needs for life sustenance. Hence viable economic status for the nation becomes imperative. Nigeria has faced a deplorable economic situation for decades, and blames has shifted to several factors such as bad governance and the nonchalant attitude of the civil service, the work gears toward evaluating religious fundamentalism's effort to recover Nigeria's lost economy. It is observed that Nigeria is highly religious in theory but weak in practices, especially in the application of ethical values that respect human dignity and the sanctity of life. The study argues the need for the praxis of religious fundamentalism in the Nigerian economy, where the fundamentalists in three dominant religions would give credence to the ethical values that regard the economy. The paper also recommends that the religious ideologies of the laws of nature and productivity should be dialogued among these faiths for a mutual understanding to complement one another to recover the lost economy.

Keywords: Praxis, Religion, Fundamentalism, Nigeria, Economy.

Introduction

Religious fundamentalism has become a different thing for several individuals. Some have a negative view of fundamentalism; otherwise, it is regarded as the cause of most national crises, dramatically affecting the economy. However, the ethical virtues propagated in most classical and contemporary religions seem to give credence to duty ethics which is a propelling force for high productivity and boost to the national economy.

In another development, some staff of a private unit claimed that the service attitude was influenced by the management's insensitivity to the staff welfare. Therefore, dishonesty and other vices became the order of the day or means of survival. These establishments have either gone bankrupt or suffering from low returns of productivity.

Suffice it to say that the religious faithful in his religious expression may not separate his faith from work. Hence, ethical convictions should drive him or her to maximize the gifted potential in the daily obligations to God and humanity. The thrust of this paper is toward x-raying how fundamentalists would demonstrate their convictions in their workplace in the use of time, commitment to duty, and accountability to services which are virtues that can contribute immensely to the nation's economy.

Religious Fundamentalism

Fundamentalism strongly disagrees with antinomianism which denies that God's moral law is binding on Christians in the new

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

covenant. For Jones,¹ the grace of God in salvation must be maintained at all costs. Hence, he further argues that the confessed faith must be proved in works.

According to the *All Nations English Dictionary*², the word ‘fundamentalism’ is designed as a protestant religious movement emphasizing the literal infallibility of the Holy Scripture and the prophetic authority fundamental to the Christian life and teaching. The term carries a wide range of meanings, as some are derogatory. According to Haralambos and Holborn, fundamentalism protects traditional, moral, and religious values against recent developments and those who favour them. If fundamentalists are successful, they will protect traditional values while also changing society by rolling back advancements already made³. Trials punctuate the cause of the struggle of conservatives against new views, according to Latourette⁴. Before 1914, others who disagreed with them started using the term “fundamentalism” to describe what they believed to be the core principles of the Christian faith.

In the past, a crisis of Bible conferences attended by Christians who held a particular set of specific ideas known as the fundamentals of the faith marked the beginning of fundamentalism. According to Erickson’s observations, many

¹ Mark Jones, (2013). *Antinomianism: Reformed Theologies Unwelcomed Guest*. New Jersey: P&R Publishing Company

² All Nations English Dictionary. (1992). *Fundamentalism*. Sri Lanka: New Life Literature Ltd. p.267

³ Haralambos and Holborn. (2008). *Sociology, 7th ed., Themes, and Perspectives*. London: Harper Collins Publishers Ltd.

⁴ Latourette, Kenneth S. (1975). *History of Christianity*, Vol. II, AD 1500-1975. San Francisco: Harper. P.1264

participants shared more theological and spiritual similarities with some Christians who belonged to other faiths than with some members of their own. In other words, individuals from different denominations and religious groupings may hold similar beliefs and convictions⁵.

Furthermore, according to Haralambos and Holborn, fundamentalist movements exist among Christians in the USA and Ireland, Sikhs and Hindus in India, Muslims in Pakistan, Palestine, Egypt, and Russia, and Buddhists in Sri Lanka⁶. More specifically, religious organisations have occasionally used violence to demonstrate their opposition to modernism and other changes that in some way violate their beliefs. According to Erickson, the distinction between liberalism and fundamentalism is a matter of ideology. The conservatives believe God exists outside the universe and occasionally interferes with the natural process through miracles. According to conservatives, reality exists on multiple levels. The liberal, on the other hand, is more likely to hold a singular, firm perspective on reality. He (Erickson) asserted that no supernatural realm is distinct from the natural universe. God is not outside of or beyond nature; instead, he is within it⁷.

Fredrick Schleiermacher asserts that liberalism is not naturalism in a similar spirit, even though it shares certain

⁵ Erickson, Millard J. (1985). *Christian Theology*. Grand Rapids: Baker Book House.

⁶ Haralambos and Holborn. (2008). *Sociology, 7th ed., Themes, and Perspectives*. London: Harper Collins Publishers Ltd.

⁷ Erickson, Millard J. (1985). *Christian Theology*. Grand Rapids: Baker Book House.

similarities with the assertion that nothing is alike. For him, God permeates all that happens and is present everywhere. Regarding it as a religious term, he witnessed miracles all around him. “The virgin birth is just as miraculous as every other birth.” In his book *The National Interest*, Pat Robertson⁸ references William Kristol, a fellow at the American Enterprise Institute in Washington, D.C. stating that ‘Liberal thinking’ has reached the end of its road. His stark warning is that America has nothing to offer to replace this liberal-secular humanism as the far-left liberal fringes, artists, and philosophers welcome the demise of a secular humanism that they find sterile and repressive. The religious nowadays are the ones who feel that the future is heading in their direction and that the tide has shifted. Further noting that religious people have grown robust and significant, Robertson said that they could appear bothersome and have a devotion to god rather than the state.

The Nigerian Economy

In a recent interview with Arise Tv, on Nigeria’s fuel subsidy, and inflexion etc, The World Trade Organization (WTO) Director General Mrs. Okonjo – Iweala, expressed disappointment over the current Nigeria leadership; saying “Our previous leaders are 100% better than the present ones” She further revealed that during her time there was debt sustainability analysis which enabled states who wanted to borrow loan to know whether they can go into it and still pay salaries, pension, etc. and also service the debt.

⁸ Robertson, Peter. (1993). *The Turning Tide: The Fall of Liberalism and the Wise of Common Sense*. London: Word Publishers.

Kasali quotes Adebayo Adedeji's cries from more than ten years ago against the deplorable economic conditions in Africa, particularly Nigeria. He painted a picture of a starving continent with a protruding tummy. The picture that takes shape is abhorrent.

Africa's economy would be more exposed and open, becoming much more economically dependent than it is now. To feed their thronging populations, the religions would need to import more food and get more food aid. The crucial intermediate good, such as fertilisers and cement, and more than 90% of its capital goods requirements, would also be imported. On the social front, the already started decline in the calibre of social services will quicken. Famine, riots, and crime would increase, and a smaller and smaller percentage of people would have access to education, healthcare, potable water, and power. Life would be brutally short and harsh.

He has emphasised both how Africa would become slaves to global economies as well as the endemic symptoms that are about to afflict the continent. It appears that the time forecast is present. The government has taken several steps to address these economic risks, but they have been fruitless and ineffective. The majority of government initiatives to reduce poverty and other vices, according to Iwuchukwu, lack evaluation and accountability. Every committee's memo gets ignored a terrible and unworkable solution⁹.

⁹ Iwuchukwu, S. U. (2011). "The Church and Economic Empowerment: An Ethical Response." In *West African Association of Theological Institutes (WAATI), Nigeria Zone*.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

Ige¹⁰ noted that different administrations in Nigeria adopted various methods of caring for people experiencing poverty instead of continuing and improving on the previous programmes. He added that this lack of consistency and non-application of government policies to the letter is one of Nigeria's problems. These programmes include the National Accelerated Food Production Programme and Agricultural and Cooperative Bank established by General Yakubu Gowon in 1972, Operation Feed the Nation (OFN) by General Olusegun Obasanjo in 1979, with supplementary institutions: Nigerian Agricultural and Cooperative Bank (NACB), Agricultural Development Projects (ADP), and the River Basin Development Authority (RBDA), Green Revolution in 1980 by Alhaji Shenu Shagari. Among Babangida's other initiatives are the Better Life Family Programme, Rural Financial Institutions, Nigeria Guinea Worm Eradication Programme, and the National Poverty Eradication Programme launched in 1999 by General Olusegun Obadanjo, who was then serving as the country's civilian leader for the second time.

As against corruption ascribed as the primary factor militating against the Nigerian economy, Achebe¹¹ reacted to Shagari's claim that there was corruption in Nigeria, but it had not yet reached an alarming proportion. He observed in the Nigerian dailies of Monday, 16th May 1985 (*Concord* and *Daily Times*,

¹⁰ Ige, Abiodun S. (2015). "God's Will or Institutionalized Partiality? Government Attitude to the Poor in Nigeria." *Democratic Dispensation in the Nigerian Association for the Study of Religions*.

¹¹ Achebe, Chinua. (1983). *The Trouble with Nigeria*. Enugu: Fourth Dimension Publishing Co. Ltd.

respectively). The *Concord* carried a banner heading: “Fraud at P and T,” followed by a story with no less authority than that of the Federal Ministry of Communications, Mr Audu Ogbe, that the Federal Government is losing fifty million Naira (₦50m) every month as salaries to non-existent workers, that in one year, Nigeria loses N600 m in the particular racket. The *Daily Times* editorial headline was “The Fake Importer; This Time at the Ports.” It had a story of Nigerian importers who had applied for and obtained scarce foreign exchanges from the Central Bank, ostensibly to pay for raw materials overseas, leaving the money in their banks abroad and shipping to Lagos containers of mud and sand.

Due to their lethal stages and effects, all of these records of corruption are better imagined than experienced. Another development is, corruption is widespread and permeates all aspects of national life, according to Innocent¹² and Ojebode¹³. One can hardly afford to read any of the national dailies in Nigeria without coming across a caption about a corrupt deed. They went on to discuss how corruption and cankerworm have eaten deeply into the country’s fabric. They once more emphasized that many turned to unethical means to obtain what they thought was rightfully theirs, or at the very least a fair portion of what they refer to as the “national cake.”

¹² Innocent, Peter N. (2007). *An Assessment of Yoruba Religion: Moral Values in the Establishment of Corruption Free Society in Nigeria*.

¹³ Ojebode, P. A. (2008). “Corruption: The Christian Perspective.” In M. A. Folarin et al. *Religion and Democratic Government in Nigeria. Journal of National Association for the Study of Religious Education (NASRED)*. Ijebu Ode: Alaseki Press Ltd.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

According to Festus Keyamo¹⁴, if not stopped, corrupt actions and power abuse could endanger the federation as a whole or any individual state's ability to maintain peace, order, and good governance. The economic, social, and political stability, as well as the national interest and integrity of the Nigerian country, are all in grave danger due to the crisis that rampant corruption in Nigeria has caused.

The Praxis of Religious Fundamentalism

The idea of warfare between science and religion remains perennial. However, Dixon¹⁵ reviews some constructive and collaborative dialogue between science and religion that have been endorsed by many Jews, Christians and Muslims in the modern world. He also observed that the view that scientific and religious claims are inevitably intentional has also been debunked by a large number of religious scientists who continued to see their research as a complement rather than a challenge to their faith.

The praxis of religious fundamentalists could be made obvious when the adherents of Christianity, Islam and other religions who are employees display their ethical convictions on the virtues that characterized their faith. The world's living religions have great concern in promoting honesty, faithfulness and accountability to mention but a few. Hence, when the management and the staff of any establishment see these

¹⁴ Keyamo, Festus. (2012). (2012). "How to Fix Nigerian Corruption." www.newwatchnigr.com. Accessed 21st March 2021.

¹⁵ Thomas Dixon, (2008). *Science and Religion, A very short introduction*, New York. Oxford Press.

virtues as categorical imperative; doing the right as a practical way of expressing their faith or confection, that society's economy is bound to be positively affected.

What could Religion do in the Restoration of Society's Economy?

For Scheuers¹⁶ faithful Christians are searching for a balanced answer to the persistent question "How do I live as a Christina in the public sphere"? He noted some brief scan of church history that reveals a variety of paradigms at Christian homes adopted in an attempt to relate Christ and culture, the Bible and public life. A major example is the "Two Kingdom perspective" which emphasizes the relationship between Christianity and culture, the bile and public life and Christianity and vocation.

In contrast, Scheurs observed that God's word does not allow the Christian to live a compartmentalized life or entertain a dual ethic; rather, God's people are to view all of life under the comprehensive Lordship of Jesus Christ, a perspective that affirms the integral relationship between faith and cultural living in every sphere of the Christian kingdom.

Hoffecker¹⁷ cited Kant, in Critiques of practical reason (1788) Kant answers the question "What is good and how do we know it" in explaining the priori categories of pure reason that

¹⁶ Scheurs Timothy R. (2012) "Dual citizenship, dual ethics? Evaluating the two

¹⁷ Andrew Hoffecker (2007). *Revolutions in worldview*. New Jersey: P&R Publishing.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

determine what is, the priori categories without exception, Kant calls it categorical imperative.

For Kant, morality rests not upon divine authority – that would be heteronomy – but upon the autonomy of reason. He emphatically claimed that the human mind contains the moral principle that determines the good; it is not dependent upon external authority, interior motive, or perceived consequences. However, African philosophy sees ethical decisions as transcendental whereby the living – dead serve as guardians of family affairs, traditional ethics and other activities. Mbiti¹⁸ further explains that most African people accept or acknowledge God as the final guardian of law and order and of the moral and ethical codes. Therefore breaking such order, whether by the individual or by a group, is ultimately an offence by the corporate body of society. Suffice it to say that religion plays a dominant role in motivating individuals to right choices and attitudes.

Without a broad commitment to basic moral standards, no economic system can work, much less serve as the cornerstone for a prosperous and just society, as Shaw¹⁹ insists vehemently. He makes a significant connection between morality and economic progress. To put it another way, religions that offer a sacred interpretation of some natural laws also make clear the moral standards associated with economic systems.

¹⁸ John S. Mbiti (1970). *African Religious and Philosophy*. New York: Anchor Books, Doubleday & Company, Inc.

¹⁹ Shaw, Williams. (2003). *Ethics at Work*. New York: Oxford University Press.

Similarly, Lasebikan²⁰ contends that an ethical revolution without a theistic foundation is pointless. Iwuchukwu²¹ asserts that the Church's participation in economic empowerment is, essential. Thus, religious fanaticism is the solution to Nigeria's economic problems.

Philip emphasised the need for genuine faith once more. He noted that the survival of authentic religion is crucial for the welfare of contemporary humanity. True religion is "a willing adjustment to our situation as human beings in the whole creation and it must mean accepting a relationship not only with other humans but with the spirit behind the whole scheme," even though religion has the incorrect association for many people. He made a convincing case against the humanistic thesis that spiritual religion is unnecessary for modern man. According to Philips, "If there is no restoring force, no healing, and rehabilitating spirit, no extra-human source of goodness and composition, then many of us are undone."²² All that religion does to people is these things.

The two main religions that seem to be dictating the moral standards of the populace in Nigeria are the African Traditional Religions, Islam and Christianity. For Africans, religion is an integral part of daily life and cannot be separated from it. It also plays a significant role in achieving greatness in all human

²⁰ Lasebikan, G. L. (1984). "Ethical Revolution." *The Prophetic Model: Religions and Ethics in Nigeria*.

²¹ Iwuchukwu, S. U. (2011). "The Church and Economic Empowerment: An Ethical Response." In *West African Association of Theological Institutes (WAATI), Nigeria Zone*.

²² Philips, J. B. (1980). *God Our Contemporary*. London: Hodder.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

undertakings. According to Mbiti²³, African religions are primarily for the community of which a person is a part rather than for the individual.

There are no atheists in such a society since to be human is to be a part of the collective, which requires adhering to the religious command form. This is consistent with Donald Light Jr. and Suzanna Keller's definition of religion as "a unified system of beliefs and practices that pertain to sacred things and unites adherents in one moral community" from Emil Durkheim in 1994. In other words, religion continues to be the driving force behind maintaining morals in every community.

It is sufficient to say that religion is closely linked to human cultural identities and their struggle to endure amid uncertainties and vulnerabilities that pose risks to the human economy. Similarly, Imaekhai²⁴ asserts that religion serves humanity in two important ways. One is the heavenly or spiritual function, which dictates how humans and God relate to one another, and the other is the earthly or social function, which governs how people interact. He believes that the social contributions made by religion significantly impact societal economics. It outlines the rules that should apply to all community members' activities. It might be considered the guiding principle that moulds people's lives and, more importantly, establishes their proper perspective on everything.

Imaekhai suggests that religion follows a person from far before his or her actual birth till long after death. Everywhere

²³ John S. Mbiti (1970). *African Religious and Philosophy*. New York: Anchor Books, Doubleday & Company, Inc.

²⁴ Imaekhai, Friday J. (2010). "The Nigerian Society." In Isirame and B. O. Igboin, Eds. *Religion and the Nation Nigeria*.

an African goes, his faith is present—on the job, in the classroom, in politics, amongst others. If they are educated, they take it with them to the exam room or school; if they are politicians, they take it to the House of Parliament. They carry it to the field, take it with them to the restroom, or bring it to a ceremony.

Ikenga-Metuh's description of the African conception of existence and the human person is strongly reaffirmed in this passage. According to him, existence and the human being are not mutually exclusive. The entire world and the afterlife are perceived as one, including matter, spirit, body, and soul. As a result, when a community shares this commitment, an individual's attitude towards work and religion are not separated. Consequently, the economy will be honoured.

According to Remadami *et al.*²⁵, Muslims who engage in commercial endeavours are thought to be carrying out their religious duties to the satisfaction of Allah. The phrase in the Qur'an 3:65 promotes the idea of shared convictions that could improve labour division, even among those of various faiths. They should operate in a non-violent, peaceful environment.

O people of the book! Come to a world equal between us and you - that we worship none but Allah, and that we associate no partner with Him; and that none of us takes others for Lords beside Allah. But if they turn away then say, "Bear witness that we have submitted to God (Qur'an 3:65).

²⁵ Ramadaumai, V. L.; L. P. Dana and S. Gegon. (2017). *An Introduction to Entrepreneurship and Management in an Islamic Context*. Spring Champ.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

Here, it is explicitly stated that disagreement in faith does not warrant violence; instead, there should be tolerance and mutual understanding among individuals for the economic expedition. Among the virtues strongly emphasized in the Qur'an is highly applicable to the economic sphere of the social order; Qur'an 16:91,

Very God enjoins justice – and more than justice; to give people more than their dues – and to serve humanity with beneficent treatment as if they belong to you (like your kith and kin) and God prohibits the display of evil and forbids all that is considered wrong not by religion but by human conscience and everything that leads to rebellion and chaos. God admonishes you – may you benefit from this admonishment.

According to Ahmad²⁶, the first portion of this Qur'anic text relates to the societal image of a society that Islam is committed to establishing, while the second part applies to the Islamic concept of fairness, fair play, and charity in treating the less fortunate section of society.

The Qur'an and Hadith, according to Abe²⁷, contain strong ethical and moral principles. These verses guide Muslims as they formalise their laws as written laws that cover each man's rights and obligations in this life and the preparation for the next life, the afterlife.

²⁶ Ahmad, M. T. (1997). *Islam in Response to Contemporary Issues*: Islamabad: Islam International Publication.

²⁷ Abe, Gabriel Ayodele. (2008). *Perspectives in Religious Studies*, Vol. Lagos: Amazon Prints and Publications.

According to Kateregga and Shenk²⁸, the Sharia encompasses all facets of human behaviour, whether secular or spiritual, as well as political, economic, and social issues. They further asserted that the Sharia provides man with complete guidance on how to live his life, including interacting with his neighbours, parents, and subordinates.

Likewise, Christianity is not void of ethical codes guiding individuals on all aspects of relationships. For Abe, the Christian revelation culminates in the life of Jesus and becomes the foundation of Christian ethics; his words, deeds, and spirit become the norms of all Christian conduct. Abe states further that in Christianity, ethics bound one in duties which involves the application of moral principles to the regulation of one's conduct as a moral agent and duties to others in brotherly love, which includes recognition and implementation of the rights and principles of others as in rights to life, liberty, and property.

For Watson²⁹, keeping religion out of American politics has meant the absence of Catholic and Protestant parties or groups supporting and opposing religious institutions' subsiding, an issue that has divided parties in France and Italy. He then describes the separation of Church and state as policies restricting the government from establishing religion and prohibiting the free exercise of religion. In other words, public

²⁸ Kateregga, Badro and Shenk, David. (1980). *Islam and Christianity*. Ibadan: Daystar.

²⁹ Watson, Richard. (1975). *Promise and Performing of American Democracy*. New York: John Wiley and Sons, Inc.

*Praxis of religious ethical fundamentalism:
a panacea for the Nigerian economy*

authorities cannot take either positive or negative action concerning religious matters.

Analysis

The staff members from both public and private establishments were interviewed on the economic status of their institution. Regrets were ranging from poor management fortification of staff profile to aggressive behaviour from host communities. Some management pursues profits to the detriment of staff welfare while the staff devises many means to defraud the company which is evidenced in service delivery. A few staff from the defunct staff of Avutu Poultry and Inyishi Steel factory in accord revealed that while the government could be held responsible for the lack of modern equipment, the staff members were grossly involved in both vandalization of the available equipment and poor accountability of the produce.

Some interactions with some heads of institutions, especially in the finance sector, reveal religion's indispensable role in sustaining and growing the nation's economy. On the bilateral impact between religion and economics, Barrett Peterson, a consultant and senior financial executive experienced in accounting, finance, I.T., M. & A. operations management, has this to say:

Religious views have a significant impact on issues of private property, public responsibility, personal accountability, ethics, the reasonableness of interest/profitability 'excess' interest generally discouraged/prohibited, and causes of those less fortunate, all of which inform our legal and social

systems which in turn are reflected in our economic system. Formal, organized religious institutions are typically separated from direct economic involvement in some Western economies, unlike other cultures.

As much as Africa does not separate nature from the divine, every economic activity, whether secular or religious, is placed in the gauge of social justice to evaluate the quality of service and the maximization of profits or gain.

Recommendations

Religious leadership should be reawakened to take responsibility for civic duties in nation-building. Her devotees should be guided aright based on ethics.

There should be regulation on religious activities and avoid interference with business ethics.

The government should include ethical, cultural, and religious values in the primary, secondary, and tertiary educational curriculum.

Families should take the roles of socialization of their children more seriously. The principles of tolerance and accommodation amidst various faiths should encourage unity in diversity.

³⁰ Akinseye George, Yemi (2000). *Legal System, Corruption and governance in Nigeria*. Lagos: New Century Law.

³¹ Ayoade, J.A. (1997). "Nigeria and the Squandering of Hope". *An inaugural lecture delivered at the University of Ibadan*, Ibadan: Vantage Publishers Limited Ibadan.

Interfaith relations in the University of Ibadan: history, developments
Vote buying conundrum: exploring law and religion
in

³² Etzion – Halevy, Eva (1989). “Exchange Material benefits for political support: A Comparative Analysis”, Dalam Heidenheimer, et al. (eds). *Political Corruption: A Hand own New Jersey*: Transaction Publishers, p.287.

³³ Schaffer, C. (2020) “Vote buying, apathy reign as State awaits new helmsman Available” <https://m.guardian.ng/news/vote-buying-apathy-reign-as-state-awaits-new-helmsman/> (Accessed on June 06, 2021)

³⁴ Laguda, D. O. (2001): *Religion, Man, and Society*. Lagos, Free Publishers.

³⁵ Pearson, R. (2000) "Rethinking Gender Matters in Development". In Allen, T and Thomas, A. (eds). *Poverty and Development in the Twenty-First Century*. Oxford: Oxford University Press.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I.

³⁶ Ahonsi, and Soyombo, O. (1996), *Readings in Social Research Methods and Applications*, Ibadan. Caltrop Publications.

³⁷ Vande, P. (2020); “Vote Buying and Credible Elections in Nigeria: An Opinion Survey of Voters in the 2019 General Elections in the Federal Capital Territory (FCT)”, Abuja in ir.nilds.gov.ng

³⁸ Bratton, M. (2008): “Vote Buying and Violence in Nigerian Election”, *Campaigns in Electoral Studies* Vol. 27 Issue 4, December, Pages 621 – 631.

³⁹ Onuoha, C. (2020). “Africa Insight” *Africa Institute of South Africa*, Vol. 49(4) March; <https://www.academia.edu>

⁴⁰ Ugwu, J. (2023) “Effect of Vote Buying on Democracy in Nigeria: A Review” in *IAA Journal of Management* 10 (1): 1 – 7, 2023; pp 1 – 7, ISSN; 2636 – 7300

⁴¹ Ekpa, P. (2018); Practice & Perils of Vote Buying in Nigeria’s Recent Elections.

⁴² Jonathan, Goodluck Ebele (2021). “We should Criminalise vote-buying, voter inducement”. *The Punch Newspaper*, April 13, 2021, pp 25.

⁴³ Adekanye, B and Iyanda, R. (2011). "Security Challenges in Election Management in Nigeria: An Overview", Olurode L. and Jega, A. (eds). *Security Challenges of Election Management in Nigeria, Abuja*. Independent National Electoral Commission and Friedrich Ebert Stiftung.

⁴⁴ Maitamari, Usman (2011). "Emerging Patterns of Security Challenges: Some Reflections on 1983 and 2007 Elections", Olurode, L. and Jega, A (eds). *Security Challenges of Election Management in Nigeria, Abuja*, Independent National Electoral Commission and Friedrich Ebert Stiftung.

Olufemi O. Owoade & Adeniyi I.

Vote buying conundrum: exploring law and religion
in

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I. Olatunbosun

Vote buying conundrum: exploring law and religion
in

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I. Olatunbosun

⁴⁵ Ayoade, J.A. (1997). “Nigeria and the Squandering of Hope”. *An inaugural lecture delivered at the University of Ibadan*, Ibadan: Vantage Publishers Limited Ibadan.

⁴⁶ Ojo, J. and Onuola, F. (2018). “Practice and Perils of Vote Buying in Nigeria’s Recent Elections available” <https://accord.org.za>. (Accessed on June 06, 2021)

Vote buying conundrum: exploring law and religion
in

⁴⁷ Milbrath, L.W. (1965). *Political Participation*, Chicago, Rand McNally College Publishing Company.

Olufemi O. Owoade & Adeniyi I.

Vote buying conundrum: exploring law and religion
in

⁴⁸ Hart, H. L. A. (1963), *Punishment and Responsibility: Essay in Philosophy of Law* 1968, Oxford University Press. R v Olagbaiye 3; W.A.C.A. 81.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I.

Interfaith relations in the University of Ibadan: history, developments
Vote buying conundrum: exploring law and religion
in

*Afis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I.

*Interfaith relations in the University of Ibadan: history, developments
and contemporary challenges in the context of national integration*

Vote buying conundrum: exploring law and religion
in

*Afis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I. Olatunbosun

Vote buying conundrum: exploring law and religion
in

*Afis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I. Olatunbosun

Vote buying cononudrum: exploring law and religion
in

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I.

⁴⁹ Idowu, E. B. (1973), *African Traditional Religion. A Definition*, Ibadan, SCM Press.

Vote buying conundrum: exploring law and religion
in

⁵⁰ Allen, T and Thomas, A. (eds). *Poverty and Development in the Twenty-First Century*. Oxford: Oxford University Press.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I.

⁵¹ Mbiti, John S. (1975): *An Introduction to African Religion*; London Heineman.

*Interfaith relations in the University of Ibadan: history, developments
and contemporary challenges in the context of national integration*

*Vote buying conundrum: exploring law and religion
in*

⁵² Laguda, D. O. (2001): *Religion, Man, and Society*. Lagos, Free Publishers.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Olufemi O. Owoade & Adeniyi I. Olatunbosun

Exradallenum Olusegun Akinsanya & Joseph Moyinoluwa Talabi

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

¹Jeffrey Stout's Unpublished Gifford Lectures, *Religion Unbound: Ideals and Powers from Cicero to King* (Internet); available from <https://www.giffordlectures.org/lecturers/jeffrey-stout>; accessed May 19, 2021.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Exradallenum Olusegun Akinsanya & Joseph Moyinoluwa Talabi

²Internet; available from <https://www.nytimes.com/2020/03/09/opinion/coronavirus-south-korea-church.html>; accessed May 19, 2021.

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

³T.T. Bello, "Christian Marriage and the HIV/AIDS Pandemic: The Role of the Church – Anglican Church of Nigeria in Focus," *Journal of Philosophy, Culture and Religion* 7 (2015) : 18 – 24.

Interfaith relations in the University of Ibadan: history, developments and contemporary challenges in the context of national integration

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

⁴P. Avis ed. *The Oxford Handbook of Ecclesiology* (Oxford: Oxford University Press, 2018), 142.

⁵Verlun C. Gever et al. "Modeling Predictors of COVID-19 Health Behaviour Adoption, Sustenance and Discontinuation among Social Media Users in Nigeria," *Journal of Telematics and Informatics* 60 (2021): 2 – 5.

⁶F.O. Talabi et al. “Effect of a Social Media-Based Counselling Intervention in Countering Fake News on COVID-19 Vaccine in Nigeria,” *Journal of Health Promotion International*, (Oxford: University Press, 2021), 1 – 10.

Interfaith relations in the University of Ibadan: history, developments and contemporary challenges in the context of national integration

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

⁷S. Bate, “Catholic Pastoral Care responds to the HIV/AIDS Pandemic in Southern Africa,” *Journal of Pastoral Care & Counseling* 57 (2003): 197 – 210.

⁸Oral Interview with P.A. Alao, Pastor, New Life Baptist Church, Akowonjo, Lagos, 21/12/2021.

⁹Oral Interview with A.K. Oke, Pastor, Redeemed Christian Church of God, Pipe-Line Idimu, Lagos, 21/12/2021.

¹⁰Oral Interview with C.I. Chukwuemeka, Pastor, Baptist Church, Gowon Estate, Lagos, 22/12/2021.

¹¹I. Papadopoulos et al. "Spiritual Support during COVID-19 in England: A Scoping Study of Online Sources," *Religious Health* 22 (April 2021): 1 – 22.

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

¹²I. Papadopoulos et al., 1 – 22.

¹³Richard J. Hatchett, Carter E. Mecher, and M. Lipsitch, *Public Health Interventions and Epidemic Intensity during the 1918 Influenza Pandemic* (Internet); available from <https://www.pnas.org/content/pnas/104/18/7582.full.pdf>; accessed April 13, 2020.

¹⁴I. Papadopoulos et al., 1 – 22.

*Afis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Exradallenum Olusegun Akinsanya & Joseph Moyinoluwa Talabi

¹⁵I. Papadopoulos et al., 1 – 22.

Interfaith relations in the University of Ibadan: history, developments and contemporary challenges in the context of national integration

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

¹⁶F. Chirico and G. Nucera, “An Italian Experience of Spirituality from the Coronavirus Pandemic,” *Journal of Health* 12 (2020): 87 – 89.

*Ajis A. Oladosu, Jacob K. Ayantayo,
Ibrahim O. Uthman &*

Exradallenum Olusegun Akinsanya & Joseph Moyinoluwa Talabi

Forced to reinvent: How churches managed to be relevant during the lockdown (a study of selected churches in Nigerian Baptist convention)

*Interfaith relations in the University of Ibadan: history, developments
and contemporary challenges in the context of national integration*